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PRIEST ALLOWED TO ABUSE FOR DECADES BEFORE LANSING DIOCESE INTERVENED

may 7, 2019

*On May 27, 2020 this story was updated to include the details of a 2003 Michigan State Police investigation into Father Patrick Egan.

They say it starts with boxing.

Father Pat Egan will ask a young adult male to participate in a one-on-one training session.

During those sessions, Father Egan orders them to stand back against the wall with their eyes closed. He'll hit them in the face, abdomen and private area at random.

Sometimes he wears a boxing glove. Sometimes he doesn't.

With his bare hands, Egan will touch their genitals and ask that the same be done to him.

At times, he'll ask to be punched in the lower stomach. They say it gives him an erection.

Those who participate in these exercises with Egan can even make up to \$20 per week.

Egan pays them in cash for participating.

But Egan is no longer allowed to ask anyone to box or work out with him, according to Lansing Bishop Earl Boyea.

That hasn't stopped him, though.

Despite public ministry permissions being discontinued by the Diocese of Lansing in September 2018, **Egan was still attempting to reach church members in the Ann Arbor community.**

Egan had his priestly faculties **removed due to a "credible allegation of inappropriate sexual behavior with an adult male."**

Priestly faculties are a set of permissions that allow a priest to publicly minister. Those permissions include duties such as conducting masses, hearing confessions, and baptizing.

Bishop Boyea also said that visits with Egan should include a minimum of two people.

And even though the Diocese of Lansing responded to a complaint involving Egan in 2018, church officials knew about his inappropriate sexual behavior for decades.



>>>Who is Father Pat Egan?

Veracity has reached out to Father Pat Egan, as well as his caretaker, regarding the allegations you will read about, but has not heard back.

The Diocese of Lansing also declined to comment on the allegations.

'Swept under the carpet'

It was the summer of 1987.

At the age of 27, Stephen Wiland was trying to stay sober after years of battling an alcohol and drug addiction, when he decided to go back to church.

He attended a few Sunday masses at Christ the King Catholic Church in Ann Arbor and it wasn't long before he got an invitation to participate in a "summer house" experience through the Word of God community, a religious organization.

That's how Wiland said he met Father Pat Egan.

At the time, Egan was a priest at Christ the King Church. He was also on staff as one of the pastoral leaders at a rented fraternity home, where the group of men, through the Word of God community, lived together during the summer months.

"We lived there for that time, had morning and bedtime devotions together, ate breakfast and dinner together, and spent time in the evenings and on weekends receiving spiritual instruction on how to live the Christian life," Wiland said. "The participating young men also met in 'small groups' facilitated by one of the older men in leadership capacity. During the second of these two consecutive summers, Patrick Egan was the 'pastoral leader'/spiritual guide of the small group I was part of."

Wiland remembers Egan as a charismatic, outgoing and intelligent man, with a British accent that was sure to catch anyone's attention.

As a vulnerable young man looking for a father figure to help guide him through life's challenges, Wiland was drawn to that "larger than life" personality.

Wiland thought Egan cared about him and his recovery efforts.

There was also a level of trust: Wiland confided in Egan about some of the deepest, darkest secrets of his past, including the physical and emotional abuse he suffered at the hands of his parents and sexual abuse by a priest while in high school.

So when Egan offered to teach Wiland how to box, he was immediately sold, not realizing at the time that Egan was continuing a process of grooming behaviors.

“It was framed, you know, at the time, here you are struggling emotionally, physically, trying to reorient your life, boxing would be a good outlet,” Wiland said. “And that made sense to me, so I joined the U of M Boxing Club and learned how to box from Egan as my boxing coach.”



This photo shows Father Pat Egan (Top row, fifth from left) and Stephen Wiland (Bottom row, second from right). The faces of others have been blurred for privacy reasons.

At the time, the University of Michigan Boxing Club was operating out of the university’s Elbel Field House.

Fast forward to July 1989: Wiland was living in a Word of God summer house during which time he continued to box with Egan.

Egan suggested that Wiland participate in “special drills” to help increase his “pain tolerance threshold” in order to deal with a

recent case of back pain.

That’s when he said Egan sexually assaulted him.

The details of that abuse are laid out in a letter Wiland wrote to Egan in February 1990:

“These drills involved your directing me to stand, back against a wall with eyes closed, upon which you hit me in the face, abdomen and genitals at random with your boxing-gloved hand,” Wiland wrote. “These drills also involved your tapping me on the underside of my testicles, with your bare hand, palm open, through my gym shorts.”

