





2. I currently reside in, Charlotte, Vermont, and am Greek Orthodox "born and raised." At the age of fifteen, I met my future husband at our church in Watertown, Massachusetts, while attending a Greek dance hosted by the Watertown Greek Orthodox Youth Association (G.O.Y.A), marrying at the age of nineteen (experiencing the "big, fat Greek wedding") and rearing two daughters and a son in the Greek Church. As youths, my future husband, Evan Metropoulos, and I were very involved in our church community, volunteering our time to many various church activities. As an altar boy, Evan attended church every Sunday, eventually becoming head altar boy working very closely with our beloved parish priest, Father Emmanuel Metaxas, a position Evan retained for many years. For a number of years he was also president of the Watertown G.O.Y.A. As a teenager I, too, held various offices within the Watertown G.O.Y.A., was a Sunday school teacher, helped raise funds for our church, as well as volunteer at the annual Greek festival every fall. After we married, in 1981 Evan and I moved to Vermont and immediately became members of the Dormition of the Mother of God Greek Orthodox Church in Burlington, Vermont. Committed to our faith and traditions as Greek Orthodox Christians, our church also became a second home to our growing family, and we attended church services every Sunday. Evan immediately became and was a member of the parish council for over twelve years, and I over the years held various offices within the "Philoptochos" (ladies' church auxiliary) which included recording secretary and treasurer, as well as ran the Sunday school program, helped with the annual Church festivals and Greek pastry sales, and started a community newsletter. Following the death of Evan's mom, Katherine Metropoulos, in 1982, the Metropoulos family paid for and constructed a community center for our church, dedicating the center in her memory. Evan and I lovingly opened our home to those affiliated with our church and Greek heritage, and in 1984 upon learning of his first visit to our parish in Vermont, invited the then "Bishop" of Boston, Bishop Methodios (who is now Metropolitan Methodios), as a guest in our home rather than have him spend the night in a hotel. He accepted, and future invitations over the years were given and accepted as well. In January of 1992, Father Emmanuel E. Koveos was assigned to our parish in Burlington, Vermont. In typical Metropoulos fashion, we immediately welcomed Father Koveos and his family into our parish community and into our family, and they were invited and attended numerous social gatherings at our home in Charlotte. Father Koveos was loved by many, and quickly became like a grandfather to my three children.
  
3. In 1997, Father Emmanuel Koveos sexually molested my middle child, a daughter. The State of Vermont filed criminal actions against him. After seeing Emmanuel Koveos' arraignment on television, a woman from New Hampshire immediately notified the Burlington Police Department that Emmanuel Koveos had sexually attacked her while serving at her parish in Concord, New Hampshire, nine years earlier. Koveos was jury convicted (State of Vermont vs. Koveos - Docket # 398-1-97) and later affirmed by the Vermont Supreme Court on February 5, 1999 (State of Vermont v. Emmanuel E. Koveos No. 98-248). After his release from prison, Emmanuel Koveos moved to Lowell, Massachusetts, and remained on an interstate compact between Massachusetts and Vermont probation. I was shocked to learn shortly thereafter that Koveos was employed by another parish in Lowell as a chanter. Outraged that this convicted felon was not immediately defrocked and allowed back into yet another parish, I feared for the safety of

unsuspecting woman and children in other communities. It was then that I felt compelled and forced to become an activist, wanting to ensure the safety of children and to stop the cycle of abuse, something I wish someone had done for us. After nearly two years of telephone calls asking why Emmanuel Koveos was still a priest, I telephoned the Diocese of Boston with a threat to sue the church if he was not defrocked, and in December of 1999, Koveos was finally defrocked by His All Holiness Patriarch Bartholomew in Constantinople. Hoping through my personal experiences and professionalism that I could help bring awareness to the seriousness of clergy sexual misconduct within the Greek Orthodox Church, I asked the Archdiocese to allow me to serve on their newly formed Clergy Sexual Misconduct Advisory Board, and on March 10, 2003, I received a letter from Archbishop Demetrios announcing this appointment.

