

[0:00:00]

Interviewer: Could you tell me a bit about your background, please? Your childhood and so on.

Linda: Well, it's a very, very wonderfully complicated one like lots of multiethnic people in the States. And I have half Cherokee grandmother who married into a slave owning Southern family and a father who, well, there are different rumours, but his grandfather I had heard came from Ellis Island and changed his name from something European to Gould, G-O-U-L-D, which is my maiden name. And I was brought up for the first five years of my life in Detroit, Michigan and Sioux City, Iowa. And my mother died when I was six. And this tragedy led to us moving to California. And where my father, who was an ingenious alcoholic, went bankrupt basically. And then my big brother, who's eight years older, and my sister, who's three years older, and I, who was the baby, were farmed out and separated to various members of our family. At which stage my brother ran away, joined the Navy, and I don't know which war it would be, Korean or Vietnam. Whoops, I'm...

Yeah. So, and then we grew up separately. And then I went to uni and then I went to graduate school and then I met an Englishman and came over here and married him and he became a vicar in the Church of England and we had two wonderful children. And then we got divorced because he was a very naughty vicar. I don't mind saying this because I did a television programme about it with several other people and it was a BBC series called Adultery. And the reason the marriage ended was not my sexuality, it was actually my husband's infidelities because it was impacting really terribly on the children. So, I moved out at that stage here to Shropshire. And...

Interviewer: How long ago was it that you moved out?

Linda: I moved, I bought this house that we're sitting in the kitchen, I bought it in 1981 and it was a post office, but the rest of the house was derelict. It's a Grade 2 listed building. But it was a derelict house. So, I worked in London and fixed the house up over that period of years. And it wasn't till 1988, seven years later, that I by that stage had long moved out of my marriage without having a formal divorce and moved here to Shropshire to devote my time to writing full-time, where the previous 20 years I was a teacher at the American School in London and before that at university in the United States.

So, I've been out here since 1988 full-time. In 1988, we moved. I moved here with my partner, who then, Trish, who we became life partners at that stage and we were together for 20 years.

[Pause]

Interviewer: Okay.

Linda: So, yes, I moved out here to Shropshire with my partner, Trish. And we were together for 20 years, most of them very happy, until a fundamental tragedy that every parent will understand. In 1998 my daughter, Caitlin, took her own life. She was 19. She was in college. And I will briefly say that because since I found out the truth about the medication she was taking, she was on a medication called Prozac that millions of people rave about. And at the time, I knew absolutely nothing about it. She'd seen an ad on television in America for some kind of antidepressant and the person she was staying with in America said, "Oh Prozac. It's the big thing and that you can get it free on the National Health". And so, she did exactly that. She came back and we had a conversation, she said, "Mum, I want to go on Prozac". And I said, "Well, there's no

magic thing, honey". But I didn't know anything about Prozac although there been lots of books out. And my initial reaction to any drug is that it's never that easy.

But anyway, she went on this drug and she just, over the 63 days before her death, she just went absolutely berserk and she had lockjaw, she got neural kind of shocks up and down her body and nightmares like you can't believe. So, but nobody, you don't associate behaviours with medicine. And so, I certainly didn't.

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But then it came to this stage where something happened and she just took her life. And it was the way I found since that thousands upon thousands upon thousands of young people on this drug have taken their lives and they're always hanging, throwing yourself from a parking lot, jumping under a train. It's always a very violent way of dying. And this just obviously, well, one feels that life has ended, really. But certainly life, I can remember saying to Trish, "Darling, how are the people I love going to live with the person I've become?" I can't imagine because I didn't want to live with me. I didn't want to live without this precious child.

So, that was the, that, I think is the seminal event, certainly for my son who's suffering now, still, 17 years later. So, you know, that was a crucial life event and I know that since then I've tried to find ways to help young people and things that I know Caitlin would love to be doing and yeah.

Interviewer: Was Caitlin older or younger than your son?

