

FR. MARTIN SENKO

Additional Disclosure Documents

PD-HO 0123

ST. PETER

Never seen

Not able to value people
or does not

- Everything is dictated
everything to be under
his control. - Then goes
reacts - really what
to say but will over

- 16 year old son - Fr told
him that he did not
want

- Intellectually beautiful good
preacher sympathetic
hospitality & meaning
erotic behavior -

One one occasion he was almost
nervous - thought he lost a key
- could never speak he was so
highly ~~highly~~

As preacher

good priests and assistants! We have been
given all sorts of deunks, gays and putapils.
Don't you love us enough to give us a
wonderful man? I know that there aren't
enough priest but we don't deserve the
best scapings.

We do pray that Father, Sento, receives
good help for his problems! But please
don't send him back to us!

I believe you were informed many times
in many ways about this sick person. It is
to bad that you didn't do something for him
before he did something to one of our children.

Why do they always hurt children?

The last two weeks have been good. Our
people are smiling and actually getting after Chuck
to visit and hold coffee.

Respectfully



ARCHDIOCESE
OF PORTLAND
IN OREGON

Vicar For Clergy

MEMORANDUM

TO: File

FROM: Father Charles Lienert

SUBJECT: Conversation with Senko concerning Father Senko

DATE: January 19, 1993

called me last week and asked about Fr. Senko. We set up a meeting on January 18.

She was a student at North Catholic H.S. between 1965, and 1969. During that period of time Fr. Senko was first a teacher and then the principal. During this time he sexually abused her. She talked to a couple of priests about it, but it continued until she graduated. She has had a lot of guilt about it and blamed herself because she needed the attention. It's only in recent years that she has come to realize through therapy that it was not her fault, although she still has a lot of emotion about it. It was very hard for her to speak about it, but she was encouraged to come forward because of the possibility and indeed the great likelihood that he has abused other women. There was some talk about it and innuendoes when she was in school.

She felt she was trapped at the time and that her only escape was graduation, although Fr. Senko made it difficult for her to get into college because of the recommendation she needed from the school to get a scholarship.

Over the years he has frequently tried to make contact with her. She finally told him in no uncertain terms that she wanted no contact with him. Right before Christmas he wrote her a letter, seemingly an apology; however, most of the letter is about his needs and how he would love to be able to share with her. This letter made her angry.

She has been able to work through a lot of her own problems and continues to do so. She does not want anything from the Archdiocese and doesn't want to get Fr. Senko into trouble. On

MEMORANDUM

RE: Conversation with
Page 2

the other hand, she came forward because she thought her information might be useful in getting him help.

She would greatly prefer that her name not be used with Fr. Senko. If it became absolutely necessary, she would consider it. She does not want any contact with him. If he denies it, she would be willing to disclose the name of the priests she had talked to when she was in high school. They would be able to verify her story.

I assured her that I would not use her name and I doubted that it would be necessary. I told her I appreciated very much her coming forward with this information and it indeed would assist us greatly in forcing Fr. Senko to be evaluated psychologically and get some help based on that evaluation. I told her that I did not think that it would be necessary to verify her story. I thought we would be able to proceed on the basis of the evaluation.1

CJL:gg



ARCHDIOCESE
OF PORTLAND
IN OREGON

COPY

Vicar For Clergy

MEMORANDUM

TO: Archbishop Levada
FROM: Father Charles Lienert
SUBJECT: Father Martin Senko
DATE: February 2, 1993

Chris Eskeli and I met with Father Senko Friday afternoon. We spent over an hour with him. In the end he agreed that there was no other alternative than for him to go to Cottonwood. He admitted the relationship he had with a high school student many years ago at North Catholic High School. He stated that the abuse consisted of touching. He was more ready to admit that he needed to go to treatment because of this rather than the other problems that he has experienced at St. Peter and other parishes.

