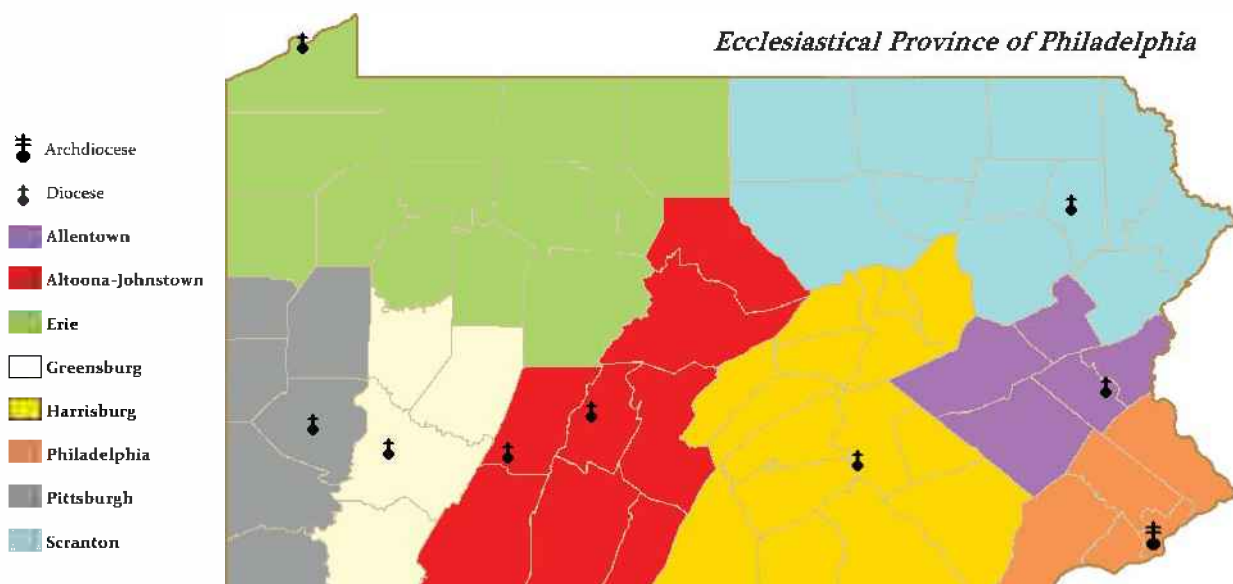


Roman Catholic Diocese of Harrisburg



I. General Overview of the Diocese of Harrisburg, Pennsylvania

The Roman Catholic Diocese of Harrisburg covers fifteen counties of Central Pennsylvania: Adams, Columbia, Cumberland, Dauphin, Franklin, Juniata, Lancaster, Lebanon, Mifflin, Montour, Northumberland, Perry, Snyder, Union and York. Pope Blessed Pius IX established the Diocese on March 3, 1868. There are 89 parishes in the Diocese of Harrisburg, including one Cathedral and two Basilicas. The bishop's seat is in St. Patrick's Cathedral.

The Diocese of Harrisburg reported on its website as of January, 2018, that it has 92 Diocesan priests; 38 retired Diocesan priests; 34 religious order priests; 67 permanent deacons; one religious brother; 274 women religious; and 33 seminarians serving the Catholic population.


II. History of Bishops of the Diocese of Harrisburg

- 1) Bishop George L. Leech (1935 through 1971)

- 2) Bishop Joseph T. Daley (1963 through 1967)
- 3) Bishop Joseph T. Daley (1971 through 1983)
- 4) Bishop William H. Keeler (1983 through 1989)
- 5) Bishop Nicholas C. Dattilo (1990 through 2004)
- 6) Bishop Kevin C. Rhoades (2004 through 2010)
- 7) Bishop Joseph P. McFadden (2010 through 2013)
- 8) Bishop Ronald William Gainer (2014 through Present)

III. Additional Church Leadership within the Diocese of Harrisburg Relevant to the Grand Jury's Investigation

The Grand Jury finds that that the following Church leaders, while not bishops, played an important role in the Diocese of Harrisburg's handling of allegations of priest sexual abuse.

- 1) Monsignor Hugh Overbaugh
- 2) Father Paul Helwig
- 3) Chancellor Carol Houghton
- 4) 

IV. Findings of the Grand Jury

The Grand Jury uncovered evidence of child sexual abuse committed by priests of the Diocese of Harrisburg. Evidence established that priests engaged in sexual contact with minors, including grooming and fondling of genitals and/or intimate body parts, as well as penetration of the vagina, mouth, or anus. The evidence also revealed that Diocesan administrators, including bishops, had knowledge of this conduct and that priests were regularly placed in ministry after the


Diocese was on notice that a complaint of child sexual abuse had been made. The Diocese's actions enabled the offenders and endangered the welfare of children.

Evidence also showed that the Diocese entered into settlements with victims and discussed with lawyers the sexual conduct of priests with children. Further, these settlements contained confidentiality agreements forbidding victims from speaking about the abuse they suffered under threat of some penalty, such as legal action to recover previously paid settlement monies.

Finally, the Grand Jury received evidence that several Diocesan administrators, including bishops, often dissuaded victims from reporting to police, or conducted their own deficient, biased investigating without reporting crimes against children to the proper authorities.

V. Offenders Identified by the Grand Jury

- 1) Francis J. Allen
- 2) John G. Allen
- 3) Francis A. Bach
- 4) Jesus Barajas
- 5) Richard J. Barry
- 6) James Beeman
- 7) John Bostwick
- 8) Donald Cramer
- 9) Walter Emala
- 10) Paul R. Fisher
- 11) Harrisburg Priest #1
- 12) Augustine Giella
- 13) Harrisburg Priest #2

- 14) Donald "Tim" Hackman
- 15) T. Ronald Haney
- 16) John Herber
- 17) Philip Hower
- 18) Kevin Kayda
- 19) Edward Konat
- 20) George Koychick
- 21) Thomas Kujovsky
- 22) Thomas Lawler
- 23) Robert Logue
- 24) Arthur Long
- 25) David H. Luck
- 26) Robert Maher
- 27) Daniel Mahoney
- 28) Guy Marsico
- 29) John M. McDevitt
- 30) Anthony McGinley
- 31) James McLucas
- 32) Ibarra Mercado
- 33) 
- 34) Joseph Pease
- 35) Charles Procopio
- 36) Guido Miguel Quiroz Reyes

37) James Rush

38) [REDACTED]

39) Bryan Schlager

40) Herbert Shank

41) Patrick Shannon

42) Timothy Sperber

43) Carl J. Steffen

44) Frederick Vaughn

45) Salvatore V. Zangari

VI. Examples of Institutional Failure: Fathers Augustine Giella, Arthur Long and Joseph Pease

The Grand Jury notes the following examples of child sexual abuse perpetrated by priests within the Diocese of Harrisburg. These examples further highlight the wholesale institutional failure that endangered the welfare of children throughout the Pennsylvania Dioceses, including the Diocese of Harrisburg. These examples are not meant to be exhaustive; rather, they provide a window into the conduct of past Pennsylvania bishops and the crimes they permitted to occur on their watch.

The Case of Father Augustine Giella

Known Assignments

06/1950 — 06/1969	Holy Trinity Church, Hackensack, New Jersey
06/1969 — 06/1970	Our Lady of Sorrows, Jersey City, New Jersey
06/1970 — 03/1976	Church of the Epiphany, Cliffside Park, New Jersey
03/1976 — 02/1980	St. Catherine's, Glen Rock, New Jersey
03/1980 — 10/1982	St. Joseph's Church, Hanover
10/1982 — 04/1988	St. John the Evangelist, Enhaut

Father Augustine Giella was ordained in the Archdiocese of Newark, New Jersey on June 3, 1950. After twenty-nine years of ministry in New Jersey, Giella suddenly decided to seek ministry elsewhere. In November 1979, Giella wrote Bishop Joseph Daley of the Diocese of Harrisburg to request an assignment. On December 7, 1979, Archbishop Peter Gerety of the Archdiocese of Newark wrote a letter to confirm that Giella was a priest in good standing and stated that Giella “has always shown himself to be [an] excellent priest giving himself only for the greater honor and glory of God and the people of the Catholic Church.” Gerety gave Giella full permission to seek service outside of the Archdiocese. Though Giella was still an incardinated priest of the Diocese of Newark, an agreement to serve in another diocese was permissible with the concession of his home Bishop and the approval of the Bishop of the receiving diocese.

During the interview process with the Diocese of Harrisburg, Giella told Father William H. Keeler that he sought to have his own parish, which was unlikely to occur in the Archdiocese of Newark due to an abundance of priests. Keeler conducted the interview because he was acting in his capacity as Auxiliary Bishop. This interview was recorded in a memorandum prepared by Keeler and sent to Bishop Daley and Monsignor Hugh Overbaugh. The Diocese of Harrisburg accepted Giella and assigned him to St. Joseph's in Hanover, York County, in 1980.

Thereafter, Giella was assigned to St. John the Evangelist Church in Enhaut, Swatara Township, Dauphin County, in 1982. In 1983, Bishop Daley died and Keeler was appointed Bishop of the Diocese of Harrisburg.

At St. John the Evangelist Church, Giella met a family who warmly embraced him as their parish priest. The family included eight girls and one boy. Giella began sexually abusing the girls almost immediately upon his appointment to the parish. Giella sexually abused five of the eight girls. Giella also abused other relatives of the family. His conduct included a wide array of crimes cognizable as misdemeanors or felonies under Pennsylvania law.

In August 2016, the sisters that Giella abused testified before the Grand Jury to the criminal sexual acts Giella perpetrated upon them. The Grand Jury learned that Giella regularly collected samples of the girls' urine, pubic hair, and menstrual blood. Giella utilized a device he would apply to the toilet to collect some of these samples. Giella would ingest some of the samples he collected. The abuse occurred in Pennsylvania and New Jersey, where Giella invited the family for visits.