Egan asked Wiland to repeat the same exercises back to him.

“When I told you that I felt uncomfortable doing the second of the drills to you, you said, ‘that’s okay, go ahead anyway,’” Wiland wrote.

After those drills, Wiland said he had a strong, aversive emotional and physical reaction. He wrote about it in a journal dated July 1989:

“I noticed after the session with Fr. Pat at the gym a certain amount of shame and guilt and doubt as to what was really going on,” he wrote. “I felt as if I had been violated in some way, and coerced into doing something that was not right and healthy for me.”

Wiland quit boxing for a short time after that. He penned a letter to Egan asking for a break in their relationship.

Egan wrote back and apologized to Wiland, and said he was always welcome back to the boxing club.

A July 15, 1989, letter from Father Egan to Wiland said the following:

“I want you to be completely free, as free as air, as the saying goes, to grow and develop into the man you can be. So, if you want to disengage, so be it. To make it easy I plan online to write this, simple note at this time, unless you specifically wouldlike (sic) a longer letter, although I appreciated yours.”

Egan continued: “Thank you for the good times and conversations we’ve had and the confidences we’ve shared. I can’t help remembering that we were talking mini-vacation plans six weeks ago.”

Wiland returned in the fall of that year, hoping to use boxing as a “non-destructive” outlet for working out anger and other recovery issues.

He said Egan suggested he participate in the “special drills,” which were referred to as “going on the wall.”

Shocked he would even ask, Wiland said he declined.

He cleaned out his locker, quit the boxing club for good, and cut off any contact with Egan.

Wiland lost hope. It had a downward spiral affect on his health.

He said he began to deteriorate both psychologically and emotionally.

“I felt as if I had been violated in some way.”

“That frustration initially and the loss of hope was part of what contributed to the depressive episode that I experienced that eventually landed me in the psych unit,” he said. “That was really a turning point.”

A therapist working in the Chelsea Hospital psych unit, where Wiland was treated for suicidal depression, listened to his story.

“That was the first time in my life where somebody else validated that reality, which gave me the strength to take action in a way that previous to that, I didn’t feel like either that I had the strength to take action or that I was worth fighting these people in positions of power and authority,” he said.

Wiland left the psych unit in the fall of 1989 and started taking action. Documents show that Wiland went as far as contacting Bishop Kenneth Povish.

It started first with that two-page typed letter to Egan in February 1990.

In it, Wiland confronted Egan about his inappropriate behavior during boxing sessions and the negative effect the abuse had on his life.

“I discussed the matter in confidence with friends, with two priests, with a therapist, with the incest-survivors’ support groups I was involved in, with counselors at U-M, with a lawyer, and with Malcolm Brown,” Wiland wrote. “It was confirmed to me that what you had done was wrong, and a violation of your position as a priest, as someone giving me counsel, and as coach of the U-M Boxing Club.”

Malcolm Brown was pastor of Covenant Presbyterian, the church Wiland was attending at the time.

Wiland’s letter continues: “I found out that there is a formal name for your ‘drills’ in the statutes of the law, and it is called ‘criminal sexual conduct,’” he said. “You have sinned against me and this letter is my application of Matthew 18:15. You had been my confessor, coach, pastoral leader, confidante, and spiritual guide to me over the previous two years, as well as priest of the church congregation I belonged to for most of that time. You were in a position of power and authority over me, and I had a certain amount of trust in you.”

Documents show that Egan responded with a one page typed letter less than two weeks later, on March 4.

“You and I have discussed this subject before. You have completely misread things, and you are seriously mistaken in the conclusions you have drawn,” Egan wrote. “Since you regard this very seriously, I have submitted this matter to those above me for discernment, and I am working very closely with them.”

Egan also said that he brought this matter of concern “before the appropriate Church authorities.”

A month later, on April 2, documents show that Wiland brought the matter to the attention of Gerald Rauch, who, at the time, served in an oversight capacity with Christ the King Church, on behalf of the Word of God community.

According to the letter, Wiland detailed the physical and sexual abuse perpetrated by Egan and also attached his communications with him.

“It is not acceptable to me to have the matter swept under the carpet or conveniently ‘tabled’ somewhere in the Word of God bureaucracy,” Wiland said. “If satisfactory steps are not being taken, I intend to pursue further resolution of this matter for myself, as I see fit, to hold Patrick Egan accountable for his actions toward me and to prevent the likelihood of further abuse being perpetrated by him on other people.”