4. Since the summer of 2000, I have been attending the biennial Clergy-Laity Congress entirely at my own expense both as a very concerned, devoted member of the laity, and also as a member of the Archdiocese's Clergy Sexual Misconduct Board. It was my hope that while attending these conventions that I would help bring awareness to the very serious problem of clergy sexual misconduct within our church, while professionally and proactively ensuring that preventive procedures, policies and appropriate responses be developed and enacted.
5. However, in 2006 while attending the Clergy Laity in Nashville I met three very seasoned, well respected clergymen. After our introductions, I was asked if I were a member of the Ladies Philoptochos. I replied that I was there as a member of the Archdiocese's Clergy Sexual Misconduct Board.
6. Immediately one of the priests began to laugh. He called the Archdiocese's misconduct policy a "joke." He added that for many years the Greek Orthodox Church had mishandled matters of clergy sexual misconduct and that this problem continued. To illustrate his point, the priest then shared the history of a former clergyman by the name of Emmanuel Koveos. He said that some 30 years ago he had personally attended spiritual court hearings after Koveos had sexually molested a young girl while he served in McKeesport, Pennsylvania. The priest continued, poking fun at how for many years thereafter Koveos was moved from parish to parish while many knew of his continuing sexual improprieties. He joked how, decades later, Koveos was caught molesting another young girl while he served in Vermont, but this time he went to prison and was finally defrocked.
7. The clergymen were quite stunned when I informed them that it was my young daughter whom Koveos had sexually victimized in Vermont. Very embarrassed, the three priests immediately apologized for mocking the issue, and offered very sincere and heartfelt prayers for my daughter. However, their disclosures and attitudes clearly demonstrate that not much has changed since my daughter was sexually violated in 1997, despite my many years of advocacy.
8. In the summer of 2004, I happened to meet the Parish Council President from the St. George Greek Orthodox Cathedral in Hartford, Connecticut. She immediately began

telling me how months earlier Emmanuel Koveos had presented himself as a respected clergyman at her parish and that he partook in Holy Easter services there. When she and the other members of the parish council discovered that Emmanuel Koveos is a convicted sex offender and that he had been defrocked, they immediately refused to allow him to continue serving at their Church. But, who consented to this? Who is protecting the Faithful when these defrocked priests are secretly permitted back into our communities?

9. Last year I was outraged and very disappointed to learn that Archbishop Demetrios was refusing to defrock Father Nicholas Katinas even though a Church investigation revealed that he had sexually abused children. What Katinas did to his young victims is inexcusable! However, our spiritual leader's response is even more deplorable. Subsequently, a civil lawsuit was filed against the Greek Orthodox Archdiocese of New York, the Metropolis of Denver, the Holy Trinity Greek Orthodox Church in Dallas, and the former Father Katinas. I commend these victims for their tremendous strength in coming forward and offer them my heartfelt prayers. I truly empathize.
10. Sex crimes cannot be compared with other types of offenses, and sex crimes committed by members of the clergy against children are an entity unto themselves. For these young victims, the horrific, demoralizing effects of sexual abuse never go away. Our once happy home instantly became filled with despair, fighting, yelling, anger, helplessness, tension, fears and anxiety; all because of one man, our once beloved priest.
11. The effects of our daughter's sexual abuse were not limited only to her as the victim. Our entire family felt its repercussions. We were ostracized and blamed for what had happened. We stopped going to church. No support was offered by the Archdiocese or the Diocese of Boston to our community, no healing service, no public support for our family. As a result, many in our community unable to accept that a priest is capable of such horrific crimes against children continue even today to support this convicted child molester.
12. I have no doubt that like Father Koveos, Father Katinas was a good priest, had a wondrous ministry, and is and continues to be loved by many; *he would not have been able to commit such heinous crimes against children otherwise!* Father Katinas and Father Koveos, however, are not above the law. Their culpable, despicable actions against children are inexcusable. They abused their sacred position of trust. They inflicted tremendous pain upon their innocent victims; who for them the affects of sexual abuse will never go away. They severely tainted the reputation of our beloved Greek Orthodox Church and that of our clergy.
13. As I watch my daughter continue to suffer, I remain tormented and pained as I find it necessary to continue to negatively write and speak about the actions of those representing my beloved church, hoping that by doing so will finally promote awareness and change. There is absolutely no reason, no excuse, none, why any adult should ever sexually violate a child -- is zero tolerance and an appropriate response too much to ask?

Jesus would never forsake his beloved children; these young victims deserve compassion and support, not alienation and blame.

FURTHER THIS AFFIANT SAYETH NAUGHT."

Catherine Metrooulos  
CATHERINE METROPOULOS

SUBSCRIBED AND SWORN TO me this the 2 day of September 2008 to certify  
which witness my hand and seal of office.

My Commission Expires:

2-10-11

Linda Barker  
Notary Public State of Vermont