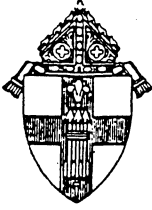


NWD

DIOCESE
DISCOVERY
VOL. II.



Secretariat for Pastoral Services
Diocese of Manchester

April 26, 1994

PERSONAL/CONFIDENTIAL

MEMORANDUM FOR FILE

RE: Father John W. Nolin

MARCH 21, 1994

I met on this date with [REDACTED] and [REDACTED], ages 40 and 37, and their sister [REDACTED], age 32. In our lengthy meeting they shared with me the story of Father John Nolin's 15 year sexual relationship with their mother. It began when he was stationed as an associate pastor in Salem in the early 1960s, and continued until approximately 1978. During this time Father Nolin moved their family from Salem into his family home in Keene, which he then owned. The [REDACTED] father was a [REDACTED], and would commute back and forth to his job from Keene. Father Nolin was a frequent overnight guest during all these years, and plied their family and Mrs. [REDACTED] with all sorts of material goods, including wardrobe, housing appliances, etc.

The [REDACTED] children indicated that Father Nolin's presence caused them severe emotional trauma over the years, which they are only now coming to understand. While they realized that the relationship between their parents was strained to start with, particularly because of their father's heavy drinking, Father Nolin's involvement with their mother -- whom they do not excuse in this regard -- made the situation even worse.

It appears that in 1965, their maternal grandparents had suspected that Nolin's involvement with their mother was improper and had come to the Diocese where they spoke with Msgr. Hansberry. Msgr. Hanberry made some initial inquiries with Father Nolin, but apparently the whole question came to an end when the Diocese received a letter from Mr. [REDACTED] -- written apparently at the insistence of his wife -- which indicated that nothing of the story presented to the Diocese should be believed.

██████ alleges as well that when she was 12 or 13 years old, while living in Keene Father Nolin would come into her room in the middle of the night and on several occasions pulled up her nightgown and began to stroke her legs, and eventually moved his hand to her vagina. She would pretend to be asleep, and then, as she would start to stir, he would always leave. She claims that she has suffered a great deal of emotional harm because of this, which has affected her relationship with her husband and children, for which she is under counseling. The ██████ also indicated that they were aware that Father Nolin had other "woman problems" over the years, and even now had a woman living in his house in Keene. I told the ██████ I would be in touch with Father Nolin and get back to them.

MARCH 22, 1994

I met with Father John Nolin at the Chancery Office on this date. He basically admitted to everything the ██████ had said. He denied, however, the allegations that ██████ made about entering into her room and fondling her. He admitted to me that he had several sexual relationships with other women over the years, including a brief affair with a woman in Warren, which is in his parish. The person living in the house in Keene is named ██████. She is a ██████, with whom he had an affair some 5 years ago, but the relationship is no longer sexual. They are merely friends.

I told him that I would need to get back to the ██████ and was not sure that they would accept his allegations about ██████. I indicated that the ██████ had some interest in meeting with him and confronting him directly, which he said he would be willing to do.

MARCH 24, 1994

I spoke by telephone with ██████ and told him that Father Nolin admitted the relationship with his mother, and that he admitted being overly affectionate with ██████ during such things as swimming lessons and driving lessons, but that he had denied the other allegations about entering her bedroom, etc. I suggested that a joint meeting would be the appropriate next step. It was agreed that this meeting would take place on April 11th.

APRIL 11, 1994

The meeting with the 3 ██████, Father Nolin, and me took place on this date at the Chancery Office. In a rather lengthy session all of the ██████ children expressed their anger and hurt at Father Nolin, who admitted his guilt in regard to their mother, and admitted the difficulty he had with celibacy over the years. When ██████ confronted him on the allegation that he had come into her bedroom and fondled her, he once again denied that this had happened. In a rather lengthy exchange back and forth Father Nolin at one point indicated that he had a vague memory of going into her bedroom, but in no way doing anything inappropriate to her while he thought she was sleeping.

At this point the [redacted] asked for a recess, and when the meeting reconvened they asked me what the Diocese would now do. I indicated that, based on everything that they had shared with me and on Father Nolin's own admission that celibacy was a continuing problem for him, I would consult with the Bishop as to an appropriate response. (In a subsequent telephone conversation with [redacted] on that same date it became clear to me that they believed Father Nolin's "memory of entering, [redacted] bedroom" was a veiled admission of guilt in this regard as well).

After the meeting with the [redacted] I discussed with Father Nolin, as I had done beginning with my meeting with him of March 22nd and in subsequent phone calls, what an appropriate response from the Diocese would be. Given the [redacted] understandable anger, as well as the fact that he had some kind of an ongoing relationship with [redacted], it seemed that it would be difficult to protect him and the Church without the following steps:

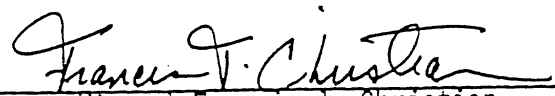
1. that he resign the parish in Woodsville effective with the June transfers;
2. that he place his house in Keene on the market and relocate away from the [redacted] family once the house was sold;
3. that the Diocese grant him early retirement, with no permission to publicly function as a priest wherever he relocated.

Father Nolin agreed to the appropriateness of this resolution if the Bishop was inclined to pursue this course of action.

I had spoken during the whole course of events with the Bishop about what was progressing on these matters. I spoke with him again on this date, and he agreed that the resolution should be as I had outlined it to Father Nolin.

APRIL 18, 1994

As we had agreed, [redacted] called me on this date so that I could share with him the diocesan response to the situation. I outlined for him the steps that the Diocese was requiring Father Nolin to take. He seemed surprised, but pleased at the firmness of the Diocese in this regard. He asked whether or not the Diocese could consider helping [redacted] with counseling costs. I told him that the Diocese would certainly consider that, and that our policy was to pay for whatever counseling was reasonably agreed upon after the person's own insurance had run out in this area. I suggested that he have [redacted] be in touch with me in this regard.



 (Msgr.) Francis J. Christian
 Secretary
 Chancellor

<u>NAME</u>	<u>DATE OF BIRTH</u>	<u>DATE OF ORDINATION</u>
NOLIN, John W.	2/15/33	5/28/60

COLLEGES ATTENDED: St. Anselm College, Manchester, NH
 ACADEMIC DEGREES: B.A., St. Mary's, Baltimore
 SEMINARIES ATTENDED: St. Paul Seminary, Ottawa, Canada
 PLACE OF ORDINATION: St. Joseph Cathedral, Manchester, NH
 ORDAINING PRELATE: Most Rev. Ernest J. Primeau, S.T.D.