On April 23, 1990, Rauch responded to Wiland saying the following:

“I am writing to assure you that I, and all the other relevant people, are informed of your concerns about Fr. Patrick Egan,” he said. “I have reviewed the matter thoroughly with Fr. Egan. Everyone concerned has taken this seriously. We have treated everything related to it with care and close attention. The matter has not been in any way “swept under the carpet.”

Rauch continued: “At the same time, it is helpful to recall that your allegations have been consistently disputed by Fr. Egan.”

Several months passed.

Wiland sent more letters to church officials, hoping to warn them about Egan’s abuse and express his dissatisfaction with the way his complaint was being handled.

Almost one year later, in February 1991, Wiland sent a letter to Bishop Povish.

Povish responded by saying that he had heard about the complaint last spring and was told that the “community was handling the matter internally.”

“This is the first time that the specifics and your name have come to my attention,” Bishop Povish wrote in the letter. “I thank you for writing.”

Wiland felt frustrated. He started to second guess himself.

“I felt like the cards are stacked against me,” he said. “Here’s a priest in a position of authority, not only in Christ the King Church, but in the Word of God, and in the summer house, he’s a coach at U of M, and all the self-doubt, you know.”

A letter dated February 22, 1991 from Rauch to Wiland said the matter involving Egan had been “thoroughly and seriously reviewed with all the relevant people.”

Sometime between 1991 and 1993, Wiland said he reported his concerns with Egan through the University of Michigan’s Sexual Assault Prevention and Awareness Center (SAPAC). A counselor told him the university was removing Egan from his role as volunteer coach of the U of M Boxing Club.

The university had also offered Wiland free counseling services to help him cope with the abuse, which he found helpful.

“I did take some consolation in the fact that he was relieved of his boxing coach title,” he said.

But Wiland was concerned that there could be more victims.

He wasn’t wrong.

What he didn’t know is that a 17-year-old male tried to tell the Diocese of Lansing that Egan sexually assaulted him in 1989, meaning church officials had already been made aware of Egan’s behavior before Wiland reported in 1990.

Charges denied

According to Washtenaw County First Assistant Prosecutor Mark Kneisel, in 1989, a 17-year old male told the Diocese of Lansing that Father Pat Egan struck him in the genitals with a boxing gloved hand during boxing trainings drills.

With his bare hand, Egan tapped his genitals.

The Diocese, under the leadership of Bishop Kenneth Povish, did not act on the complaint until the summer of 2003. Povish died on September 5 of that year.

According to Kneisel, the file from the Washtenaw County Prosecutor's Office shows the Archbishop of Michigan initially contacted various prosecutors' offices instead of police agencies in 2003, citing possible information it would disclose pursuant to a subpoena.

Kneisel said the Washtenaw County Prosecutor's Office then subpoenaed information from the Diocese.

"The information we received from the Diocese was then turned over by us to the State Police so that the agency could follow up and (re-) submit it to our office," he said. "The process was promptly undertaken by this office and the State Police in the summer of 2003."

Charges were denied, according to Kneisel, because the statute of limitations had expired.

When asked about the 1989 complaint, a spokesperson for the Diocese of Lansing responded by saying that the Diocese had "never been aware of an allegation involving Rev Egan and a minor."

"The matter of Rev. Egan is currently being reviewed internally," Michael Diebold said. "An external review is being planned. Pending completion of that review, we will not be commenting further on Rev. Egan."

Egan remained in his position as a priest until 2018, which is when another victim, who has asked to remain anonymous out of fear of retaliation, threatened to go to the media.

However, documents received from a Freedom of Information Act request show that in 2003, the Michigan State Police investigated a case regarding allegations that Father Patrick Egan sexually assaulted a 17-year-old as far back as 1987.

Michigan Department of State Police ORIGINAL INCIDENT REPORT		ORIGINAL DATE Fri, Jul 18, 2003	INCIDENT NO. 026-0003956-03 (DB)
		TIME RECEIVED 1437	FILE CLASS
COMPLAINANT ROLLAND SIZEMORE		WORK UNIT MSP YPSILANTI	COUNTY Washtenaw
ADDRESS: STREET AND NO.		TELEPHONE NO.	
CITY ANN ARBOR		STATE MI	ZIP CODE 48107
INCIDENT STATUS Open			

INFORMATION:

The Catholic Church advised that information relevant to allegations of _____ . The Arch Bishop of Michigan instructed local prosecutors to make a formal request through their local Diocese. APA Rolland Sizemore of the Washtenaw County Prosecutors Office sent an investigative subpoena to the local Catholic Diocese in Lansing requesting any relevant information for _____ in Washtenaw County. The information obtained through the prosecutor's investigative subpoena was turned over to the Michigan State Police Ypsilanti Post and will be documented in an investigative report. The documentation and a preliminary report will be sent to the Washtenaw County Prosecutor's Office for their review and an opinion on criminal charges.

