

TO: FILE

FROM: ANTHONY FOWLER, INV. *e*  
KATHY KIMBALL, INV.

RE: DIOCESE OF MANCHESTER  
INTERVIEW OF FR. JOHN NOLIN

DATE: OCTOBER 3, 2002

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On OCTOBER 3, 2002, above investigators interviewed FR. JOHN NOLIN at the ATTORNEY GENERAL'S OFFICE. Also present for the interview was LAURIE WOODAMAN, Legal Case Manager for MCDANIEL LAW FIRM, and ATTNY. ROBERT MCDANIEL, who is counsel for NOLIN. FR. JOHN NOLIN resides at [REDACTED] ALBUQUERQUE, NM. His telephone number is [REDACTED] and his date of birth is 02-15-33. Everyone present for the interview gave their permission for the interview to be audio-taped, including Fr. NOLIN.

JOHN NOLIN INTERVIEW

AF: It is October 3, 2002. It is 1:13 p.m. by my watch. This is Investigator Anthony Fowler of the New Hampshire Attorney General's Office in a conference room at the Attorney General's Office room 355 conducting an interview with Mr. John Nolin, who is a former priest. What I'm going to do at this point is go around the table and have everybody in the room introduce themselves and the reason for their presence today.

KK: Detective Kathleen M. Kimball of the NH State Police. I'm a member of the Attorney General's Task Force investigating the Diocese of Manchester.

LW: Laurie Woodaman, Legal Case Manager for the Law Office of Robert E. McDaniel.

JN: John Nolin, resident in Albuquerque, New Mexico. [REDACTED]  
EDWIN MECHEMNW, Albuquerque, New Mexico 87114

AF: Would you spell your last name?

JN: NOLIN.

AF: And could we have your date of birth sir?

JN: February 15, 1933.

AF: And your phone number at home?

JN: [REDACTED]

RM: Robert E. McDaniel, counsel for Mr. Nolin.

AF: Okay.

RM: I'll stop here John. I want to remind you listen closely to the questions that you're asked and answer the questions fully and completely.

AF: John, before we went on tape I asked you if you had, if we had permission to audio tape this interview. Ah, do we have permission from you to audio tape this interview?

JN: Yes you do.

AF: Okay. Let's get a little background information first. John, when were you ordained as a priest?

JN: 1960.

AF: Okay. And what Diocese did you fall under, what umbrella?

JN: Manchester.

AF: Diocese of Manchester?

JN: Diocese of Manchester.

AF: Okay. After you ordination, John, do you recall what your first assignment was as a priest?

JN: It was a summer assignment in Newmarket. St. Mary's Newmarket for three and a half months.

AF: And what was your responsibilities there?

JN: As assistant pastor to the pastor of the parish. Saying mass, confessions, the usual priestly things.

AF: Okay. And obviously we had spoken before and we have done some background work and trying to find out who John Nolin is. Um, during the time that you were at St. Mary's did you have any problems at all that came to light that the Diocese became aware of in any way shape or form?

JN: No I did not.

AF: Okay. After St. Mary's Mr. Nolin, do you know where you went then?

JN: St. Karen's, Berlin, New Hampshire.

AF: All right and how long were you there, sir?

JN: Three years.

AF: Okay. At St. Karen's what were your responsibilities there, sir?

JN: As assistant pastor to Father Michael Murtaugh, pastor. Confessions, masses, catechism classes, communion call. The usual parish priestly duties.

AF: And during your time in Berlin, sir, did you have any problems that arose that of the Diocese became aware of were situations that arose that may not necessarily have conformed to ah priestly behavior?

JN: Yes I did.

AF: And would you explain what that was sir?

JN: I had sex with several women.

AF: And when you said you had sex with several women, can you give us detail as to ages of those women?

JN: Yes. One would be about 31, 32.

AF: Let me make this easy for you. Did you have sex with any woman in Berlin during this time that would be considered illegal under New Hampshire law?

JN: No.

AF: These were all adult women?

JN: Yes they were.

AF: Ranging in ages from what, John?

JN: 31 to 45.

RM: Is there any doubt in your mind, John, that none of these women were under the age of 18?

JN: Oh none, none whatsoever. Wait a minute, say again.

RM: Is there any doubt in your mind whatsoever that, um that all of these women were 18 years of age or older?

JN: Oh, yeah. They were all 18 and over. No doubt at all. I have no doubt at all, they were adult women.

AF: Did the Diocese of Manchester become aware at this particular time of this activity with you, John?

JN: I am not sure, but I suspect.

AF: Okay.

JN: When Father Murtaugh died suddenly, '62, he was replaced by Father um, I can't think of his name right off hand quickly who he had relatives. The new pastor had relatives in town.

AF: And if you would speak up.

JN: Yes. Ah, had relatives in town. The following year in '63, me and the other assistant, Father Bob Camery were both transferred, which is unusual two at once. I suspect maybe he had the ear of his relatives. Maybe heard some stories or something like that. I have no proof of this. This is just I kind of think so.

RM: Okay.

AF: All right. After Berlin, sir, where did you go?

JN: Um, Salem, New Hampshire. St. Joseph's Salem.

AF: All right. And what were your functions? What were your responsibilities there, John?

JN: As the other parishes, masses, confessions, communions, communion call. The usual parish priestly duties.

AF: Any um, any activity there that wouldn't conform with ah priestly responsibilities or allegations made against you or behavior that the Diocese became aware of that you shouldn't have been doing?

JN: Yes there were.

AF: Can you explain that?

JN: There were two women. One was well for better word a one night stand. The other one was an ongoing relationship. The um, shall I say names?

AF: Yes.

RM: Sure.

JN: [REDACTED]

AF: Would you speak up please?

JN: [REDACTED]

AF: [REDACTED]

JN: A married woman.

AF: Would you spell her last name.

JN: [REDACTED]

AF: Okay. [REDACTED]

JN: Huh, huh.

AF: And were these women, what were their ages?

JN: Well the first one was 40's, 40's I guess. Somewhere between 40 and 50. The other one, [REDACTED] was then 38, 9 somewhere around there.

AF: Describe your relationship with [REDACTED]

JN: It was a sexual relationship and became your friend began a sexual relationship. Um,

AF: How long did this relationship last, sir?

JN: About ah six or seven, six years I think. Six or seven years.

AF: Okay. And I assume that it continued beyond, at some point you left Salem.

JN: Yes.

AF: And it continued after you left Salem?

JN: Yes it did.

AF: All right.

KK: I want to jump in here and ask the same question of the women from Berlin. Did you continue to see any of those women from Berlin when you went to St. Joe's?

JN: No I did not.

KK: Okay. And ah were the women in Berlin parishioners or did you meet them through some other means?