Giella's abuse had a lasting effect on the sisters. The sisters testified to the challenges they have faced in overcoming Giella's sexual abuse. The emotional, psychological, and interpersonal damage to the sisters is incalculable. Most of the sisters refrained from sharing any details of their own abuse with their siblings for fear of what they might learn. The Grand Jury learned that Giella's tragic abuse of these girls could have been stopped much earlier if the Diocese of Harrisburg had acted on a complaint in the 1980's.

In approximately April 1987, a teacher at Bishop McDevitt High School received a complaint that Giella was insisting on watching a girl as she used the bathroom. The girl stated that Giella insisted on watching her go to the bathroom and that he did "wrong things" with

children. The teacher reported the complaint to Father Joseph Coyne, who in turn made an immediate report to the Diocese.

This former teacher testified before the Grand Jury on January 24, 2017. The former teacher's testimony is corroborated by an internal memorandum from the secret archives of the Diocese of Harrisburg. In that memorandum, dated April 14, 1987, Overbaugh recorded the complaint, as well as an allegation that Giella engaged in similar conduct with one of the above mentioned sisters. The witness, the reporting victim, and the family of the sisters are all recorded and identified by name. Overbaugh wrote:

(REDACTED), a teacher for the Intermediate Unit, was informed by one of her students, (REDACTED), that while she was a student last year at Bishop Neumann School in Steelton, she was in Saint John's rectory, Enhaut, and expressed to Father Giella, the pastor, her need to go to the restroom. Father Giella is reported to have said that he would like to go with her and watch, that he does this whenever the (REDACTED) girl goes to the restroom.²

Overbaugh noted at least one other complaint by a girl who reported to her teacher that Giella had "acted improperly towards her." Overbaugh concluded his memo, "Father Coyne was instructed to do nothing in the case until the matter had been discussed with diocesan legal counsel. [REDACTED] [REDACTED] was present for this entire discussion between Father Coyne and Msgr. Overbaugh."

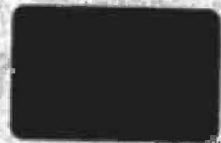
² The Grand Jury has withheld names otherwise identified within the document for the privacy of the witnesses and victims.



THE CHANCERY

DIocese OF HARRISBURG

4800 Union Deposit Road — Box 3143 • Harrisburg, Pennsylvania 17105-2143
(717) 657-4804 / 652-9920



April 14, 1987

MEMORANDUM

Re: Rev. Augustine M. Giella

Father Joseph Coyne, Principal of Bishop McDevitt High School, Harrisburg, telephoned today and expressed an urgent need to speak with me. He came to the Chancery immediately and related the following information:

Mrs. [REDACTED] a teacher for the Intermediate Unit, was informed by one of her students, [REDACTED] that while she was a student last year at Bishop Neumann School in Steelton, she was in Saint John's rectory, Ennaut, and expressed to Father Giella, the pastor, her need to go to the restroom. Father Giella is reported to have said that he would like to go with her and watch, that he does this whenever the [REDACTED] girl goes to the restroom. (Having been pastor at St. John's myself for about three years and from my knowledge of the parishioners, I suspect that the correct surname of this latter girl is [REDACTED] rather than [REDACTED]. I am aware of the close friendship between Father Giella and the members of the [REDACTED] family. There are at least seven girls in this family and I know that they are in the rectory rather frequently.)

Mrs. [REDACTED] also confided that another former student at Bishop Neumann School and now, like [REDACTED], a Freshman at Bishop McDevitt High School, had registered to [REDACTED] complaints that Father Giella had acted improperly towards her. This girl's name is [REDACTED]. She indicated that Father Giella had wrestled with her.

Mrs. [REDACTED], the former [REDACTED] and former member of Saint John's parish, Ennaut, had also experienced in her childhood some bad encounters with a priest.

Father Coyne was instructed to do nothing in the case until the matter had been discussed with our diocesan legal counsel. * [REDACTED] was present for this entire discussion by [REDACTED] Father Coyne and Mgr. Overbaugh.

DOH000049

This complaint was consistent with the type of deviant interests Giella pursued with the sisters he victimized. The Grand Jury uncovered another document related to this report in the secret or confidential archives of the Diocese of Harrisburg. An undated document addressed to Keeler regarding “Report on Gus Giella” noted: “I spoke with Father Coyne on the pastoral concerns: A.) Approaching Fr. Giella B.) welfare of the student C.) satisfying the ire of the teacher. I said we would consult you on these matters. ██████”

In spite of the detailed memorandum and this note, Giella remained in ministry and neither Keeler nor the Diocese attempted to remove Giella from ministry. Giella voluntarily retired in 1988. However, in the approximately five years that followed the Overbaugh memorandum, Giella continued to sexually abuse the girls identified in the Overbaugh memorandum, which included a reference to the family of girls.

Keeler left the Diocese in 1989 to become Archbishop of the Archdiocese of Baltimore. Nicholas C. Dattilo became Bishop of the Diocese in 1990. Giella continued to steal the innocence of children. In 1992, one of the victims came forward and disclosed what Giella had been doing. The family initially reported the conduct to the Diocese. Father Paul Helwig wrote a memorandum to Dattilo dated July 18, 1992, regarding the complaint against Giella. Helwig documented the information he received from the reporting victim’s family at various meetings in attached supplemental memoranda. The documents detailed the events leading up to the 12-year-old girl’s disclosure, and described the event believed to have finally triggered the girl to disclose her abuse, the discovery of nude or partially nude photos of the girl in Giella’s residence.

Helwig wrote that he interviewed Giella on July 30, 1992. Among other admissions, Giella stated that he began having contact with the girl in the bath and that “as time went on they became more comfortable with each other the embraces became more intense and involved some fondling

on his part.” Giella also confessed that he took pictures of the girl. The July 1992 Helwig memoranda are set forth below.



DIocese OF HARRISBURG - SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

4800 Union Deposit Road - Box 2161 • Harrisburg, Pennsylvania 17105-2161
(717) 657-4804

MEMORANDUM

To: Most Reverend Nicholas C. Dattilo
From: Very Reverend Paul C. Helwig *pcH*
Date: July 18, 1992
Re: Father Augustine M. Giella

This afternoon upon my return to St. Lawrence Rectory Monsignor Hugh Overbaugh informed me that earlier in the afternoon he met with Mrs. [REDACTED] Mrs. [REDACTED], and her daughter. The conversation centered on a report of sexual misconduct involving Father Augustine Giella, a priest of the Archdiocese of Newark who was granted permission to work in the Diocese of Harrisburg, and Mrs. [REDACTED] youngest daughter, [REDACTED] while he was pastor of St. John the Evangelist Church in Enhaut. The meeting was requested by Mrs. [REDACTED]. Both mothers knew Monsignor Overbaugh from his time as pastor of St. John's, Enhaut. [REDACTED] presently is 12 years old.

Mrs. [REDACTED] reported that by nature [REDACTED] is quiet and somewhat withdrawn, but recently she seemed to be moreso. In asking her if there was anything wrong, [REDACTED] revealed that Father Giella, while he was stationed at St. John's made inappropriate advances to her. Not wanting to upset her daughter anymore, Mrs. [REDACTED] did not ask more questions about details of the situations.

She feels that her daughter is telling the truth and is in need of some kind of counseling. She reported to me in a later phone call that [REDACTED] seems to be doing a little better already now that she knows someone else knows.

In the course of the meeting it was also reported that another daughter repelled an advance made by Father Giella.

With a family wedding approaching on August 1st, in which [REDACTED] is to participate, Mrs. [REDACTED] is not interested in disturbing [REDACTED] life right now, but is interested in helping her daughter in the near future.

July 18, 1992 (memo #2)

In order to make a personal contact with Mrs. [redacted] to notify her that I was aware of her conversation with Msgr. Overbaugh and to assure her of the gravity with which he consider such happenings I phoned her in the evening and spoke with her at her home.

I told her that the diocese would be willing to assist her in obtaining counseling for her daughter. No details were discussed except to temporize on the situation until after the family wedding on August 1st.

Mrs. [redacted] was informed that in cases such as this the priest is presented with the report shortly after it is received. Therefore, since Father is a priest of the Archdiocese of Newark I would contact those diocesan officials and that most probably within the week Father would be approached about the allegations.

In order to speak knowledgeably with Father about the incidents I asked Mrs. [redacted] if she would meet with me to review the information she received from [redacted] Mrs. [redacted] and her husband will meet with me on Tuesday evening, July 21 at the Diocesan Center.

Mrs. [redacted] asked that these proceedings be kept in the strictest of confidence for her daughter's sake. I assured her that on our part it is our practice to do so.

Mrs. [redacted] also mentioned that Father Giella has pornographic literature and photographs in his possession that should be confiscated and destroyed. She is concerned that if he is alerted to these developments he may take the material and put it some place to keep it from being found.

When Father Giella arrived in Enhaut the [redacted] family befriended him. The daughters would go to the rectory to do chores for him. They have maintained contact to this day. Most recently (prior to [redacted] revelation) the family visited with Father at his new residence in Whiting, N.J.

DOH0000668

July 21, 1992

This evening I had a meeting scheduled with Mr. and Mrs. [redacted]. Mr. [redacted] arrived with his son, [redacted]. He (Mr. [redacted]) said that he and his wife had a spat before they left the house and she refused to come along. She wanted to bring Mrs. [redacted] (the woman who made the first appointment for Mrs. [redacted] with Msgr. Overbaugh) along and Mr. [redacted] did not want her to accompany them. He said the matter is a family affair and he did not want others from outside the immediate family to know all the details.

In the course of the conversation Mr. [redacted] said that he really did not know any of the details of the story, except that Father Giella did improper things to [redacted]. He referred me to his wife for any more details.

He said that the family consists of he [redacted] and his wife [redacted] and nine children (in order of ages oldest to youngest):

[redacted]
[redacted]
[redacted]
[redacted]
[redacted]

Mr. [redacted] said that [redacted] and some of her sisters would go to the rectory to help count the Sunday collection and help out around the rectory. Father would give them each \$5.00 for counting. [redacted] attended St. John's School also.