If specific elements can be determined in other venues a report will be provided to prosecutors in those areas for review as well.

I was advised in a memo from APA Sizemore that j _____
I will attempt to obtain criminal elements regarding the allegations and review with the prosecutor to see if further investigation is warranted or prosecution is possible.

VENUE:
WASHTENAW COUNTY , ANN ARBOR

DATE & TIME:
ON OR AFTER: FRI, MAY 01, 1987 AND BEFORE: SAT, OCT 31, 1987

COMPLAINANT:

NAM: ROLLAND SIZEMORE
P.O. Box/Building: PROSECUTOR'S OFFICE
NR: DIR: RAC: ETH:
STR: DOR: SEX: OPS:
SFX: HGT: DOB: SSN:
CTY: ANN ARBOR ST: MI WGT: SID:
TXH: ZIP: 48107 HAI: FBE: MNU:

PAGE 1 of 3	INVESTIGATED BY DSGT DAVID HART #65	REPORTED BY	REVIEWED BY
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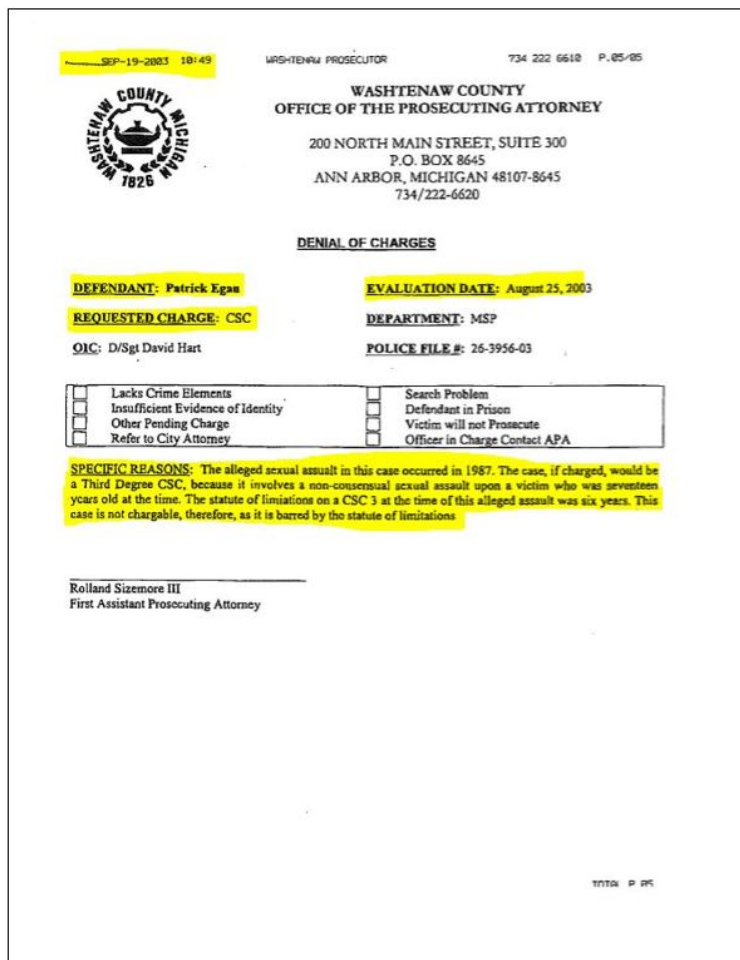
Portions of the document have been highlighted to show details

Charges were denied because the statute of limitations expired.

According to public records, the 2003 denial of charges, issued by then Washtenaw County First Assistant Prosecutor Rolland Sizemore III, noted that the alleged victim was 17 years-old at the time of the incident.