- JN: Couple of them were parishioners. A couple others were not.
- KK: All right. And then the same question for [REDACTED] as she a parishioner?
- JN: Yes she was.
- KK: Okay. And the other woman you said it was a one night stand.
- JN: Yes.
- KK: All right. So you continued to see [REDACTED] and the time that you spent at St. Joe's?
- JN: Yes I did.
- AF: And describe further your relationship with this woman other than ah seeing her. Were there any other connections that you had with this woman? Would you explain that?
- JN: Yes. My father died is '68. My oldest sister was the Executrix of the estate. I conceived the idea of buying the house, being one of the four children. According to his will I had one fourth share in it. I bought it and my share being, the bank figured that was a down payment, equivalent and [REDACTED] and her husband was a family that had problems. That's just my opinion.
- AF: I need you to speak up John.
- JN: Oh, I'm sorry. Ah, it was a family that had problems. He was a heavy drinker. I didn't know at the time, but she also was a drinker. The kind that you don't know they are, but they go home and take and so on. They function to some degree. They were about, they were within I think it was three weeks, two weeks of being um ah, what do you call it?
- KK: Evicted?
- JN: Evicted, thank you. Evicted from their house in Salem. They were always getting behind. One time she called me up crying on the phone. The oil was, they were out of oil. They had run out during the daytime. This was the middle of winter. He wouldn't give them any oil unless COD they had bad credit so I went over I think I gave them fifty bucks. He pumped fifty bucks into the house. I'm not justifying, I'm just giving you background.
- AF: Nope, nope.

KK: So you financially assisted.

JN: I moved them into my house in Keene. [REDACTED] as a postal worker. I paid for the move. I did not charge them rent. They were there from 1969 to 1979, I'm not sure of this date. Either '75 or '76. I think it was '75.

AF: What did he do for a living?

JN: He's a [REDACTED]

KK: He's a [REDACTED]

JN: [REDACTED]

AF: Okay.

JN: I moved them in. I paid the mortgage. I paid the real estate taxes.

AF: Children?

JN: Yes. Four children.

AF: Do you remember who they were?

JN: Yes I do.

AF: Can you tell us?

JN: Yes. [REDACTED] the oldest, [REDACTED] I believe he's now an [REDACTED] [REDACTED] Next oldest, no excuse me, the oldest is [REDACTED] She's the oldest, [REDACTED] next. [REDACTED] the next brother, next child and the youngest is [REDACTED] They were there, the relationship just sort of petered out. Ah, um, I'm trying to think.

KK: Were you sexually involved with [REDACTED] at this time?

JN: [REDACTED]

KK: [REDACTED]

JN: Yes I was. Yes I was.

AF: Do you know or are you aware of grandparents?



JN: Yes.

AF: [REDACTED]

JN: Yes I am.

AF: Did you know them?

JN: Yes I did.

AF: Were you aware that around 1965 that the grandparents made a complaint against you to Father Hansberry?

JN: Yes I am.

AF: Okay. Do you want to tell us about that?

JN: Ah, he called me up and said I have this complaint John.

AF: Who, whose he?

JN: Monsignor Hansberry.

AF: Monsignor Hansberry.

JN: He was then Chancellor of the Diocese of Manchester.

AF: Yep.

JN: Wait a minute, I'm not sure if he called me or sent me a letter. I think it was a letter and admonished me that he had received this complaint.

AF: What was the complaint John?

JN: That there was an improper relationship between myself and [REDACTED] I believe the letter did not mention the grandparents name and he admonished me and wanted my response and um I believe and this is just my opinion because he had no more proof, that ended it.

AF: I was going to say do you know what, what happened or what the end result was of this complaint?

JN: As far as I know I think that ended it.

KK: Did he ever ask you if there was any veracity to the complaint?

RM: Do you understand the question, John?

JN: Yes I do. But not to my face. I don't think he did. Not to my face. What he thought I don't know.

AF: Did you ever tell him that there was some validity to the complaint?

JN: No I didn't.

AF: Was there any mention at the time about any other allegations against you other than with the mother? Ah, specifically lets say with any, any one of the children?

JN: No.

AF: That you're aware of?

JN: None whatsoever. None whatsoever.

AF: Okay. And what happened with this complaint?

JN: As far as I know nothing. I mean that ended it.

AF: How many times did Monsignor Hansberry talk to you about this complaint?

JN: Once.

AF: Once. And um, as far as you know it just went away?

JN: Yes I know this about the letter.

AF: The letter?

JN: The letter is in the file of course, but ah nothing ever was said or done as far as I know.

AF: Um, the relationship with [REDACTED] when did that come to an end?

JN: '74 I think. About a year before they left the house.

AF: Okay. Can you tell me, tell us why it came to an end?

JN: I think first of all it was wearing out. Secondly, there were I discovered later on the alcoholic problem was [REDACTED] which I didn't know. Several

things came to happen that surprised me greatly. When we had the house, shortly after moving in I had a local plumber put in a brand new heating system. The old one was one of those old gravity things that don't work very well. If I recall the bill it was \$3200.00. The [REDACTED] wanted to establish good credit. John I tell you what if you give us the money we'll put it in our checking account we'll pay Martineau. I remember his name. Martineau Heating and Plumbing, Keene, New Hampshire. I gave him a check for the amount, which doesn't come easily in my trade. I'd save some and so on and so forth. I think it was part of a Christmas bonus as part of it. Three months later [REDACTED] and I are walking down Main Street, Keene, New Hampshire. Here comes Dick Martineau, whom I knew from high school days. Hi Dick how are you doing. The new furnace is great. Yeah Father John, but you know I'd like my money. Humm, my God she going ha, ha, she's starting

RM: John, John hold it.

AF: We're on tape. Slow down and speak up.

JN: I'm sorry. I'm sorry.

RM: This is an audio tape.

JN: All right. No acting, all right.

RM: And your beautiful gestures

JN: Are lost.

RM: Well they may win you an academy award sometime. They don't show up on the ah tape, so Mr. Martineau you met on the street and thanked him for the furnace and he said he wanted to get paid.

JN: He wanted his money.

RM: And you'd already paid him because you'd given the check to whom?

JN: [REDACTED]

RM: Okay. And so apparently the check didn't make it from [REDACTED] Martineau?

JN: No it did not.

RM: And this surprised you?

JN: It thunderstruck me.

RM: Okay, what happened next?

JN: I turned to her and she started walking away with a tough look on her face and when I, I said to Dick, Dick you'll get your money I promise you that. When I caught up with her she said I don't want to talk about. Just like that. I don't want to talk about it. I don't want to talk about it and she went over to the car, we had a little Volkswagen. She got in, slammed the door, turned her face away from me. The minute we got back to the house at [REDACTED] she went upstairs, slammed the door of the bedroom. I don't want to talk about it. They, oh she did say it will be paid within the week. Okay, but I checked with Dick Martin, yes it was paid, but I don't like bills going on like that.

AF: Okay.

JN: Another occasion. She liked coffee very much. I'd come over from, where was I stationed at the time? Well I went to Manchester I stopped at the then Jordan Marsh. They had different brands of coffee, a few things like that for the family and I presented my Jordan Marsh credit card and the clerk is writing up maybe \$40.00 worth of coffee and a shirt and a this and a that and she just for verification she punched in some numbers and suddenly she said ah Reverend I think there's a problem. Would you talk to so and so down in Boston and it's the credit department of Jordan Marsh. Said Reverend Nolin I'm very sorry, but we cannot extend anymore credit. Same situation. I had paid her the money that - she had not done it. Through embarrassment you know we all had to put the merchandise. I walked out with my face red of embarrassment.

AF: So the relationship was starting to fizzle?

JN: There's more to it if you want to hear another story.

KK: That's okay, we'll move on. We get the idea.

AF: That gives us an idea that things were going downhill with [REDACTED]

JN: Yes very fast.

AF: Okay. Lets, lets, lets move on here. Um, after Salem where did you go John?

