

The Role of Sex and Pregnancy in Satanic Cults

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Publication info: Pre- and Peri-natal Psychology Journal 5. 2 (Winter 1990): 105-113.

[ProQuest document link](#)

Abstract: None available.

Full Text: Headnote ABSTRACT: The functional role of sex and pregnancy in transgenerational Satanic Cults is described and contrasted with its purpose in "normal" social groups. These observations are based on the reports of former Satanic cult members who are now being treated for some type of dissociative disorder. In "normal" social groups, the primary functions of sex and pregnancy center on perpetuating the gene pool of group members. In Satanic cults, however, the primary function of sex is to form a bond between some type of painful stimulation and physical pleasure. Pregnancy, while also a means of perpetuating the gene pool of cult members, is also viewed as a method for offering new souls to Satan. In "normal" social groups, every effort is made to preserve the life of one's offspring. However, in Satanic cults a specific selection process determines which babies will live or die. For example, some cult members are designated as "breeders" and their task is to produce children who will be offered as sacrifices in Satanic rituals or for black market trade. Breeders are sadistically abused while pregnant and often it is considered a challenge to see how much torture they can endure without aborting their unborn child. Breeders suffer this abuse because it is a way for them to advance in the cult hierarchy of power. The young children of cult members are forced to play a prominent role in various sadistic sexual and sacrificial rituals at an early age. Afterwards, they are forced to cannibalize the dead sacrifice as part of their initiation into the cult. Until recently, many psychologists and psychiatrists were likely to incorrectly interpret the reports of former cult members as sadistic fantasies. This suggests that the underlying cause of their pathology was unlikely to be addressed in treatment. Now that a number of these reports have been externally corroborated by independent sources, health professionals should give greater credence to the potential reality of these bizarre events. Hopefully, this more open perspective will improve the likelihood that these severely damaged patients will receive appropriate and effective treatment. The existence of sects using Satanic rituals whose members engage in sadistic sexual orgies, human sacrifice, and cannibalism can be documented as early as the first four centuries A.D. For example, consider the following account from the recently discovered Dead Sea Scrolls which was written by Epiphanius, an Egyptian monk and later bishop, who lived from 315 to 403 A.D.: "I will now come to the place of depth of their deadly story (for they have various false teachings about pleasure). First they have their women in common. And if a stranger appears who is of the same persuasion, they have a sign, men for women and women for men. When they extend the hand for greeting at the bottom of the palm they make a tickling touch and from this they ascertain whether the person who appeared is of their faith. After they have recognized each other, they go over at once to eating. They serve rich food, meat and wine, even if they are poor. When they thus ate together and so to speak filled up their veins to an excess they turn to passion. The man leaving his wife says to his own wife: Stand up and make love with the brother. Then the unfortunates unite with each other. After they have had intercourse in the passion of fornication they raise their own blasphemy toward heaven. The woman and the man take the fluid of the emission of the man into their hands, they stand, turn toward heaven, their hands besmeared with the uncleanness, and pray . . . bringing to the father who is the nature of all that which they have on their hands, and they say: We offer to thee this gift, the body of Christ.' And then they eat it, their own ugliness, and say: This is the body of Christ and this is the Passover for the sake of which our bodies suffer and are forced to confess the suffering of Christ'. . . [Here Epiphanius describes that cult members also do the same with the menstrual blood of women, and they call it the "blood of Christ."] They have intercourse with each other but they teach that one may not beget children. The infamy is committed by them not for the sake of begetting children,

