

“Tools of the trade”—religion is but one!

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Preamble: To briefly illustrate how mainstream religious-based beliefs and practices can be distorted, or made deviant, manipulated, and intentionally used in the commission of sexualized, physical, and mind-spirit abuse or ritual abuse-torture (RAT), we present the following examples. Examples we have taken from newspaper and magazine articles, from a priest’s personal statements given to the press, and from ritual abuse-torture ordeals described to us by women who participated in our “kitchen table” research or who are included in our book, a work in progress. Gathering insights from the following ordeals is educative because it exposes reality. It highlights the need to educate children about pedophiles, including priest pedophiles. It teaches bystanders—professional and lay—about the co-culture of pedophilic-practicing RAT families/groups. It brings into focus how the concepts of religion—of a higher deity—and how ritualisms can be used to create uncertainty, confusion, and vulnerability that disempowers the child/youth victim.

“Seminal¹ communion”

Frank Martinelli, a young altar boy of fourteen, being driven home from a Washington field trip by a priest with whom he had a trusted relationship, alleged that he was urged by the priest “ . . . to give him [*the priest*] oral sex, blessing it as a way to receive Holy Communion.”²

Postscript: Forty years later Martinelli was awarded nearly \$1 million by a jury. An appeals court overturned the award but the case was eventually settled for an undisclosed amount.³

Examining Martinelli’s ordeal provides insights into how the abuse of power, the abuse of trust, and the distortion of the Roman Catholic ritualism of communion were manipulated by a priest—Holy Communion became “seminal communion”. Manipulated in a manner that made these powerful and useful “tools of the trade” for committing emotional, spiritual, and sexualized pedophilic abuse.

“Marriage to satan”

It was dark time when I was taken to the marriage to satan ceremony. I was seven; dressed in my little white dress, white socks, and black and white shoes. I’m on my knees in the middle of a circle of big people. The big people are my family; they love

¹ We use this term to mean all ejaculatory fluids.

² Johanna McGary, J. (2002, April 1). Can the Church be saved? *Time*, p. 17.

³ Johanna McGary, J. (2002, April 1). Can the Church be saved? *Time*, p. 18.

and protect me. The circle keeps me safe so I can never break the circle or I will die. That's what I was taught—never to break the circle or I would die.

The big people of the circle are all around me wearing black or dark blue robes ... they have no faces. Sometimes they say my name, "*Santana, Santana*", over and over and over. Santana is my insider family name. I'm cold ... but I say ... over and over ... "*Father I love you forever. I promise.*" You have to say it just right ... like I was taught at the family school.

When "My Father" [satan] comes there are lights, a big noise, smoke, and a breeze as My Father stands up on a platform. "*Father I love you forever. I promise.*" I have to say this over and over and over until the big people make a gate ... a little break at one end of the circle ... to make an opening so My Father can walk into the circle ... through the gate ... wearing a black robe with a little bit of red on it ... bare feet in sandals.

My Father says, "*Santana, Santana*" and when he is standing in front of me, in the middle of the circle, I have to look up, way up, because I'm kneeling down. He has no face, just a robe and a hood. My Father says, "*Santana, welcome home. You are home.*"

I smile because that's what the ladies in the family school taught me I had to do. They prepared me for a long time so I would know how to do the marriage to satan ceremony. I say, "*Yes, Father, I'm glad I'm finally home.*"

My Father has to make two cuts, one on my wrist and one on his wrist ... I have to give My Father blood. He sucks on my cut and I suck on his cut. Sometimes I have a little dribble of blood on my chin but I am not allowed to wipe it off. I was also taught this in the family school.

My Father gave me his lollipop [penis] to suck ... and it goes in you ... and stuff runs from My Father right into me. My Father takes me out of the circle, through the gate in the circle, and into the cabin for the rest of the consummation ceremony. That's a big word I learned for the ceremony. There's only me and My Father in the cabin ... on the bed ... My Father goes home [vagina] to me ... he puts cream from a little jar on his lollipop and puts his lollipop in the house [vagina] and in the dog house [bum]. He's breathing funny and falls over on his back ... I just stay there ... I be very still ... I have no clothes on ... I'm cold ... it's dark ... I'm really scared ...

I just lie there because I'm tired and my arms and head are heavy ... my head is so heavy ... so, so heavy ... I'm sore in the home, in the mom [vagina] ... I feel my home is bigger but it will go little again and will get bigger when My Father comes home again.