JN: North Conway. Actually I went in. This is a wholly separate thing and I tell it to you. Monsignor Cahill was a well I'll put it gently as I can about the meanest bastard ever put a Roman collar on the Diocese of Manchester. He

chewed up curates. He was ugly to ladies in the parish. He was an ugly man and being the junior curate I caught it all the time.

AF: Yep.

JN: If an altar boy didn't show up I caught hell. If the altar boy didn't cross his name correctly. One day he threw one of my, I was in charge of training them. He came in Good morning. The little boy said good morning.

AF: Slow down.

JN: He said Good morning, what? He wanted them to say Good morning Monsignor see and the poor kid got confused and didn't know what to say. Good morning. He finally threw the kid out or this is beside the point, but anyway the kid went home. He soiled his britches. The mother called me and said Father I'm taking my boy out. I said Mrs. I understand. I don't blame you, I'd do the same thing so after two years of this totally unrelated BS I went to Manchester and I talked to he's now Bishop of Rhode Island. Um, Robin Mulby.

AF: Yes.

JN: Assistant Chancellor. I said Bob I've had it down there. There's nothing doing what we're talking about. Okay we'll get you out of there. He asked him his ugly temper so I went to North Conway (inaudible) one of the nicest priests in the Diocese, the other extreme.

AF: During the time that you were at Our Lady of the Mountains.

JN: Yes.

AF: Did you continue to have relationships, sexual relationships with anyone?

JN: One woman. She was not related to the parish. She was a visitor, a tourist.

AF: How old sir?

JN: Oh well much older in her late 50's.

AF: I need you to speak up.

JN: She was in her late 50's.

AF: Thank you.

JN: Inaudible

AF: Okay. After Our Lady of the Mountains, where did you go?

JN: Um, I was on leave of absence for six months.

AF: Let me refresh your memory.

JN: Yes.

AF: Could it have been Our Lady of the Lakes?

JN: Yes it was.

AF: Lakeport.

JN: Yes it was. I'd taken a leave of absence for a few months. Ah, for reasons well little confusion and this and that, but went back on duty. I went to Our Lady of the Lakes, Lakeport. George Donley was pastor.

AF: Okay. During the time that you were there, did you continue to have any sexual relationships with anybody?

JN: Not in the parish. I can't remember. I'm sorry. I don't remember.

AF: After Lakeport, do you recall going back to Our Lady of the Mountains in North Conway, did that occur?

JN: No. No I went directly to um October of that year I went directly to St. James in Portsmouth.

AF: Okay. Lets back up a little bit.

JN: Yes.

AF: The leave of absence, why did you take the leave of absence?

JN: I was under some thoughts of maybe I had chosen the wrong career. That maybe God would like me to do something other than being (inaudible). I did some practice teaching um to pay some bills. I was living at the house in Keene at the time, third floor. I finished off the.

AF: Was this a leave of absence that you took on your own or did the Diocese?

JN: I took it on my own.

- AF: Okay. So it didn't have anything to do with ah your indiscretions with women?
- JN: Not that I know of. I mean as far as they know I don't think so. I just called the Bishop one day and said I want to do some thinking about this and so forth.
- AF: Okay.
- KK: Who was the Bishop at the time?
- JN: Bishop um, from Chicago um, my memory's a terrible thing. Um, Bishop, Bishop Primeau. Ernest Primeau. Ernest Primeau.
- AF: Okay. After the leave of absence, John, where were you assigned then?
- JN: St. James, Portsmouth, New Hampshire.
- AF: Were you ever at Immaculate Conception in Penacook?
- JN: Oh wait a minute. I'm mixed up.
- AF: Yes.
- JN: I'm sorry. What you said a moment ago was Immaculate Conception in Penacook, yep. What did I say? I'm sorry.
- AF: My understanding is that you are for a brief period of time were at Immaculate Conception in Penacook.
- JN: Yes I was.
- AF: Prior to being assigned to St. James in Portsmouth.
- JN: That's correct.
- AF: What were your assignments at ah, what were your responsibilities at Immaculate Conception?
- JN: The same as before. Communion, confession, communion calls, etc., priestly things.
- AF: Any, any ah sexual relationships there?

JN: No.

AF: Okay. At this particular point, before we get to St. James, what is the Diocese knowledge of your indiscretions with, with women at this particular time?

JN: I knew that they knew about [REDACTED] because of that which you mentioned before.

AF: Correct.

JN: Of Monsignor Hansberry.

AF: Right.

JN: I surmised that they probably knew more things, but.

KK: How did you surmise that?

JN: Well my transfer from St. Karen's was just a surmise or the two men. By the way Bob Camery has as far as I know has a Immaculate record. We were moved together. That's unusual. You move one man. You leave one man. There was always an overlap.

AF: Yep.

JN: So I kind of surmised that maybe they knew more, but I had no proof.

KK: Did any of your pastors in these other parishes say anything to you about your comings and goings?

JN: No, not that I, no. No they did not, never brought it up.

KK: Do you think that they knew?

JN: Maybe Father Cornelias Cahill, but he had his own problems.

KK: And which parish was that at?

JN: St. Joseph's in Salem.

KK: Okay.

JN: Which is not to our concern here.

KK: All right.



- AF: Had you at any point up until ah prior to going to St. James received any admonishment or discipline action or been asked to do any type of psychological testing by the Diocese?
- JN: Yes I was.
- AF: Okay. Would you explain that?
- JN: Let me think for a second. It was at Hanover. Um, the clinic I can't remember his name. He's a doctor, MD, a psychiatrist. Um, I'm sorry for the date, I'm vague on it. I know it was before I left Lancaster. I think it was when I was in Lancaster, I think. I was sent there to be evaluated and ah whatever. I met with this doctor, I don't know, 4 or 5 times.
- AF: What year was this?
- JN: I'm not sure. I think it would have been in the late 1970's.
- AF: Okay.
- JN: Possibly the early 1980's. I'm not sure.
- AF: And what was the reason for you seeing this person?
- JN: Well I can give you two answers to that one. First, the official reason and in my humble opinion.
- AF: Give me the official reason first.
- JN: That the Diocese wanted to learn more about me and ah.
- AF: Why?
- JN: Now are you asking my opinion?
- KK: No, why would they have come up with that suggestion? They don't, do they normally ask all priests to take a psychological?
- JN: Well no.
- AF: What reason did they give you why they wanted you to see this man?
- JN: Because at that point there had been something come in. I can't remember the dates now. A report that probably my sexual activity. I'm trying to

remember. I really can't remember the exact sequence of events. Whether I think it was Frank Christian. Okay, John, we're going to ask you go see doctor so and so at Hanover Clinic. You'll meet with him a half dozen times and he will give us a report.

AF: Who would have made a complaint against you at that particular time?

JN: I don't know.

AF: You don't know?

JN: I don't know. I also think it might have been the tenor of some rumor over here. Well look he did around here, did this and this in this parish. There must be something to it, (inaudible) I'm sorry I can't be specific on the dates.

AF: Nope, nope.

JN: I'm just not sure right now.

AF: It's a long time ago.

JN: Yeah.

AF: After Penacook.

JN: Yes.

AF: You said you went to St. James in Portsmouth.

JN: Correct.

AF: Same duties there?

JN: Same duties there.

AF: And did you continue to have sexual relationships with, with ah anyone at St. James?

JN: I think at that point, I think I was still maybe having sex with [REDACTED]

AF: Yep. Okay. So the answer is no?