Denial of Charges – Evaluation date: August 25, 2003

Issued by the Washtenaw County Prosecutors Office | Rolland Sizemore III



Portions of the document have been highlighted to show details

Specific Reasons: “The alleged sexual assault in this case occurred in 1987. The case, if charged, would be a Third Degree CSC, because it involves a non-consensual sexual assault upon a victim who was seventeen years old at the time. The statute of limitations on a CSC 3 at the time of this alleged assault was six years. This case is not chargeable, therefore, as it is barred by the statute of limitations.”

According to records, the Diocese of Lansing received the “Denial of Charges” document on September 19, 2003 via fax.


However, less than a week later, on September 24, 2003, a “Corrected Denial of Charges” was also issued, citing instead that the alleged victim was over the age of 15 at the time of the alleged incident.

The document notes that the original Denial of Charges contained “inadvertent statements.”

Corrected Denial of Charges – Evaluation date: September 24, 2003

Issued by the Washtenaw County Prosecutors Office | Rolland Sizemore III

SEP-24-2003 14:16 WASHTENAW PROSECUTOR 734 222 6618 P.02/02



**WASHTENAW COUNTY
OFFICE OF THE PROSECUTING ATTORNEY**
200 NORTH MAIN STREET, SUITE 300
P.O. BOX 8645
ANN ARBOR, MICHIGAN 48107-8645
734/222-6620

CORRECTED* DENIAL OF CHARGES

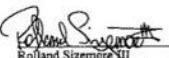
DEFENDANT: Patrick Egan **EVALUATION DATE:** September 24, 2003

REQUESTED CHARGE: CSC **DEPARTMENT:** MSP

OIC: D/Sgt David Hart **POLICE FILE #:** 26-3956-03

<input type="checkbox"/> Lacks Crime Elements	<input type="checkbox"/> Search Problem
<input type="checkbox"/> Insufficient Evidence of Identity	<input type="checkbox"/> Defendant in Prison
<input type="checkbox"/> Other Pending Charge	<input type="checkbox"/> Victim will not Prosecute
<input type="checkbox"/> Refer to City Attorney	<input type="checkbox"/> Officer in Charge Contact APA

SPECIFIC REASONS: The alleged sexual assaults in this case began in 1987. The case, if charged, would be a Fourth Degree CSC, because it involves non-consensual sexual contact with a victim who was over fifteen years old at the time. The statute of limitations on a CSC 4 at the time of this alleged assault was six years. This case is not chargeable, therefore, as it is barred by the statute of limitations.


Rolland Sizemore III
First Assistant Prosecuting Attorney

*Original Denial of Charges, dated August 25, 2003, contained inadvertent misstatements.

TINTA P. 02

Portions of the document have been highlighted to show details

Specific Reasons: “The alleged sexual assaults in this case began in 1987. The case, if charged, would be a Fourth Degree CSC, because it involves non-consensual contact with a victim who was over fifteen years old at the time. The statute of limitations on a CSC 4 at the time of this alleged incident was six years. This case is not chargeable, therefore, it is barred by the statute of limitations.”

Additionally, the first “Denial of Charges” document released by the Michigan State Police through a FOIA request is different from the document released by the Washtenaw County Prosecutor’s Office.