I had the sense when I took him to the airport on Saturday that he was in fact relieved for a way out of the stress he had been experiencing at St. Peter. He said during the intervention that he did not know whether he could go back to St. Peter. I told him that we would discuss that after he had finished the treatment program. It certainly would be possible that he not return to St. Peter.

Father Mayo will celebrate Mass and hear Confessions on the weekends. He will also celebrate daily Mass on Wednesday and respond to any emergencies that occur. Father Senko asked Laura McMahon to be responsible for the day by day workings of the parish during his absence. She did this while Father Rock was away from the parish so she knows what to do.

I think a supportive note from you would be very helpful to Father Senko if you could find the time to send him one.

CJL:gg

February 11, 1993

FEB 16 1993

Father Charles Lienert
2838 E. Burnside Street
Portland, OR 97214-1895

Dear Father Lienert,

I am a concerned parishioner at St. Peter's in
Portland.

My wife works at St. Peter and has put up with
total harassment, and has had her integrity
questioned among many other things since Father
Martin Senko arrived at St. Peter's in August.

I have been going to Mass regularly again with
my wife since Fr. Senko has been away. The peace
is back at St. Peter's and I was hoping it would
stay that way.

I cannot believe the Archdiocese would allow a
Priest to come back to a Parish after sexual mis-
conduct occurred.

If it had been a daughter of mine, I'm afraid I would
not have been as gracious as the

There are many of our friends at St. Peter's who
feel as I do.

I hope for the sake of our parish and our kids you
do not allow Fr. Martin Senko to return to St. Peter.

—Sincerely,

PD-HO 0129

CONFIDENTIAL



Vicar For Clergy

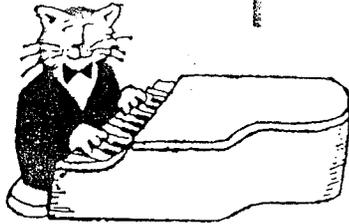
MEMORANDUM

TO: Archbishop Levada
FROM: Father Charles Lienert
SUBJECT: Father Martin Senko
DATE: February 18, 1993

I spoke with Dr. Eskeli on Tuesday about Father Senko's progress at Cottonwood. He told me that they have had a difficult time breaking through his denial. He has been very depressed and talks at different times about not returning to the parish or not returning to the Archdiocese. There is some indication that he has had a long-term relationship with a woman. They are just beginning to break through the denial of this.

Cottonwood strongly recommends that his stay be extended two weeks which I authorized.

CJL:gg



"Maximizing Your Success"

FEB 26 1993

February 25, 1993

Rev. Charles Lienert
Vicar for Clergy
Archdiocese of Portland in Oregon
2838 E. Burnside Street
Portland, Oregon 97214-1895

Re: St. Peter's Parish - Response to Your February 2, 1993 Letter

Dear Fr. Lienert:

I had left a message with your office on Wednesday to see what your plans were for meeting with staff of St. Peter's as indicated in your February 2nd letter.

I learned that, in fact, the meeting had been held on Monday. I was not notified of the meeting and would have been in attendance as my office is only a 5 minute drive from the rectory office.

I did meet with Laura McMahan this morning and she provided some information from the meeting. I encouraged her to move forward with parish activities that must be handled whether or not there is a resident priest for St. Peters. Among the needed activities are:

- * On-going committee and commission meetings as usually scheduled
- * Scheduled agenda open time for parishoners to provide input to the commissions and committees
- * Holy Week liturgy planning - tentatively set for week of March 1st
- * Contractor rekeying or Methodius Hall and key distribution - set for week of March 1st
- * Healing of relationships within the parish family as a result of the experience with Fr. Senko.

The "Nightline" program last night talked about 6 month treatment program (not 6 weeks) for priests involved with sex abuse incidents. My reading of the parish is that it will be difficult by a majority of the parishoners to accept Fr. Senko back into St. Peters.

Fr. Mayo has begun to restore the feelings of assembly at Mass and thank you for making him available to us! The contrast in content, style, and treatment of people is refreshing!