JN: Oh, I'm sorry I misheard the questions. You said new?

AF: Yeah, anyone other than [REDACTED]

JN: No.

AF: While you were in St. James?

JN: Yes I did.

AF: Yep.

JN: Yes I did. Yes I did.

AF: Okay. How old a lady?

JN: One woman was in her 30's. The other woman in her 40's.

AF: Okay. After St. James.

JN: Yes.

AF: Where'd you go?

JN: I was appointed pastor of All Saint Church, Lancaster, New Hampshire.

AF: Okay. Do you remember the date you were appointed?

JN: Yep. It's very important to a parish priest when he gets to be a pastor. June 15<sup>th</sup> I think 1975.

AF: Okay. And how long were you there?

JN: I was there from 1975 to 1983.

AF: And during that time did you have sexual relationships with anyone?

JN: Yes I did.

AF: And who would that have been?

JN: One was a not a Catholic. She later entered the church, woman in town.

AF: Need you to speak up.

JN: Oh, a woman she was not a member of the church at that point. She later, I gave her instructions.

AF: What was her name?

JN: Ah, [REDACTED]

AF: Can you spell the last name?

JN: [REDACTED]

AF: Okay. And at some particular point did [REDACTED] end up living in your house in Keene?

JN: Yes she did.

AF: Okay. When did she move in to your house in Keene?

JN: Probably 1979 or 1980. I'm not sure.

AF: Okay.

KK: So had the [REDACTED] already moved out of your house?

JN: They moved out in '75 I believe or '76.

AF: And at some particular point um do you know whether or not [REDACTED] may or went to speak to somebody in the Diocese about the relationship that she was having with you?

JN: Yes she did.

AF: Do you know who she spoke to?

JN: I think, I'm not sure, but I think it was Frank Christian, Monsignor Christian.

AF: Okay. And when did you first become aware that [REDACTED] had gone to Christian or the Diocese concerned about the relationship that she was having with you?

JN: A phone call from him to me in Lancaster.

AF: What year would that have been, John?

JN: 1982, no, no, no 1983. 1983.

AF: And this is when Christian calls you?

JN: Yes he did.

AF: And what, what did he say to you?

JN: I have a complaint of a woman, sexual accusation, I mean of substance. I don't remember his exact words.

AF: Right.

JN: A woman has come in John accused you of having sex with her. Ah, you're to come down to Manchester tomorrow ten o'clock in my office and we will talk.

AF: And did you do that?

JN: I did that.

AF: And what was the substance of that conversation John?

JN: That you're going to be moved from, first of all naturally you're wrong John and you should do penance.

AF: Did you admit it to him John?

JN: Yes I did.

AF: Did you admit any other prior indiscretions to Frank?

JN: No they didn't come up. They did not come up.

AF: Okay.

KK: Did he ask you that question?

JN: No he didn't. To the best of my recollection he did not ask that question.

AF: And what was the outcome of that meeting?

JN: I was transferred as pastor from All Saint Lancaster to pastor of St. Joseph Woodsville.

AF: At some particular point did [REDACTED]—was she married or single by the way?

JN: She was divorced.

AF: Children?

JN: Three children at that apparently she was pregnant, but not by me.

AF: By what?

KK: Can you say that a little louder?

JN: She was pregnant at this point, but not by me.

AF: All right. And at some point did she move out of your house in Keene?

JN: Yes she did.

AF: When was that?

JN: 1983.

AF: Did you undergo psychological testing based on that?

JN: No I did not.

AF: Complaint from 

JN: No I did not.

AF: Okay. And you say you were transferred to St. Joseph in Woodsville?

JN: Yes I was.

AF: And you were the pastor there?

JN: I was the pastor there.

AF: Any relationships there, John?

JN: There was one with a woman in Warren.

AF: How old?

JN: 30's, mid, late 30's.

AF: Okay. How long did you stay at St. Joseph's?

JN: From 1983 to 1994.

AF: Okay. Let's move up to 1994. In 1994 sir, did you become aware of a complaint made against you, sexual abuse complaint made against you by a woman by the name of [REDACTED] who was formally [REDACTED]

JN: Yes. Yes I did.

AF: Okay. How did you become aware of the 1994 complaint against you?

JN: A phone call from her brother, [REDACTED]

AF: Okay.

JN: He accused me, they started off you know is this Father Nolin. I said yes this is and then came out a stream of vindictive and ah you lousy priests about the kind of thing he said to me you. The accusation of touching his sister's leg stunned me. The other, the mother. I'm guilty.

AF: All right.

JN: But that stunned me. I said no I'm not. Oh yes you did. She says you're guilty. That kind of conversation. Yes it was you know.

AF: And this would have been between the years. What years were you with [REDACTED]

JN: 1964, '63, '64 to 1973, '74 when the sexual aspect died out.

AF: Okay. And at some particular point did you have to answer questions to anyone in the Diocese about this allegation?

JN: Yes. I called Frank Christian and I said I got this angry phone call. I have not molested this child. I have not touched her legs. He said well you know last week I got a phone call. Man wouldn't give his name. It sounded like the same man. What do you do when a priest has abused a child? And Frank said to me what he said to him was we investigate it and so on and so forth. Well come down John. We'll talk about this. And so that point there I told him the story.

KK: And what did you tell him?

JN: That I had a relationship with the mother. An ongoing relationship. She lived in the house in Keene, but I vigorously denied molesting the child. He then went through the process. Am I getting ahead of you folks?

KK: No go ahead, continue.

AF: Go right ahead.

JN: He said what we will do is we will set up a meeting with them. You'll be present. Obviously in a room like this.

AF: A meeting with who?

JN: [REDACTED]

AF: Okay.

JN: And we will talk about this. He at the time said to me.

AF: Whose he? I'm sorry.

JN: I'm sorry. Excuse me. Monsignor Christian he's now Bishop Christian, I'm sorry, Bishop. He advised me not to deny it directly. I remember using the word finesse. John, if we deny it directly you know they're going to get mad and you know it could lead to other problems and if you just sort of you know finesse, we can finesse this thing.

AF: We can finesse.

JN: Finesse this thing. I thought at the time it was bad advice.

AF: He did not want you to.

JN: Directly deny.

AF: Directly deny the allegation

JN: That is correct.

AF: In front of the [REDACTED] family.

JN: At that meeting. At this meeting.

AF: That's what I'm talking about.

JN: At the meeting.



KK: What did – I need to get this straight in my head. You're telling us that you emphatically denied it to Monsignor Christian.

JN: Yes.

KK: Yet he is telling you not to deny it in front of the people?

JN: Not to deny it directly. You know kind of be low key. Kind of you know well I don't remember. He didn't say that, but I mean I got the very impression that I said no I did not touch your legs she would fly off the handle, get angry and law suits and all kinds of other publicity with, that was my impression what he was saying to me.

LW: But he also wrote a letter to you, John.

JN: Yes he did. Yes he did.

LW: Directly stating that you should not make direct denials of the allegation.

JN: I have it, they have in their files.

AF: Do you have that letter?

JN: We do.

KK: So who do you think Father Christian, Monsignor Christian believed about this allegation?

JN: Given my history I, he thought you know there's a possibility. I suppose he thought that. Who wouldn't. Any reasonable person would probably think so. On the other hand all my sins and their sins. They're a serious (inaudible) uh with women.