[redacted] and Mr. [redacted] were very interested in the confidentiality of the case. I assured them that beyond the Bishop, Msgr. Overbaugh, myself, two other priests ([redacted] and Father Haney), and the diocesan lawyer would know about the matter. Mr. [redacted] said that they were not interested in pursuing the matter with the law nor were they interested in creating any kind of scandal. Mr. [redacted] said there is nothing to be gained by that. The matter has been reported by Mrs. [redacted] to the Children's Services Office. She was told that it was good that she did it herself. Had the officials received the report from someone else they could have come into the home and removed [redacted]. (This would probably be done to protect the child from further abuse, however, since the perpetrator is not in the area this may not have happened.)

Earlier in the day I made an initial contact with Bishop Michael Saltarelli, Vicar for Priests in the Archdiocese of Newark. I will give him more details when they are available and make arrangements to go to Whiting, NJ, to talk with Father Giella.

DOH0000669

July 25, 1992

Today I met with Mr. [REDACTED], Mrs. [REDACTED], and Mrs. [REDACTED] at St. Lawrence Rectory.

Mrs. [REDACTED] described for me the relationship she and her family had with Father Giella. She said that after he arrived at St. John Church in Enhaut as pastor he asked one of the girls to help count the Sunday collection. Then a second daughter began to help and eventually [REDACTED], the youngest daughter in the family, was going along with her sisters. She would play in the rectory while her sisters were working. At this time [REDACTED] was two years old at the time.

As time went on [REDACTED] continued to grow closer to Father Giella. He became like a grandfather figure in the family. He would visit the [REDACTED] home and join in family celebrations. He bought [REDACTED] toys and gifts and would take her and her sisters on trips and outings. [REDACTED] seemed to be his favorite.

After he returned to New Jersey the family continued to keep in touch with him and would visit him at his beach house. Mrs. [REDACTED] and the girls would go to the house and clean it up for him. He did not take care of it himself. They were the ones who moved him from Enhaut to the beach house in New Jersey and then a second time from the beach house to Whiting.

At the time of the second move before he moved from the beach house Mrs. [REDACTED] and some of the children (which included [REDACTED] and Mrs. [REDACTED] granddaughter, [REDACTED] who is only two years younger than [REDACTED] went to Father's place and were unable to get in when they arrived. It was very early in the morning, but still with several attempts they were not able to get him to come to the door. They slept in the car. The next morning they went to a neighbor's house and called, but no answer. So Mrs. [REDACTED] found a window open and lifted [REDACTED] through the window and had her open the door. When they entered they found Father in very bad physical condition (he was dehydrated probably from the heat because he kept everything closed tight). They called the ambulance and he spent about a week in the hospital. Had they not found him, the medical personnel said he would have died.

Mrs. [REDACTED] saw Father's hospitalization as a fortuitous happening. She was helping him pack for the move to Whiting and he was hindering the packing process because he wanted

DOH0000670

to take everything along. She thought a lot of stuff should be thrown away. With Father in the hospital, Mrs. [REDACTED] felt she could make great headway.

In the process of packing Mrs. [REDACTED] said she came across some things that she thought were unusual for a priest to have, but she did not want to question Father's integrity. There were Playboy magazines. She thought perhaps he confiscated them from someone else and would eventually dispose of them later.

Once on a visit when picking up Father's dirty clothes to launder them (he would wear T-shirts once and then throw them in a pile and by new ones) Mrs. [REDACTED] found girls' underwear mixed in with his. She thought that the girls must have left them there on a previous visit or that time around and they got mixed in with his things.

On her last trip to Father's house in Whiting [REDACTED] said that while she was taking a shower Father wanted to take pictures of her. She refused to cooperate. She said that the bathroom door would not lock and she was not able to keep him out. (Mrs. [REDACTED] said that he must have jammed it because it did work before.) He persisted to ask to be allowed to take pictures, but [REDACTED] continued to refuse. Father got angry and yelled at her. Mrs. [REDACTED] said that this is one thing [REDACTED] cannot handle. She always does what people ask for fear of them getting upset with her. She consistently gets "outstanding" on her report cards for conduct. Mrs. [REDACTED] believes not because she wants to be so good, but out of fear of being yelled at. As far as I know, no photos were taken.

Mrs. [REDACTED] thinks that this may have been the event that drove [REDACTED] into an even more withdrawn state for the past several months.

[REDACTED] began to tell her story after [REDACTED] told her mother [REDACTED] ([REDACTED] sister) that she saw a picture at Father Giella's place of [REDACTED] naked. (Actually it was a photo of [REDACTED] in younger year from the waist up without the top of a swimming suit on. Mrs. [REDACTED] said that [REDACTED] had a habit of doing this when she was little.) [REDACTED] mother in turn told [REDACTED] another sister, who, while driving [REDACTED] one day noticed again that [REDACTED] was very withdrawn. She asked her what was wrong and if it had anything to do with the photo. [REDACTED] began to cry and told her what had been happening with Father Giella.

This led to the realization that [REDACTED] would need the services of a counselor (who has been contacted) and the

DOH0000671

subsequent reporting of the incidents to the Child and Youth Services Office. A person from that office is scheduled to come to the [redacted] home on Wednesday evening to interview [redacted]. No one is certain of the purpose or possible outcome of that visit.

I once again assured Mr. and Mrs. [redacted] that the diocese wants to be as supportive as we can to [redacted] (and other members of the family since they said there may have been other advances made to some of the other daughters) and that we would offer our assistance.

I also told them that I would be contacting Father to present their report to him and to instruct him that he is not to attend the August 1st family wedding nor is he to contact the family again. All communication is to cease.

July 30, 1992

Yesterday I visited with Father Giella at his home in Whiting, N.J. to apprise him of the report I received regarding [redacted].

Father was concerned when he heard the report, at least on the face of it, not so much for himself, but for what it has done for [redacted]. He said that they were affectionate and grew emotionally close to one another as well as physically close. (Mrs. [redacted] mentioned that he had become like a grandfather to the family.) He was bewildered that his activity should cause [redacted] so much trouble now. He said that he had just seen her about 2 or 3 weeks ago when members of the family came to his place to celebrate a birthday party for [redacted] and she seemed fine then.

I asked that he recount the history of his relationship with [redacted]. He mentioned that two of the [redacted] girls used to come to the rectory to count the collection on Sundays and that [redacted] eventually began to tag along. One day between the Masses when the girls had a break [redacted] went into the bathroom to put on some make-up and [redacted] went in to use the toilet. [redacted] called him into the bathroom and said that [redacted] wanted a hug. She [redacted] was on the toilet with her arms raised and he allowed her to give him a hug. This was the beginning. It later on became a frequent happening and eventually was not unusual for Father and [redacted] to hug one another. She became his favorite of all the sisters.

Father said that as time went on and they became more comfortable with each other the embraces became more intense and involved some fondling on his part. Father also said that

DOH000672

also took pictures of [REDACTED] but has since destroyed them.

I asked Father not to call the family again and that he was not to plan on attending the family wedding this weekend. He said that he would not have been able to go anyway due to his health. I also explained to him that [REDACTED] has begun counseling (her first session was Tues. evening) and that the Office of Child and Youth Services has been notified. A case-worker from that office was to visit last evening to talk with [REDACTED] in order to ascertain exactly what happened between her and Father Giella. I told Father that I informed Bishop Sartorelli in Newark of the situation and that he would probably be hearing from him after he returns from his retreat.

Father is very remorseful that his affection for [REDACTED] has affected her in this way and said that he would be willing to help in any way that he can. He expects that the family will be "sore" with him and readily agreed to refrain from contacting the family.

DOH0000673

The family also reported Giella's abuse to police in Pennsylvania and New Jersey. Police in Pennsylvania contacted the Office of the Prosecutor in New Jersey and law enforcement began an investigation. Upon serving a search warrant at Giella's residence in New Jersey, New Jersey police confiscated the following: young girl's panties; plastic containers containing pubic hairs identified by initials; twelve vials of urine; soiled panties; sex books; feminine sanitary products (used); numerous photographs of girls in sexually explicit positions; and some photos depicting children in the act of urination. Giella was arrested in August 1992.

Diocesan records do not indicate if Overbaugh, Helwig, Dattilo, or any Diocesan personnel ever reported the prior complaints against Giella or his confession to the police. The victims told the Grand Jury that this information was never relayed to them.

Giella admitted his actions to the police. According to the police report, after Giella was charged and arrested for child pornography and sexual abuse, numerous calls were received from women reporting that Giella fondled and abused them in Hackensack, New Jersey. These women stated they had been afraid to come forward given Giella's position in the church. Additionally, the reporting victim's sisters began to disclose Giella's sexual abuse of them.

Having learned that her child had been sexually abused by a priest, the mother of the family of child victims confronted Overbaugh. The family considered Overbaugh a friend and highly respected his role in the church. At the time of the confrontation, the family did not know that Giella's conduct had ever been reported to Overbaugh or the Diocese. However, further evidence of Diocesan officials' knowledge of the danger Giella posed to children was demonstrated to the Grand Jury when the victim's mother described the confrontation. Overbaugh stated, "I wondered why you were letting them go to the rectory." The victims' mother stated that she later received a phone call from Helwig. Helwig stated, "You can relax. Father said that (REDACTED) just took

his intentions towards her wrong,” and “that he loved her, and he would never hurt her.” This account bears some semblance to Helwig’s July 1993 memorandum, where he wrote, “Father is very remorseful that his affection for (REDACTED) has affected her in this way and that he would be willing to help in any way that he can. He expects that the family will be ‘sore’ with him and readily agreed to refrain from contacting the family.” Lost in this characterization is the reality that child sexual abuse is not affection or care, but the criminal violation of innocent children.