PD-HO 0131

February 28, 1993

MAR 2 1993

Archbishop William Levada
Archdiocese of Portland
2838 East Burnside Street
Portland, Oregon 97214-1895

Re: St. Peter's Parish - Reverend Martin Senko, Pastor

Dear Archbishop Levada:

First of all, thank you for sending Fr. Jim Mayo to St. Peters this month. The Sunday Masses have been wonderful and the Senior's Mass during the week has been especially touching and prayerful.

The Seniors have had a very difficult time with Fr. Senko. He does not appreciate the voluntary efforts people have made to prepare the altar with flowers and provide other services around the church. It is not just a question of a difference in style. He is rude, abrasive and treats us like children.

It was a relief that he was sent away for psychological treatment and Fr. Senko remains in our prayers. The members of the parish know that the "vacation" was not of his choice and his return to St. Peter's would not be our choice.

The man does not have the temperament to work with the range of people, personalities, and personal issues with which a parish priest must deal. We are concerned about the safety of our children in his presence. We understand his desires to meet with people one-on-one, especially attractive women. This is not healthy for a man who has taken a vow of celibacy. Fr. Senko will not receive the respect this parish wants to give to a man given the authority to be our local spiritual leader.

Fr. Senko is an intelligent individual not fearful of making decisions. Please make use of these talents for this priest; but do not force St. Peter's Parish to be exposed to and to endure more of this man's illness.

Thank you for reading my letter and looking out for the interest of the people in your diocese and our parish of St. Peters.

Sincerely,

PD-HO 0132

MAR 4 1993

March 3, 1993

Archbishop William Levada
Portland Archdiocese
2838 E. Burnside St.
Portland, Oregon 97214

Re: Father Martin Senko & St. Peter's Parish

Dear Archbishop Levada:

I wanted to let you know how much we are enjoying Mass now that Fr. Jim Mayo has replaced Fr. Martin Senko. This past month has seen an improved spirit as our congregation is not fearful of coming to Mass.

It may sound strange to you that people would have so much anxiety about coming to Mass, but it is true; especially among the Seniors of our parish. Fr. Senko has such a critical spirit about his personality that it puts everyone on edge. His being away for this treatment as a result of this inappropriate sexual behavior with one of our parish's teenage girls is just a symptom of a very complex personality disorder that is not going to be handled with a few weeks of leave.

We include Fr. Senko in our parish's prayers. We also are praying that he not be returned to our parish. A priest should be a model for us and with all that has happened and known by the parish, I do not see that Fr. Senko can be trusted.

As an active member of the St. Peter's Seniors, I heard Fr. Mayo describe the priest shortage at Sunday Mass and why there is a need for more laity empowerment in the parishes of the diocese. Fr. Senko is not a model for that trend either as he wants to control everything. His wholesale changes in every aspect of parish life for no good purposes and without the advice of the parishioners is not what this church needs at this point in our history.

You are in our prayers too, Archbishop, and we thank you for hearing the pleas of your people.

Sincerely Yours,

PD-HO 0133



Vicar For Clergy

MEMORANDUM

TO: Archbishop Levada
FROM: Father Charles Lienert
SUBJECT: Father Martin Senko
DATE: March 3, 1993

I spoke with Loti Wilcox who is Father Senko's counselor at Cottonwood. She told me that progress has been very slow with him. His denial remains strong. He is compliant as a way of avoiding responsibility for himself and continues to blame everything on other people.

He initially denied any sexual acting out for the last twenty five years. When pressed he finally admitted that he meant any sexual acting out with parishioners. He has had relationships with women who are not parishioners. He tends to blame them saying that they take the initiative and he only responds. They have been working on him to get him to understand that he, in fact, sets up the situations and waits for some response which he takes as their initiative. He apparently uses these relationships to satisfy his needs for attention. He continues to deny that he had any inappropriate intentions when he touched a teenage girl. He maintains that he put his hand on her back to move her along. The complaint we received was that he put his hand on her buttocks. His counselor has put him on a no female contact during treatment, meaning that he is not to associate with women in the treatment center.