PARISH ASSIGNMENTS

Newmarket, St. Mary	6/15/60
Berlin, St. Kieran	9/ 7/60
Salem, St. Joseph	9/ 3/63
North Conway, Our Lady of the Mountains	8/30/65
Lakeport, Our Lady of the Lakes	1/3/68
North Conway, Our Lady of the Mountains	3/ 6/68
Leave of Absence (1 year)	3/ 6/69
Penacook, Immaculate Conception, Temp. A.P.	7/15/69
Portsmouth, St. James	10/15/69
Lancaster, All Saints PASTOR	6/11/75
Woodsville, St. Joseph ADMINIS.	1/19/83
PASTOR	
Resigned Pastorate	6/16/94
Leave of Absence	6/16/94
Personal Sabbatical	
RETIREMENT EFFECTIVE	c?!?)

APPOINTMENTS/SPECIAL ASSIGNMENTS/ADDITIONAL MINISTRY

Chaplain, Granite State Circle No. 194, Daughters of Isabella, Berlin	9/13/60
CYO Director, Coos Deanery - East	9/26/61
Chaplain, Junior Catholic Daughters of America, North Conway (3 yrs)	9/30/65
Spiritual Director, White Mountain Curia, Legion of Mary (3 yrs)	10/ 3/75



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

June 27, 1994

Rev. John W. Nolin
53 Probate St.
Keene, NH 03431

Dear Father Nolin:

I write now that you have begun your leave of absence to clarify your canonical status.

As you discussed with Monsignor Christian, as of June 16, 1994 you no longer have the public faculties of priesthood of the Diocese of Manchester. This means that while you may celebrate Mass for yourself privately, you may not celebrate the Eucharist or any other of the sacraments in a public manner. Neither should you continue to dress as a priest nor generally present yourself as a priest in other matters. These conditions will perdure for as long as you are on this personal leave.

Please be in touch with Monsignor Christian and Monsignor Olkovikas to arrange for the appropriate monthly stipend to which you will be entitled and to discuss other matters such as health insurance and any other benefits to which you have a right.

In closing, John, I pray that the Lord will keep you close to Him during these days and months ahead and you will find peace and joy with His assistance. Please feel free to call on me at any time if I can be of assistance to you.

Assuring you of my prayerful best wishes, I am

Your friend in Christ,

+ *Leo E. O'Neil*

Bishop of Manchester

Rev Msgr Francis Christian,
Diocese of Manchester

Dear Frank,

Enclosed please find a copy of a recently
arrived & somewhat over heated letter from [REDACTED]

[REDACTED] He seems on a roller coaster of emotions from
feelings of revenge to pity. No mention of money. I am
not planning to answer. And I am not guilty of sex-
ually assaulting [REDACTED].

Things are the same here - one contingent
offer for the house; ^{still pending,} no recent showings but still multiple
listed and sign out front of 53 Probate. - Slow R.E. market
in Keene right now. I am anxious to sell and move.
I feel well. God bless you.

Sincerely in Christ,

John

Sept 9, 1994

53 Probate St.

Keene, NH 03431

Tel. 357-3842

these several points are truths, incontrovertible by your hypocrisy, your denials or your casual ignorance of them.

1.) You are a child molester and a philanderer. Let's not dance around this point, John. You sexually assaulted my sister when she was a helpless child, and for that you are no better than countless sick men now in jail or awaiting that fate.

Your easy willingness to cast aside your vow of chastity, to have many affairs with women both married and single, makes you only more disgusting and destructive.

2.) My father died at a fairly young age, and while I can only guess what part your behavior played in that, I know with certainty that the two decades before his death were not the life he should have had. All relationships in my family were messed up by your presence, including Dad's with every one of his children. He died with only a vague idea of who I am, and with no chance to know me better -- or me him.

3.) I have virtually no relationship with my mother, and mine is twice the relationship that [REDACTED] has with her.

Some day, I will have to deal with that more directly, by dealing with her more directly. For now, though, I can barely speak to her except on a superficial level. You -- both of you -- share responsibility for your affair, I know, but it is your part alone that I address here. And what you did was sick and destructive beyond what your apparently limited conscience can grasp.

4.) My relationships with my wife and son -- the latter only a year from leaving home -- have been very difficult for me. We have managed quite well, in the end, thanks much to their support and love. But thanks to the concentration I have directed on these matters in recent months and year, I feel I can trace many of the difficulties to what I saw and experienced as a child -- such things as micro-control of my life, physical and psychological abuse and the incredibly unhealthy atmosphere that so often was our home life. Some of that was at your hand directly, much of it was not. But it was, I now believe, all carried out as a way to maintain the kind of home situation in which your affair could be fostered. I am not the type to live my life holding others responsible for my failings and failures, but neither am I blind to circumstances whose effects are still felt today, by me and by others in my family.

All of these things I know to be facts. I believe you do, too, but decades of dishonesty have made it hard for you to truly accept responsibility.

So be it. Where we go from here, I don't know. We have discussed everything from legal action to just publicizing our situation (which likely would bring forth other victims from your past, and perhaps protect some in your future), to writing a book, to doing nothing more than we have done to date. Whatever happens, we will always have the satisfaction that comes with the pursuit of what is right. You, I suspect, will have only the rest of a life that has been founded on lies. John, I find myself surprised as

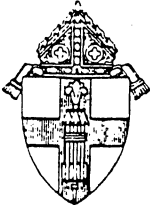
I close this letter to realize that, in addition to the anger, there is both room and reason for pity after all.

Sincerely,

[REDACTED]

P.S. -- We will monitor the circumstances of your home sale. Christian made clear to us that if you don't honor your agreement to sell and move, you will lose your pension from the diocese. We intend to see that one or the other happens. In the meantime, stay away from [REDACTED]. If you have a question or something to say, contact me at: [REDACTED]

[REDACTED]



Secretariat for Pastoral Services
Diocese of Manchester

October 5, 1994

MEMORANDUM

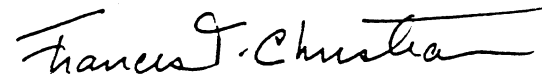
TO: File

FROM: Msgr. Francis J. Christian

██████████ called on September 6th and asked me if she could meet with Bishop O'Neil and me. She indicated she felt a personal need to see the Bishop in order to bring closure to everything that had occurred. Subsequent to her phone call a meeting was arranged for October 3rd. Prior to the October 3rd meeting I called John Nolin in Keene and told him of ██████████ phone call and the fact that the Bishop would meet with her. John indicated he was working hard to sell the house, but still had no buyer. He subsequently sent to me the attached letter from ██████████, which is self-explanatory.