Linda: Nine years younger.

Interviewer: Nine years younger.

Linda: Yeah. It was the dad's college education. Theological training came between the two children's births. They were planned and much loved babies and yeah. Still are really. You know? That's the way it is.

I don't know. Since then, my partner survived a long time but I think so many, well, I wrote a book about it. So many partnerships break up over these kind of tragic life events and certainly the death of a child for any reason, you think of Steven Lawrence's parents, you think of, you know, you just hope they can find a way to understand the different ways we grieve and that you say, well, he's silent. He's a zombie. But you know to be able to say that's okay, but that didn't happen. And my partner, Trish, had never had her own children, and I don't for one second believe that that means that you have to have children to understand because I know too many people who haven't experienced birth or adoption who do understand.

But on the other hand, I don't really want people to understand what it feels like because it's just too, why would you want somebody to understand what it feels like? You'd rather protect them from it.

Interviewer: And your feelings are individual to you, aren't they?

Linda: Well, absolutely. And although there are universal things and there are no kind of stages of grief that you go through in the same way, and bless Elizabeth Kubler Ross, she was wonderful. But you know, everybody's different. And Trish couldn't cope with it. She's a paramedic. I helped her because I'm a teacher. I helped her get into paramedic school. Before that she was a firefighter. She's a wonderful Kiwi. But the loss of Trish was the second cataclysmic thing in my life because she really was my soul mate.

Interviewer: You said she was a Kiwi.

Linda: She's a Kiwi, a New Zealander. Yeah, yeah. And yeah. So, what I've been doing since I'm here is just write books and...

Interviewer: Was that one of your early interests when you grew up?

Linda: Oh, I've always written. I've always written. I wrote a poem when I was six. Then I just... it's just there. If you're a word person, it's like being an artist or a musician. You just can't not do it. Scribble, scribble, scribble. And really it's interesting because although I've published several books, I don't really care whether... that's one of my problems. I don't really care if it has a big audience. You know, but it's funny, isn't it? That's a weird -

[0:09:44]

Interviewer: What have your books been about?

Linda: First was feminist theology. That was a ground breaker. That really was. Amazing book. Published in 1981.

Interviewer: What caused you to write that?

Linda: Well, I was married to a vicar in the Church of England and we've both been confirmed in the Anglican church and I'd been brought up in a Church of Christ, which is a really right-wing, literalist, legalistic church, so that when I go home now, "Honey, come back to God, come back to the Lord. We love you so much. You just stop your deviant ways and just..." And I just kind of say, "Look, God loves you. God loves me. You don't have to think everybody else is going to hell. Honest, you'll feel a lot better". So, it's a continuing conversation which, when I was young, was heartrending. But now I love them so much and I see how good they are. But they're just blinkered. It's like, and they're racist. And homophobic down to the bones. But they still invite me to the family reunions and, mind you, they didn't invite Trish and I said, "If you don't invite Trish, I'm not coming".

Interviewer: Because she was part of your family. She was your family.

Linda: Yeah. And Christmas cards. Linda. Not Linda and Trish. Ever. Ever. But her family, on the other hand, Catholic, wonderful, welcoming us both into the family. And it wasn't easy. But I'm just saying, yeah, that was good. Now that's a digression I think, is it?

Interviewer: No.

Linda: Okay. Yeah. But now I forgot where we were.

Interviewer: You were telling me about your books and your writing.

Linda: Oh right, yes. Well, the first book was really wonderful. I was doing, like you, I was doing a PhD. I was doing a PhD on women in the Bible at Indiana University. It was actually a master's programme that I had been invited to turn into a PhD thesis and it was women in the Bible and by then I was getting those real feminist things with the second wave of feminist movement. This is the early 70s. And I just worked on this women in the Bible, and it's a wonderful little piece of sit up and beg, typewritten paper. That was the start of Dispossessed Daughters of Eve.

