

Pride History Group Oral History Interview with Fabian LoSchiavo**Interviewer: John Witte****Focus of interview:****Date of interview: 9th June, 2012****Place of interview: Fabian's home, Malabar****Conditions: None**

Time	Summary	Keywords
0:30	Fabian John Simon Loschiavo, born 15.12.1949 at St Margaret's Hospital and baptised at St. Mary's Cathedral, the third child of six.	
1:05	Lives in family house in Kings Cross, bought by grandparents (ex Sicily) in 1925.	Kings Cross
1:25	Father is a dentist, practising at the family home in Victoria St., mother a nurse.	Victoria St.
2:12	The family move to Pymble, then to Marsfield in mid-'50s.	Pymble, Marsfield
2:30	Goes to St Anthony's Primary School, then to boarding school in Bathurst at St Stanislaw's run by the Vincentian Fathers.	St Anthony's Primary School, St Stanislaw's, Vincentian Fathers
3:20	Father Murray Wilson gives "sex education" individually to students. Fabian is not sexually abused but strongly dislikes boarding school.	Father Murray Wilson
4:30	Leaves St Stanislaw's after 2 years because father moves family to London to start a dental practice where they remain for a year and a half.	London, England
5:10	Has crushes on older boys and likes to be in fashion re clothes.	
5:30	Returns to Australia in 1965.	
7:40	Is ignorant of sexuality and models behaviour on a religious figure Dominic Savio [sp?] "who never committed a sin", in line with the spiritual teaching of the day.	Dominic Savio
12:56	Awareness of sexuality comes in 1969 when Fabian is in a seminary, the Premonstratensians, the Norbertines [the Order of Canons Regular of Prémontré] who are a progressive order with a psychiatrist who comes in to talk to the young people about sexuality.	the Premonstratensians, the Norbertines
14:50	On return from England goes into Marist Brothers, Eastwood, is seated next to Christopher Reynolds and falls in love with him.	Marist Brothers Eastwood, Christopher Reynolds
15:40	Many Marist Brothers schoolmates also go into the seminary except for Bill Lloyd.	Bill Lloyd
18:15	Father Hugh Murray, chaplain at Marist Brothers Eastwood, presses himself up against Fabian in the confessional.	Father Hugh Murray
18:50	Fabian makes a statement to the Deputy Director of Public Prosecution about his experiences. This is in 2012.	Deputy Director of Public Prosecution
19:05	Fabian challenges Father Hugh Murray in the '90s over the sexual approaches.	Father Hugh Murray
22:20	By age fifteen, he is set on the priesthood as a career. He is deeply embarrassed about having to tell his parents.	
24:00	After choosing an Order to join, is sent to Franciscan seminary at Campbelltown as a postulant.	Franciscan Seminary