but for the sake of pleasure, because the devil plays with them and mocks the image formed by God. They bring the pleasure to its end, but they take to themselves the sperm of their uncleanness, not for the purpose of begetting children, but to eat their shame themselves. And if someone from among them is detected to have let the natural emission of semen go in deeper and the woman becomes pregnant, then hear, what even worse they do; they pull out the embryo in the time when they can reach it with the hand. They take out this unborn child and in a mortar pound it with a pestle and into this mix honey and pepper and certain other spices and myrrh, in order that it may not nauseate them, and then they come together, all of this company of swine and dogs, and each communicates with a finger from the bruised child. And after they have finished this cannibalism, finally they pray to God, saying, We did not let the Archon of lust play with us but collected the mistake of the brother.' And this they consider to be the perfect Passah. Many other horrible things are done by them. For when they again get into this rage among themselves, they smear their hands with their own emission. They stretch them out and pray with the besmeared hands naked in the whole body that through this practice they may find with God free conversation. But they take care of their bodies day and night, women and men, with creams, washings and foods, and devote themselves to the bed and to wine. They curse the man who fasts because they say that one should not fast, for fasting is the work of the Archon who made this aion. Rather one should nourish himself in order that the bodies may be strong, so that they may give the fruit in its time." (quoted from Hill & Goodwin, 1989, pp. 40-41). While reports such as the one above seem bizarre, sadistic, and difficult to believe, a number of psychiatric patients have claimed that they were born and/or raised in a Satanic cult which engaged in similar practices. That is, these patients report: 1) engaging in sadistic sexual orgies (e.g., genital mutilation and insertion of sharp objects into their sexual organs, pedophilia, bestiality, and necrophilia); 2) participating in bizarre, tortuous, and malevolent Satanic rituals (e.g., human and animal sacrifices); and 3) drinking the blood of human and animal sacrifices and cannibalizing dead bodies at some point during their participation in the cult (Young, Sachs, & Braun, in press). The observations to be presented here are based on the self-reports of thirty seven former Satanic cult members who were being treated for some type of dissociative disorder at one of two psychiatric hospitals in separate states. While self-reports of Satanic cult involvement are so shocking that their credibility is suspect, in some cases it was possible to independently corroborate a patient's account from another source. For example, some reported witnessing other patients at various communal gatherings of Satanic cults from different geographic regions. In addition, medical examination of former cult members revealed vaginal and penile scarring in a significant percentage of these patients. For example, one female patient was observed with a completely severed labia while another had a pentagram engraved in her abdomen just above her pubic area. These scars and old wounds are consistent with the patient's self reports of bizarre physical and sexual abuse. Finally, in doing consultations for other treatment facilities, the author has heard similar rituals described in detail. Collectively, these observations, when considered along with previous historical accounts, support the conclusion that transgenerational Satanic cults do exist and probably engage in similar rituals and/or practices. All patients treated characterized their cult as being transgenerational. That is, they reported that they were initiated into the cult at birth by their parents and/or other family members. Many were able to track the family involvement back three or four generations, some starting in Europe. This suggests that geographic relocation is unlikely to prevent future cult involvement. For example, when their families emigrated to the United States, they either began a new Satanic group or were given information about how to join an already existing one. In other words, these patients suggested that there are highly organized and widespread cult networks which somehow communicate with each other in order to perpetuate and increase their following. Consistent with earlier historical accounts, patients described the rituals observed by their Satanic cults as reversals or perversions of mainstream, Christian practices. For example, Christians celebrate life, birth, and resurrection while cult members celebrate death, killing, and the delivery of souls to Satan. Christian holidays have their Satanic counterparts. However, while Christian holidays, rituals, stories, and symbols tend to be abstract and benign, their Satanic counterparts are usually concrete and