I say to me, "*I be in a marriage to My Father ... I have duties now ... I be seven and all grown-up. I be an adult now ... the lollipop stuff is inside of me forever ... My Father, satan, is inside me forever.*"

The ladies, Stephanie, Janice, and Janet come into the cabin, they have to clean me, scrub my home and my mom with the brushes ... little ones ... bigger than toothbrushes. They put cream in my home ... to take care of my home. Stephanie, Janice, and Janet put hot cloths in my home because it's hurting and they have to make it better. My head is so heavy ... Stephanie, Janice, and Janet lift my head up when they pour water and kool aid [drugging] down my throat.

I stay in the little cabin until I'm able to walk again, then the man picks me up and takes me home during the dark time. The man talks to my mom but I go lie down because I have to be quiet ... I be sad ... and water [tears] come in my eyes ... and on my face ... I got in trouble ...”

... Sara⁴

Postscript: This experiential ordeal is basically reproduced in the script in which Sara told it to us. It contains a blend of Sara's encoded language as a seven-year-old, references to her family schooling, training, and belief system as she describes her pedophilic RAT ordeal. Sara's description provides testimonial evidence that is helpful in understanding how this RAT “ceremony” was a distorted cover for the family/group pedophilic sexualized and mind-spirit torture of Sara. Deviant and evil religious-based beliefs were used as a tool to have Sara believe, via the ritual of marriage, that she was consumed and forever controlled by an all-powerful deity—satan. Sara reported she grew up believing the marriage ceremony made her special, that she became an adult at seven, at this marriage ceremony, and that when she was taken to other family/group pedophilic ceremonies she had to “do good”, “do perfect”, and “be a good girl”. To make the family proud and happy she had to please her perpetrators. Sara, a captive adult, had carried these beliefs into her adult life. Beliefs that remained untouched by “outsider” information. Sara also reported attending mainstream “outsider” church, as well as having an “insider” satanic-based belief system, thus we refer to the belief system of this RAT family/group as being christian-satanic-based.

“Brides of Christ”

Three women complainants allege priest Robert Vincent Meffan used the power of his position and priesthood to recruit them, when they were teenage girls, to enter religious orders. After they joined religious orders Meffan would visit them in their religious houses and under the guise of spiritual counselling, Meffan, they claim, engaged them to “link spiritual stages with sexual acts” by inviting them to undress, to participate in fondling, kissing of genitals, and to “mentally masturbate”.

Meffan described him-Self as “*the second coming of Christ*”. From his perspective, Meffan speaking to a Boston Globe reporter stated, “*What I was trying to show them that this is what it would be like with Christ.*” ... “*I was trying to get them to love Christ even more intimately and even more closely ... to bring them closer to god ... to “be brides of Christ”*”⁵

⁴ Sara, a pseudonym, is sharing her ordeals of RAT in our book, a work in progress.

Postscript: Persons who have been victimized by ordeals of sexualized, emotional, and spiritual violence committed by a priest experience secondary re-victimization if their complaints are not listened to. When persons with positional power who work within structures or institutions and who are entrusted with a duty to care for the public they serve fail to make decisions that uphold this public trust and duty, in effect, engage in secondary re-victimization. Within the pages of once-secret Archdiocese of Boston Roman Catholic Church files, histories of secondary re-victimization policies and practices have been revealed. In the released files was information indicating a woman had made an allegation about Meffan in 1980. The allegation had apparently not been pursued.

The Archdiocese of Boston church records show additional complaints arose in 1986 and in 1993 with the suggestion the sexualized abuse had allegedly stretched over decades. Concern for children/youth was ignored, as Meffan was not removed, or placed on leave from parish work until 1993. He was granted “senior priest/retirement status” in 1996. Nor, did the man to whom Meffan was answerable, Bernard Cardinal Law, appear to acknowledge the impact of the women’s alleged complaints when he wrote to Meffan on his retirement, “*Without doubt over these years of generous care, the lives and hearts of many people have been touched by your sharing of the Lord’s Spirit ...*”⁶

The Church hierarchy had made decisions to protect and defend the institution of the church from scandal by silencing the reality of pedophilic priest abuse. The Church’s duty to be trustworthy and to make decisions that would have protected and defended children and youth had been ignored. Public trust—the right for children and youth to be kept safe from pedophilic priests—had been neglected. Secondary re-victimization is the outcome.

“Presented to the Bishop”

Between the ages of three and four, I was presented to the Bishop who must have been the high priest of “the family”. At least that’s what I understood the family teachings to be. This ceremony happened in the basement of a church I’d been in many times. Adults took me to the church in the trunk of a car; a common way adult’s transported me.

As an adult reflecting back on this horror I realize this whole event was about adult pedophilic perversion. But from a wee child’s point of view I knew I felt terrified when I was taken into the room in the basement of the church. There were people dressed in long robes, chanting, and swaying. I was wearing my dog collar.