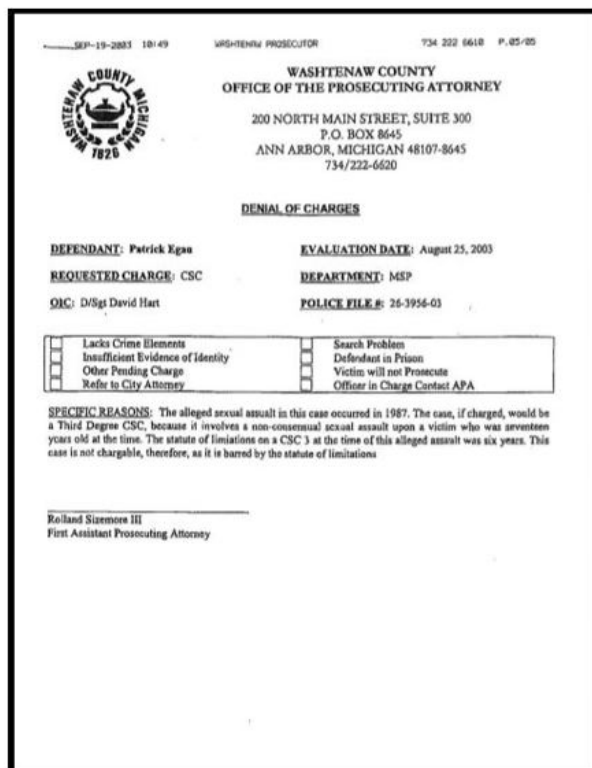
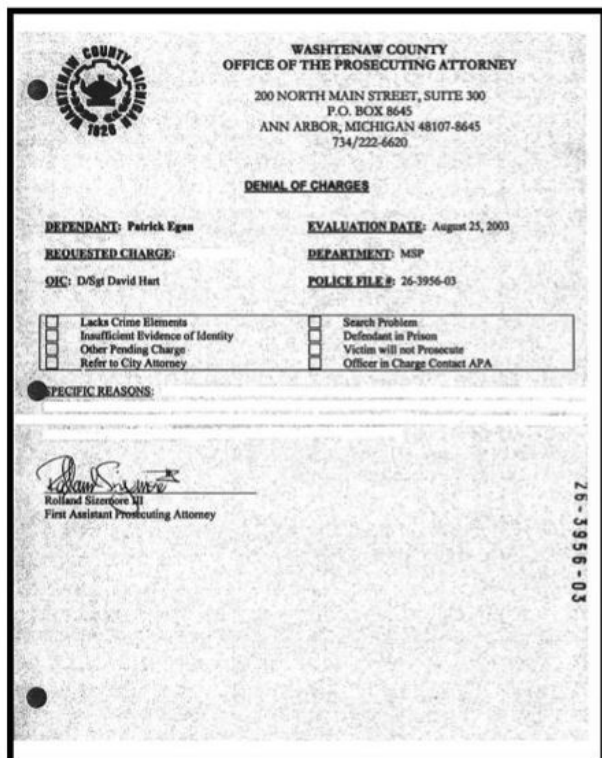
The MSP document shows a signature by Rolland Sizemore III.

The document released by the Washtenaw County Prosecutor’s Office does not show a signature by Rolland Sizemore III.

The Michigan State Police also redacted the information provided by the prosecutor that explained the “Specific Reasons” for the denial of charges, while the Washtenaw County Prosecutor’s Office did not.

Document released by the Michigan State Police (Pictured left)

Document released by the Washtenaw County Prosecutor’s Office (Pictured right)



Additionally, it is important to consider the evidence presented in both the 2003 denial of charges and 2003 corrected denial of charges.

Both documents reveal that the Washtenaw County Prosecutor's Office ultimately concluded that it **could** have charged Fr. Egan with a crime related to non-consensual sexual activity with a male.

The **only** reason charges were not pursued was because the statute of limitations had exceeded the six-year window, according to both documents.

Furthermore, it is critical to understand that according to Michigan law, **this conclusion would not be possible without the alleged victim being at least over the age of 13 and under the age of 16.**

MCL 750.520d Criminal sexual conduct in the third degree; felony.

MCL 750.520e Criminal sexual conduct in the fourth degree; misdemeanor.

Documents reveal the Diocese of Lansing is in possession of this information.

Records released pursuant to a FOIA request show that on October 7, 2019, the General Counsel for the Diocese of Lansing, William Bloomfield, sent an email to the Washtenaw County Prosecutor's Office regarding a previous case involving Father Patrick Egan and attached the documents related to the 2003 investigative subpoena as well as the denial of charges issued by the Washtenaw County Prosecutors Office (shown above).

In all the public statements issued by the Diocese of Lansing and Bishop Earl Boyea regarding Father Patrick Egan, there is no mention of a 2003 Michigan State Police investigation or that the allegation involved a minor.

To review the public documents for yourself, [click here](#).

Demand to 'Cease and Desist'

Father Pat Egan paid a 22-year old man \$20 a week to punch him in the stomach during what he called "gut punching sessions," according to emails and text messages obtained by Veracity.

In fact, when the man requested that the Diocese of Lansing publish its policy showing that priests, including Egan, should not be with unaccompanied minors, the diocesan attorney threatened to have him charged with stalking, emails show (The Diocese of Lansing eventually rescinded the threat).

The man, who is now 27, is not revealing his name or identity because he fears for the safety of his family.

Before he became Catholic, the man would go to confession at Ave Maria in Ann Arbor.

“This is how Father Pat met me,” he said. “He was available as chaplain and met with me in the side business room at Ave Maria Radio.”

After he officially became Catholic, the man said Father Egan invited him over to his home to participate in a boxing class.

“My friend had discussed with Fr. Pat that I was interested in becoming a police officer at that time,” he said. “Fr. Pat told me I would need to know how to box if I was going to become a policeman.”