██████████ met with the bishop and me on October 3rd, for a period of approximately one hour. It was a friendly meeting during which ██████████ expressed her pleasure with the way the Diocese had handled the whole situation involving Father Nolin. She still had a couple of concerns and/or questions. She indicated that it was particularly painful for her to see Father Nolin around Keene, especially in the company of the woman living in the house. The Bishop expressed his understanding of this, and his hope that once John had moved this pain would subside. ██████████ also expressed concern that the Diocese was paying Father Nolin a monthly stipend, even though she knew it was only about \$600. The Bishop explained to her that he was obliged by canon law to provide some support for a priest in transition. ██████████ also indicated that Father Nolin had been unwilling to help her defray the cost of her counseling. While that was disappointing to her, it appeared that she felt it was no longer worth pursuing. The Bishop indicated the Church's ongoing concern for ██████████ and indicated that if she had any problems in the future she should feel free to call to speak to him or anyone in the diocese.

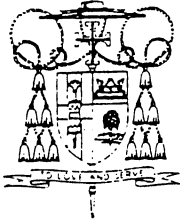
In summary, ██████████ seemed generally happy with herself at this point, and with the resolution to the whole situation.



(Msgr.) Francis J. Christian
Secretary
Chancellor

Nolin, Fr. John

662



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

June 13, 1995

CONFIDENTIAL

Most Reverend Michael J. Sheehan
Archdiocese of Santa Fe
4000 St. Joseph Place, N.W.
Albuquerque, NM 87120

Dear Archbishop Sheehan:

I write to inform you that John Nolin, a priest of the Diocese of Manchester whom I have removed from public ministry, is now living in Albuquerque. His present address is 2923 Aliso Dr. NE, and his phone number is 875-1393. This address and phone number apparently are temporary, as he is looking for suitable full-time accommodations.

I removed John Nolin from active ministry because of a long history of liaisons with various women. In one of these long-term liaisons there is serious question as to whether or not he might have sexually molested the woman's daughter. There has been no legal or police action against him, and I do not believe there is any grave risk of this possibility now or in the future. To the best of my knowledge, he is probably currently living with a woman who apparently has been his companion for several years. She was living in a home he owned in Keene, New Hampshire and where he would spend his days off from his parish assignment. I have notified John Nolin that I would be writing to you to share this information with you, and to request that absolutely no priestly faculties be given to him for any public ministry.

I am providing John Nolin with a small monthly stipend to insure a decent living situation. He will probably look to supplement this stipend by some other form of work, perhaps substitute teaching in public schools.

If I can provide you with any further information in this regard, please feel free to be in touch with me.

Sincerely in Christ,

+ Leo E. O'Neil

Leo E. O'Neil
Bishop of Manchester

June 12, 1995

[REDACTED]
[REDACTED]
[REDACTED]

Dear [REDACTED]

I hope this brief note finds you and your family well. I am writing to inform you that John Nolin has now permanently moved out of Keene, and is relocating in Albuquerque, New Mexico. I trust that knowing he is no longer in the area will help you to be more comfortable, as well as to bring some closure to this sad chapter in your life.

Be assured of Bishop O'Neil's gratefulness and my own in helping us to discover John's problems, and to make sure that no one else was victimized by him. As you know, he will never again function as a priest wherever he may be.

In closing, please feel free to be in touch with me if you have any further concerns. I look forward to seeing you and your family on some occasion when I am in Keene with the Bishop.

With every good wish, I am

Sincerely in Christ,

(Msgr.) Francis J. Christian
Secretary
Chancellor

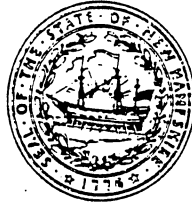
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ATTORNEY GENERAL
STATE OF NEW HAMPSHIRE

1400

33 CAPITOL STREET
CONCORD, NEW HAMPSHIRE 03301-6397

LIP T. MCLAUGHLIN
ATTORNEY GENERAL



STEPHEN J. JUDGE
DEPUTY ATTORNEY GENERAL

April 30, 2002

Peter Heed, Esquire
Cheshire County Attorney
12 Court Street; PO Box 444
Keene, NH 03431

RE: Father John Nolin

Dear Peter:

Enclosed please find reports regarding Father John Nolin that we discussed on the telephone today. We learned about this case initially from your victim/witness advocate Lyndi Horn. I thought you were aware of this case. I apologize for any confusion. Please call me if you have any questions.

Sincerely,

A handwritten signature in black ink, appearing to read "Will Delker".

N. William Delker
Senior Assistant Attorney General
Chief, Criminal Justice Bureau
(603) 271-3671

NWD/mmp
Enclosures
185554

116

ATTORNEY GENERAL
STATE OF NEW HAMPSHIRE

33 CAPITOL STREET
CONCORD, NEW HAMPSHIRE 03301-6397

LIP T. MCLAUGHLIN
ATTORNEY GENERAL



STEPHEN J. JUDGE
DEPUTY ATTORNEY GENERAL

April 23, 2002

Peter Heed, Esquire
Cheshire County Attorney
12 Court Street
PO Box 444
Keene, NH 03431

RE: John Nolin

Dear Peter:

Attorney Robert McDaniel informed that he represents John Nolin in the ongoing investigation regarding sexual assault. I met with Attorney McDaniel who indicated that he might be willing to discuss resolving the criminal matters involving his client. I informed Attorney McDaniel I would inform the appropriate County Attorney's Office of this information. I believe that sexual assaults by John Nolin took place in your county.

Please contact me if you have any questions.

Sincerely,

A handwritten signature in black ink, appearing to read "N. William Delker".

N. William Delker
Senior Assistant Attorney General
Chief, Criminal Justice Bureau
(603) 271-3671

NWD/mmp
185554

MEMORANDUM

IN RE: FATHER JOHN NOLIN
FROM: Michael Bahan, Chief Investigator
DATE: February 20, 2002

Victim Witness Advocate LYNDI HORN, Cheshire County Attorney's Office notified this office early this afternoon that she met with Ms. [REDACTED], who indicated that she had been sexually assaulted by Father JOHN NOLIN from the time she was 6 through the time she was 16 years old.

[REDACTED] told HORN that the assaults took place in Keene, New Hampshire and that she and her family had lived in Father JOHN NOLIN'S house and that he would stop there on weekends and this is where the assault took place. Later, NOLIN served in a Parish in Salem and in Lancaster, NH.

During 1984, she and her brothers met with Father EDWARD ARSENAULT and JOHN NAFF, along with Monsignor CHRISTIAN, at the Diocese in Manchester, NH. They told the Diocese of the sexual assault by JOHN NOLIN and the Diocese had him retire and sell his house in Keene, NH. [REDACTED] indicated that during this meeting in 1994, NOLIN was present and when she and her brothers confronted him, NOLIN did not deny the sexual assault.