And in 1975 I met up with this wonderful woman who still is my lifelong friend and lives here in Clun. We were both married to vicars. Her name is Sue Dowell. And I said, "We've got to write a book. We've got to write a book. We need this. We need this thing over here". And it was basically, to it started out being about the ordination of women in the Church of England. That was the kind of fundament of it. But it just then turned out to a kind of Cook's tour, and we had to keep it. SCM said it's got to be small. So, this sprawling book that's just covering the history of Judeo Christianity and we had to focus on feminism. And our audience, which publishers always make you choose, however difficult, is crossing over which I love, building bridges between feminists who say you can't be Christian and feminist and Christians who say you can't be Christian and feminist. So, to persuade, it was a book of persuasion. And it was wonderful.

And then it was put out in a second edition in 1987 which was the same year I published *Sex and God*, which was again, it was varieties of women's religious experience. By 1987, I knew that my, and I'm going to say carefully, my choice of my sexual home was as a lesbian. And I say that because if I had been in a faithful marriage to Tom, I would have stayed in that marriage and not out of feeling punished. You know? And I did tell him. "Tom, I'm sure I'm a lesbian". And he'd say, "It's all right. Just be discreet". I said, "I don't want to do anything". And of course, he was already having affairs. So, we didn't have an agreement about that kind of fidelity until it was too late. He did, neither of us wanted the marriage to end, but it did have to end.

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Interviewer: Because it wasn't working sexually?

Linda: Because, well, not... I went off him when he was having it off with other women and when he did, there was a thing with, I went to have this, what do they call them? Those coils? I went to have a coil fitted. In fact, I had this... I'll never forget it. The doctor said, and this is good for history, so I don't mind saying it, he said, "What does your regular husband do?" I said, "What do you mean my regular husband? I don't have anything but one husband". And he said, "Well, I need to send you to a specialist". And it turned out to be a clap clinic. He didn't tell me it was clap clinic. And I had this STD. So, I go back to Tom and I say, "What the hell is this about?" And he said, "Oh, I have absolutely no idea". And he said something like, "Oh, you can get it on a toilet seat". I guess it depends on who you're sitting on the toilet seat with. So, and I was just, it was really then I thought I don't want to be married to somebody like that. And again, he was a wonderful vicar. And he still is that I wanted to stay friends with him but doesn't work. Doesn't work. Wow, that's something that shouldn't go in, but never mind.

Interviewer: What shouldn't go in?

Linda: Well, I don't really mind. I actually, well the thing about infidelities within the church but that's quite important, I think.

Interviewer: It happened for you.

Linda: Yeah, because it happened and because I loved and love him and I would have stayed in the marriage if that had been able to be sorted. Having said that, he did say, we went to counselling and he did say, "This is going to stop," and I said, "But I can't, something's broken. I don't know whether I can get back". I did try. I did try. I said, "I'll stay in the marriage". And what happened was just totally like a thunderclap.

One morning I woke up and I couldn't get out of bed. And I went to the doctor and I said I just can't get out of bed. And she says, "Oh, I think you're suffering from general malaise". And I said, "Oh, could it be Sergeant Depression or Private Bipolar Disorder?" I

mean, I made fun. I made a joke of it. But that's what was happening. I had, when I decided to stay in the marriage, something totally broke and I couldn't go to work. I had about a month off work. I didn't take medications, but I did get better. I did rest. And I got better. And I think it was then I made the decision.

But when you make those decisions, your children think it's their fault whatever happens. I can give you a good example. I said, "Honey, it was your dad's affair with X," and I won't mention who, "that broke it for me". And because Sean was a young lad and had a crush on this woman who was a parish worker it broke his heart. So, when I left the marriage, he thought it was his fault. Because I said when I found out about this affair, this affair, something broke and I had to go.

Interviewer: How did you feel about that affecting your son?

