

## **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

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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.

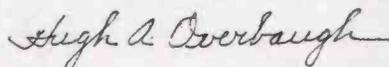
Meanwhile, Father Long remains in Danville, doing little more than saying Mass at the Motherhouse of the Sisters of Saints Cyril and Methodius. Sister Raymund, the Superior General, telephoned me on Friday to express her concern for Father Long and inquiring when the Society would be reassigning him. 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 [REDACTED] 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

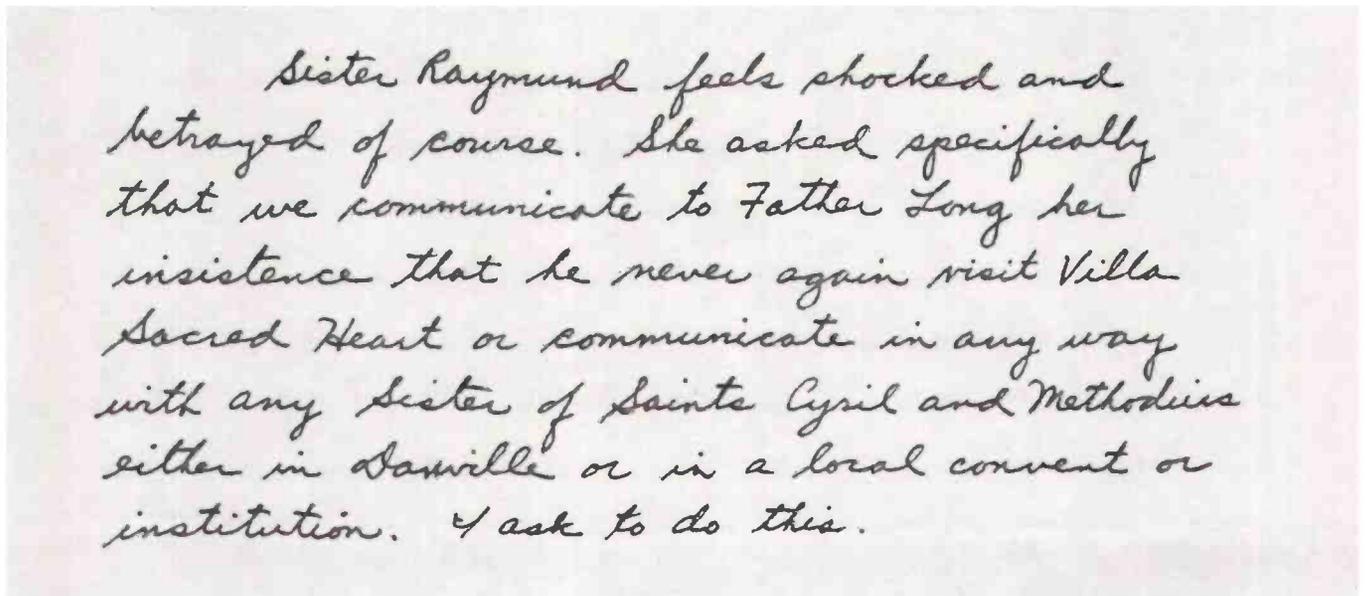
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Another letter bearing the same date was sent by McAndrew to Overbaugh. This letter referenced the above mentioned victim of sexual solicitation. McAndrew reported that the victim met with him and disclosed that more than solicitation had occurred. 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**

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**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.