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"Guru-tigoity" Exposed as a Homosexual Predator

On February 11, 1999, Bishop Bernard Fellay, Superior General of the Society of St. Pius X, sent a formal communication to Bishop Timlin informing him that Father Carlos Urrutigoity had been accused of molesting a seminarian under his spiritual care at the SSPX's St. Thomas Aquinas Seminary in Winona, Minnesota.

Bishop Fellay also indicated that in 1987, prior to Urrutigoity's acceptance by the Winona seminary, Fr. Andres Morello, Rector of Our Lady Co-Redemptrix Seminary in La Reja, Argentina, had accused the priest of homosexual practices.

According to Fr. Morello, he had intended to expel Urrutigoity from the La Reja seminary because of his significant pride, his habit of forming "particular friendships," his formation of a faction of seminarians acting under his influence, and grave denunciations regarding moral matters.

Among the accusations brought against Urrutigoity by seminarians and laymen living at the La Reja seminary were his uninvited nocturnal visits into the rooms of young men while they were asleep, the fondling and massage of a seminarian's genitals and buttocks under the guise of a medical exam, and the touching of the private parts of a seminarian in a restroom accompanied by the remark that the priest adored his "little round butt." Urrutigoity was also accused of excessive probing during confession and spiritual counseling sessions regarding the sexual temptations of

penitents; and immodest dress (swimming in his underwear) at a summer camp that he organized for young men from the seminary.

Unfortunately, the planned dismissal of Urrutigoity by Fr. Morello never took place as the seminarian had the support of Bishop Alfonso de Galarreta, the SSPX District Superior, and other influential priests.

Instead of being expelled, Urrutigoity was sent to the Priory of Cordoba (Argentina), where he received the necessary recommendations that enabled him to transfer to the SSPX seminary in Winona. By this time, Fr. Morello had been posted to Santiago, Chile, so he was temporarily out of the picture.

However, in July 1989, when Fr. Morello heard of Urrutigoity's imminent ordination in Winona, he sent a confidential dossier on the candidate to Rector Richard Williamson at St. Thomas Aquinas Seminary. Fearing this effort would not be sufficient to stop the ordination, Father Morello traveled to the seminary in the company of an associate. Upon their arrival, they were confronted by Williamson with a denial or "manifestation of conscience" by Urrutigoity, who proclaimed his innocence of the charges against him. Williamson defended Urrutigoity's "humility" and accused Morello and his companion of lying.

A few days later, on July 16, 1989, Morello, who had been involved in an internal dispute with the SSPX on matters unrelated to the Urrutigoity affair, was expelled from the Society.

Williamson later claimed that Morello was not believed because he was reported to be connected to a sedevacantist group in opposition to Bishop de Galarreta. Nevertheless, Williamson was ordered by his superior, Archbishop Marcel Lefebvre, who had reviewed the Morello dossier to watch Urrutigoity "like a hawk," a virtualïy impossible task given the secretive life of a homosexual predator like Urrutigoity.180

Fr. Urrutigoity had successfully manipulated one traditionalist group against another for his own ends.

Not only was he ordaîned, but he was also assigned to teach at St. Thomas Aquinas Seminary were he was known as "Guru-tigoity."181

Little wonder that in his warning letter to Bishop Timlin in February 1999, Bishop Fellay described Urrutigoity as "dangerous" and noted:

The reason why he got into trouble with the Superiore of the Society of St. Pius X is mainly because we felt he had a stränge, abnormal influence on the seminarians and priests, whom he seemed to attach to his brilliant, charismatic personality. When he asked me to recognize the society he intended to found, among the reasons of my refusai, I explicitly mentioned this stränge personal, guru-like attachment between the disciples and their leader.182

Urrutigoity Faces Second Accusation

It was not until two years after Fr. Urrutigoity had been dismissed from St. Thomas Aquinas Seminary in Winona for "subversive activities," namely, the secret planning of the Society of St. John, and had settled into the Diocèse of Scranton with temporary quarters at St. Gregory's Academy, that a Winona seminarian came forward to accuse the priest of sexual molestation.

The object of Urrutigoity's attempts at séduction and forced sexual attention was a young man named Matthew Selinger who once idolized the priest. The two men had formed a particular friendship at the seminary and Urrutigoity served as the seminarian's spiritual director for two years before making his move.

Selinger had some stränge taies to tell about Fr. Urrutigoity.