Linda: Oh, it's horrible, it's just horrible. And what you always find out though is that children blame themselves unless and you, I don't know how you stop it. When my mother died, I heard my grandmother say, remember, I'm six years old and it's a big house, and I heard my grandmother say, "Rosalie has been sick ever since Linda was born". My mother's name is Rosalie. That's my mobile phone. Let it go. And I just carried around for about ten years. Finally, when I told Mama Morris, I said, "It was my fault Mummy died," and she said, "No honey". And I said, "Well, I heard you say she was sick ever since I was born". And of course, then I found out the truth that she had Hodgkin's. She had cancer. And you know, then I realised.

[0:18:17]

Interviewer: It was nothing to do with you.

Linda: Yeah. But you always feel that. Yeah. I'm going to go just get that. Can you...?

Interviewer: Why did you decide to become more active and visible in the LGBT community?

Linda: Yeah, I think it happened in the late 70s, early 80s when I met Richard Kirker, which is the church kind of contact. And then in the early 80s, about 1983, 84 through Greenham Common because our vicarage became a place of sanctuary for the Greenham women who at first were Greenham men and women but very early on Greenham became a woman only place because the women felt the men were trying to take over all the decision-making.

Interviewer: Can you just say quickly what Greenham Common was?

Linda: Yes, Greenham Common is kind of a real lovely museum piece now, a piece of history. It was an attempt to stop the lodging of cruise missiles, which are American nuclear weapons, in Newbury, Berkshire. And it started out as a march by women and men, and it ended up being a woman only camp. And it went on for seven years. And I will say that now, probably 30 years later, Greenham Common is nuclear free. It is an open space and parkland, the way it was always intended to be. So, that's kind of nice. But that was, Greenham Common was the really formative because there is a strong Christian CND group in my cellar of this massive rectory in the East End of London where Tom and I lived. And it was right around the corner from Richard Kirker at the time, who lived there, and LGCM at that stage was GCM and -

(Overspeaking)

Interviewer: So how did you find out about LGCM?

Linda: Well, that's interesting. You know, I can't recall, but I just remember it probably came after *Dispossessed Daughters of Eve* because that was such an important book within Christian people. And then I used to give talks at St Katharine's. That's why I mentioned to St Katharine's which is this wonderful place in the East End with Christian people who, they used to hold retreats. And GCM had talks and I can remember giving a talk that I wasn't a very good homosexual that I was practising. So, by which I mean I was just trying to be clear about where I was, you know, in this muddily world where we live in such a sexualised culture, and yet we, especially as Christians, seem to know nothing about sex that's only use. I mean, I can remember thinking, "But why is there not a father, mother or son and Holy Spirit?" And you know, "Why isn't the Holy Trinity homosexual?" in the sense of being same sex. Yeah.

So those were pretty early questions and I can remember, you know, going - oh yes, and there was, we held this wonderful conference at King's College and Richard Harries, who is now a bishop, and he retired. He was wonderful. He let us take over King's College, you know, rooms. And we had these hundreds of wonderful women coming from all over the country. And of course, many of them were clear about their sexuality but we're actually being driven away from the church by rejection. For instance, if they wanted to be deacons, which you could be in those days, if you wanted to be a deacon, no, in the C of E you could go as far as being a deacon, but you couldn't -

(Overspeaking)

Interviewer: A woman could?

Linda: Yeah. Don't ask me about dates. (Laughter) I mean, I remember names like Li Tim-Oi and my spiritual director, Una Kröll. She was really great. You know, she helped me work stuff out, even though in that stage at her life I think she thought homosexuality was an illness. But she certainly doesn't feel that way anymore. She was a doctor, a GP. And also wanted to be a priest.

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So, we were surrounded by all these incredible women of the most amazing, what do you call it? Genealogies, family trees and great intellects and great spirits who were just such an inspiration. And you know, my ex-husband was very much involved with that and very pro all of this too.