⁵Goodman, E. (2002, August 12). A new chapter in church tale. *Boston Globe*. <http://www.boston.com/globe/abuse>; Pfeiffer, S. (2002, April 4). He invoked religion for sexual acts. *Boston Globe*, p. A1; Washington, R. (2002, December 4). Novitiates allegedly lured. *Boston Herald* <http://www.bostonherald.com>

⁶Goodman, E. (2002, August 12). A new chapter in church tale. *Boston Globe* <http://www.boston.com/globe/abuse>; Pfeiffer, S. (2002, April 4). He invoked religion for sexual acts. *Boston Globe* P. A1.

Adults hooked me up into some type of swinging harness and forced me down onto the bishops erect penis. Oh ... how I remember the excruciating pain ... pain ... pain that was tearing me apart ... I fought to get away ... to get loose. I did ... I got out of the harness somehow and ran around totally overwhelmed ... frenzied ... in pain ... trying to get out of that room. I climbed onto old pipes that broke and caused water to gush out. The adults tried to control my frenzy. Sometimes I think my frenzy ... my overwhelming reactions to such horrific ordeals made me think that I was like an animal ... an animal gone crazy. No wonder! Wouldn't any wee one be beside her/him Self?
...Hope⁷

Postscript: Hope was a participant in our “kitchen table” research project and reported she attended and was taught both the beliefs and practices of a christian Anglican religion—“*the daytime church*”—and evil-based luciferin religious teachings—“*the nighttime church*”. For this reason we identify the RAT ordeals described by Hope as being christian-luciferin-based.

Going to church, daytime or nighttime, was familiar to Hope. Both systems taught her about the concepts of positional power—the power of a bishop, for example, about ceremonies, and about the practice of ritualisms. Being presented to the bishop capitalized on these religious concepts—the power vested in priestly positions and the power of ceremonial ritualism which were used for organizing the process for inflicting pedophilic group violence unto Hope.

Understanding a pedophile’s intentionality, tactics, and skills

All of the above violent ordeals of physical, sexualized, and mind-spirit abuse or ritual abuse-torture demonstrate how alleged perpetrators can use religious teachings—the power of a deity—the power of a religious position, and the practices of ceremonial ritualisms as “tools of the trade”. To further clarify and understand pedophilic violence, the intentionality, the complex array of tactics, and the skills commonly used by pedophiles—whether a priest or a RAT family/group—requires consideration be given to the following points:

1. Society awards adults and adulthood privilege, power, and status over dependent children/youth, a positional power pedophiles abuse and use as a tool to gain and maintain access to a child victim to satisfy their needs and desires for pedophilia or pedophilic ritual abuse-torture.
2. Adult pedophiles use their size, their developmental maturity, and life experiences as tools to manipulate, threaten, coerce, and entrap the innocent child/youth victim.
3. Adult pedophiles abuse their roles and the power entrusted to their roles—for example, the trusted priest, the trusted Scout leader, the adult babysitter, and trusted parent—to assist in the planning and facilitation of their pedophilic crimes, to manipulate, threaten, coerce, and entrap the child/youth victim.

⁷ A pseudonym

4. Adult pedophiles that are entrusted with guiding a child's or youth's spiritual and religious beliefs, values, and ethical and moral development—parent(s) or priest, for example—will intentionally distort these, and then use the distortions as tactics for the facilitation and infliction of pedophilic violence.
5. Adult pedophiles inflict spiritual violence when they intentionally distort the religious concepts of communion and marriage—as described in the above case ordeals—to use as tactics to manipulate the child/youth's still-developing concepts about religion and spirituality, in order to satisfy their pedophilic needs and desires.
6. Adult pedophiles use “spiritual specialness” as a tactic—Sara is special to be “married” to satan or the teenage girls become brides of Christ. Such tactics manipulates the child/youth victim's religious innocence thus facilitating the pedophile's goal of satisfying their needs and desires for pedophilic violence or ritual abuse-torture.
7. Manipulation is an intentional act, a skill, and tactic used to entrap the child/youth victim. For instance, Martinelli's vulnerability was manipulated when he got into his perpetrator's car for a drive home. Robert Vincent Meffan allegedly used the power of his position as a priest to recruit teenage girls to enter religious orders, then proceeded to manipulate religious beliefs to rationalize the pedophilic violence he inflicted unto them.
8. Society's collective childogny,⁸ the disregard for the rights of children/youth, has been and still is being used as a beneficial tool by the adult pedophile. When he/she says to the child/youth victim, “no one will believe you if you tell” the pedophile and the child/youth victim know this is often the reality—the adult will be believed above the child/youth.
9. Adult pedophiles intentionally use rules taught to children, such as unquestionable loyalty and obedience of adults, as tools useful for the manipulation and entrapment of the child/youth victim.
10. Adult pedophiles will intentionally become parents, adoptive parents, or foster parents so they can have constant access to child/youth victims to satisfy their needs and desires for pedophilic violence.
11. Children within ritual abuse-torture family/groups are captives from infancy. They live with in-home life-threatening terrorization, pedophilic torture, and horrification. Their options are limited if society collectively does not believe, denies, rejects, or is ignorant of the reality of ritual abuse-torture or misnames the victimization as abuse.
12. Adult pedophilic behaviour also inflicts emotional abuse—fear, terror, and horror.
13. Adult pedophiles use entrapment as a tactic because it puts the child/youth victim in the position of having no escape—of being held captive. For example, a car is an effective tool for entrapping a child/youth victim, as Martinelli's story demonstrates.
14. Adult pedophiles use the tactic of associating with good people and good causes—association with kids field trips or involvement in mainstream church