On October 12, 1992, an attorney for the family engaged the Diocese of Harrisburg in civil litigation via a letter of notice sent to the Diocese. Prior to reaching settlement terms, aggressive litigation resulted in the release of the victims’ psychological and academic records to Diocesan lawyers, the exchange of offers and counter-offers, the execution of confidentiality agreements, and prevention of a Harrisburg newspaper from obtaining information about the case. Letters between attorneys for the family and the Diocese haggled over whether the victim actually had a diagnosed condition as a result of the abuse. Diocesan lawyers argued that the Diocese was not responsible for the conduct of its agents.

On October 27, 1992, Dattilo wrote the family, and stated in part, “I share your shock, anger and hurt, and pledge full cooperation by the diocese in this unfortunate situation.” However, while Dattilo promised full cooperation, the diocesan lawyers continued to litigate and attempted to negotiate the family down from their approximately \$900,000.00 demand to \$225,000.00.³ The Grand Jury notes this is a familiar pattern.

In October 2017, Chancellor Carol Houghton testified before the Grand Jury. Houghton was the long-time Chancellor for the Diocese; Dattilo appointed her to that position. As Chancellor

³ The final settlement figure was nearly one million dollars. However, it does not appear that the 1987 Overbaugh memorandum uncovered by the Grand Jury was ever disclosed during that litigation.

and a canon lawyer, Houghton maintained many Diocesan records. Houghton is not a member of the clergy. Houghton had been tasked with a file review and was extremely knowledgeable as she maintained notes of her work. Houghton was shown the 1987 Overbaugh memorandum and questioned regarding the Diocese of Harrisburg's failure to inform the family or law enforcement of its contents. Houghton testified she had never seen the 1987 Overbaugh memorandum concerning Giella. She had no prior knowledge that the Diocese of Harrisburg had warnings about Giella's behavior in 1987. Houghton did not have access to the secret archives; only the Bishop had access pursuant to the Canon Law of the Church. The Grand Jury observed this in numerous flawed Diocesan investigations across Pennsylvania. The Dioceses' focus on secrecy often left even the Dioceses' own investigators in the dark.

Ultimately, Giella never faced a jury concerning his alleged criminal conduct. He died while awaiting trial. His criminal actions, and the criminal inaction of Keeler, resulted in continued victimization and trauma for the family of girls described earlier. The trauma was so fresh that the youngest sister, the one who finally reported Giella's criminal conduct, suffered a panic attack while in the Grand Jury suite after seeing an older gentlemen who bore some resemblance to Giella. In explaining why she came forward, she testified:

Because it doesn't have to happen to anybody. They don't have to live a life like I have to. I continually have to battle. The man out there is a very nice man. He is old like Giella and I can't -- it makes me -- it makes me think about what happened and he is nice and he doesn't deserve me to think that. But I can't -- I can't walk through there and see him because it makes me feel uncomfortable. I don't -- I don't know. I believe in God. I don't go to church. My son is the only reason I'm alive. Thank God I had him because, if I didn't have him -- I probably would have killed myself a long time ago.

This survivor of sexual assault attempted to take her own life in the months after her testimony before the Grand Jury. In recovery, she requested to speak with the attorney for the Commonwealth and special agent involved in this investigation. Even though she had almost lost

her own life, the victim's primary concern was a fear that in the intervening months since her testimony, the Grand Jury's investigation may have stopped and that the truth would never be told to the public. She was assured it was still an active investigation.

The Case of Father Arthur Long

Known Pennsylvania Assignments

11/1974 Appointed Chaplain Harrisburg Polyclinic Hospital
09/1975 Chaplain for Sacred Heart Villa and Geisinger Medical Center

Father Arthur Long was a Jesuit Priest assigned to ministry within the Diocese of Harrisburg. Long was ordained in 1955 as a member of a Catholic religious order, the Maryland Province Society of Jesus. The Grand Jury highlights Long's case as an example of another common observation in the course of its investigation—misconduct by religious order priests.

There are over one hundred Catholic religious orders and related sub-groups throughout the world. Many operate within the United States. In the Roman Catholic Church, these entities are often referred to as “religious institutes.” A religious institute is “a society or group which commit to and pronounce public vows which they share in common with the members of their order or group.” These organizations are often founded upon the teachings of a particular individual. By way of example, the Franciscan Friars are followers of Saint Francis of Assisi whereas the Ordo Sancti Benedicti, or the Benedictines, follow the teachings of Saint Benedict. There is a lengthy list of similar organizations.

The vows of a religious order priest often include things such as a commitment to living a life of poverty, a promise of chastity, or service within the mission of the order. The headquarters of an order may be within the United States or in another location. The head of the religious order is often called the Superior. With the permission of the Superior and the acquiescence of a Diocesan bishop, an order friar or priest is assigned ministry within a particular diocese. In any case, an individual can be removed from ministry by his superior for any reason or a bishop may rescind authorization to minister within his respective diocese.

The Grand Jury finds that record-keeping regarding order members was sporadic, often lacked detail, and was inconsistently maintained. Records related to an order's priests are usually maintained by the religious order. However, in some cases a diocese may create their own additional records relative to the order priest's service within their diocese. This was the case of the Diocese of Harrisburg and Arthur Long, where the Diocese maintained some records primarily related to a specific complaint against Long.

Long obtained the permission of his superior, as well as the approval of Harrisburg Bishop Joseph T. Daley, to serve within the Diocese at some point prior to November 27, 1974. Diocesan records indicated that Long's service within the Diocese included a November 1974 assignment as chaplain at the Harrisburg Polyclinic Hospital.

The Diocese recorded complaints against Long in a letter from Overbaugh to Long's superior, Frank A. Nugent, on August 11, 1987. Overbaugh noted that "while this documentation contains numerous complaints, we seldom if ever receive word of all the good which Father Long accomplished during his years at the Geisinger Medical Center and for which we in the Diocese of Harrisburg are grateful." Overbaugh was vague in detailing the complaints but noted that, since Long's time in Danville, he had been doing little more than saying Mass at the Motherhouse of the Sisters of Saints Cyril and Methodius. Overbaugh's letter indicated that "Sister Raymund," the General Superior of the Sisters of Saints Cyril and Methodius, was displeased with Long's presence there. Overbaugh wrote, "Sister Raymund wishes Father Long to be out of the home, certainly before the high school girls return to the Academy in the near future."



DIocese OF HARRISBURG

4800 Union Deposit Road — Box 2153 • Harrisburg, Pennsylvania 17105-2153
(717) 657-4804/652-3920

THE CHANCERY

August 11, 1987

Rev. Frank A. Nugent, S.J.
5704 Roland Avenue
Baltimore, MD 21210

Dear Father Nugent:

In keeping with your recent request, I am sending herewith certain information which was received at this office concerning Father Arthur Long and his ministry to the Catholic patients at Geisinger Medical Center in Danville, Pennsylvania.

Let me state that, while this documentation contains numerous complaints, we seldom if ever receive word of all the good which Father Long accomplished during his years at the Geisinger Medical Center and for which we in the Diocese of Harrisburg are grateful.

When I spoke with Father Long in Danville several weeks ago, he admitted that he was probably "burned-out," which I can readily believe, because he rarely took time off or went away for vacations.

It seemed expedient that Father Long be replaced and this happened when Father James Muthuplakal, a priest from India, who has had considerable experience in hospital work, offered his services to the Diocese of Harrisburg.

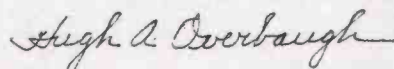
Meanwhile, Father Long remains in Danville, doing little more than saying Mass at the Motherhouse of the Sisters of Saints Cyril and Methodius. Sister Raymund, the Superior General, telephoned me on Friday to express her concern for Father Long and inquiring when the Society would be reassigning him. The Sisters would like to use the home which Father Long is now occupying and which will need a thorough cleaning, because of the presence in the house these many years of Father Long's two dogs. Sister Raymund wishes Father Long to be out of the home, certainly before the high school girls return to the Academy in the near future.

DOH0009622

Should you wish any additional information, please do not hesitate to contact me.

Begging your kind understanding in this matter and reaffirming the gratitude we in the Diocese of Harrisburg bear for all the help afforded us by the Maryland Province of the Jesuits, I remain

Sincerely yours in Christ,



Rev. Msgr. Hugh A. Overbaugh
Vicar General

Enclosures

cc: Sister Raymund, SS.C.M.
Rev. Msgr. Walter H. Shaull

DOH0009623

Overbaugh's "Complaints" Letter

The Motherhouse of the Sisters of Saints Cyril and Methodius was associated with an academy for school-aged girls. Father David McAndrew of St. Joseph Church in Danville wrote a statement in November 1987 to Diocesan officials. McAndrew reported that a 21-year-old female and an 18-year-old female had approached him with concerns regarding Long. McAndrew wrote, "(REDACTED) said Father Long sought to have sex with her four years ago when she was 17 years old. (REDACTED) refused his advances." McAndrew continued, "In conversation Father Long admitted to (REDACTED) that he has had sexual relationships with 'four or five' girls since he was stationed in Baltimore. Father Long told (REDACTED) 'God wants us to express our love for each other in this [sexual] way.' When, in response, (REDACTED) told him the Bible warns that such conduct will be punished by God, Father Long said, 'there is no hell.'"

McAndrew's letter noted that the victim had been warned when she was six or seven years old to "never play in Father Long's yard." The conclusion of McAndrew's letter identified another victim who is believed to have come into contact with Long when she was 13 years old. His statement recorded, "they were involved sexually." Attached to McAndrew's two-page letter is an "assessment" of the women who reported Long's conduct. McAndrew concluded that he had "no doubt" that the victim was telling the truth and believed her companion was "telling the truth" in regards to the additional 13-year-old victim. He noted that neither victim was in need of professional counseling since he had surmised that the "process of healing" had begun.