KK: Adult women.

JN: Adult women. I never touched a child in my life for sexual pleasure.

AF: Well you just answered my question. I'm going to ask this of you.

JN: Okay.

AF: During this meeting, I believe my memory serves me correctly that at some point you conceded that possibly you had gone into the girls room at night. Is that correct?

JN: I think that is correct, yeah.

AF: Okay.

KK: Did that in fact happen? Did you go into a girls room?

JN: I think I was just trying finesse or I might have. Close a window or something like that, but I did not touch her.

AF: John, did you at any point while that girl was sleeping in her bed or at any point during your relationship with [REDACTED] did you ever inappropriately touch that girl in any way shape or form and I will also include the rubbing of legs or anything of that manner? Any place on her body during that time?

JN: No I did not.

AF: Okay. Do you have any idea why this woman, who is now a woman, would make up this allegation against you? What would be the motive for that, John?

JN: I think there might be one motive is the fact my affair with her, with their mother. It's disgraceful and it's a wrong thing for me to do, but.

RM: Do you mean John that the motive of making this claim would be to punish you, to cause you problems better for having carried on a sexual liaison with their mother?

JN: That is possible.

RM: When, I'm sorry.

KK: Do you know whether they knew anything about your other activities with other women other than their mother?

JN: No I don't. I don't. I've also thought of you know I've thought about a hundred times since. One thought occurs to me it is possible that her legs were touched, but not by me. I have not the slightest bit of evidence of that whatsoever, but the thought occurs to me. The makeup of the human mind and sometimes transferring guilt, I don't know, but I have not the slightest shred of proof so I don't need to say it. I'm not going to say any names or anything like that, but I have even in my own mind.

RM: Inaudible

JN: I have even in my own mind the suspect.

KK: Okay.

JN: But I, I.

KK: All right. Let me ask you this. Have you ever had an attraction towards young girls and I mean adolescent girls in addition to your attraction to adult women?

JN: No I have not. No. Ah, I mean they are girls. They are slender. Their bodies aren't developed, you know. No.

AF: What took place during this meeting with the [REDACTED] who was there?

JN: [REDACTED]  
[REDACTED] Monsignor Christian is here. I'm sitting here.

AF: Where did that take place?

JN: At the Chancery office.

AF: Okay.

JN: Conference room just like this. They came in very stern faced and sat down and I don't know who spoke first. I think Monsignor Christian did. We're here today to help this situation. Something like that and ah.

AF: That was in 1994?

JN: Yes. The spring of 1994.

AF: Okay.

JN: I'm sorry perhaps one of them spoke. It seems to me as I remember she spoke very little. Her brother [REDACTED] spoke a lot the same thing you know.

KK: The tape can't see what you're doing.

JN: I'm sorry. Angry gestures, angry words you know you did this, you did that and you touched her and you've ruined her life and you know and the whole family is ruined because of you. You're a lousy priest whatever. At one point he compared to me with ah you remember Senator Packwood, who ran around in public kissing and grabbing. He would say I don't remember that. You sound just like Packwood. You know you can't remember this and this. A weak defense. At one point I think his brother said you know [REDACTED] calm down, calm down, we're at a meeting here. Lets talk, not shout. Um.

- KK: Did they come out and specifically ask you if you had touched their sister?
- JN: I believe they did. It was an unpleasant memory and I think I've tried to block it out, but I think they did.
- KK: And how did you respond to that?
- JN: I have no memory of that, which is an awfully weak defense.
- KK: You have no memory of.
- JN: I think I said something like I have no memory of that. I don't remember doing that, which is like Senator Packwood. It's a very weak defense, but here's the advisor sitting next to me saying don't directly deny.
- AF: The advisor being who?
- JN: Monsignor Christian. Monsignor Christian.
- KK: Did you have any preparatory meeting before this meeting with the [REDACTED] family?
- JN: No. No I went down to chancery that particular day. I you know was set up for ten or eleven o'clock in the morning. I went in of course I'm very nervous and the whole thing is unpleasant. I went into Frank Christian's office and he said well they will be here in a minute or two. They're already here John. I send out I'll be right back. He went out, got them. I think they were seated when I went into the room and then he brought me in and then the meeting began.
- KK: Huh, huh.
- AF: What else did Monsignor Christian tell you to say or not say during that meeting?
- JN: Not much except the main thrust of my memory is just don't deny it directly.
- KK: What was the resolution of the meeting or was there a resolution in the meeting?
- JN: I don't think there really was a resolution. I think what they wanted me to do to abase myself and humble and forgive me. I'm a terrible person and I think that's what they wanted. He did say to me this at a prior meeting. Well if you didn't do it John, don't admit to it. Well darn right you don't have to tell me

that Frank. Good God. You steal a million dollars, some clever scheme you're kind of a financial hero some sort of sense it's still a crime, but molesting kids is dirty stuff so I never admitted. I never said I did it.

AF: What was the outcome how did the Diocese handle the [REDACTED] family?

JN: All right.

AF: As to, as to how it pertained to [REDACTED]

JN: I was told by Frank Christian then Chancellor of the Diocese that I would resign my parish. Two, I would sell my house in Keene and move elsewhere. [REDACTED] lived in Keene. It bothered her. She was married then and little children and it bothered her if she saw me around Keene. So I moved out of Keene. They did not specify New Mexico. I chose that myself after I moved out of Keene. I would be given limited faculties. I'm still a priest. I am still now. I say mass privately, which means my own living room and Sunday morning and so forth. I would have no public faculties. Faculties are like law mission, medical license of a doctor. You are a lawyer, but now you can practice, well the faculties are of permission of a Bishop to practice faculties. Anywhere in his territory. No public faculties I never ask for any from Santa Fe, that's the Diocese I live in now and they would pay me, I was going to be given leave of absence because I was below the retirement age. For three years I'd be on leave of absence at \$666.00 a month. Um, and Obin is my friend. We've been friends for many years.

AF: I want to interrupt. What I don't understand here is that there's this allegation made by this now woman.

JN: Yes.

AF: Of sexual abuse when she's a child. You have denied it. Frank Christian knows that you're denying it, but why if in fact you're denying it why is the Diocese putting all these sanctions on you, I guess for an allegation that you have denied and they don't know I guess for a lack of a better term don't know whether it's substantiated or not because quite frankly that doesn't seem, doesn't seem consistent to me.

JN: All right. You're asking for my opinion I believe?

AF: I guess. Yeah.

JN: All right I'll give it to you.

AF: Or facts if you know.

JN: Facts I have not, but I'll give you my opinion. With my history they suspected it could be. I mean this is not a pristine priest without a spotless record.

AF: Right.

JN: Yeah there were the women, but you know maybe in a day (inaudible) something like that.

AF: Huh, huh.

JN: My own guilty conscience led me to accept and also the fear of public scandal of going to the paper.

AF: Fear of public scandal by you or the Diocese?

JN: Oh, everybody. I mean if, if these, if [REDACTED] gone public. If they had gone to a lawyer, I mean to a prosecuting attorney and suddenly I'm arraigned you know. This is -- this could also happen to me see.

KK: Okay, at this time in 1994, how old is [REDACTED]

JN: Let me think. I'm not sure of her birthday. Around 1960. '58, '57, 59 I'm not quite sure. She would have been 34. Oh maybe a little older 37, 38.

KK: Okay.

AF: Late 30's.