malevolent. For example, in the Catholic ritual of Holy Communion, a priest symbolically turns bread into the body of Christ which is then ingested by the congregation as a way of commingling with the spirit of God. However, in Satanic groups, human bodies are actually eaten by cult members as a way of delivering their souls to Satan. Another example of a religious concept that stands in opposition to Christian teaching is provided by a patient who noted "Satan capitalizes on the 'Garden of Eden' story. God promised Eve pain in labor. Satan, in essence, creates pain/pleasure in the sex act and pregnancy and labor. It null and voids God's promise. Pleasure and pain melt into one. see God you're wrong." The functional role of sex in a transgenerational Satanic cult also has a number of unusual parallels to the functional role of sex in "normal" social groups. First, in most "normal" groups, the members do not typically begin having heterosexual intercourse until adolescence or young adulthood and promiscuity is usually discouraged in favor of a single partner. By contrast, in a Satanic cult, babies and young children are forced to engage in a variety of sexual experiences with group members on a regular basis. Second, in unmarried "normals," the physical pleasure associated with having sex is its primary reinforcing property. In addition, "normal" young people are taught that sex is a private and personal experience. However, in Satanic cults, sexual encounters are almost always combined with drugs and are carried out in a public display of hedonism. Sexual gratification and drug inebriation are also usually paired with some kind of noxious stimulation so that pleasure and pain become synonymous. Hence, cult members are conditioned from early childhood on to simultaneously experience both pleasure and pain as reinforcing. For example, most "normals" do not engage in sado-masochistic sexual behaviors while these kinds of acts are the norm in a transgenerational Satanic cult. Third, in "normals," having sex is one way of expressing one's love for another person. In Satanic cults, however, having sex with other members is typically a way of expressing obedience to authority and a willingness to comply with the rituals, beliefs, and practices of the group. This promotes a conditioned addiction to hedonism which is directed and supervised by the cult leaders. The functional role of pregnancy in "normal" social groups also differs from its purpose in transgenerational Satanic cults. For example, the primary role of pregnancy in "normals" is to perpetuate the gene pool of group members. Very often, the pregnancy is planned and great care is taken to insure that it will be successful (i.e., "normal" mothers make frequent visits to their obstetrician to monitor the course of the pregnancy; mothers may abstain from doing anything which may be harmful to the fetus such as smoking or drinking). Finally, "normal" parents usually have a sense of hope and optimism about their family's future and are typically drawn closer together by mutually experiencing the joys and stresses associated with the pregnancy. In contrast, the role of pregnancy in transgenerational Satanic cults serves a number of different functions all of which are regulated and supervised by the cult leaders. First, pregnancy is a way for female group members to demonstrate obedience. Cult leaders mandate that they must become pregnant soon after the onset of menses. Although they are told they must have sex with other male cult members, their menstruation cycles are closely monitored (usually by family members) and who they are allowed to mate with when there is a high probability of getting pregnant is determined by the cult leaders. Thus, while it speciously appears that their pregnancy is the likely result of repeated promiscuous sex, the father of their child is often carefully selected. Young breeders (10 or 11 years of age) are given special diets and physical care to insure that their first born will be healthy enough to sacrifice for Satan. After the first full term healthy child, a breeder is no longer given special care, but instead must endure frequent tortures throughout the next pregnancies. The second function of pregnancy is to perpetuate the group. In this regard, the role of pregnancy is similar to its purpose in "normal" social groups. However, the third function of pregnancy is to perpetuate the gene pool of cult leaders so that future leaders will be genetically linked to the leaders of the past. In this regard, cult leaders are selectively bred during a "mating season" with other cult leaders from their coven or another coven. Female cult leaders are not allowed to become pregnant by anyone other than cult royalty. In addition, the pregnancies of cult leaders are initiated in a fertility rite which takes place in front of the entire group. This serves as a later reinforcer for exhibitionism. The timing of the pregnancies are also carefully selected so that the babies will be

born on cult holidays. Finally, the fourth function of pregnancy is to provide the cult with a young baby. The baby will either be: 1) aborted (if not perfect) during the course of pregnancy and ritually sacrificed; 2) allowed to be born, sexually abused, then sacrificed; 3) born and tested (i.e., sadistically tortured, forced to kill others, sexually abused) to see if it will eventually be allowed to take a position in the cult; or 4) born and traded or sold for money or drugs. Although the probability of any cult member getting pregnant speciously appears to be a random event, in reality cult leaders have almost total control over who gets pregnant, when someone gets pregnant, and who will be the parents of the baby. A perverted form of birth control is utilized so that female cult leaders are only allowed to have oral instead of genital sex with lower status cult members. This insures that they will only be impregnated by other cult leaders. Many low status, female, cult members are specifically designated as "breeders." That is, the role of these women is to continuously get pregnant in order to provide babies whose future will be determined by the cult leaders. While pregnant, "breeders" report being abused in a number of ways which threaten the life of their unborn child. For example, if a breeder is not complying with cult rules, she may have her stomach tightly bound with cloth or rope in order to provide great discomfort and induce premature labor. At other times, breeders may be forced to imbibe great quantities of liquid and then be prevented from urinating. They are also routinely beaten, especially around the abdominal area. In addition, they are forced to drink "potions" which contain blood, urine, human excrement, and strong drugs. Finally, they are forced to endure repeated, violent sex in the later stages of pregnancy which often includes having sharp objects inserted into their vaginal canals. Vaginal mutilation is also carried out. However, some care is taken so that vaginal mutilation will not damage the uterus. If the pregnancy is aborted, it is of little consequence since cult leaders place little value on the life of a child without royal lineage. All of these acts are carried out to discriminate successful from unsuccessful breeders. Those that don't deliver healthy children are forced to take another cult job such as prostitution. One condition that might initially save a "breeder" child from sacrifice or trade is if it is born on a Christian holiday. This serendipitous occurrence usually leads to the child being groomed for a position of power in the cult hierarchy. "Breeders" repeatedly go through this sadistic process as a way of advancing their status in the cult hierarchy. "Breeder" children are often forced to endure a variety of tortures in order to select which ones will live and which will be sacrificed. For example, one former cult member reported that young babies were typically held under water, stuck with long needles, and sexually abused. Those babies who cried out excessively were selected for sacrifice while those who did not were allowed to attempt to pass additional tests. This is one way of selectively breeding for those children with a strong, innate dissociative capacity. Those that are able to dissociate the pain and are able to keep cult secrets are allowed to live and become new cult members. Over time, only those children who are able to tolerate and accept cult practices will survive. Some young "breeders" are unable to live with the shame and embarrassment of having their pregnancies aborted in front of the cult. Instead, they try to self-abort their pregnancies in order to avoid this denigration. This is another form of intrauterine abuse. If they are caught, they are either severely punished or sacrificed themselves. Another Satanic cult practice connected to pregnancy is called "rebirthing." In this ritual, a young child is placed in the abdominal cavity of a dead animal or human being. The cavity is then sewn up and the child is forced to participate in a ritual signifying a symbolic rebirth to Satan. In contrast, the high status female members of the cult are treated differently if they become pregnant. First, they usually only have sex with another high status cult member. When pregnant, they are not forced to endure the same kind of abuse or partake in the same kinds of drugs that are inflicted on the "breeders" although they are not completely exempt from participating in painful rituals. Their offspring are not typically sacrificed after birth but are groomed to later assume a position of power in the cult. However, their offspring are still made to pass a different series of tests before they are designated to become a high status member of the cult. Cult members are conditioned to obey a rule of secrecy about cult rituals and practices from birth. For example, very young children are forced to eat the eyes of sacrificial victims as a way of warning them that someone will always be watching them both internally and externally. Cult members who betray any cult secret are punished or sacrificed in a sadistic