HORN said that [REDACTED] was extremely upset that NOLIN'S name was not on the list of Priests who were involved in this activity that has been published by the Diocese. [REDACTED] stated that she contacted the Diocese in Manchester either yesterday or today and told Father ARSENAULT that if NOLIN'S name is not turned over to the Attorney General's Office by the close of business today that she will be going to the National News regarding the criminal activities of JOHN NOLIN.

HORN indicated that she would memorialize this meeting with [REDACTED] and fax it to this office by 4:00 p.m. today.

GMB:sch
131167

1403

To: Jennifer Hunt

From: Lyndi Horn

Date: 2/20/02

Re: Alleged victim of Rev. John Nolin

I received a call this morning from a man, later to identify himself as [REDACTED]. Initially he did not want to tell me his name. He told me that my name had been given to him in regards to his sister of whom he initially wouldn't disclose her name. He inquired as to whether I was familiar with what was going on in the Diocese and if I had been following the paper. He went on to inform me that his sister was a victim of one of these priests and has been having a hard time. She was molested at 6yrs old for at least 8 years. [REDACTED] informed me that they had brought it to the attention of the Diocese and he was removed from the parish, however it was under the pretense of other sexual misconduct, that being with an adult. He said what has been recently upsetting even more is that this priest was not mentioned in the paper where 14 others were listed for sexual abuse.

[REDACTED] went on to eventually give me his name, his sisters name, [REDACTED] and the name of the man that referred him to me, Joe Naff from Catholic Charities, works under Edward Arsenault. I told him I would be happy to discuss this with his sister and to see if it was still within the statute of limitations. He said he would have his sister call me.

[REDACTED] called and later came in to talk with me. She informed me that this has been hell for her and her family for a long time. She told me [REDACTED] called me first, as he is very protective of her. She reiterated what information [REDACTED] gave me. Additionally she informed me that in 1984 she and her brother met with John Nolan at the Diocese with (monsignor Christianson...sp?). At that time she confronted John Nolin of the abuse she suffered by him. He did not deny it. Later Nolin was removed as a priest, had to sell his house in Keene and re-locate, which he did in New Mexico. According to the register of deeds here in Keene, John Nolin sold his house to his girlfriend who he is presently with. He was ordered not to practice. In summer 2001, this victim saw him in Keene celebrating- leading mass at a house near her neighborhood.

First incident with [REDACTED] happened in Salem right before she moved to Keene. At that time his parish was St. Joseph's in Salem. [REDACTED] and her family moved to Keene 12/9/67 into John Nolin's house on [REDACTED]. Nolin would come stay with them when he wasn't working, intermittently. He used to approach [REDACTED] in her bedroom at night where the acts took place. [REDACTED] would accompany Rev. Nolin to pick up canned goods for holidays at which time he was inappropriate with her as well. Her mom was active in the church and had a very close relationship with Rev. Nolin. Her father worked however they always had financial problems. Her brothers, [REDACTED] and [REDACTED] were altar boys. John Nolin is allegedly very violent and [REDACTED] is afraid of him, always has been.

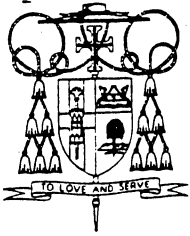
[REDACTED] wants acknowledgment from the Diocese of his abuse on her. She feels it was brushed aside with a "ordered retirement." She also informed me that he is listed on the clergy list as retired. [REDACTED] and [REDACTED] have spoken at length about this with the Diocese over the years. They were told that Nolin's name would be given to the AG's on this date by Edward Arsenault and Joe Naff.

According to [REDACTED] as she understood, the only reason John Nolin became a priest was because he was a "yellow belly" and wanted to avoid being sent to war.

FILE SUMMARY

Name	John W. Nolin
Date of Birth	02/15/33
Date Ordained	05/28/60
Service	06/15/60 St. Mary, Newmarket
	09/07/60 St. Kieran, Berlin
	09/03/63 St. Joseph, Salem
	08/30/65 Our Lady of the Mountains, North Conway
	01/03/68 Our Lady of the Lakes, Lakeport
	03/06/68 Our Lady of the Mountains, North Conway
	03/06/69 Leave of Absence (1 year)
	07/15/69 Immaculate Conception, Penacook
	10/15/69 St. James, Portsmouth
	06/11/75 All Saints, Lancaster
	01/19/83 St. Joseph, Woodsville
	06/16/94 Leave of Absence-resigned as Pastor
	06/01/00 Retirement effective 06/01/00
Date and Nature of Complaint	<p>On March 21, 1994 three siblings, ages 40, 37 and 32, met with a Diocesan official to accuse John Nolin of sexually abusing the 32 year old woman when she was 12 or 13 and the family in fact lived with Nolin in his personal residence which he owned in Keene.</p> <p>The allegation was that Nolin came into the girl's room in the middle of the night and on several occasions pulled up her nightgown and began to stroke her legs and eventually moved his hand to her vagina. She would pretend to be asleep and he would leave when she started to move around. She claimed emotional trauma which affected her family relationships as a result.</p> <p>On April 11, 1994, Nolin and the three individuals had a meeting with a Diocesan official at which they confronted Fr. Nolin.</p>
	<p>John Nolin resigned as pastor and his rights to exercise public priestly ministry were removed by the Bishop of Manchester in June 1994. He subsequently moved to Albuquerque, New Mexico.</p> <p>The family was informed of the actions and the file indicates</p>
Response Action Taken	

	their satisfaction at the firm action taken. The youngest child was offered help with counseling and has since corresponded with the Diocese.
Additional Complaints	None



Fr. Nolin

1656

OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

MOST REVEREND LEO E. O'NEIL, D.D.

May 12, 1994

Rev. John W. Nolin
Saint Joseph Rectory
21 Pine Street
Woodsville, NH 03785

Dear Father Nolin:

With sadness I accept your resignation as Pastor of Saint Joseph Parish, Woodsville, and St. John Vianney Mission, Warren, effective Thursday, June 16, 1994.

I hope that you will find peace of mind and soul as you begin a new journey in faith.

The God we believe in is "full of kindness and compassion." I pray you will experience the grace of His love all your life.

Please confer with Monsignor Albert Olkovikas and Monsignor Francis Christian in regard to the financial aspects of your leave of absence.