He continues to manifest very strong needs to control. He has angered the whole treatment group by setting himself above them. He regularly two or three times a day tells someone at the Center how they could do it better. He sometimes admits that he needs to control everything, but has not done much to take responsibility for this.

He sets people up to get angry with him and thrives on the attention that he receives. This has been exemplified in their group therapy and seems to be a pattern that was in place at St.

2838 E. Burnside Street, Portland, Oregon 97214-1895 503/234-5334

PD-HO 0134



CONFIDENTIAL

Vicar For Clergy

MEMORANDUM

TO: File

FROM: Father Charles Lienert

SUBJECT: Telephone Conversation with Loti Wilcox

DATE: March 11, 1993

I spoke by phone with Loti Wilcox, a counselor at Cottonwood, Tucson, who has been working with Father Senko. We will be receiving a written report sometime after his discharge tomorrow. She gave me some general information.

They recommend that he become involved in an SA group soon after he returns, that he meet with Chris Eskeli as his aftercare therapist and that he should eventually be put into a longer term treatment program (a kind of half way house). They recommend we consider Prescott House in Arizona, the Vianney Treatment Center out of St. Louis or Southdown. They recommend he's not ready to go back into ministry.

He has made some definite progress on sexual addiction issues. He signed a contract to be faithful to his priestly vows and to do those things he needs to control his sexual needs within the confines of those promises. He has less awareness about his control issues, his martyr complex and his family of origin issues. However, during the last week he has begun to see that there are some problems. They feel at this point there is some potential that further therapy will be effective. They also recommend that Dr. Eskeli continue to work on these issues with him.

CJL:gg

ST. PETER PARISH

8648 S. E. FOSTER ROAD • PORTLAND, OREGON 97266
777-3321

COPY

23 March, 1993

Dear Archbishop,

Please accept my resignation from St. Peter Parish as of this date.

At the same time, I am not admitting to have consciously or unconsciously touching the girl in an improper way.

Thank you.

Sincerely,

Wm. J. Senko

PD-HO 0136

RIDGECREST ASSOCIATES

PHYSICIANS
CLINICAL PSYCHOLOGISTS

CONFIDENTIAL

6950 S.W. HAMPTON, SUITE 140 • TIGARD, OREGON 97223-8331 • (503) 624-3929 • FAX (503) 639-2949

December 17, 1993

CONSULTANTS

WALTON E. BYRD, M.D.
PHYSICIAN
ADDICTION MEDICINE

HOWARD R. NEWTON, M.D.
PHYSICIAN
ADDICTION MEDICINE

LOIS BAILEY-JACKSON, A.N.P.
NURSE PRACTITIONER
ADDICTION MEDICINE

MARVIN D. SEPPALA, M.D.
PHYSICIAN
PSYCHIATRIST
ADDICTION MEDICINE

LENN T. BRASINGTON, PH.D.
PSYCHOLOGIST

SHANE P. HAYDON, PH.D.
PSYCHOLOGIST

R. CHRISTOPHER ESKELI, PH.D.
LICENSED MARRIAGE
& FAMILY THERAPIST
CERTIFIED ADDICTION SPECIALIST

Rev. Charles Lienert
Vicar for Clergy
Archdiocese of Portland in Oregon
2838 E. Burnside Street
Portland, OR 97214-1895

RE: Rev. Martin Senko

Dear Father Lienert:

As per our recent telephone conversations regarding the suitability of Father Martin Senko to return to an active full-time ministry, I would like to share my observations with you.

As you know, Father Senko has been seeing me on a fairly consistent basis since his return to Portland following his inpatient treatment stay at Cottonwood de Tucson. The inpatient program was recommended as a result of the intervention that was done in your office. Concerns were presented to Father Senko regarding an inappropriate sexual relationship he had with a student, age 15, when he was 37 years old and teaching at Central Catholic High School. This woman has recently come forward with these charges and is concerned that Father Senko receive the necessary help that would preclude his having similar relationships.