So, but that's where my awakening happened. And Richard Kirker was a feisty young priest and really lovely. And I met him through actually, the woman who was my first sexual experience with a woman. I met Richard through her. And I've lost touch with her, but she is an amazing, amazing woman. And she worked in the voluntary services and her vocation to the priesthood was blocked. I think she was in St Albans, one of those dioceses. And so, discovering her own sexuality too, yeah. Is that helpful?

Interviewer: Yeah. How has your work impacted on you and others?

Linda: You mean my work for LGBT people or my work?

Interviewer: Yeah, campaigning, motivating.

(Overspeaking)

Linda: Yeah, it all just goes, it blends together with everything. I was a teacher at the American School during this period full-time, and there was Clause 28, and I just, the teachers who

were gay, you couldn't say you're gay, and we thought we're in the American School in London. This is a public, i.e., private school.

Interviewer: Can you just explain why they couldn't say they were gay because of Section 28? What was Section 28?

Linda: So, well, Section 28 was just you were forbidden to promote sexuality. Now how you, if your very appearance, as with some of us, it does, promotes, says I am gay, if you happen to be camp, if you happen to be butch. You know, how do you hide that? But we just didn't. We just went out and I'll never forget this. My beloved colleague in the English department, because I taught creative writing, poetry and all kinds of stuff, and Don, one day, one of the social workers in the school, it's a very elite school, they have everything. I said, "Don, are you gay?" and he said, "Paul, I'm not just gay. I'm hilarious". And I said, "Good on you, Don". And so there was always that atmosphere of Margaret Thatcher, Milk Snatcher, get out of our lives.

We actually did, the kids had a, she dedicated the American School. She dedicated the new building and the ambassador, Walter Annenberg, he was this kind of Ronald Reaganite type ambassador. They came to the school and they are dedicated to school and we were all told be good. Kids walked out on her. And they got in trouble. It had nothing to do with the teachers. But they didn't like that she was taking milk away from the state schools where kids, poor kids were going.

So that was all part of it. And Richard Kirker was an inspiration. I mean, he's so mischievous and funny and he's very controversial. I mean, not everybody loved him. It was kind of Marmite. He love him or you hate him. And of course, he was more interested in the guys and he had to remember, he had to be reminded, "Hey, wait a minute". And I think that, in fact I know that formative to the change to Lesbian and Gay Christian Movement was a good lesbian friend who just said, "Come on," and he was so, "You're right, of course you're right". And then it changed. But I don't know the year that it changed, it changed to LGCM. I think in the 80s sometime.

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So yeah, but I'm not really, I'm not very proud of this, but I'm not really a big group person. I'm not a good joiner and so I don't like political parties and stuff because I just don't like guaranteeing I'm going to say something unless I think it.

Interviewer: Do you prefer to write?

Linda: Or yeah, or just say, make sure I believe this, you know? It's like a priest having to say the 39 articles. Well, you know, you can't believe it, but I think if you have to say something, you've got to really think about it. I'll still say the Lord's Prayer, although I don't believe God leads us into temptation, so I just kind of twirl it around in my little head. Yeah, but that was, but having said that, I don't like joining, I am a campaigner and -

Interviewer: Would you like to say more about that?

Linda: Well, just for... along with Sue and several other people, much more imminent than we, founded the Movement for the Ordination of Women. And then that became quite big and eloquent. And so, we did other things.

Interviewer: Was that Grass or what?

Linda: Oh, it was Grass, it was Watch, there's Monica Furlong, who was a close friend, she was a broadcaster for the BBC and a wonderful Christian writer. She was a dear friend. And we used to put on cabarets and I used to sing, imitating Joan Baez kind of Jesus Christ the Apple Tree kind of songs and stuff. And we put on stuff at St James, Piccadilly, which was for MOW, but also for sexuality and understanding sexuality. It was very woven together. For me anyway. And those were really fantastic days. It's just lovely putting on these really, really naughty cabarets and because you can be really mischievous in the theatre in a good way. Clowns of God.