Wishing you God's blessings and asking you to keep in close contact with me, I am

Your friend in Christ,

+ Leo E. O'Neil

Bishop of Manchester

SAINT JOSEPH CHURCH
21 PINE STREET
WOODSVILLE, NEW HAMPSHIRE 03785

1657

April 12 1994

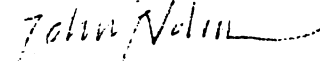
Most Reverend Leo O'Neil
Bishop of Manchester
153 Ash St
Manchester, N H 03105

Most Reverend and dear Bishop:

I wish to resign, with permission, the Parish of St Joseph, Woodsville, NH and St John Vianney Chapel Mission, Warren, N H, for the personal pastoral reason of which you are aware. Also, I would like to take a personal sabbatical for the foreseeable future. I would like these to take effect in the Spring Transfers in the near future.

With every good wish for you, I am

Sincerely yours in Christ,

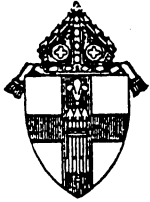

(Rev) John Nolin

10/22/82

Father Christian, Father Bolduc asked that
I give you this address.

[REDACTED]

MJL



CHANCERY OFFICE
153 ASH STREET
MANCHESTER, NEW HAMPSHIRE
03106

1659

DIOCESE OF MANCHESTER

Jan 11, 1982

Confidentially, and under the seal of the Chancery, Fr. Gabriel Houle has confirmed for me that the house which Father John Nolin owns in Keene is currently occupied by a Mrs. [REDACTED] (a divorced woman whose married name was [REDACTED]). She lives there with her mother, a [REDACTED] and two children, one [REDACTED] and one [REDACTED]. These women are both from Lancaster and have relocated in Keene since August.

Fr. Houle had a letter from Father Nolin asking him to see if the two children could not be admitted to St. Joseph School.

The Lancaster Welfare office apparently contacted the school at a later date because there was some question of child abuse on the part of [REDACTED] at one time, although, if true, it apparently has not shown up in the school in Keene.

Francis J. Christian

Jan 15, 1982

Consulting with Fr. Rochefort, the Dean, of the Franconia Deanery, he informs me that he had heard from a woman he counseled that Fr. Nolan was involved with a woman from Lancaster. The woman he was counseling indicated that it was a relative of her. The woman making the statement had some relationship with the [REDACTED] family. It may be impossible to pursue this at this time, but it should be part of the record in case any further problems arise.

F-J-C.

Lancaster, N. H.

*File - Fr. John
Nolin*

Dear Bishop Gendron:

1060

I am enclosing a copy of last weeks bulletin prepared by Rev. Nolin.

All of a sudden we find the church 17,000 dollars in dept. We are told that Masses will be cut out, that we will not have Sunday misselettes any more to follow the Mass with, etc.

When Fr. O'connor left we had 47,00 in the bank - this means Fr. Nolin has spent all this plus 17,000 in dept.

We have no Parish Council anymore - he cut this out - we have no Choir - at most Masses we have no Alter boys, and we freeze in Church.

We have had no financial statement for years and no report on the Beano money.

I understand that two different people went down to see you but you just ignored them. I recall that you were up once or twice last year - you must have seen what was going on.

The Pastor was gone a whole month out west with his girlfriend and she is here now most every week so they tell me - she is a divorcee with two children. She is occupying the home he owns in Keene where he goes each week.

This scandal is all over town plus everyone even Protestants are talking about the Parish folding up.

Our organization bought all new vestments and donated to a new furnace.

He has spent thousands on Stations of the Cross in the cemetery which will never be used. He has had three Janitors all year.

People are disgusted with the way their money is squandered and just will and cannot give any more. According to the bulletin he takes in over 40,000. This should run the parish in good shape.

He has driven people away especially the young couples as he will cooperate with no one.

People will tell you that he never visits them in the hospital. He is gone from the parish more than he is here. Fr. Harvey and the Groveton priest know what is going on.

I suggest you check on the above information and remove Fr. Nolin as soon as possible before the Scandel gets any worse. I hope you are prepared to bail us out as you are to blame that you let this go on so long.

Very truly yours,

A member of the Tabernacle
Society.

Moe -

1661

- Fellow who visited bishop in garden
- woman living there

House

- 53 Federal St
- Directory says vacant
- Bud looks like people on first floor

REPORT - NO WHITE

PARISH FINANCES

1662

Last week: Regular Collection: \$692.00, Fuel: \$15.00. Envelope Users: 18-\$1, 31-\$2, 12-\$3, 4-\$4, 25-\$5, 1-\$6, 3-\$7, 4-\$10, 1-\$15.

Some bills were paid last week. But with the addition of two large fuel bills (All Saints & St Agnes) to the unpaid pile, the Parish debt is now over \$17,000.00. The weekly collection has risen a little, but not nearly enough. Last week 100 to 110 gave \$2, \$1, or even (God forbid!) pocket change. Most of these are employed. We have asked these to increase their donation to at least one hour's wage. They still refuse.

Therefore, reluctantly, we are forced to take the following steps to reduce expenses:

1. Beginning Saturday, December 12, we are eliminating the 4:00 Sat afternoon Mass in Saint Agnes Church, Jefferson.
2. Beginning Sunday, December 13, we are eliminating the 5:00 Sun afternoon Mass in All Saints Church, Lancaster.
3. Beginning in January 1982, we will no longer use monthly Missalettes. We have informed J S Paluch Co to cancel our order.
4. Beginning this week and continuing EVERY week from now on, we will have TWO COLLECTIONS and that will include Holydays as well, even Christmas. The Pastor hates second collections but the income must be increased if the Parish is to survive. Present income does not even pay ordinary expenses, let alone extraordinary expenses.
5. If the Parish income does not rise sharply, next year Saint Agnes Church will close for the Winter of 1982 - 1983. No Masses, no confessions, no CCD classes, no meetings. Jefferson residents will have to come to Lancaster for these services.
6. Cemetary and grounds care will be drastically reduced beginning in the Spring of 1982.



We take all these steps MOST reluctantly, BUT, WE WILL DO WHAT WE MUST TO REMAIN SOLVENT!

WHAT HAPPENED?

Two things. First, that familiar old Boogy-Man, Inflation. The modest increase of Parish income over the past several years has been far outstripped by the astronomical rise in expenses. Cost has risen much faster than income. Second, Bingo, that good old money-maker that provided as much as \$15,000 yearly just a few years ago, has undergone a two and a half year decline that became catastrophic this Fall. Two weeks ago the Bingo Game lost money for the first time. It happened again last week. We hope this is temporary and due to bad weather. If it is not we will close the Game. In any event, it looks as though we can no longer rely on Bingo to bail out the Parish. Which brings us back to you, dear Parishioner - the prime source of All Saints support. Do you want the Parish to continue to do its God-given work of bringing the Gospel of Jesus Christ to our area, to offer Masses, Confessions, instructions for the young, comfort to the sick and suffering, charitable works for the poor? Then you must sacrifice now, and continue week by week to give your Church at least one hour of your income. How much do you spend per week for your cigarettes, beer, and recreation - such as skiing, snowmobiling, or your cable TV rental? We think most of you will find that you give more to these and other non-essential things than you do to your Church. Can you in good conscience spend \$10 per family smoker per week for cigarettes but give your Parish only \$1 or \$2 a week when it needs much more?