KK: Mid to late 30's?

JN: Mid to late 30's I believe.

KK: Okay. At the time that this was all happening in 1994, with these meetings, was there any mention of referring this allegation to law enforcement for further review?

JN: No. None whatsoever.

LW: Um, I can also interject that the letter that we can provide you um that I mentioned earlier states that

SIDE B

KK: We've just turned the tape over. Ah, the time by my watch is approximately 1400 hours and same people are present and we'll continue and Laurie you were in the middle of saying.

LW: Right. We can offer you a letter that shows that Bishop Christian was concerned about legal action on the part of the [REDACTED] family.

AF: I just want to ask you do you mind if we continue to audio tape?

JN: No I don't.

AF: Okay.

KK: Okay, so you have that letter. Would you be in a position to provide it today at the end of our meeting?

RM: We didn't bring it with us. Um, if you want to call the office and have it walked over.

KK: If you'd like.

RM: We could do that.

KK: Okay. All right.

LW: Or we'll get it to you somehow today.

RM: Or we'll send it over to you today or tomorrow morning.

KK: All right. My other, my other question regarding this to ah when they would the Diocese and that's what I mean by they requested that you sell your home and that you move. Did they specifically say out of the state of New Hampshire?

JN: No they didn't. Out of Keene. Could have been Marlborough I guess, Manchester, Timbuktu.

RM: Let's make it very clear that the correspondence with respect to this lays out the terms. He's not a public, he doesn't have public facilities. He's to sell his house. He's not to have contact with the, I don't know if it says contact with the [REDACTED] family or not, but if he meets those conditions then his stipened continues.

LW: Yes.

RM: With the obvious implication being if you decline to sell it, the family home, the stipened would be terminated.

KK: Okay. And where's I forget her first name now.

JN: Ann.

KK: No. Ah

JN: [REDACTED]

KK: [REDACTED]

JN: [REDACTED]

KK: The woman that, their mother.

JN: [REDACTED]

KK: [REDACTED]

JN: The last I knew.

KK: Was she involved in this process?

JN: Not that I know of.

KK: When [REDACTED] me forward?

JN: Not that I know of. They came a disfunctional, became, it was a disfunctional family and at the time of this I learned.

RM: The question is where is [REDACTED]

JN: Okay, sorry. Last I knew Florida.

KK: Okay.

RM: When was the last time you talked to, heard from or knew where she was for sure?

JN: 1975.

RM: 1975. Did the Diocese pay any money to the [REDACTED] as a result of this um incident or this accusation?



JN: Yes they have.

RM: Do you know the terms of the settlement?

JN: No I don't.

KK: Do you know whether [REDACTED] knew about her daughter's allegation against you?

JN: I don't know that.

RM: Did you have your own individual lawyer at the time the Diocese settled the [REDACTED] matter?

JN: No I did not.

AF: Do you know whether or not they offered an [REDACTED] any type of counseling or pay for counseling?

JN: No I don't know that.

AF: Okay.

RM: Tony that's in the correspondence.

AF: Okay.

RM: That we have. We'll just give you a complete copy of our file.

AF: After, after you came, after you found out what the terms were as far as you were concerned, what did you do?

JN: I proceeded to write a letter of resignation. It was accepted by the Bishop. It was then Bishop O'Neil and a nice letter back thank you John for your service, blah, blah, blah. It will be effective I think it was June the 14<sup>th</sup>, which coincide with the regular transfers.

KK: Was the Bishop involved in the meetings with the [REDACTED]

JN: No.

KK: Not directly.

JN: Not directly.

KK: His designee was.

JN: His designee I'm sure he was behind the scene of course. Yes.

AF: After, after that matter was taken care of where did you go?

JN: Albuquerque, New Mexico.

AF: When did you move there?

JN: March, April of 1995. How I know it because the Mora building explosion was exactly one week before and we were driving through Oklahoma City with a Ryder rental truck with the same colors. I hope they don't.

KK: What happened in the interim from '94 or when you resigned till '95?

JN: I did substitute teaching for some extra money. \$666.00 ain't a lot of money. I had no mortgage at the time. I'd paid it off so and [REDACTED] works as a hygienist.

AF: Whose [REDACTED] for the record?

JN: [REDACTED] my friend of many years. Perhaps 16, 17 years. Ah, she and I share a house now in Albuquerque. She shared the house in Keene and we moved in April, April of '95. We set up housekeeping and we bought a house out there with the proceeds.

RM: How old are you?

JN: I'm 69.

RM: How old is [REDACTED]

JN: [REDACTED]

RM: Okay.

JN: 48, 49. 49 she was born in '54 or '55.

KK: Okay. All right so you met [REDACTED] here in New Hampshire?

JN: Yes I did.

KK: And she went with you.

JN: Yes.

KK: To New Mexico.

JN: Yes.

KK: But in the interim time from '94 when you resigned until you relocated in '95 you did substitute teaching?

JN: Substitute teaching. We had the house on the market. If you recall real estate value went way down in '95. It took 8 or 9 months to sell and ah I've got a letter in my file from Frank say oh, glad the house sold and you know that kind of thing. Um.

KK: Say that again. You got a letter from.

RM: Christian.

KK: Father Frank saying that he was glad the house sold.

JN: I'm not sure if it's Father Frank or if it was Bishop O'Neil. I think it was Father Frank and keep me posted and as soon as you move and you're all.

RM: We'll give you the whole file.

JN: We'll give you the whole thing.

KK: Well did you have contact with the Diocese in that time while you were teaching and trying to sell the home in Keene?

JN: Bishop O'Neil asked me to just send him a little personal note. Nothing official. Just that I'm alive and well, which he always responded to very nicely. John thanks for your note. Hope things are going well. At one point he mentioned substitute teaching, which he said I think I said to him I'm doing substitute teaching. He said third or fourth line of the note, gee it must be tough doing substitute teaching because none, you know you're in subjects you really don't know an awful lot about and so forth. We moved and ah when I retired, when you reach in the Diocese and rules, when you reach 68 or your 40<sup>th</sup> year of priesthood, whichever ever comes first you are then allowed to retire. At that point that was 1998, I was allowed to retire, which increased my stipend \$666.00 a month to what was then \$1200.00 a month, then it goes up incrementally the older you get, a \$100.00 a month more. (inaudible) That kind of thing.

AF: I need you to speak up.

JN: I'm sorry. Excuse me, I'm sorry. I will. Um

AF: When did you reach effective retirement?

JN: It must have been June of '70 excuse me 2000. 2000. I was ordained in '60 so May 28, 2000 I did 40 years as a priest. I applied for retirement and it was promptly granted.

AF: Okay.

JN: It's kind of a pro forma thing. Went through the motions.

KK: All right. So if you moved to New Mexico in '95, did you have any contact with the Diocese until 2000 when you were able to retire?

JN: No I didn't. I received the checks.

KK: Right, but

JN: But other than that no.

KK: No correspondence? No mail, no phone calls?

JN: Let me think. Let me think for a second.

KK: Visits?

JN: No, certainly no visits. Mail not that I can recall. I'm trying to be honest with you I don't recall any.

KK: I'd hope so.

JN: Yes I am. I am.

RM: Here's the point, John. You moved to New Mexico in 1995.

JN: Yeah.