Interviewer: To make people think.

Linda: Clowns of God. Yeah. So, it's writing. It was performing. It was campaigning. And I only spoke at one retreat, GCM retreat. But I do remember what I -

(Overspeaking)

Interviewer: GCM meaning?

Linda: Gay Christian Movement with Richard.

(Overspeaking)

Interviewer: Before it was, yeah. Of course, yeah.

Linda: Richard invited me. And then Richard invited me to do some broadcasting on the BBC too, which was helpful to my thinking, because that's wonderful. I don't know whether you like Thought for the Day and Prayer for the Day. But I love doing it because of the way you have to really condense, it's like a poem almost. You have to push it into a ball to get it right. I love that discipline.

Interviewer: Yes. So, what's your view on changes that have taken place in the church and society over the last 40 years?

Linda: That's a really interesting question and can you put us on pause because I've got a cough.

[Pause]

[0:29:43]

Interviewer: So, what's your view on the changes that have taken place in the church and society over the last 40 years?

Linda: I just think it's the most mind boggling time to think to be alive. I can't believe the fact that I marched with Martin Luther King when I was 19 and now there is a black president who, for all his warts, is a wonderful human being. I can't believe that we have had a woman Prime Minister who I didn't vote for, but it's just incredible in this place and I know it's not the church. And I cannot believe that women have been ordained and now we have bishops and they're going to challenge the hierarchies in ways that need challenging. Hopefully. Hopefully they won't sell out to the hierarchy because it must be very tempting. All those pretty clothes and we like wearing frocks. I guess a lot of guys do too.

I mean, I just absolutely can't get over it both in secular society and certainly in terms of sexuality. The fact that it's finally filtering through that the good science about our sexuality, that no, if you think there is a sex centre in the brain, take a chill pill. The

brain is complicated. You know, we all have brains and everything. We all have left and right brains. And they all interact. And there's so much known now about the complexity of sexuality. And whether they like it or not, the church, which has suffered so from this obsession with its male only hierarchy has to come to terms with God's good human rainbow, from the hermaphrodite who, if physically able, could inseminate themselves, to the intersex person, to the person who is culturally not heterosexual. Across the board that our sexuality really is a rainbow. I don't think there's any better symbol of our sexuality, which the only thing that annoys me, and I'm wrong probably in being annoyed, is this obsession with this is a genetic thing in me, it's a God-given genetic gift. And I think fair enough. But the trouble is with genes it's like predestination. It's like it's pretending that your biological heritage is everything. So, you know, is it nature, nurture? It's a combination of everything.

So, in the rainbow spectrum, and I've had many arguments, mainly with my male gay friends, I say, "Well, I chose to be gay". By that I mean I found out what my home was. I didn't have a word for it. And it's as good as any. It doesn't determine everything in my life. It determines one aspect of my life that isn't most people's business, actually. But it's a wonderful thing. And there are probably asexual people who don't wish to have sex. And that's healthy. If they're not made to feel ashamed of it. I don't know.

But back to your question. Listen, my kids used to say I should teach the digression as literature. But back to your question, over the past 40 years, I just think if we didn't have these crazy people killing off people all over the world, everything would be wonderful. I hope that stomach growl doesn't go onto the tape recorder.