Yes, things are tough here now, things are tough all over, but we have much to be thankful for in All Saints Parish because of the hard work of your parents, grandparents and the many priests who labored long and hard in Lancaster. Is this the generation who is going to let it all go down the drain because they would not sacrifice as others had before them? It's up to you.

NOT IT IM

Two DAYS SKINNY WITH

FEAST of the IMMACULATE CONCEPTION - TUESDAY, DECEMBER 8, 1981

The feast of the Immaculate Conception is a Holyday of Obligation. The hours of Masses as follows:



- ALL SAINTS: Monday, December 7th: 6:00 pm
- Tuesday, Dec 8th: 7:00am, 12:00noon, 7:00pm
- SAINT AGNES: Tuesday afternoon at 5:00

November 2, 1982

PERSONAL/CONFIDENTIAL

Rev. John W. Nolin
All Saints Rectory
163 Main Street
Lancaster, N. H. 03584

Dear Father Nolin:

This letter will confirm our meeting of September 28th, in regard to your admitted relationship with Mrs. [REDACTED], which has taken place over a period of two years. As you remember, in our conversation you indicated the sexual nature of this relationship, as well as the fact that you have had difficulties with celibacy for a long period of time, most particularly in regard to Mrs. [REDACTED], who resided in your home in Keene for a period of thirteen years. You stated your awareness of the wrongfulness of these relationships and of your love for the Church and the Priesthood in spite of your human difficulty. I indicated to you that it was my desire, and the desire of the Bishop, to assist you to overcome whatever difficulties had led you into these relationships so that you can function effectively as a priest without exposing yourself or the Church to serious scandal. I also pointed out to you how fortunate you were that Mrs. [REDACTED] had not seen fit to publicize this matter, since in that case you certainly would face suspension and even possible laicization. I indicated to you, as well, the need for the Diocese to ascertain that you can control your human weakness in a way that will not endanger other women and allow you to be faithful to your promise of celibacy. This assurance is required in order to permit the Diocese to allow you to continue functioning as a priest. To this end, as a result, the following steps must be implemented.

1. In the first part of 1983, you will be transferred from All Saints Parish in Lancaster, along with other transfers that are planned for that time.
2. You will immediately undergo a complete series of psychological tests to help you and the Diocese evaluate whether or not it is possible for you to continue in ministry. It is understood that you agree to allow the Diocese to have access to all of the results of these tests and to whatever recommendations the doctor may make. It is further

Rev. John W. Nolin

-2-

November 2, 1982

understood that, based on the recommendations, you will accept any counseling therapy that is required to assist you in dealing with this problem.

3. If, between now and January, any further evidence of sexual activity is brought to the attention of the Diocese, you will be automatically suspended. If you fail to go through the testing program or any follow-up therapy that is required, you will automatically be suspended.
4. The testing program and any follow-up therapy will be used as a tool to allow the Diocese to decide if you can take up a new assignment in January and under what conditions.

You know, I trust, that these steps are not taken in any vindictiveness, but in a sincere desire to help you to overcome your long standing problem in the area of celibacy. Arrangements have been made for you to begin testing immediately with Dr. Eugene Isotti, 3 White Terrace, Lexington, Massachusetts 02173, telephone #(617)742-8300. Dr. Isotti has done a great deal of work for the Archdiocese of Boston and the Diocese of Portland, and I am sure that his familiarity with the priesthood will enable him to be of great service to you and to us. Will you please phone him to make arrangements for the testing to begin as soon as is possible. I will write to Dr. Isotti to explain to him our perception of the problems involved and our expectations and hopes for the testing program. Will you please sign the Freedom of Information Waiver that is included in this letter and send it back to me by return mail so that I may send it to Dr. Isotti for his files. Please do not hesitate to be in contact with me if I can provide you any assistance in the days and months ahead.

Finally, please be assured of my prayers that our Lord will strengthen you and guide you so that you may serve him in the Diocese of Manchester faithfully and happily.

Fraternally in Christ,

Francis J. Christian
Chancellor

Enclosure

WAIVER FOR SHARING INFORMATION

I, Reverend John W. Nolin, a priest of the Diocese of Manchester, hereby grant permission for the results of any psychological testing and for any recommendations that follow from that testing to be communicated to the Diocese of Manchester. It is understood that the Diocese will hold all this information in the strictest confidence.

Date: _____

Signature: _____

PERSONAL/CONFIDENTIAL

Dr. Eugene Isotti
3 White Terrace
Lexington, Massachusetts 02173

Dear Dr. Isotti:

On the recommendation of Dr. Henry Ouellette, of the Clergy Counseling Service of the Diocese of Manchester, I am referring to you for a complete set of psychological tests Reverend John W. Nolin of the Diocese of Manchester. We have recently discovered that Father Nolin has had a sexual relationship with a woman of his parish for the last two years and found that he has had a long history of such relationships. He admits that this has been a problem for him over the years. While the Diocese had serious suspicions about his problem for some time, it is only now that we have been able to prove conclusively the existence of his difficulty. I include for your information a copy of the letter which has been sent to Father Nolin, explaining our position in regard to him at this particular point. Father Nolin has agreed to all of the conditions of this letter.

I would further like to bring to your attention the fact that based on his pastoral experience over the years we are concerned that he may have some serious psychological or emotional problems which often express themselves in tremendous outbursts of anger, and even violence. To this point I include a letter sent to Dr. Henry Ouellette last year detailing some of these incidents for which we tried to get Father Nolin assistance at that time. I also include the correspondence from Father Nolin that is mentioned in the letter to Dr. Ouellette as an example of that anger.

Father Nolin has agreed to the psychological testing and to whatever follow-up therapy is required based on your recommendations. You will see from the enclosed Waiver of Information that he releases you to share all of the results of the tests and your recommendations with the Diocese. I have asked Father Nolin to be in touch with you to begin the testing as soon as is possible. It is the hope of the Diocese to be able to have some evaluation of Father Nolin and his needs in the near future, so that we can see best how to help him and, at the same time, into what sort of pastoral situation, if any, he should be placed in January. Please feel free to contact me if you have any questions about this situation.