Father Senko feels he has adequately taken responsibility for this past behavior and feels it will never happen again. He has been involved in 12-Step work since his return to Portland, as well as his individual work with me.

While I support Father Senko's return to ministry, I feel that long-term, structured treatment needs to continue. He needs this for accountability. It is true that this incident with the 15-year-old girl happened many years ago, and apparently it was an isolated incident. However, Father Senko admits to having been sexually involved with other adult women as recently as the Fall of 1992. None of these women were, to my knowledge, parishioners or counselees.

PD-HO 0137

Rev. Charles Lienert
December 17, 1993
Page Two

RE: Rev. Martin Senko

This behavior is indicative of someone who has difficulty with emotional boundaries and, therefore, it is imperative that if he were to return to active ministry, it be made very clear by you and the Arch Bishop that his behavior and attitude toward ongoing recovery will be monitored.

I feel Father Senko has a great deal to bring to his ministry. Hopefully, he still has many years of service ahead of him. I don't feel, however, that he can realistically say he will never act out sexually in an inappropriate manner. On the other hand, should he act out, it is likely it would be away from the context of ministry.

If he were to return to ministry, it might be wise to curtail his pastoral counseling for a while and limit his ministry to sacramental and administrative work.

Please feel free to contact me if I can be of further assistance.

Sincerely,

R. Chintzher Eskeli, Ph.D., LMFT, CAS

R. Christopher Eskeli, Ph.D., LMFT, CAS

RCE/cs

PD-HO 0138



ARCHDIOCESE
OF PORTLAND
IN OREGON

COPY

Vicar For Clergy

January 27, 1994

Reverend Martin Senko
20964 S.W. Rock Road
Aloha, OR 97006

Dear Marty:

I have spoken with Chris Eskeli and Archbishop Levada about your doing some weekend assistance and possibly receiving a permanent assignment in July. They both seem to be in general agreement with this plan. Archbishop Levada, however, would like to meet with you before you begin any active service. I believe that he wants to talk with you about your therapy. I think that he wishes to be personally assured that you have worked through any problems with celibacy.

You can make arrangements to meet with him through Carol O'Brien.

Sincerely yours,

Reverend Charles J. Lienert
Vicar for Clergy

CJL:gg



COPY

Vicar For Clergy

April 5, 1994

Most Reverend Thomas J. Murphy
Archbishop of Seattle
910 Marion Street
Seattle, Washington 98104

Dear Archbishop Murphy:

I have enclosed a testimonial letter of permission for Father Martin Senko to work at St. Joseph Parish in Vancouver until July 1, 1994.

I wanted to give you some additional information about his background. We asked him to enter a treatment program a year ago because of a history of conflicts which he had with parishioners in the parishes in which he had served. His manner was often abrasive and unbending.

In addition to this overriding problem, we had a complaint from a woman who was a student at North Catholic High School where he was principal in the late 1960's. He had formed a friendship with her and had touched her improperly on more than one occasion. This issue was also addressed in treatment. The conclusion of the therapist at Cottonwood as well as Dr. Eskeli with whom he has continued therapy is that he is not an ephebophile. He has in the past had sexual relationships with adult women who were no way connected with the parishes in which he served. The evaluation of his therapist indicates that he has addressed this issue and is committed to live a celibate life. Upon the recommendation of the therapist, Archbishop Levada has permitted him to assist in parishes on a temporary basis until July 1, 1994, when he intends to assign him permanently.

If you have any questions, please contact me.

Sincerely yours,

Reverend Charles J. Lienert
Vicar for Clergy

CJL:gg

Enclosures - TESTIMONIAL
Profile

2838 E. Burnside Street, Portland, Oregon 97214-1895 503/234-5334

PD-HO 0140

TESTIMONIAL LETTER OF PERMISSION

Most Reverend Thomas J. Murphy
Archbishop of Seattle
910 Marion Street
Seattle, Washington 98104

Dear Archbishop Murphy:

I am writing to certify the suitability of Rev. Martin Senko, a cleric in good standing in this (Arch)/diocese/religious institute for an assignment in the Archdiocese of Seattle.