The first few boxing sessions at Father Egan’s home included other young men. The man said he witnessed young men, roughly 17-years old, punching Egan in the lower stomach.

“Father Pat explained to me being struck in the stomach was the only way he could exercise,” he said.

However, the man said after two more sessions, he only met Father Egan alone.

“Fr. Pat emailed me and told me that he had a small job for me to do,” he said. “This was his offer to pay me \$20 per week to hit him in the stomach for roughly half an hour per week.”

The man became concerned and decided to confide in another priest about what was going on.

Audio recordings reveal that the man was advised by that priest to continue boxing with Egan.

“Fr. Pat continued to give me advice, ask me about my life, and other insights into his life,” he said. “Fr. Pat told me that a priest doing boxing was unusual, but he was allowed to do it because it was considered outreach.”

The man recalls frequent visits from other priests while at Egan’s house, who would stop by to chat while he and others were there for a session.

“Each week things would become more personal,” he said. “Fr. Pat would say things to me such as ‘Thank you for giving, would you like to receive?’ ‘It is good you are doing this, you will need to know how to dominate people if you want to be a physical therapist.’”

Text messages and emails shared with Veracity show that Egan would frequently email the man with requests to come over and participate in a boxing session.

“Would you be able to come in Thurs of (sic) Fri for a quick GP session; give, only take if you feel you want to.....,” Egan wrote in one email.”

“Yeah I’ll punch you for a bit you old geezer,” the man responded.

Egan followed up with another email saying: “We could do a quickie at 11 or 1.”

The emails persisted.

Father Egan responded a day later saying: “Money ready 😊 are you free this afternoon if so when (230 wd work great for me).”

“After I boxed with him, I sat down at the kitchen table,” the man recalled. “He told me had to do something and he would be there shortly.”

The man said he witnessed Egan touching himself in the hallway.

“I was disturbed by what I had seen,” he said. “I left.”

After talking with his wife and a fellow priest, the man decided to continue going back to Egan’s home for the boxing sessions so he could record what was happening.

“The next time I came back to box was mid-August,” he said. “This time, Fr. Pat asked me to hit him in the gut in his bedroom. I made sure to be recording him with my

phone.”

The man also said Egan would become aroused while getting punched in the lower gut.

“This would be the last gut punch session I would do with him,” he said.

A short time after, the man confronted Egan about what had happened during the boxing sessions including his inappropriate behavior.

The man then reported what had happened to Father Ben Hawley, who was at St. Mary’s Student Center.

“He was not sure what to do with it because I was not a minor,” he said. “He suggested Cheryl Williams-Hecksel, but said he did not know if she had any formal training in this.”

Williams-Hecksel serves as the Victim Assistance Coordinator for the Diocese of Lansing, and handles sexual abuse/harassment complaints from within the Diocese.

Within the first week of September 2014, the man asked to speak with the bishop because he wanted to disclose what Egan had done to him.

The man said he was told by another priest that if he reported this, he would “ruin his (Egan’s) life.”

The week after he reported Egan’s behavior, the man was told that Egan would no longer be boxing. He was also told a lawyer and a priest met with Egan to hand-deliver a letter from Bishop Boyea.

“I grew concerned that they had simply told Fr. Pat to stop boxing,” the man said.

He was concerned that Egan was continuing to victimize other men.

“I grew concerned that they had simply told Fr. Pat to stop boxing.”

‘The truth is going to come out’

When Stephen Wiland received an email from an old friend in September 2018 saying that Father Pat Egan had been removed from his priestly duties, Wiland felt a measure of validation. It was a moment that he described as bittersweet.

“You know, there’s a saying that I’ve heard that time and truth go hand in hand,” he said. “Enough time passes, and the truth is going to come out. I think the way that makes sense to me is that the church is acting like any other secular organization, right? They’re concerned with themselves, their own reputation.”

Wiland believes that if there’s going to be any healing and restoration from within the Catholic Church, there needs to be real action.

“I do think transparency and accountability, that always should have been there,” he said.

However, he added, the church is not above the law.

“That’s been part of the problem,” he said. “I appreciate and support what’s happening in the secular world that, ironically, is holding the Catholic Church more accountable.”

When asked if he wants accountability for what happened to him, even 30 years later, Wiland said he would love apologies from people who were responsible.

However, he is not holding his breath.