ST. JOSEPH CHURCH
513 FERRY STREET
DANVILLE, PA 17821

STATEMENT

On Saturday evening, November 28, 1987, I met with [redacted] 21, and [redacted] 18. Both [redacted] and [redacted] had been to Confession earlier in the day and had been persuaded by their Confessor to meet with me outside of the Sacrament and to inform me about certain serious moral failings on the part of Father Arthur Long, S.J.

[redacted] lives with her grandfather, [redacted] at [redacted] Danville (Father Long's residence is in the 800 block of Railroad Street). She told me she had been warned, even at the age of 6 or 7, "never to play in Father Long's yard" in a tone which implied that something bad would happen to her there. She later learned that the reason for the warning was Father Long's tendency to seek sexual contact with young girls. [redacted] and [redacted] are friends and have shared their knowledge concerning Father Long.

[redacted] said Father Long sought to have sex with her four years ago when she was 17 years old. [redacted] refused his advances.

In conversation Father Long admitted to [redacted] that he has had sexual relationships with "four or five" girls since he was stationed in Baltimore. Father Long told [redacted] "God wants us to express our love for each other in this [sexual] way". When, in response, [redacted] told him the Bible warns that such conduct will be punished by God, Father Long said, "there is no hell".

Father Long admitted to [redacted] that he had an affair with a woman from Baltimore named [redacted]. She is a divorcee with two children. He spent a weekend alone with Father Long at his home in the summer of 1985 during the annual festival the Sisters hold at Villa Sacred Heart. During the weekend Father introduced [redacted] to the Sisters and staff of the Villa and she had dinner at the Villa.

[redacted] and [redacted] spoke in detail of one instance with which they are both very familiar because the situation continues to this day. This concerns [redacted] who lives in Michigan. [redacted] is 25 years old. She was a student at St. Cyril's Academy, 13 years of age, when she became friends with Father Long. They were involved sexually. After leaving St. Cyril's, [redacted] has continued to come to live with Father Long at his residence and their sexual relationship has been maintained up to the present. [redacted] is wealthy and independent so she is free to come to Danville to spend long periods of time with Father Long. [redacted] and [redacted]

██████████ state that ██████████ told them "she will not marry until Father Long is dead". ██████████ is planning to come to Danville in February and live here.

I asked ██████████ and ██████████ about alcohol abuse on the part of Father Long. They said Father Long drinks daily ("mixed drinks, the hard stuff") until he cannot walk. They said this happens "every day, every night".

When I asked how this sexual misconduct and alcohol abuse could continue over so long a period without my hearing about it and without the Sisters learning about it, they stated: "The Sisters do not know what's going on at Father Long's house".

I told ██████████ and ██████████ I would compose this summary of our conversation so that they could review it and offer any necessary changes at a meeting on Sunday, November 29, at the rectory. This statement was read by them and met with their approval.

David T. McAndrew

Very Rev. David T. McAndrew
Dean

ASSESSMENT

[REDACTED]

I have known [REDACTED] for about four years. I advised her when she was trying to decide whether to enter the U.S. Armed Forces. I advised her to do so because I consider her overly dependent upon her parents. The parents, for their part, dominate their adult children in a way which is not healthy. Her parents persuaded her not to take my advice.

I have no doubt that [REDACTED] is telling the truth. I do not think she could bear to live with the thought that she falsely accused a priest of religious. She is a bit naive and has suffered spiritual injury because of the experience she described to me. However, I do not feel she needs professional counseling. The process of healing has begun. She has ample opportunity to receive spiritual direction within the parish setting.

[REDACTED]

I had trouble locating [REDACTED] in our parish records. She is the daughter of [REDACTED] the divorced daughter of [REDACTED] with whom [REDACTED] has lived for a number of years. [REDACTED] is not known to me.

[REDACTED] demeanor during our conversation leads me to believe she is telling the truth. [REDACTED] tells me that she has never been solicited for sex by Father Long. Her knowledge comes from living in the neighborhood and visiting with Father Long. Much of her knowledge comes from her friendship with [REDACTED]. However, she has firsthand knowledge of the facts which are related concerning [REDACTED]. I do not think she needs professional counseling. She is receiving the Sacraments and seems to be able to accept the failings of Father Long as something she must learn to live with.

As part of my counsel to [REDACTED] in Confession, I assured her that her name would not be revealed to Father Long. I also warned her that there is every possibility he would figure out who it was who reported these facts. And so, I feel certain she knows that her decision to reveal what she revealed can lead to additional inconvenience for her. I also explained these realities to [REDACTED].

David T. McAndrew

Very Rev. David T. McAndrew
Dean

November 29, 1987

Overbaugh notified Harrisburg Diocesan Bishop William Keeler of the complaints and forwarded McAndrew's report to the superior-in-charge of Long's religious order in Maryland on December 1, 1987. Overbaugh reported that he and ██████████ had met with Long. Long admitted he had a "relationship" with the girl, whom he identified by name. He stated the relationship was over. He had gone to confession and was receiving spiritual counseling. Long claimed that, while she may have been a girl, there was no sexual involvement while she was a student at the school. Overbaugh noted, "Thus eliminating the possibility later of a pedophilia suit." Near the conclusion of his letter, Overbaugh wrote that Keeler preferred that Long be "reassigned by his Religious Community," and then memorialized the following: "I told Father Long that the report of his misconduct and the prudent decision concerning his transfer from Danville would have to be given to his Superiors in Baltimore. He understood this."

On January 6, 1988, McAndrew wrote a note to Overbaugh that the Grand Jury obtained from Diocesan records through a subpoena. The note stated:

Hughie, This is a private communication separate from the foregoing official letter. My real fear is that (victim) may reach the point where she will seek to embarrass all her 'enemies' by one rash step. By exposing Father Long's misdoings she would succeed in hurting him, the Sisters, and (especially) her parents whom she considers hypocrites. This is not so far-fetched. Remember her brother publically lifted the Offertory collection at St. Joseph's to (I think) embarrass his parents. I do not like to play amateur psychiatrist, but these are my fears. Dave



St. Joseph Church

513 FERRY STREET, DANVILLE, PENNSYLVANIA 17821

Jan. 6, 1988

Hughie,

This is a private communication separate from the foregoing official letter.

My real fear is that [redacted] may reach the point where she will seek to embarrass all her "enemies" by one rash step. By exposing Father Long's misdoings she would succeed in hurting him, the sisters, and (especially) her parents whom she considers hypocrites.

This is not so far-fetched. Remember her brother publicly lifted the Offertory collection at St. Joseph's to (I think) embarrass his parents.

I do not like to play amateur psychiatrist, but these are my fears.

Dave

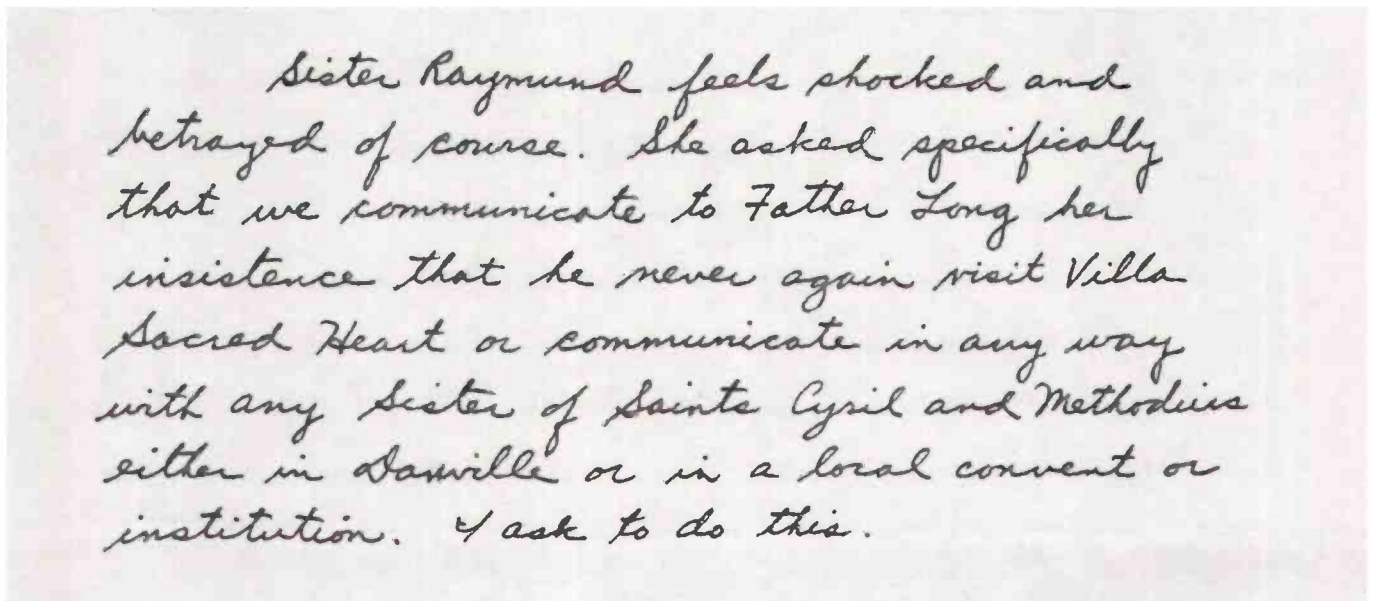
DOH0009644

Another letter bearing the same date was sent by McAndrew to Overbaugh. This letter referenced the above mentioned victim of sexual solicitation. McAndrew reported that the victim met with him and disclosed that more than solicitation had occurred. The victim reported that she was angry and was discussing the details of what occurred for the first time. The victim reported that she had been forced to have sex with Long. For support, the victim had again brought the 18-year-old girl with her. That victim also elaborated and stated that both victims felt “intense anger and hatred toward Father Long.” McAndrew wrote that he had advised her against “public protest” and stated, “Her anger is not merely internal but taking a form of public protest which will cause her trouble and eventually lead to public scandal as she is forced to reveal the reasons for her anger.” Overbaugh responded to McAndrew and stated that the Jesuits were apprised of the developments.