24-40	After a brief postulancy is sent to Western Australia when the Order he wants to join has a house which is a sheep farm called Kerry Downs, outside a town called York. He is the only novice.	Kerry Downs, York
26-07	Goes to America, to the big abbey in Wisconsin, where he begins his training as one of a group of nine. He does a Liberal Arts degree at the college.	America, Wisconsin
27-13	Amongst studies are Carl Rogers [a humanist psychologist – Wikipedia] and Transactional Analysis	Carl Rogers
27-30	First actual sex occurs with a brother a.k.a. “a Frater” , a year ahead of Fabian, who “allows things to go on.”	
29-30	He starts to make sexual contacts outside the Abbey.	
31-50	During Vietnam War, he supports the war effort because he sees the Communists as a huge threat to the Catholic Church.	Vietnam War, Catholic Church, Communists
34-00	Writes to [President] Nixon and [Prime Minister] Gorton in support of the war, and keeps their replies.	[President] Nixon, [Prime Minister John] Gorton
34-55	Buys a book, “Sexuality and Homosexuality” by Arno Karlen in 1970 while still at the abbey.	Arno Karlen
36-50	After an incident at the abbey in which an elderly woman is injured he becomes depressed and is sent to a psychiatric hospital for treatment.	
40-15	Is sent to very reactionary house of the order in California where he stays for 9 weeks.	
41-40	Resigns from the Order and goes to Minneapolis to a friend’s place. Goes to gay bars.	Minneapolis
43-30	The abbey pays for his fare back to Australia in ’72.	
44-00	Works in hotels, lives in Kings Cross, visits The Wall, Capriccio’s, the Barrel [Inn], Castello’s, the Rex [Hotel]	Kings Cross; Capriccio’s; Castello’s; the Barrel Inn; the Rex Hotel
44-25	Meets a gay man with whom he shares a flat – not in a relationship.	
45-00	Goes to the Blue Light Clinic – is told he has been a syphilis contact in the USA – is referred to a counsellor by the Blue Light clinic who refers him to Neil McConaghy, [homosexual aversion therapist]	Blue Light Clinic; Neil McConaghy
47-25	Electric therapy is conducted by McConaghy at St Vincents Hospital	Neil McConaghy; St Vincents Hospital
50-02	Starts going to church at Christ Church St. Laurence	Christ Church St. Laurence
50-19	Discovers the Enmore parish [church] and begins to go there in 1974 and becomes an Anglican	Enmore [parish church]
51-30	Feels that the community at Christ Church St Laurence are exploitative of young gay people	Christ Church St Laurence
52-14	Is seeing a counsellor at The Smith Family in Woolloomooloo who advises him to go out and meet other gay people	The Smith Family
53-30	Goes to Acceptance, the Catholic gay group and attends masses there.	Acceptance
53-50	Meets Peter Bonsall-Boone and Peter De Waal at Enmore church	Peter Bonsall-Boone; Peter De Waal
54-10	Goes to meetings at Camp. Ken [Davis] remembers him attending.	Camp; Ken Davis

56-40	In 1972 had come across Gay Liberation in Minneapolis but is disturbed by some of the politics appearing to be Communist	Gay Liberation; Minneapolis; Communist
56-55	Meets Ken Davis at Camp. Is concerned by the people in the group not liking the church	Ken Davis; Camp
57-00	At UNSW sees signs advertising "Confidence Building For Homosexuals" and attends.	UNSW
57-20	Ken Davis and others are concerned that this might be McConaghy trying to recruit for treatment.	Ken Davis; Neil McConaghy
1-00-40	Gaysoc forms at UNSW and it is more concerned with coming out than direct political action.	Gaysoc; UNSW
1-00-05	Is doing an Arts degree at UNSW at this time in French, Spanish and History, then an Honours degree in History, then an Archives diploma.	UNSW
1-03-45	Joins Angays and they politicise him. Is on [the Anglican] Synod for 9 years. Synod passes a motion supporting anti-gay laws in NSW.	Angays; Anglican Synod
1-04-50	Has not seen the "Encounters" program with Peter Bonsall-Boone and is not aware of the importance of Bonsall-Boone's coming out in the Anglican church.	Encounters [TV program]; Peter Bonsall-Boone
1-05-20	The "Pink Report" suggesting gays should change is put out by the Anglican Church.	Pink Report
1-06-06	Involvement in Synod becomes his means of protesting the treatment of gays but there is no support from gays in Synod nor outside it.	Synod
1-06-18	People in Angays then include David Purchase [sp?], Prudence Borthwick, David Englebrecht [sp?], Geoff Scott, Peter Bonsall-Boone and Angays take on political activity around gay rights expressed in various ways, unlike the Catholic Acceptance group or MCC [Metropolitan Community Church]	Angays; David Purchase [sp?]; Prudence Borthwick, David Englebrecht [sp?]; Peter Bonsall-Boone; Acceptance; MCC [Metropolitan Community Church]
1-10-12	Angays is started in '77 with Geoff Scott, Prue Borthwick, David Englebrecht [sp?], David Purchase [sp?], Peter Bonsall-Boone to be a support group for gay people in the Anglican Church, to lobby, to monitor the behaviour of the diocese, to be a gay voice at synod.	Angays; Geoff Scott; Prue Borthwick; David Englebrecht; David Purchase; Peter Bonsall-Boone
1-13-03	Conservative gays in other parishes do not approve of Angays' work nor of Fabian's work in the parish.	Angays
1-17-34	Angays has a presence in the Gay Ecumenical group.	Angays
1-18-12	In early '90s, Angays makes an effort to wind-up and the group is invited to speak on radio by Andrew Olle [ABC journalist]	Angays; Andrew Olle
1-19-10	Muriel Porter in her book [title? – Wikipedia lists 6 books] says Angays were provocative and a direct result of the diocesan attitude to gays.	Muriel Porter; Angays
1-19-50	Angays are unhappy re Fabian's links with the Sisters of Perpetual Indulgence. At Prue Borthwick's, he meets David Urquhart who tells him about Gary Schliemann	Angays; Sisters of Perpetual Indulgence; Prue Borthwick; David Urquhart; Gary Schliemann