“Theoretically, I’d love to have some kind of accountability, some kind of acknowledgement of what happened that was wrong,” he said. “Apology and amends making in whatever way.”

As for the man who said his complaint was ignored in 2014, he wants to see real, radical policy changes from within the church in order to stop the abuse from happening, and protect victims if it does.

He has even begun his own efforts to help make that happen by working with various groups from within the church.

“Theoretically,
I’d love to
have some
kind of
accountability,
some kind of

“I care about the Church, the priests, and even the Bishop as though they are my own family,” he said. “The Lord gave Bishop Boyea many years to do what was right. I followed Christian principles, resulting in the exposure of what I believe to be a cover-up of sexual abuse.”

acknowledgement
of what
happened that
was wrong.”

He continued by saying that the “Catholic Church provides the bread from heaven, the Eucharist which is the source of supernatural life.”

“The Church also offers many good things to society. Bishops, priests, and lay administrations cooperated in a way that caused me fear,” he said. “The dangerous and embarrassing situation with Fr. Pat Egan placed many young men at risk. If you love Jesus, then do not cooperate with any person who wants to cover up sexual abuse or discredit a victim.”

—

Anyone with information about the Catholic Church is encouraged to contact the Michigan Attorney General’s Office at 844-324-3374 (Monday – Friday, 8 a.m. – 5 p.m.) or send information by email.

To submit a tip, you can click [here](#) to leave your name, phone number and an email address. You can remain anonymous.

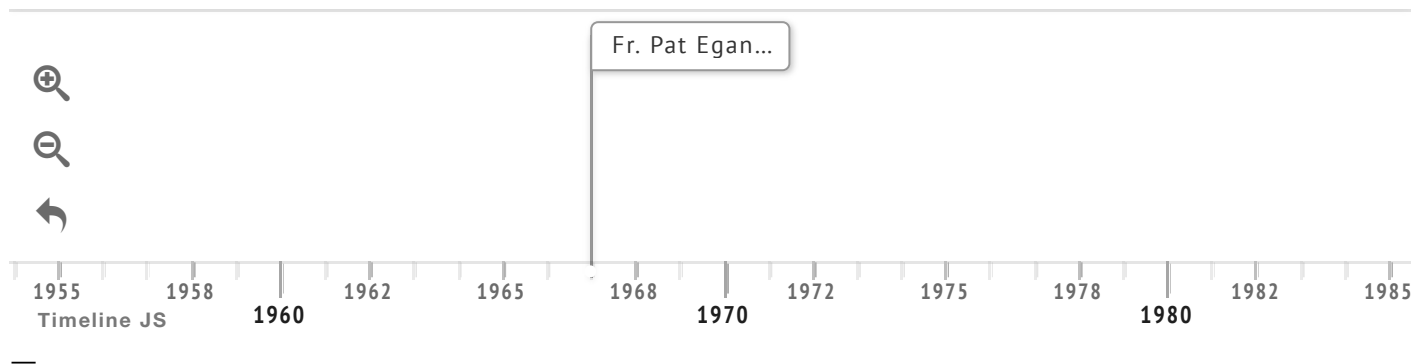
You can also contact Cheryl Hecksel-Williams (Diocesan Victim Assistance Coordinator) at (888) 308-6252 or email: vac@dioceseoflansing.org

—

Timeline into the investigation into Father Pat Egan

1967

Fr. Pat Egan was ordained as priest for the Archdiocese of Westminster in London, England



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POSTED BY ALEXANDRA ILITCH
FILED UNDER: CATHOLIC CHURCH INVESTIGATION



Alexandra Ilitch is an award-winning investigative journalist who launched Veracity after four years working in TV news.

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FR. EDUARD PERRONE,
 Plaintiff,
 Case No. 19- NO
 V.
 MARY ROSE MAHER and ST. MARY'S
 HAVEN, a Michigan nonprofit corporation,
 Defendant.

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COMPLAINT AND JURY DEMAND

Fr. Eduard Perrone states as follows for his Complaint and Jury Demand against Mary Rose Maher and St. Mary's Haven ("SMH"):

COMPLAINT

1. Fr. Perrone is a highly regarded Roman Catholic priest whom the Archdiocese of

COMPLAINT: FR. EDUARD PERRONE
 V. MARY ROSE MAHER AND ST.
 MARY'S HAVEN



OPINION: MICHIGAN AG SHOULD
CONSIDER CORPORATE
SENTENCING IN CATHOLIC CHURCH
INVESTIGATION

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