On January 17, 1988, McAndrew reported to Overbaugh that the victim smashed the lower windows of Long’s former residence, which was part of the Sister’s Convent. He wrote, “The Sister’s called the police and the police are seeking the perpetrator. If the police learn (victim) did the vandalism and arrest her for it, she will probably tell her attorney her reason. This could lead to a chain of legal actions far more damaging to the Sisters than a few broken windows. I think the time has arrived when it may be advisable to brief the Sisters as regards this entire situation. Otherwise, they may unknowingly take steps they may later regret.” Shortly thereafter, Long’s Superior transferred him to another location.

On January 15, 1988, McAndrew wrote to Overbaugh again. This time, McAndrew had learned the victim saw Long in Danville. The victim learned he was asking about her. McAndrew wrote to Overbaugh, “Please use every effort to assure that Father Long will not come to Danville again. If he does, everything will fall apart.”

On January 18, 1988, the Sisters of Saints Cyril and Methodius were finally briefed on the situation and allegations against Long by McAndrew at Overbaugh's direction. They were upset and felt betrayed. They asked why Long was allowed to stay at the Villa until Christmas instead of being withdrawn when the allegations were made. In his letter detailing this interaction, McAndrew noted that the superior of the order, Sister Raymond, demanded that Long "never again visit the Villa Sacred Heart" or communicate in any way with the Sisters of St. Cyril and Methodius.



Sister Raymond feels shocked and betrayed of course. She asked specifically that we communicate to Father Long her insistence that he never again visit Villa Sacred Heart or communicate in any way with any Sister of Saints Cyril and Methodius either in Danville or in a local convent or institution. I ask to do this.

McAndrew's Report Regarding the Sisters of Saints Cyril and Methodius

In July 1988, the victim reported that Long had visited Danville. Long was seen visiting with a nun at the convent, even though the head Sister forbade any such contact. McAndrew wrote this to Overbaugh and noted: "Such a prohibition would be difficult to enforce without revealing to the entire community the reasons for the boycott."

In August 1988, Monsignor William Richardson wrote a memorandum to Keeler, which stated that Long had asked to leave the Jesuits after he refused to receive therapy. Long's superior

had written to Rome requesting dispensation from the priesthood. That same month, Overbaugh wrote a memorandum to Keeler that stated the Sisters of Saints Cyril and Methodius received wedding invitations from one of Long's child victims. The wedding was between Long and his child victim. However, Long called off the engagement in September 1988.

On February 12, 1990, the Diocese was informed that Long had been appointed a co-pastor at St. James Church in Jessup, Lackawanna County. The nun who reported this information stated that she had reported it to a priest, who advised that he would inform Diocese of Scranton Bishop James Timlin of the situation with Long. This information was located in a handwritten memorandum from McAndrew to Overbaugh. McAndrew noted that the reporting nun was concerned that, if news of Long's assignment made it back to the victim, "the whole matter could explode again." It was noted that she had been promised by Long's order that he would never "be placed in an assignment where he could again prey upon young women."

In a memorandum dated June 30, 1995, Helwig wrote to Dattilo that, in 1988, Long applied for laicization and was granted dispensation. However, Long refused to sign the necessary documents. Thus, Long was still a religious order priest.

Long was eventually reassigned by the Society's superior and continued in ministry until Father Glynn, Long's superior in 1995, removed Long from ministry when he learned of Long's history. Long was sent to St. Luke's Institute for five months.

Near the close of this memorandum, Helwig noted that, in 1991-1992, "Cardinal Keeler granted Long permission to work in the Archdiocese of Baltimore. Shortly after his assignment reports were again received of inappropriate behavior on his part." Long went on vacation and never returned to his community.



DIOCESE OF HARRISBURG – SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

4800 Union Deposit Road – Box 2161 • Harrisburg, Pennsylvania 17105-2161
(717) 657-4804

MEMORANDUM

To: Most Reverend Nicholas C. Dattilo, D.D.
From: Very Reverend Paul C. helwig
Date: June 30, 1995
Re: Father Arthur Long, S.J. Update

In 1988 Father Long applied for laicization and was granted the dispensation; however, he refused to sign the necessary papers and eventually was reassigned by the Society's Superior.

When Father Glynn, the present Superior, became aware of Father Long's history, he removed him from ministry and refused to give him an assignment.

He went to Guesthouse for 5 months and St. Luke Institute for 6 months more.

When he came out in 1991-92 Cardinal Keeler granted him permission to work in the Archdiocese of Baltimore. Shortly after his assignment reports were again received of inappropriate behavior on his part.

He said he was going on vacation and never returned to his assignment or community.

P.C.H.
P.C.H.

The Grand Jury finds that Keeler presided over the Diocese of Harrisburg when it received complaints that Long had sexually abused children. Keeler was informed that Long had admitted to the conduct. In spite of such knowledge, Keeler, now in his capacity as Cardinal of the Archdiocese of Baltimore, returned Long to ministry in a Roman Catholic Archdiocese.

The Grand Jury finds that this practice of transferring dangerous priests to other locations only expanded the pool of unknowing potential victims on which these offenders could re-offend. Often the priest was simply transferred to another parish within a diocese. Sometimes, the priest was transferred to another diocese with a “benevolent bishop” or without notice to that bishop of the priest’s past crimes. This practice occurred throughout Pennsylvania and, as in this case, even included transfers to other states or countries. Such conduct endangered the welfare of children, Catholic parishioners, and the public.

The Case of Father Joseph M. Pease

Known Assignments

02/1961 — 10/1962	St. Joseph, Hanover
10/1962 — 08/1963	St. Peter Church, Mount Carmel
08/1963 — 05/1966	St. Patrick, York
05/1966	Diocesan Director of Vocations; Diocesan Director of Youth; St. Theresa, New Cumberland
05/1966 — 06/1971	St. Theresa, New Cumberland
05/1970	Temporarily assigned Our Lady of Lourdes, Enola
06/1971 — 11/1973	Our Lady of Mt. Carmel, Mt. Carmel
11/1973 — 04/1978	St. John the Baptist, New Freedom
04/1978 — 06/1995	St. Joseph, Mechanicsburg
09/1995	Anodos Center, Downingtown
06/1995 — 12/2002	Divine Redeemer, Mt. Carmel
12/2002	Retires; admits to allegations

Father Joseph M. Pease was ordained on May 20, 1961. From 1961 through June 1995, Pease continued in ministry in various parishes throughout the Diocese of Harrisburg. At some point prior to May 16, 1995, the Diocese received a letter alleging Pease was a danger to the Church. The letter made accusations against Pease, another priest, and one former bishop. The writer interchanged the designations of “pedophile,” “homosexual,” and “transvestite” as part of a complaint that Dattilo had failed to “clean up” the Diocese from “sexual crimes.” The letter concluded by addressing the allegations against the two priests, stating, “If you don’t want more trouble on your hands along with old scandals and revelations, you better keep those 2 out. What I say is true, why don’t you do some investigation before you act. You have done enough harm to the good people of the coal regions.” The Grand Jury reviewed this letter as one of thousands of documents the Diocese of Harrisburg relinquished to the Grand Jury upon service of a subpoena for records related to child sexual abuse in September 2016.

Bishop Darrigo:

I taught high school in Mount Carmel for 10 years and lived in that community for almost 10 years before moving to Philadelphia. Recently, I returned to Mount Carmel for a visit and I saw the destruction of faith that your policies have done to the people.

To make matters worse you have assigned two priests who had been in Mount Carmel when I was there. [REDACTED] is a known pedophile and a transvestite. He was bailed out by Bishop [REDACTED] who was also a pedophile. Friends of mine in Harrisburg have told me that [REDACTED] was arrested also in Harrisburg. Don't you people keep records on these things?

Pease is a known homosexual, when he was in Mount Carmel, the boys in high school use to call him "the fairy-nice Father Pease."

What are you trying to do to the coal regions? I thought you were going to clean up the diocese from these sexual crimes, now you send these two in the same town.

If you don't want more trouble on your hands along with old scandals and revelations, you better keep those 2 out. What I say is true, why don't you do some investigation before you act. You have done enough harm to the good people of the coal regions.

[REDACTED] and concerned parents
and grandparents of the region.

DOH0001630

On May 16, 1995, Helwig wrote a memorandum to Dattilo stating that he had reviewed the “private” files and found nothing on Pease. He indicated that the review was triggered by the above letter and that the accusations were damaging and disturbing. He noted, “She has lobbed a huge ball into our court which I don’t think we can ignore. If we throw it back to her side of the net we may be able to find out if there is any substance to her allegations or if it is simply coming out of small town gossip and, for whatever reason, a vindictive or malicious spirit.”

On June 27, 1995, a 36-year-old victim contacted Helwig at the direction of Father John Dorff. The man sought to report that Pease sexually abused him when Pease was Pastor at St. Paul’s Church in Atlas, Pennsylvania. As a result, Helwig wrote another memorandum to Dattilo outlining the sexual abuse perpetrated by Pease. The victim reported that the sexual abuse occurred between 1971 and 1973, when the victim was between 13 and 15 years old. The victim stated Pease asked him, “Have you ever come yet?,” placed his hand in the victim’s pants, and began to fondle the victim’s genitals. Pease took the victim’s hand and placed it inside his pants, placing the victim’s hand on his genitals. The victim stated that Pease co-owned a boat with Father Francis Bach. The boat was located in the Chesapeake Bay. While on this boat with the victim and some other boys, Pease performed oral sex on the child victim.

The victim explained that he was prompted to report at that time because he saw an article in *The Catholic Witness* that noted the names and pictures of the pastors of the new parishes. Until that moment, the victim had not realized that Pease was still in ministry. The victim wrote that he was concerned about his 12-year-old nephew who was, at the time, an altar server in the parish where Pease was assigned. Helwig wrote regarding the victim and stated, “He has felt some guilt over his cowardice at not being able to report these incidents to someone in authority, but he always hoped that someone else would come forward first.”