He has permission to serve from 4/5/94 to 7/1/94.

Furthermore, I have carefully reviewed our personnel records which we maintain, and I have consulted with some who served with him in the works he has been assigned under our authority. Based on these inquiries, I testify to the best of my ability and assure you that Fr. Senko is a person of good moral character and reputation, and is qualified to serve in an effective and suitable manner in your Archdiocese. In addition, also based on inquiry and to the best of my knowledge, I assure you that nothing in his background would limit or disqualify him from assignment or cause serious scandal. (This would include such improper behaviors as: untreated problems with substance abuse, violations of celibacy, sexual impropriety, physical abuse, and/or financial impropriety.)

I hereby grant him permission to minister in your Archdiocese under your authorization.

A curriculum vitae including name, date of birth, place and date of profession of vows/ordination, seminary/formation, and previous assignments is enclosed.

Date April 5, 1994

(signature)

Vicar for Clergy

(title)

8 July, 1998

H. Seville

Dear Archbishop,

Welcome home and congratulations!

I am writing because I have great concerns about the future of St Alexander Parish if Father Evaristo is in control of pastoring and ministry. It will be in my opinion a big mistake, judging from past actions.

This is not sour grapes or revenge. I accept that I am not the one to be here, especially under present circumstances.

I do fault the administration for not understanding the last few years, the peculiar make-up of this parish, especially anglos, its history, lack of space, and not being aware of the confusion it faces now.

Fr Evaristo has many talents. He is a good preacher, celebrant, altho liturgically and sacramentally ^{often} pre-Vatican II.

THE REAL ISSUE is his vision and understanding of what this parish should be. For years our effort has been, as the policy of the American Bishops stated, to integrate, not "assimilate" Hispanics into our local churches and dioceses. His interest seems to be having a "Mexican" parish. He has announced that he has nothing to do with the anglos, that he alone is pastor of Hispanics. He has rejected every goal parishioners and staff have been working on. The early Hispanic members of the parish are feeling alienated, anglos are angry with his interference with our finances, etc. There is not a single program or practice that he has not changed or tried to.

Father E is extremely difficult to work with in team. He has publically criticised Raul, our DRE and myself. I cannot imagine who you would put here to administer the parish that he would not walk right over or cooperate with.

In finance issues, he has kept parish money, and frankly, has no idea of parish costs. He would have a separate Hispanic budget he could control. He has done things like walk off with our bank statements and checks, I suppose to back up somehow that "Fr Martin is stealing money from the parish", all of which was a terrible inconvenience to our trying to finish our books in June. The safe has often been left unlocked, money in drawers, so that we have lost three collection bags.

I have documented dozens and dozens of times that he has failed to show for confessions, appointments, classes in marriage, evening Masses, staff meetings, etc. I do not find this respectful of people - somehow, they put up with it unlike what anglos would do. He even failed to show twice for a funeral. Calls are constantly not answered, according to the complaints.

I think they both are taking advantage of the Archdiocese; gone to school from 8-3pm; one car, always together. Often not arriving for work until 7:30pm.

There is unrest and unhappiness in the parish, altho more recent Mexicans, often who are not learning English and intend to return, seem happy enough. I would be willing to discuss these things with you and Father Leinert, and document them. There is apparently also a sex abuse issue.

Attn: Fr Leinert

P.O. Box 644

Cornellus, Oregon 97113

359-0304

Fr. Leinert
Martin Seville

JUN 23 1998

To: Father Leinert
Pastoral Center
230-1477

St Alexander Parish
359-0304
(at home: 59115162
23 June, 1998
357-0183

I've been on vacation, but started getting phone calls complaining about E. S. None of these decisions, such as telling a prayer group that they cannot use the church, were ever discussed with or agreed upon by me (actually, I'm totally left out of the loop now).