1-21-00	Schliemann meets with him and talks about the links between the Sisters of Perpetual Indulgence and the Radical Fairy movement.	Gary Schliemann; Sisters of Perpetual Indulgence; Radical Fairies
1-22-11	Sister Sit-On-My-Face (Peter Mitchell) has reservations about the religious side of the movement and asks if Sister Mary Medusa (Gary Schliemann) believes all the religious stuff. Schliemann has spent time on San Francisco with Sister Missionary Position who had started the order.	Sister Sit-On-My-Face (Peter Mitchell); Sister Mary Medusa (Gary Schliemann); San Francisco; Sister Missionary Position
1-23-10	Fabian provides traditional-style habits for the Sisters.	
1-23-30	He visits the mother house in San Francisco in 1983.	San Francisco
1-24-15	Sister Sadie Sadie The Rabbi Lady is a tourist attraction in the Castro.	Sister Sadie Sadie The Rabbi Lady; Castro St.
1-25-05	Sister Third Secret of Fatima (Ken Davis) and others from the Gay Liberation Choir brought a political edge into the order	Sister Third Secret of Fatima; Ken Davis; Gay Liberation Choir
1-25-25	The Sisters attend a Jerry Falwell rally at Top Ryde and a photograph appears on the front page of the SMHerald.	Jerry Falwell; Top Ryde
1-27-45	There is some conflict between the left-wing nuns and those more involved with Radical Fairies.	Radical Fairies
1-28-00	Creation of the SOPI reliquary.	Sister Third Secret of Fatima; Ken Davis
1-29-35	Vaughan Hinton of ABC Religion Department makes an Encounter program "Return of the Pink Triangle".	Vaughan Hinton; ABC Encounter "Return of the Pink Triangle"
1-32-45	Don Dunstan / Garry Wotherspoon book episode and Fabian appears in the persona of Monsignor Porcamadonna and a labelled photograph appears in The Australian	Don Dunstan; Garry Wotherspoon; Monsignor Porcamadonna; The Australian
1-33-38	[Rev] Oral [Richards] was brought into being in the Gay Liberation Choir as a combination of Oral Roberts and Cliff Richards and he introduces the Four-Square-Gospel with help from Ken Davis	Rev.Oral Richards; Gay Liberation Choir; Ken Davis
1-34-36	Dean Sheraton Hilton is invented as a response to the homophobic Dean Shilton of the Sydney Diocese.	Dean Sheraton Hilton; Dean Shilton
1-35-30	Patriarch Sphictor Poloras [sp??] a Greek Orthodox character appears, name supplied by Panos Kouras. He plays "Zorba the Greek" music on his piano accordion.	Patriarch Sphictor Poloras [sp??]; Panos Kouras
1-36-58	A New Age character is developed and then there is the one-armed Father Terence Patrick Francis Xavier O'Flynn parish priest of Nyngan also invented by Ken Davis	Father Terence Patrick Francis Xavier O'Flynn; Ken Davis
1-37-53	There is a SOPI manifestation outside the State Theatre about the film "Hail Mary" which was being attacked as blasphemous by Christian groups including the Rev Fred Nile, Maronite Catholics, Falangists	State Theatre; "Hail Mary" (film); Rev Fred Nile; Sister