But you know, because I just think, well, does this, is it LGCM? I would like to say that I'm very involved in the peace movement and I was thrilled when Jeremy Corbyn was actually nominated to the Labour Party. I just couldn't believe it. And I just thought and you know, just an aspect and all the young, Rufus, my grandson who's 19, loves him. And Rufus has joined the Women's Equality Party because he's not sure that the Labour Party. And he's talked me into it. I've joined my first political party, the Women's Equality Party. But Trident. Jeremy's stand against Trident, which I think every time they say that Trident should win the Nobel Peace Prize because it's prevented wars, and I'm thinking is there a single year since Hiroshima and Nagasaki, since the interim in World War Two that we haven't been fighting wars and Americans haven't been going to all over the world? And I don't know about the UK. So, in the last 40 years, politically it's a much more dangerous world. Where it comes to waging wars for an ideology and what some people call neoliberal globalisation, I would call it capitalist imperialism. So that really worries me for my children and grandchildren and all of our great grandchildren. But the military now accepts gay people. It accepts women. And if you're going to go down that road and accept it, the military is well, necessary. I can't imagine the world that it is without the military. But I just wish it was our politicians who were the soldiers. I wish it was the Prime Minister who was going out in Afghanistan instead of your son or mine.

[0:35:47]

So, you know, it should be those guys. They're the ones saying we've got to fight. Not our kids. So that's got worse. But the sexuality, everything else seems to have got a lot better.

Interviewer: Right, So what are your hopes for the future regarding lesbian, gay, bisexual, and trans acceptance?

Linda: I just think we're just going to keep going from strength to strength. And I don't think we're going to get trounced again and have to reinvent the wheel. I don't think our

children, because we've lived long enough to see the second wave of feminism, post-feminism, by the way. I hate those terms post anything, but it's just the media's way of trying to colonise and get rid of stuff they don't like. And we live in an era where I think science and art have come together so that nobody in what we call the developed world can deny that sexuality is very, very complicated. And using the theological terminology, God loved and God-given for all of us. So, I think it's going to get better. Unless we get stupid and use old-fashioned arguments to split each other off from each other.

Interviewer: What are you thinking of when you...?

Linda: Well, I'm thinking, well, mostly inter (inaudible 0:37:12) power stuff where you get a committee together and how long do they agree about everything? I wish it were Quakerish. I wish it were driven by we have a sense of the meeting. But no, no, there's just all of these. We all have agendas. And you know, I've been told that Linda, you have an agenda. Your agenda is you think that you think better than anybody else. And I said well, I hope you're wrong because I don't want to think that. But we all like to think that we've carefully thought through things that might be helpful. But it's in (inaudible 0:37:51) battles and very often personality battles.

Interviewer: So, you're quite optimistic about the next 40 years with regards to -
(Overspeaking)

Linda: I am so optimistic. I mean, I've talked about it with my kids. I remember Caitlin, I said, "Honey, we're both three quarter glasses, three quarter full people". Because if I thought differently, I'm in control of this thought. If I thought differently, I wouldn't get out of bed in the morning. I don't think that it, I know that bad things happen. They happen to all of us. And what springs eternal in me is faith, hope and love. And that's the way, that's what guides me. And my nasty bits I try to just recognise them and boy, I've got them. You know there's a bitch not that, right underneath out there.

Interviewer: Maybe that's human nature.

Linda: Well, I think it's original sin. I wouldn't baptise babies, but...

Interviewer: Right. So, are there any things that I should have asked you about but didn't?

Linda: Oh, that's an interesting question. I think I've talked too much about everything you've asked me and I think everything you've asked me has been pertinent. I think especially the hope for the future, because there's very good reason for that and we're all mortal. We're all going to fall off our twigs. And you get older. And you think, "Wow. This has been an amazing life. I wonder how long it's going to go on". And in my case it's been very, very ambivalent because I just want to be with my daughter and my mother, you know? Losing these people who I love so much and. I'm not afraid of death at all. So that's something that I don't think that's to do with being gay though. I think it's to do with the teachings of Christ and the older Buddhist and all the people I love who embrace the language of different faiths, but who understand that underneath it all there's this great abiding mystery and the best word we have for it is agape.

Interviewer: Yeah. Shall we finish on that note?

Linda: Yeah, sounds good. I'm good. I'm good with cutting off lines. That sounds good.

[0:40:17]

Interviewer: Yes, yes, thank you very much, Linda Hurcombe.

Linda: Thank you, Margaret Evans.

[End of Transcript]