He said that on one occasion he was constipated and went to Fr. Urrutigoity to get some Metamucil. The priest offered him a rectal suppository instead. Never having used one before, the seminarian thought it was an oral médication and put it in his mouth. The priest instructed him in its correct use and insisted that the young man insert it in his présence as an act of "humility." Selinger reluctantly resisted the order and went into the bathroom to insert the suppository all the while rebuking himself for not being spiritually mature enough to follow Urrutigoity's orders and crucify his "manly pride."183

On another occasion, Urrutigoity invited Selinger and his friend to swim with him in the nude.

One night, the young seminarian awoke from his sleep to find the priest kneeling by his side massaging his genitals hard enough to produce an érection. Selinger said his first instinct was to punch the priest's lights out, but because Fr. Urrutigoity was an Alter Christus, another Christ, he turned over and pretended to go back to sleep while Urrutigoity quietly slipped away into the darkness.184

The novel use of rectal suppositories as part of Urrutigoity's grooming répertoire is reminiscent of the grooming techniques employed by the early 20th Century theosophist/pederast Charles Webster Leadbeater.

Leadbeater promoted enemas, genital manipulation, and onanism as a means of promoting physical, psychic and spiritual (occult) vigor among his youthful disciples. "This spirituali2ing of paederasty absolves him from the guilt which makes him hate society. ... His is no longer a common human weakness, for he has feit the cleansing fire of divinity," related Gregory Tillet, Leadbeater's biographer.185

By the time that Selinger informed his superiore at Winona that Urrutigoity had sexually molested him, the SSJ founder was safely ensconced as a chaplain at St. Gregory's Academy selecting his next victim from a large pool of young men, who like Selinger before he was molested, literally wor-shipped the ground that Urrutigoity walked on.186

In June 1999, a meeting took place in Winona between Matthew Selinger and SSPX Rector Wiliiamson, and the pastoral team that the Diocesan Review Board had assigned to investigate the

accusations against Urrutigoity. The pastoral team consisted of Auxiliary Bishop John Dougherty, a diocesan priest, and a lawyer from the Diocèse of Scrantòn.

However, even after reading the Board's report on Selinger's testimony and with the knowledge that this was the second crédible accusation of homosexual séduction and molestation against Urrutigoity, Bishop Timlin decided that the évidence against the SSJ founder was "inconclusive." He took no further action on the matter.187 A classic cover-up was underway led by the Ordinary of the Diocèse of Scrantòn with the coopération of Timlin's silent partner Fr. Devillers, Superior of the FSSP.

Were it not for the courage and détermination of Dr. Jeffrey M. Bond, President of the College of St. Justin Martyr and the moral and legal support given to Dr. Bond by Washington State attorney James M. Bendell, the cover-up may well have succeeded.

Notes

176 See http://www.saintjustinmartyr.org/news/CarlosUrrutigoityinLaReja.htm. Fr. Morello was rector of the SSPX seminary in La Reja from 1981-1988. He is currently the rector of a group called "Campania de Jesus y de Maria" located in the Andes.

177 Ibid.

178 Ibid.

179 Ibid.

180 Ibid.

181 Terrie Morgan-Sesecker, "Accuser to get reports in priests," March 24, 2004, *Times Leader.*

182 Ibid.

183 Deposition of Matthew Selinger in Civil Action No. 02-0444 in Pittsburgh, PA on October 24,2003.

184 Ibid.

185 See Tiltett, *The Eider Brother.*

186 Selinger eventually left the seminary, married and settled in California to raise a family. When it became known that he would likely be subpoenaed to testify against Fr. Urrutigoity in the Case of John Doe, Fr. Eric Ensey who helped found the SSJ and who replaced Urrutigoity as spiritual advisor for a time at St. Thomas in Winona, paid a visit to Selinger and attempted to persuade him to leave the country to prevent him from being called as a witness against Urrutigoity. He told the former seminarian that Urrutigoity had "*a medicai protocol*" about the penis. He said that if the priest-founder went down he would take him (Ensey) and the whole order down with him. When thèse arguments failed to move Selinger, Ensey said that Urrutigoity's lawyer had connections to the

Mafia - a suggestion that implied that harm might come to Selinger or his family if he testified against the priest. Selinger said he had no intention of leaving his wife and children to escape a subpoena and showed Ensey the door.

187 Jeffrey Bond Fourth Open Letter of May 19, 2002 to Bishop Timlin, Diocèse of Scranton at http://www.saintjustìnmartyr.org/news/BishopTimlinOpenLetter4.html.

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