	which nearly turns into a riot. Sister Mariam Beth Lay'em [sp?] (David Fagan [sp?]) arrives wearing Jewish insignia and carrying bagels. SOPI have to escape down a side passage	Mariam Beth Lay'em [sp?]; David Fagan [Fagin?? sp?]
1-41-58	The Gay Liberation Choir is already running when Fabian joins after seeing them at a rally in Belmore Park. He is told about it by Graham Chuck [sp?]	Gay Liberation Choir; Belmore Park; Graham Chuck [sp?]
1-42-25	(The Rev?) Phillip Stevenson [sp?] writes "Thank You Lord for Gay Liberation" for the choir.	Phillip Stevenson [sp?]
1-43-21	The Gay Liberation Choir performs at the Gay Rights Embassy outside Neville Wran's house in Woollahra and the SOPI perform an exorcism.	Gay Liberation Choir; Neville Wran; Gay Rights Embassy; Sisters of Perpetual Indulgence
1-45-03	Is on the morning march the day of the first Mardi Gras. Is at work when Mardi Gras arrests occur. Attends meeting to protest the arrests and decision to march in July. Also attends meeting at the National Conference and joins march to Taylor Square but arrives late and is not arrested.	1 st Mardi Gras; Taylor Square; National Gay and Lesbian Conference [which one?]
1-48-03	"Witches, Faggots, Dykes and Poofers" radicalises him. Sews huge flags for the National Conference.	"Witches, Faggots, Dykes and Poofers"; National Conference [which one?]
1-49-06	Makes banners for various gay organisations including Gay Information and Gaywaves	Gay Information; Gaywaves
1-49-51	Sees the Homosexual Conferences as becoming a battleground between different groups e.g. Quentin Buckle sabotages gay Christian session at Conference [which one?].	Quentin Buckle; Homosexual Conferences
1-53-10	in 1983 Mardi Gras tries to stop an Angays float from being in the parade in particular the use of large statues. Opposition came from Peter Tully and perhaps from David "Dot Dingle" Wilkins.	Mardi Gras; Angays; Peter Tully; David "Dot Dingle" Wilkins
1-58-32	Ken Davis brings SOPI(USA) safe-sex leaflets (which include reference to GRID, the pre-AIDS nomenclature) back from a trip and the Sisters here start distributing them and later promoting safe sex.	Ken Davis;
1-58-10	SOPI go to Westmead & Werrington university campuses spreading the safe sex message to health students. The Sisters who worked for ACON are influential in this – Graham [sp?] Head, David Edva [sp?], Sister Urban Faggot Morgan, Sister Kubler-Ross of the Critical Mass of Unconditional Love.	ACON; Graham [sp?] Head; David Edva [sp?]; Sister Urban Faggot Morgan [sp?]; Sister Kubler-Ross of the Critical Mass of Unconditional Love
1-59-40	Goes to USA in 1983 and sees many people dying of AIDS including Sister Florence Nightmare (Bobby Campbell).	Sister Florence Nightmare; Bobby Campbell
2-02-00	There is acceptance and criticism from real nuns around the SOPI involvement with caring for AIDS patients.	
2-03-46	During 1986 Papal visit of John Paul II SOPI and particularly Sister Mary Mary Quite Contrary (Peter Collard) put up Pope-Free Zone posters	Pope John Paul II; Sister Mary Mary

	and Sister MMQC is arrested. Sister Come Dancing [is this the full name?] is attending. There are several anti-Pope protest activities including being arrested at the Sydney University Academic Greeting for the Pope	Quite Contrary; Sister Come Dancing; Sydney University
2.10.20	Supports gay marriage because it is important for younger people. However finds the politics of it difficult.	