Dr. Eugene Isotti

-2-

In closing, let me add for your information that in 1969 Father Nolin was on leave of absence from the Diocese, at his own request. He returned after approximately a year and was a curate for several years before being named pastor at the parish he is presently serving in 1975.

Let me assure you of my gratefulness for your kind assistance in this matter, and of our hope and prayer that with your assistance we can help Father Nolin to be a happy and fulfilled priest.

With every good wish, I am

Sincerely yours,

Rev. Francis J. Christian
Chancellor

Enclosures

Report on John Nolin -- October 19, 1982 - Rev. Francis J. Christian,
Chancellor

I met on this date with a Mrs. [REDACTED] a twice divorced woman of approximately 30 years of age. She has two children from the second of these marriages both of whom are of pre-school age.

She informed me that in January of 1980 she was seduced into a sexual affair with Father John Nolin of All Saints Parish in Lancaster, N.H. She had gone to him for convert instructions and during their second meeting he seduced her in the living room of the rectory. Up until June first of that same year they would meet about once a week in the rectory for the purpose of continuing their relationship. At the time she was also helping the parish as a part time secretary for no re-imbusement. In June of that year, her mother came to live with her in Lancaster and when she had such a live-in baby sitter, she and Father Nolin met much more frequently. They also travelled together to Boston, Lake George, and even spent one month together this past summer on a camping vacation on which her mother and her children accompanied them. She claims that her mother, her brothers and several friends know about this relationship.

In April of 1982, Mrs. [REDACTED], her mother, and the children moved to Keene, New Hampshire, where they took up residence in a home owned by Father Nolin. They paid the mortgage and Father Nolin visited there every week at which time he continued the relationship with [REDACTED]. Sometimes she would also return to Lancaster to visit with him at the rectory.

Late this spring, [REDACTED] began to feel as if she should terminate the relationship. She claims to have always felt somewhat guilty about it and came to realize as well that it offered no future for her. She apparently has entered into a relationship with another man whom she plans to marry. She is making plans to move from the Nolin home as a result of this. Father Nolin has been very upset by all of this and it is his unwillingness to let her go that made her decide to come to the Diocese. She claims that she wants no trouble for anyone and no scandal for the church. She claims that Father Nolin has revealed to her that he has had affairs with several women over the years before her. In particular he mentioned a [REDACTED] who with her husband and children lived in his home in Keene for 13 years during which time, apparently with the ignorance of her husband, he carried on affair with. Mrs. [REDACTED] consulted with a Woman's Crisis Counselling Service in Keene and with Father Paulin of the Catholic parish in Cannan, Vt., who advised her to come to the Diocese. She claims further that in cleaning the rectory for him at one time she found a list of all the women he had been with over the years but that she destroyed that list. Allegedly, he has also been seeing a "[REDACTED]" in the Portsmouth area since things have cooled between them.

She stated that he always had many copies of Playboy and Penthouse in the rectory and that she was convinced he used them to masturbate. She stated that he was very violent in sex, including hitting her at times. He also seemed to enjoy describing in explicit detail his relationships with other women. However, while he got an erection and was capable of intercourse, he actually arrived at orgasm only once in all the time they spent together.

██████████ also claims that Father Nolin took money from the collection basket on a regular basis. He keeps this money under the rug in his room.

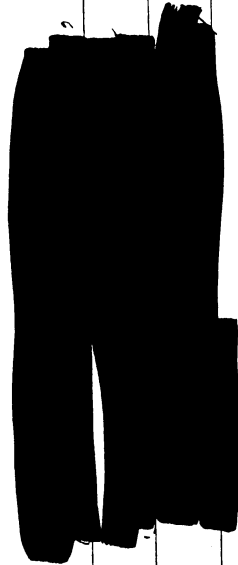
██████████ claims that she questioned Fr. Nolin about his ability to lead a double life and his only response was that he hopes that God is understanding and merciful.

Francis J. Chustian
Chancellor.

No. 51576

- 1070

M. T. G.



NOTE
PRESENT THIS FOLDER WHEN
MAKING PAYMENTS

NAME

W.C. Howard Wilson

1671

RATE *6.00*

MONTHLY PAYT \$ *4.00*

ADDRESS

441 S. 1st St., Lancaster, Pa. 17303-1111

OTHER CHARGES \$ *14*

TOTAL MO. PAYT \$ *18.00*

DATE PAID IS	PAYT FOR	MEMO	INTEREST PAID	INTEREST PAID TO	OTHER CHARGES	PRINCIPAL AND ASSESSMENTS		RECI BY
						PAYMENTS	BALANCE	
<i>1-1-81</i>			<i>6.00</i>				<i>6.00</i>	<i>5.00</i>
<i>2-1-81</i>	<i>2 mos</i>		<i>12.00</i>	<i>10-12-81</i>	<i>13.50</i>	<i>18.75</i>	<i>6.491</i>	<i>-</i>
<i>3-1-81</i>			<i>3.24</i>	<i>11-12-81</i>	<i>4.50</i>	<i>6.354</i>	<i>6.427</i>	<i>46</i>
<i>4-1-81</i>	<i>1982</i>	<i>3 mos</i>	<i>6.48</i>	<i>1-12-82</i>	<i>9.00</i>	<i>12.773</i>	<i>6.299</i>	<i>71/161</i>
<i>5-3-81</i>			<i>31.00</i>	<i>2-12-82</i>	<i>4.00</i>	<i>14.773</i>	<i>6.235</i>	<i>24</i>
<i>6-9-82</i>			<i>31.18</i>	<i>3-12-82</i>	<i>4.50</i>	<i>14.83</i>	<i>6.170</i>	<i>42</i>
<i>7-22-82</i>	<i>2 mos</i>		<i>61.70</i>	<i>5-12-82</i>	<i>9.00</i>	<i>130.30</i>	<i>6.040</i>	<i>12</i>
<i>8-9-82</i>			<i>30.30</i>	<i>6-12-82</i>	<i>4.50</i>	<i>65.80</i>	<i>5.974</i>	<i>32</i>
<i>9-8-82</i>			<i>29.87</i>	<i>7-12-82</i>	<i>4.00</i>	<i>66.13</i>	<i>5.908</i>	<i>19</i>

[Redacted]

1072

No. 119

October 5 19 51 ⁵⁴⁻⁶⁰/₁₁₇

PAY TO THE ORDER OF

Cheshire National Bank

\$ ⁰¹/₁₀₀

Five hundred one and 10/100

DOLLARS



CHESHIRE NATIONAL Bank
KEENE, N. H. 03431

FOR *Mortgage dated 10/24/51*

[Redacted]

[Redacted]