RM: You don't hear anything from the Diocese in 1995, 1996, '97, '98 goes by you still don't hear anything from them. You don't hear anything from them in 1999. You don't hear anything from them in the year 2000 except to process your retirement, right?

JN: There's one exception.

RM: Okay.

JN: It has nothing to do with this, but I'll tell it to you. You probably have it in your records. I had a big fat fight with Father Edward J. Arseneault. I'm sure you know the name.

KK: Yes.

JN: I know it well. Well Father Arseneault took over as Chancellor of the Diocese. I'm sorry. Father Arseneault is now Chancellor of the Diocese. At the time he was Chancellor. I had my, when you're an active parish priest you're health insurance is paid by the parish you're attached to. It's not out of your pocket. It's a parish expense. Just like your food and other. When I had this stipend of \$666.00 a month they were paying for my health insurance. In '98 I received a form letter from an insurance company. You've seen them. We've all seen little form letters. Dear whomever it may concern. Your coverage for such and such health was ceased in June of '98. This is August. I'm without health insurance for two months. Two years earlier I'd fallen off a roof and broken my hip. Thinking my God if I'd been without insurance ten thousand dollars so I called up, kind of ticked off, Ed what's happened. Well John you're out of the state so the blanket policy we have doesn't cover you and ah I said well this was before retirement. Well look Ed, I mean, well Ed find some local policy down there John. Enroll in it. Tell us what it is and we'll reimburse you each month. Said in other words if it was two hundred dollars a month they'd give me two hundred dollars extra a month to pay my health insurance. Okay. That was '97, '96, '97. When I retired I assumed in addition to the \$1200.00 a month they'd also pay for my health insurance. I do not belong to social security. I do not have medicare. I now have it because I pay into it \$400.00 a month. I assumed the Diocese would add \$400.00 more. They didn't. I thought it was a clerical error. Oh, stupid me. I called Father Arseneault.

AF: When was that John?

JN: Would have been after retirement. Would have been probably July, August of the year 2000. It's probably in your records I'm sure.

KK: Huh, huh.

JN: And ah, well we had a ding dong over it and he boy I remember using the phrase I'm not, we're not going to be nickel and dime about this John. F yours. I was mad. He was mad and it was very unsatisfactory to me because he says in effect go, go soak your head in a bucket.

KK: So what was the resolution?

JN: That I had, that there was no resolution. The \$1200.00 what they were giving me was it and I had to pick up at \$400.00 a month, which was about 1/3 beginning mad about it and, but I did nothing more about it and that's that.

AF: This was business dealings is what you're trying to say here?

JN: Yes.

AF: This had to do with benefits and retirement.

JN: Exactly.

AF: It wasn't ah conversations like hi how are you? How's it going? Are you getting by okay? Do you need anything?

JN: No.

AF: This was business dealings which at some point turned um a little bit confrontational based on the benefits that you thought you were suppose to receive.

JN: That's right. That's correct. Correctly and politely.

KK: How many phone calls did you have with Father Arseneault?

JN: I think just the one I think. It was totally unsatisfactory to me.

RM: John, I've got a half dozen quick questions.

JN: Okay, go ahead.

RM: You moved out of here in 1995.

JN: Yes.

RM: Nobody calls concerning your relationship with [REDACTED] in 1995.

JN: No.

RM: Nobody calls and questions you about your sexual activities in 1995 right?

JN: No.

RM: Nor '96?

JN: No.

RM: Or '97, 8, 9 or 2000.

JN: No.

RM: Or 2001?

JN: No.

RM: The first time you hear anything from anybody about [REDACTED] or your sexual activity since your retirement is in March of this year 2002.

JN: It's even later than that.

RM: Okay.

JN: It's July of this year.

RM: It's in July of this year.

JN: Yep.

RM: So even after your name hit the newspapers as a sexual active priest nobody called you?

JN: No. Well excuse me. Bishop Christian called me and Father Ed Arseneault we're very sorry to put your name in the paper and you know blah, blah, blah.

KK: Before your name was in the paper or after it was in the paper?

JN: All they told me was we released it.

RM: Listen. Listen to, to um Detective Kimball's question.

JN: I'm sorry.

KK: Did they call you before your name was put in the paper or after it was put in the paper?

JN: I honestly don't know. I recall. Okay.

AF: Well, if you don't know, you don't know.

JN: I don't know. I don't know.

AF: When did you hear from them?

JN: July.

AF: Of?

JN: Of 2002.

AF: And what was the substance of that, was that by phone?

JN: No.

AF: Or correspondence?

JN: No. A very formal canonical letter.

AF: Okay. Do you have that letter?

JN: Yes I certainly do.

RM: Let me get back to your, your point because I think with a little help I maybe able to – Detective Kimball asked you whether you were called by the Diocese before or after your name was released to the newspapers, okay. That's the topic they were on. My question to you is this. After you received the call from the Diocese whether you remember if it was before or after the newspaper things that's unimportant. How long after that did you call me?

JN: I think, I think a couple of weeks, three weeks, something like that. Two or three, couple of weeks.

RM: So if your name was released to the newspapers in March or February and your first contact with me was in April or May, wouldn't you say that it's more likely that you were called by the Diocese after your name was released to the newspapers?

JN: Yes it is.

RM: Okay.

JN: Yes. Seems more likely.



KK: Okay. And can you tell us the gist of that conversation when they told you or you said you received a letter.

JN: Yes.

KK: Actually let me get my head straight.

JN: A formal canonical.

KK: Canonical letter.

JN: Huh, huh.

KK: And what was the content of that letter?

JN: The sum and substance was the first is the letter itself from Bishop MacCormack. We now are going to revisit two episodes of your life John. Ah, the first is an allegation by [REDACTED] I must now address down paragraph or the down your ongoing sinful, I don't know the exact words, but living with a woman in which is a delic canon law. Means a crime delectus of your ongoing scandalous relationship with [REDACTED]

AF: Who you currently live with.

JN: Who I currently live with. Ah, therefore, in resolve the bottom of the letter said for the above reasons I hereby now order you to take residence at Bishop Peterson residence August gee I forget. August 20<sup>th</sup> August 30<sup>th</sup> well anyway the end of August.

KK: Of this year?

JN: Of this year. I think it was the 30<sup>th</sup>. And this was like a week before August 30<sup>th</sup>. There wasn't. Wait a minute I'm getting mixed up. I'm sorry. I guess it was July. Well anyway I said to myself well buddy you will roast hot dogs in hell before I get back to Manchester.

AF: What did you do in response to that letter?

JN: I thank goodness I got a letter from Richard Roberge of Berlin, New Hampshire. Pastor of the parish I was stationed at as assistant. They've combined a couple. Call it a different name, but it was the same parish. Father Roberge had told off MacCormack, Bishop Christian and the Chancellor in a very angry public meeting in front of all the priests and as a result he got some flack too. He thought of what they were doing was very in just and all that. I wish I was a fly on the wall and heard the whole thing. I

would record it and play it over for fun. In sympathy to the priests, not judging their guilt or innocence he just thought they should be represented. I mean effort you know. Every man for a fair representation so he wrote to me and said that Robert McDaniel is representing a number of our priests, civil attorney you might want to consider him to serve you civilly. There's an organization called Priests for Justice. Canon lawyers for volunteering their time to take cases like this, but look at the canon law side the Bishops and if I tell you a secret out of school more than once Bishops have run a foul of canon law and Rome comes back as a Bishop you can't do that. Oh yeah, I'm glad you reminded me of that, but on the other side this you, you do this Father I'm okay Bishop yes I will. No can't

RM: Calm down a little.