manner in front of other cult members in order to reinforce and maintain this rule of secrecy. In addition, adolescent "breeders" who become pregnant usually have their pregnancies aborted at cult meetings so that their status will not be discovered by outsiders such as personnel in hospitals or school systems. The aborted fetus is sexually abused and then cannibalized by group members. Cult members also entice, young, unwed, pregnant mothers into letting them take care of a much wanted abortion which they cannot obtain elsewhere. These abortions are often performed in front of a large gathering and the mothers are usually left to die and are then cannibalized. CONCLUSION Collectively, these observations highlight why former cult members typically develop some type of dissociative disorder which is difficult, but not impossible, to treat. They were selectively bred to have a high dissociative ability and were repeatedly traumatized so that they were forced to continuously exercise this defense in order to survive. Those that do survive have been conditioned since childhood not to reveal cult practices and are at risk for programmed self-mutilation or suicide if they initiate treatment and reveal cult secrets. Unfortunately, many health professionals miss or overlook the signs and symptoms of past and present Satanic abuse. If these patients do eventually tell what happened to them, their reports are often met with skepticism and disbelief. Regrettably, this often results in the real causes of their medical and psychiatric problems being overlooked or ignored by well meaning, but unsuspecting mental health professionals. Hopefully, the present discussion will encourage health professionals to develop a more open mind so that this malevolent abuse can be detected as early as possible and the patient can be referred to an appropriate specialist for effective treatment. References REFERENCES Hill, S., & Goodwin, J. (1989). Satanism: Similarities between patient accounts and preinquisition historical sources. *Dissociation* 2: 39-44. Young, W., Sachs, R.G., & Braun, B.G. (in press). Patients reporting ritual abuse in childhood: a new clinical syndrome. *International Journal of Child Abuse and Neglect*. Author Affiliation Roberta G. Sachs, Ph.D. Author Affiliation Roberta G. Sachs received her B.S. in Physical Education from the University of Michigan and both her M.A. and Ph.D. in psychology from Northwestern University. She is currently an assistant professor in the departments of psychiatry and psychology at Rush-Presbyterian-St. Luke's Medical Center in Chicago. She is also Director of Clinical Training for the Dissociative Disorders Program/Inpatient Unit at Rush North Shore Medical Center. Address correspondence to 660 LaSalle Place, Highland Park, IL 60035.

Publication title: Pre- and Peri-natal Psychology Journal

Volume: 5

Issue: 2

Pages: 105-113

Number of pages: 9

Publication year: 1990

Publication date: Winter 1990

Year: 1990

Publisher: Association for Pre&Perinatal Psychology and Health

Place of publication: New York

Country of publication: United States

Journal subject: Medical Sciences--Obstetrics And Gynecology, Psychology, Birth Control

ISSN: 08833095

Source type: Scholarly Journals

Language of publication: English

Document type: General Information

ProQuest document ID: 198718419

Document URL: <http://search.proquest.com/docview/198718419?accountid=36557>

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Last updated: 2010-06-06

Database: ProQuest Public Health

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