HARLAND NOS

PROCESSED

1673 No. 137

Oct 23 19 51 54-60 117

PAY TO THE ORDER OF Cheshire National Bank \$ 100.50
One Hundred and 50/100 DOLLARS



CHESHIRE, NEW HAMPSHIRE
NATIONAL Bank 54-60

FOR NOV '81 NOLIN MORTGAGE

HARLAND 108

1074 No. 193

Jan 8 1932 54-60
117

PAY TO THE ORDER OF Cheshire National Bank \$ 200.00
Two hundred and 00/100 DOLLARS



CHESHIRE NATIONAL Bank
JAN 26 82
KEENE, N. H. 03431

FOR Note Mortgage 12-81 + 1-82
[Redacted]

HARLAND NOB

1875 No. 215

Feb 2 19 82 $\frac{54-60}{117}$

PAY TO THE ORDER OF Cheshire National Bank \$ 100.50

one Hundred and 50/100 DOLLARS



CHESHIRE NATIONAL Bank
KEENE, N. H. 03431

FOR Feb NOLIN mortgage

HARLAND NOR

1070 No. 255

March 8 1982 $\frac{54-60}{117}$

PAY TO THE ORDER OF Cheshire Nat'l Bank \$ 100.50
One Hundred and 50/100 DOLLARS



THE CHESHIRE NATIONAL Bank
KEENE, N. H. 03431

FOR Holix mortgage [Redacted]

HARLANE1 N08

[Redacted]

✓

1877

No. 303

April 24 19 82 $\frac{54-60}{117}$

PAY TO THE ORDER OF

Cheshire National Bank

\$ 201.02

Two Hundred and One & ⁰⁰/₁₀₀ DOLLARS



CHESHIRE NATIONAL Bank
KEENE, N. H. 03431

[Redacted]

FOR APRIL + MARY NOLIN.

[Redacted]

HARLAND NOR



[Redacted]

1878

August 28 1982

553

Pay to the order of

Cheshire National Bank

54-60
117
50/100
\$100 / 100

One Hundred and 50/100

Dollars



CHESHIRE NATIONAL Bank
KEENE, N. H. 03431

For Mortgage payment

[Redacted]

[Redacted]

[Redacted]

HARLAND N 31

ALL SAINTS CHURCH

163 MAIN STREET
LANCASTER, NEW HAMPSHIRE
03584

The Reverend Francis Christian
Chancellor
153 Ash Street
Manchester

Dear Father Christian:

Thank you for your courtesy, kindness and patience during our conversation the other day. You are a good man and, more importantly, a fine priest. You do honor the the office of Chancellor of our Diocese.

I assure you that I intend to cooperate fully in the matter that we discussed. With every good wish for you, I am

Sincerely yours in Christ,

John Nolin

(Rev) John Nolin

WAIVER FOR SHARING INFORMATION

I, Reverend John W. Nolin, a priest of the Diocese of Manchester, hereby grant permission for the results of any psychological testing and for any recommendations that follow from that testing to be communicated to the Diocese of Manchester. It is understood that the Diocese will hold all this information in the strictest confidence.

Date: November 3, 1982

Signature: Rev John Nolin

sent to Dr. Isott, 11/5/82
FJC.

November 5, 1982

Dr. Eugene Isotti
3 White Terrace
Lexington, Massachusetts 02173

Dear Dr. Isotti:

Enclosed please find the Waiver for Sharing Information signed by Father John Nolin, whom the Diocese has referred to you for a complete series of psychological tests. As I mentioned in my previous correspondence with you, it is the hope of the Diocese to receive the results of the testing and your recommendations in regard to it as soon as possible.

In returning the Waiver to me, Father Nolin once again assured me of his desire to cooperate fully in the Diocese's requests in this regard. I trust that this attitude will enable you to be of the greatest help to him and to us.

In closing, let me state that I neglected to indicate to you that the Diocese will assume all the costs of the work you do with Father Nolin. Would you therefore, at the appropriate time, direct your billings to me.

With every good wish, I am

Sincerely,

Rev. Francis J. Christian
Chancellor

Enclosure

WAIVER FOR SHARING INFORMATION

I, Reverend John W. Nolin, a priest of the Diocese of Manchester, hereby grant permission for the results of any psychological testing and for any recommendations that follow from that testing to be communicated to the Diocese of Manchester. It is understood that the Diocese will hold all this information in the strictest confidence.

Date: November 3, 1982

Signature: (Rev) John Nolin

December 9, 1982

Reverend John Nolin
All Saints Church
163 Main Street
Lancaster, New Hampshire 03584

Dear Father Nolin:

Thank you for your recent letter indicating that you had met with Dr. Eugene Isotti for the psychological testing which he administers. I am happy to hear that your rapport with him was good, and I am grateful to you for your cooperation in this regard.

I look forward to hearing from Dr. Isotti in the near future, and hopefully will be in touch with you at that time to discuss possibilities for your new assignment.

With every good wish, I am

Cordially in Christ,

Bishop of Manchester

A L L S A I N T S C H U R C H

163 Main Street
Lancaster, New Hampshire
03584

The Most Reverend Odore Gendron, D D
Bishop of Manchester
Manchester

Most Reverend Bishop:

Last Tuesday I met with Dr Eugene Isotti in Boston and took the battery of tests he administers. He was most affable and a good sense of rapport developed. We talked for a while after the tests. He will send you a report as soon as he has worked it up.

I have given a good deal of thought to his remarks and have decided to seek counseling starting as soon as possible. I will be in touch with Dr Isotti about this. I am not sure if he will counsel me or would rather I seek another. I would wish any such decision to be acceptable to you.

With every good wish for you, I am

Ssincerely yours in Christ,

John Nolin

(Rev) John Nolin

November 22, 1982

*P.S. I am writing to Father Christian these
same sentiments to keep him informed.*

J. N.

January 11, 1983

Rev. John W. Nolin
All Saints Rectory
163 Main Street
Lancaster, N. H. 03584

Dear Father Nolin:

Subsequent to our conversation on January 6th, I have made some inquiries regarding the psychiatric staff at Mary Hitchcock Hospital. The following doctors come very highly recommended:

Dr. Richard Ferrell Dr. Charles Culver
Dr. Peter Silberfarb

I would ask you to contact one of these doctors at your earliest convenience and to make arrangements for the therapy we discussed.

Once those arrangements have been made, would you be so good as to notify me as to who the doctor will be with whom you are seeking treatment and when your first meeting with him will occur. At the same time, would you be so good as to notify me as to who will be your spiritual director, and how often you plan to meet with this priest.

Thanking you for your kind assistance in this matter and assuring you of my prayerful best wishes, I am

Cordially in Christ,

Bishop of Manchester