I will be suspected of trying to discredit E.S., but something came up in a call yesterday that I have to report.

Seems this woman's daughter was in some kind of Christmas pageant, and E.S. in helping her tie something on, had his hand under her blouse. Deja vu? She was not afraid to speak back at him, but has gone to Mass at Hillsboro ever since. Comment: they really hesitate to report these things, it has taken a build-up of problems for this to surface, but now there is a lot of tension, and I am not the one behind it. You would not be hearing from me today, but for this incident. I hope it was a single time thing.

The last A & I came in with Evaristo's billing to us, not the chancery. First time. I will call Kate, but this is not a change of policy, is it?

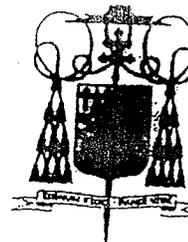
E slid can't get respons. l.t., about collections.

one is missing from Sunday evening.

Went

ARCHDIOCESE OF SEATTLE

Fax: (206) 654-4654



LETTER OF PERMISSION
AND TESTIMONIAL OF SUITABILITY FOR MINISTRY

Most Rev. Alex J. Brunett
Archbishop of Seattle
910 Marion St
Seattle, WA 98104-1299

Dear Archbishop Brunett:

I am writing to certify the suitability of Rev. Martin Senko a Priest in good standing in this (arch/diocese/religious institute), who is requesting to serve at St. Rose de Viterbo, Longview, WA to fulfill the pastoral ministry of celebrating Masses. He has my permission to serve in the Archdiocese of Seattle from May 25, 2002 to May 26, 2002.

TESTIMONIAL of SUITABILITY FOR MINISTRY

I have carefully reviewed our personnel records and have consulted with persons who served with him/her in the works he/she has been assigned under our authority. Based on these inquiries, I testify to the best of my ability and assure you that Rev. Martin Senko is a person of good moral character and reputation and is qualified to serve in an effective and suitable manner in your Archdiocese. In addition, to the best of my knowledge, I assure you that nothing in his/her background would limit or disqualify him/her from assignment or cause serious scandal. (This would include such improper behaviors as: untreated problems with substance abuse, violations of celibacy, sexual impropriety, physical abuse, and/or financial impropriety.)

STATEMENT OF SUPPORT

Based on my experience of Fr. Senko's ministry, I endorse and support the content of his/her mission and message, which I believe is consistent with the theological, social and moral teachings of the Church. I hereby grant him/her permission to minister in your Archdiocese under your authorization.

A curriculum vitae including name, date and place of birth, place and date of profession of vows/ordination, seminary/formation, and previous assignments is enclosed.

Date: April 23, 2002

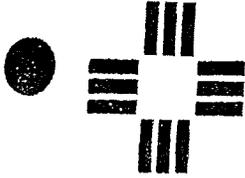
Date of Birth: 8/3/30
Date of Ordination: 5/19/56
Social Security No: 543-34-9634
Passport No: _____

Signature

Vicar for Clergy

Title

Archdiocese of Portland in Oregon
(Arch)diocese/Religious Institute



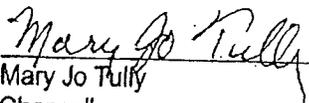
ARCHDIOCESE
OF PORTLAND
IN OREGON

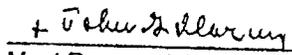
Office of the Archbishop

DECREE

In conformity with the policy of the Archdiocese of Portland in Oregon and in light of a past allegation concerning sexual abuse, this decree confirms the willingness of Reverend Martin Senko, a retired priest of the Archdiocese to remove himself from any form of public ministry until this allegation is resolved. Father Senko will not celebrate Mass in any public forum or offer pastoral services but is not prohibited from private celebration of the Eucharist.

May 16, 2002


Mary Jo Tully
Chancellor


Most Reverend John G. Vlazny
Archbishop of Portland in Oregon