The Diocese received more than one complaint about Pease. Pease had been in ministry since 1961. A thoughtful consideration of these facts, and a real concern for the welfare of children, should have resulted in a report to law enforcement, notice to Pease's past parishes, and a meaningful investigation into the existence of additional potential victims. Instead, the Diocese began plans to utilize a "treatment facility" to treat priests, such as Pease, who were accused of sexual abuse. These facilities were observed throughout the Grand Jury's investigation. Commonly used facilities were St. John Vianney Center in Downingtown, Pennsylvania, St. Luke's in Suitland, Maryland, and the Servants of the Paraclete in Jemez Springs, New Mexico. These entities relied almost entirely on the priests self-reporting their request for treatment. When a priest denied allegations of sexual abuse, he usually avoided any diagnosis related to the sexual abuse of children. Moreover, these institutions focused on a clinical diagnosis over actual behavior as reported by the victims. Put plainly, these institutions laundered accused priests, provided plausible deniability to the bishops, and permitted hundreds of known offenders to return to ministry.



DIOCESE OF HARRISBURG - SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

4800 Union Deposit Road - Box 2161 • Harrisburg, Pennsylvania 17105-2161
(717) 657-4804

MEMORANDUM

To: Most Reverend Nicholas C. Dattilo, D.D.

From: Very Reverend Paul C. Helwig *SOX*

Date: June 27, 1995

Re: [REDACTED] / Father Joseph Pease Report

This afternoon, I received a call from [REDACTED] of Ephrata. This is the man asked Father John Dorff for the name and phone number the person to whom he should report clergy sexual misconduct. Father Dorff gave him my name and phone number.

[REDACTED] said it took him a week and a half to muster the courage and energy to make the call and present the report. He is 36 years old and works as an X-ray technician at the Ephrata Hospital. For years he has been able to push these events back in his mind and, with the help of a therapist, has been able to live a fairly stable life, although he has been diagnosed with clinical depression.

The priest who is involved is Father Joseph Pease.

He said that he has felt some guilt over his cowardice at not being able to report these incidents to someone in authority, but he always hoped that someone else would come forward first. He is not sure whether Father became involved with other boys. His brother is two years older than he and at one point began some sexual experimenting with him, but he does not know if his brother got the ideas from Fr. Pease or not.

The thing that prompted him to come forward now was the article in The Catholic Witness in which the names and pictures of the pastors of the new parishes were published. Up to this time he lost track of Fr. Pease, not knowing if he had been reported and relieved of ministry, moved to another diocese, or died, but when he saw his picture in the paper he realized that he was still around, active in ministry, and now had been assigned as pastor of the merged parish in Mount Carmel to which his brother and family belong. His 12 year old nephew is an altar server in the parish.

The incidents he reported happened over 20 years ago when Father Pease was pastor at St. Paul Church in Atlas. [REDACTED] lived in Atlas near the rectory and became friendly with Fr. Pease. Coming from what he described as a dysfunctional family in which

there were no strong male role models, [REDACTED] thought that this relationship was a good thing.

He said that he used to go a lot of places with Father. When they would be riding in the car at night Father would put his hand over and hold [REDACTED] hand. He did not resist. As a matter of fact he liked the attention and the idea that Father liked him.

On one occasion when [REDACTED] was at the rectory Father asked him to take venetian blinds to a basement shower and to wash them off. Father accompanied him to the basement and suggested that he take his clothes off and wash the blinds in the shower. This way he would not get his clothing wet. Now he knows that all Father wanted was to see his naked.

On another occasion about 10:00 p.m. Father called him to the rectory. They talked for a while and Father again held his hand. Then, he said, the experience "turned into a nightmare". The talk turned sexual. "Have you ever come yet?", Father asked. [REDACTED] said he didn't even know what the term meant yet. Then Father took [REDACTED] hand and put it inside his (Father Pease's) pants and likewise took his own hand and put it inside [REDACTED] pants and began to fondle his genitals.

There were several other incidents.

Father Pease and [REDACTED] (another priest) [REDACTED] co-owned a boat on the Chesapeake Bay. On one occasion [REDACTED] the two priests, and two other boys were on the boat together. At one point Fr. Pease and [REDACTED] were topside (the others were below) and Fr. began to perform oral sex on him, but was interrupted when the others came up from below. Later when it was time to go to sleep [REDACTED] ended up sleeping on the deck closest to the stairway with the other boys. After everyone bedded down, Father came up the stairway and attempted to engage in activity with [REDACTED] again. The boy refused to be turned over (he was lying on his stomach), so Father took his (the boy's) hand and proceeded to masturbate himself using the boy's hand.

[REDACTED] has lived with these memories all his life. He said they are not repressed memories that he is just now recalling. They have been with him all these years.

I told him that I would have to present this report to Father Pease in order to investigate the matter and that normally we tell the priest who made the report. He agreed to this. We have no other reports of this nature in our files. [REDACTED] asked

DOH0001662

if I could get back to him and let him know what happened when I spoke with Father and what course of action may be taken. He was not pressing for publicity or any legal involvement. He sounded genuinely concerned about his own experiences and the possible endangerment of his nephew.

P.C.H.

DOH0001663

The June 1995 Helwig Memorandum to Dattilo

On July 19, 1995, [REDACTED] [REDACTED] and Monsignor Overbaugh met with Pease to discuss the allegations. Pease denied engaging in any sexual misconduct with the victim. He acknowledged that the victim spent time at the rectory and that there was “horse play” but claimed that “nothing sexual occurred.” He remembered the victim and he went to the boat “...belonging to Father Bach.” Pease recalled an incident in which the victim was riding in the car with him and the victim laid his head on his right leg. He also recalled an incident in which he and the victim were at the rectory and he found the victim upstairs naked. The report indicates, “Father Pease admits to saying what are you doing or some sort of comment like that and pushing him over towards the bed and then leaving immediately.” In spite of these bizarre statements by Pease, Dattilo took no immediate action to remove Pease from ministry. Moreover, the Grand Jury learned that Pease was co-owner of the aforementioned boat with Bach. Bach and Pease were members of a group of predators who shared information regarding their victims and utilized that intelligence to share victims between each other. This group consisted entirely of priests from the Diocese of Harrisburg.

On July 20, 1995, [REDACTED] called Pease to check on him. Pease questioned the status of the inquiry regarding the victim’s complaint and asked what would happen if the victim “really pushed this, would there be a ‘compromise?’” [REDACTED] generated an internal report that recorded, “Pease then said that if anything happened ‘it was not my intention of how he [the victim] interpreted it.’” [REDACTED] asked him if he could deny that any of the victim’s accusations occurred, to which Pease replied, “No, I don’t remember.” Pease explained that, twenty to twenty-five years before, he was drinking heavily but that he was now in control. [REDACTED] asked if sexual behavior with young boys could have happened, to which Pease replied, “I don’t know,” with nervous laughter. Pease further stated, “I hate to go on record accusing myself. You know when you are drinking you are not in

control as much, not thinking correctly. With kids I was usually a little more discreet.” Pease again addressed the reported sexual assault involving a naked child upstairs in the rectory. In this second account, Pease said he remembered that incident and that the victim “must have gotten excited. I must have turned him on more than I thought.”



DIOCESE OF HARRISBURG - OFFICE OF THE GENERAL SECRETARY

4800 Union Deposit Road - Box 2153 - Harrisburg, Pennsylvania 17105-2153
(717) 657-4804



MEMORANDUM

TO: Most Rev. Nicholas C. Datillo

FROM: [REDACTED] *

DATE: July 20, 1995

RE: FATHER JOSEPH PEASE

I called Father Pease this evening to see how his day had been since speaking with him yesterday. He said he had not slept well. He sounded tired, his voice was flat and low.

He asked if anything had happened. I told him I spoke to the Bishop and to Father Helwig, that we were relieved he denied any sexual contact, that we would be conferring with legal counsel and Father Helwig and I would be speaking with [REDACTED] to let him know of his response - that Joe had denied everything.

Father Pease asked what would happen if [REDACTED] really pushed this, would there be a 'compromise?' I told him we would have to see what happens as we go along.

Father Pease then said that if anything happened "it was not my intention of how he [REDACTED] interpreted it." I asked Father Pease what he meant, "if anything happened" or "whatever happened." He said "I have no memory of it. I can't remember it." I asked him if he could deny that any of [REDACTED] accusations occurred. He said "no, I don't remember." I asked "why can't you deny it?" He said twenty - twenty-five years ago he was "drinking heavily." He is in control now. He admitted to "a lot of drinking on the boat" and he was sure the boys were on the boat and that the boys might have stayed overnight, but "I have no memory of it."

DOH0001666

Most Rev. Nicholas C. Dattilo
June 20, 1995
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I asked Father Pease about the shower and the venetian blinds and he said he had no memory of it. He denied any memory of any of these incidents. I asked if he had any sexual contact with any of these kids. He said - no. I asked about any sexual contact with any kids anywhere. He said no he had not.

I asked if sexual behavior with young boys "could have happened?" He said "I don't know." (nervous laughter) I hate to go on record accusing myself. You know when you are drinking you are not in control as much, not thinking correctly. With kids I was usually a little more discreet."

I said this was different than what he had told Monsignor Overbaugh and I yesterday. He said yesterday it "hit me like a ton of bricks."

I asked him about his (Father Pease's) allegation that [redacted] went upstairs and was naked when Father Pease came up? He denied anything happening, because he could remember that - no alcohol involved. He said [redacted] must have gotten excited. I must have turned him on more than I thought."

Father Pease leaves for vacation on Sunday or Monday, July 23/24. From July 24-28 he is in Cincinnati, Ohio at the Weston Hotel, (513) 621-7700. The following week he will be at the shore - location unknown - with [redacted] * Divine Redeemer parish will know his location once he is at the shore.