JN: I'm sorry. I'm sorry.

RM: Listen take a deep breath.

JN: Take a valium.

RM: Take a deep breath and lets go back to the line of questioning.

AF: Once you got, once you received the letter.

JN: Yes.

AF: From Bishop MacCormack you received a letter from Father Roberge too, is that correct?

JN: Yes I did.

AF: All right.

JN: That, that was, that was way back in March I think I received the letter. Just before I received the letter from Bishop MacCormack in July.

AF: Okay.

JN: Bishop Roberge, Father Roberge letter was in March I guess or April.

AF: What did you do after you got the letter from Bishop MacCormack about you coming back to live here?

JN: I faxed a copy to my civil attorney.

AF: Who was that?

RM: Robert MacCormack. Excuse me. Robert McDaniel.

AF: Okay.

JN: Sorry.

AF: Did you have any contact with the Diocese

JN: Yes I did.

AF: About and when was that?

JN: Dates I can't remember exactly. It must have been early August of this year. I wrote him a letter saying that I am not coming back. Oh, I can give you a brief.

RM: John wrote a very testy, very stern letter and he got a reply back from Bishop MacCormack, which reiterated MacCormack's instructions to report to the Peterson residence to which John's response to that was to get a hold of his canon lawyer, fellow named Bertrand.

JN: Vincent Bertrand.

RM: And a second letter was sent three days ago.

JN: Actually I think it's a third wasn't there. Let me see now.

RM: To MacCormack. Series of

JN: Series of letters back and forth.

RM: Which I'm happy to provide you the whole thing. It tells its own story.

JN: Yes you can read these.

KK: Let me ask you a question. As a retired priest, does the Bishop have the authority to order you to come back to the state and change your residence?

JN: My canon lawyer says no. Just applying some canons. What he's applying to my case 1365 paragraph one concerns concubinage, which define canon laws an ongoing sexual relationship between a man and a woman.

RM: Okay. I don't want to go any farther on this subject because I don't want to jeopardize what your canon lawyers doing. Basically, the canon lawyers advised John that under the circumstances he can't be ordered back into the Peterson residence. We believe from a civil perspective that the fact that the Diocese told him they'd continue his pay if he moved away and sold his house and he did those things. He kept up his part of the bargain and we think that the Diocese can be, that that agreement can be enforced to leave him there, but we don't know where that's going to go.

AF: So at this point your still receiving your monthly?

JN: Yes I am. Yes I am.

AF: And the rest of this issue was as far as you coming back is, is ah at this point being, it's up in the air?

JN: Exactly.

AF: It's being litigated. On a couple of fronts.

JN: Right.

AF: Okay. Um, but the point of the matter is and I think Kathy asked this is that from the time you moved in 1995 until July of 2002, you heard nothing from the Diocese whatsoever about the living arrangements that you had with this woman or any correspondence about or any problem from them about where you were living?

JN: None whatsoever.

AF: Okay.

RM: That's the answer.

JN: Okay.

RM: Okay.

AF: Okay. That's the point. Okay. Anything else you want to add?

JN: Can I add something?

RM: If you must, yes.

JN: I feel a defense that they didn't know about her. I said in his office in front of Frank Christian. Well what are you going to do John? Well

AF: Speak up John.

JN: I said to him well I think [REDACTED] and I, I hadn't told him about her, but I said [REDACTED] and I will probably move out to New Mexico.

AF: And this was?

JN: '95 excuse me '94, '95.

RM: That's a good point John.

AF: That is a good point.

RM: Let me ask you this question. Is there any doubt in your mind that when you departed New Hampshire in 1995, that the Diocese was aware that you were moving to New Mexico with [REDACTED]

JN: Honestly I don't know.

RM: Okay.

JN: I can't be sure. What my point is what I said

RM: But, but in 1994, you were in receipt of correspondence from the Diocese um which makes reference to your living with [REDACTED] We'll just let the correspondence speak for itself.

JN: I, I can't remember.

AF: What did you tell in 1995, you were saying something about telling someone in the Diocese that [REDACTED] and I were going somewhere. Tell me about that.

JN: Frank Christian.

AF: What did you say?

JN: He said possibly said well

KK: Face to face meeting?

JN: Face to face meeting in his office. He's sitting on the other side of the table and I said well [REDACTED] I think the house is sold at this point. Or maybe it was

before, I don't remember, but anyway the point was I was in his office face to face and I said well once the house sells or has been sold [REDACTED] and I are going to move out to New Mexico. He didn't pursue it one bit.

AF: And that was it?

JN: That was it.

AF: Okay. He didn't tell you that he didn't want you to or he didn't think it was right, is that correct?

JN: No. Correct.

RM: John, in a conversation that you and I had you said to me the phrase and I'll quote you here. Um, all parishes are not equal.

JN: Right.

RM: And in order to be in the "IN" crowd in the Diocese of Manchester certain things had to happen. Do you remember that conversation you had?

JN: I do. I do.

RM: Can you tell me what you were talking about?

JN: Well, you know, I may be a sinner I am and I'm not the brightest in the world, but I'm not dumb either. There are certainly within any organization, the church is certainly an organization. You have circles. You know there's an outer circle. There's an inner circle. There's inner circle, I never got plum assignments. Some parishes consider plum St. John's in Concord for example. The Cathedral, St. Marie's in Manchester. Some times it depends on the priest. If St. Burns were open in Keene and I was still active I might want it because of my personal reasons because I'm a native of there, but I was never in those inner loops, which is fine by me. Who cares. As far as circles here's the home play. There's the initial circle. The pitcher's mound is the next circle. I'm out in left field so I kind of think that among the guys in the Chancery they favor their buddies. It's a human tendency. If it's carried to an extreme it can be unfair, but not bad you know just go with her so I'll give her this assignment. I like him, he's a good friend so I'll give him. I was never in the circle, which didn't bother me much. The actual priest was the same one parish to another just about, but some guys lust for the big parish and becoming Monsignor and so forth like that.

KK: Huh, huh.

JN: See you don't get to be a Monsignor if your pastor in Woodsville, New Hampshire or St. Maries in Manchester or St. John's Concord, so on. Um, now that I'm hearing this kind of stuff coming out I had my suspicions before some priests were a little light in the loafers shall we say. Even the ones in the seminary, but in itself that isn't good or bad it's just a fact. Some are heterosexual, some are not, but now looking back I kind of think some assignments were made kind a little bit of favoritism. I can't prove it.

KK: Okay.

JN: I'm nothing.

KK: Let me ask you a question because you have alluded to something that we are also looking into. Um, do you have any first hand knowledge of priests who were involved in a sexual way with minors?

JN: No I don't. No I don't.

RM: Conversations that you had with anyone else? Rumors that you heard are all fair game, John.

JN: I understand. All I know is that some guys (inaudible) ah that's about all. As I said I'm out in left field. There were guys in the Diocese, they're vacuum cleaners you know. Every bit of dirt and dust they know it in their head. I was never that.

KK: Okay.

RM: Okay.

AF: We all set here?

RM: I think so.

KK: Huh, huh.

AF: Good. I'm going to end this interview then. It's 2:25 p.m. by my watch. October 3, 2002. This is the end of the interview with Mr. John Nolin.