⁸ A term Linda coined to reflect and verbalize the historical and present day collective social devaluation of children of all ages. Childogny can be equated to the concepts of devaluation and disregard found in other social biases such as sexism, racism, and misogyny.

- activities, for example—to intentionally manipulate a position of trustworthiness within their respective communities. They, then use this position “to hunt” for the child/youth victim.
15. Adult pedophiles intentionally and skilfully build community trust. For example, the priest is seen, as a trustworthy person so was considered safe to drive Martinelli home. Sara and Hope state their pedophilic RAT family build trust by attending and participating in mainstream church activities. Building trust is a tactic that camouflages the pedophiles true intentions of deceiving their communities so they can hunt for the child/youth victim. Should the child/youth victim tell, the pedophile knows the community will have difficulty believing the child/youth because the adult pedophile is perceived to be such a trustworthy member of the community.
 16. Adult pedophiles avoid taking responsibility for their pedophilic actions by transferring the responsibility unto the child/youth victim. This is a victim-blaming tactic that manipulates the child/youth victim emotionally. For example, if Sara had not “done good” during the marriage to Satan it meant it was her fault the family was unhappy, it meant she was “a bad girl”, and it was her fault she got beaten for not doing good. This tactic also places the child/youth victim in a no-win situation.
 17. Adult pedophiles can have an attitude of superiority that is reinforced by the pleasures they derive from manipulating the community, the thrill of “the hunt”, and the victimization of the child/youth victim “in plain sight” of trusting parent(s).
 18. Adult pedophiles hold personal beliefs, such as: the child/youth victim enjoys the pedophilic assault; that adult-child sexualized relationships is “good” for the child/youth as it helps the child/youth learn about sex; and/or, that it was the child/youth who initiated the sexualized acts. By verbalizing these beliefs during the commission of their pedophilic violence the pedophile is able to inflict emotional guilt, blame, and shame onto the child/youth victim. Emotions that the pedophile can manipulate to pressure the child/youth victim into silence and to refrain from disclosing their victimization.
 19. Adult pedophiles use abusive communication tactics during their cognitive, emotional, and spiritual entrapment of the child/youth victim. These tactics generally consist of lying, deceitfulness, manipulation of reality, stating half-truths, maliciousness, blame-the-victim, threats, intimidation, and creating chaos and confusion so clarity is muddled and truth and reality are distorted for the child/youth victim; and,
 20. When adult pedophiles inflict physical and sexualized violence it means the pedophile uses their whole body as a weapon—their adult body size is threatening, as are specific body parts, for instance, hands, mouth, breast, vagina or penis. As well, body fluids assault the child/youth victim’s senses—tastes, smells, vision, and physical feelings regarding cleanliness. All can leave the child/youth victim feeling over-whelmed, confused, disorientated, harmed, hurt, and suffering.

Adults do not have sex with a child/youth! “Sex” with a child/youth is not about sex it is always sexualized violence! Pedophilic acts are always violent! Pedophilic violence ought not be measured by whether a child/youth victim experienced physical violence when they suffered sexualized violence because sexualized violence is also about physical violence. Pedophilic violence and the harm it inflicts ought to be always comprehended as having been inflicted unto the child/youth’s total personhood. How has the child/youth’s relationship with/to her/him-Self—emotionally, cognitively, perceptually, spiritually, physically, sexually, socially, and his/her world-view—been shattered? This is the question that reflects and measures the truth about the harms inflicted unto the child/youth who is victimized by any form of pedophilic violence, torture, or ritual abuse-torture!

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