DOH0001667

Pease Can't Remember if he Molested Children

On September 7, 1995, Helwig sent a completed “Assessment Referral Information” form to the Anodos Center. In response to the question, “Disciplinary or legal action pending,” the Diocesan response was, “None at this time.” The response to the question, “Future ministry placement” was, “The purpose of this assessment is to find out if there are any reasons the diocese should be concerned about present or future ministry. At the present time he is in an active assignment as a pastor.”

On September 11, 1995, Helwig wrote a memorandum, labelled “CONFIDENTIAL,” to Dr. Ronald Karney at the Anodos Center regarding the complaint made against Father Pease. The purpose of the memorandum was to refer Pease for a psychological assessment at the Anodos Center. Helwig detailed information about the victim’s complaints, including an incident in which Pease requested that a boy wash some venetian blinds and stated, “Rather than getting his clothes wet, the boy [took] them off.” Additionally, Helwig discussed the occasion in which the complaining victim and two companions were “treated to a boating trip on the Chesapeake Bay” and there was an attempt to grope the boy’s genitals by Pease. Helwig wrote that Pease “has no recollection of the first two events happening.” He also provided information about an incident that Pease recalled in which Pease happened upon the victim naked while upstairs in the rectory. Helwig also noted at least one instance where Pease suggested that the victim met with him. Helwig closed the letter with, “At this point we are at an impasse – allegations and no admission. What we are hoping to accomplish through this assessment and other inquiries is to establish a foundation on which to stand should reports begin to circulate about the alleged misconduct and questions are asked as to why Father has been retained in ministry.” In September 1995, The Anodos Center informed the Diocese that no diagnosis of Pease had been issued based on the information provided to the Center.

On December 4, 1995, Helwig and ██████ met with the victim and obtained further details regarding abusive incidents. Helwig and ██████ also informed the victim that Pease underwent a psychological assessment and the professionals “could find no reason to recommend that Father [Pease] not be active in ministry [sic] at this time.” Dattilo dispatched a one page letter on January 11, 1996, and reminded Pease that it was “inappropriate” for minors to be in any place other than the public areas of the rectory and that minors should not be employed in parish offices. Dattilo closed the letter by stating, “Parish settings offer priests a variety of opportunities to interact with young people....” With Dattilo’s approval, Pease continued in active ministry at Divine Redeemer in Mr. Carmel until December 2002.



DIocese OF HARRISBURG – SECRETARIAT FOR CLERGY AND RELIGIOUS LIFE

4800 Union Deposit Road – Box 2161 • Harrisburg, Pennsylvania 17105-2161
(717) 657-4804



January 11, 1996

COPY

Reverend Joseph M. Pease
Divine Redeemer Church
438 West Avenue
Mount Carmel, PA 17851-2012

Dear Father Pease,

In light of a recent report that was presented to the diocese regarding your association with a young man in a past assignment, permit me to bring to your attention those parts of the Program for Priestly Life which pertain to priests and young people.

In the section titled Priestly Life it states:

"It is entirely inappropriate for minors to be in any place other than in public areas of the rectory and is not to be permitted." (A. para.9)

"The practice of employing or engaging minors (18 years or younger) to answer telephones and doors in rectories or parish offices is unsafe and potentially a serious liability, and is not permitted." (A. para.10)

These and other prudent personal boundaries regarding associations and activities with young people should be diligently observed by every priest so as to avoid misunderstanding and even the appearance of inappropriateness.

Parish settings offer priests a variety of opportunities to interact with young people to their benefit; however, priests must always act with prudence and good common sense.

I pray that your new year will be a good and peaceful one.

Sincerely yours in Christ,

Very Reverend Paul C. Helwig
Secretary for Clergy
and Religious Life

On January 6, 2002, the *Boston Globe* brought national attention to clergy abuse cases after uncovering child sexual abuse and a cover-up within the Archdiocese of Boston. On September 13, 2002, an attorney representing a sexual abuse victim wrote a letter to Carol Houghton of the Diocese and requested an investigation into incidents of alleged sexual abuse by Pease committed in approximately 1972. About one week later, Dattilo issued a decree ordering an investigation. The decree indicated, “To safeguard the reputation of all persons involved, all acts of this investigation, including this Decree, are to be kept in the secret archives of the Diocesan curia unless they become necessary for penal process (canon 1719).”

On December 13, 2002, exactly three months after receiving the letter from the victim’s attorney, Dattilo issued a decree announcing the conclusion of the investigation based on Pease’s admission of guilt when confronted with the allegations. Dattilo indicated that a temporary penal precept had been issued pending arrangements for permanent removal from active ministry. Pease wrote a letter which requested retirement, effective immediately. The letter contained a note reading “Accepted” and dated December 17, 2002, initialed by Dattilo.

On December 21, 2002, Dattilo personally delivered a prepared statement to the Divine Redeemer Parish, Mount Carmel, and subsequently read this same statement at St. Joseph’s Parish. In his statement, Dattilo explained that Pease had admitted to “inappropriate sexual contact with an adolescent.” He stated:

Initially, this report came to the attention of the diocese in June of 1995. Following the diocesan policy in force at that time, Father Pease was confronted immediately with the allegation. Because of serious discrepancies in the accounts, and in the absence of an admission of guilt, Father Pease was asked to undergo a professional assessment. The results of that evaluation, which included medical, spiritual and psychiatric examinations, provided insufficient basis to resolve the discrepancies and to determine guilt.

Following this announcement, three other victims came forward and reported that Pease sexually abused them.

In January 2003, Pease officially retired as a priest. On January 10, 2003, Carol Houghton and Father Edward Malesic were engaged in an investigation regarding alleged sex abuse committed by another priest, Father John Allen. As part of that investigation, Houghton and Malesic interviewed [REDACTED]. [REDACTED]

[REDACTED] The Grand Jury [REDACTED] heard from Houghton in her live testimony before the Grand Jury.

[REDACTED] recalled that Pease told him that he had been asked to go for an evaluation in 1995. Pease disclosed that he had been accused of sexual misconduct with a child.

[REDACTED] also reported that he and Pease were out [REDACTED] one day and encountered an adult male. Pease told [REDACTED] that he had “fondled” the man when the man was a child. [REDACTED]

██████ also disclosed he was aware of another predatory priest named David Luck. ██████ told Houghton that Pease was very concerned that he might be brought up in a 2002 investigation regarding Luck's contact with two brothers.

MEMO

Today, January 10, 2003, Fr. Malesic and I met with [REDACTED] to depose him regarding his knowledge of [REDACTED] interaction with young adolescent males.

[REDACTED]

Following his deposition regarding [REDACTED], I asked [REDACTED] if he had anything he wanted to tell us regarding Fr. Joe Pease.

[REDACTED]

[REDACTED] recalled that in 1995, when the first accusation had come forward involving Joe Pease, Joe had gone to see [REDACTED]. He told [REDACTED] that he had been asked to go to Downingtown for an evaluation. [REDACTED]

[REDACTED]

[REDACTED] Of course, we know that at Downingtown, Joe Pease gave a clear denial of any sexual activity with a minor, and it was on that basis (his denial) that Bishop decided he did not have enough reason at that time to remove Joe from ministry.

[REDACTED] then recounted two instances of Joe Pease's sexual involvement with minors that Joe told [REDACTED] about, sometime around 1993.

[REDACTED]

DOHe0003313

The second instance was more vague. [REDACTED] stated that he and Joe Pease were out [REDACTED] and they ran across a man working here that Joe had known years ago. Joe admitted to [REDACTED] that he had "fondled" this man when he was a minor. Again, [REDACTED] had no name to offer us.

[REDACTED]

[REDACTED]

Carol L. Houghton, STD, JCD
Rev. Edward C. Malesic, JCL

DQHe0003314

[REDACTED] Knew Pease was Molesting Children

Pease was no longer in active ministry in 2014, but a determination had not been made as to whether he should remain a suspended priest or be removed from the priesthood. On September 2, 2014, Bishop Ronald Gainer wrote a letter to the Congregation for Doctrine of the Faith in Rome and explained the history of allegations and responses by the Diocese of Harrisburg. He detailed the initial report of sexual abuse in June of 1995 regarding conduct that occurred between 1971 and 1973. Gainer detailed the various statements of Pease and his statements regarding his inability to recall if he committed the offenses and the possibility that he “turned on” the victim. He then documented that this same victim raised the sexual abuse complaint a second time in 2002 and Diocesan staff again confronted Pease. During the second confrontation, he noted that, Pease admitted multiple inappropriate sexual contacts with the victim. Gainer noted that Dattilo had issued a Penal Precept and that three additional victims came forward after Pease was removed from ministry.

In Gainer’s letter to the Vatican he stated that the “scandal caused by his [Pease’s] admission of the sexual abuse of a minor has been sufficiently repaired by his acceptance of the December 2002 Penal Precept...” He wrote, “I am not certain that Joseph Pease fully understands the gravity of his actions (he kept wanting to deny the accusation, kept going back to not remembering, but saying if the accuser had such clear recollections, then it had to be true).” In the next paragraph, Gainer stated “...I believe that the harm done by his past sexual misconduct is being sufficiently repaired. Therefore, before God, Your Eminence, and in all good conscience, I am not requesting at this time, that any judicial trial or administrative process be initiated that may lead to his dismissal from the clerical state.” As he closed his letter, Gainer wrote:

I am not seeking the initiation of a trial, nor dismissal from the clerical state. Instead, I request from the Congregation for Doctrine of the Faith that Joseph Michael Pease be permitted to live out his remaining years in prayer and penance, without adding further anxiety or suffering to his situation, and without risking

public knowledge of his crimes. Allow him, Your Eminence, to live out his life peacefully, in prayer and penance, recognizing the harm he has caused in the lives of others, and making amends for it.

The Grand Jury disagrees. While removing Pease from ministry was a start, he was clearly unfit to carry the title of priest. Moreover, public knowledge of Pease's crime is exactly what was required in service to the public and Pease's victims. Therefore, the Grand Jury details the case of Father Pease, as permitted by law, in service to the victims and the Commonwealth of Pennsylvania.