

The Satanic Ritual Abuse Recovery Manual

A Guide for Christian Ministers and Professionals



By Pastor Kay Tolman

Volume 1
Serving SRA Survivors

RESTORATION GATEWAY MINISTRIES
www.freedom4survivors.org

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A Guide for Christian Ministers and Professionals

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DEDICATION

This manual is dedicated to ritual abuse survivors around the world, and to those who sacrificially serve them. I believe this promise is for you: *“You shall also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God. You shall no longer be termed forsaken, nor shall your land any more be termed desolate.”* (Isaiah 62:3-4)

“...and as the bridegroom rejoices over the bride, so shall your God rejoice over you.” (Isaiah 62:5a)

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Thank you to each survivor that trusted me with the precious fragments of your heart. Your trust was an incomprehensible gift of yourself, that I will always treasure. Through our work together, now others will heal too. I am forever grateful to each of you.

I owe a huge debt of gratitude to Jillian for her contribution to the content of this manuscript and for her brilliant editing skills. Jillian you are the elementary school teacher I always wanted!

Thank you to my loving husband for supporting my efforts, allowing me to stay in ministry and listening to my heart every time I was troubled.

Thank you Jesus, for trusting me with your children, even when I didn't know what I was doing. Thank you Holy Spirit for the revelation keys you put in my hands and the loving way you provided everything I needed as You blessed this work with Your anointing. Heavenly Father, may you be glorified by the fruit of this labor of love.

AUTHOR'S NOTE

This manual is not for the faint of heart. It is written specifically for those serving SRA survivors in Christian ministry, and may not be suitable for SRA survivors themselves. This information may be extremely triggering, especially for those in early recovery. Please use caution and godly wisdom reviewing this information.

DISCLAIMER

The author, Kay Tolman, is not a therapist or a licensed medical professional. The information contained herein is reflective of her personal and ministerial experience, and should not be construed as professional advice. Restoration Gateway Ministries is not responsible for the use or misuse of this information.

INTRODUCTION

For over twenty years I introduced myself as a satanic ritual abuse survivor (SRA). Today my identity is not in what happened to me, but my identity is in “Who” transformed me, Jesus Christ. In 1991, the Holy Spirit impressed upon my heart the words of Ephesians 5:11 “*Have no fellowship with the unfruitful works of darkness, but rather expose them.*” That was the first seed for this book. Since that time God has healed me, delivered me, and equipped me to serve other survivors in ministry.

You hold in your hands the fruit of over ten thousand hours of ministry experience to Satanic ritual abuse survivors. Nearly 30 years of recovery are embodied in these pages. Ministry to Satanic ritual abuse survivors is a daunting and complex process. There are very few resources available for ministers and even less hope expressed for complete recovery. But this manuscript intends to change all of that by providing a comprehensive picture of the issues at hand, detailed resources, revelatory methods, as well as solutions. Together with Jesus, complete healing and deliverance are possible.

May you find this material well organized, easy to understand, and most importantly – effective. This manuscript comprises only two of the eight sections that will be covered in the fully completed text(s). The comprehensive work will include the following sections:

- 1) Satanic Ritual Abuse
- 2) Serving SRA Survivors
- 3) Understanding the Survivor
- 4) The Broken Heart – DID/MPD and PTSD
- 5) Belief Systems & Factions
- 6) Advanced Deliverance
- 7) Mind Control Programming
- 8) Implementation for Complete Recovery

It is the firm conviction of Restoration Gateway Ministries that survivors of ritual abuse need authentic relationship with Jesus Christ to heal. Although many have suffered at the hands of people pretending to be Jesus, the necessity to restore relationship with Him is absolutely imperative. Our hope is that this work will help facilitate that healing.

This material was written with a Christian audience in mind. The instructions suggested for ministering healing include scripture, prayer and deliverance. If this is contrary to your sensibilities, please return this manual for a full refund.

This work is humbly submitted in the hope it will change lives. Your feedback is welcome through the Restoration Gateway Ministries website: www.freedom4survivors.org.

For nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light. (Luke 8:17)

PART 1
SATANIC RITUAL ABUSE

Chapter 1 - What is Satanic Ritual Abuse?

Definition

Webster's definition of the word "ritual" is the established form for a ceremony; *specifically*: the order of words prescribed for a religious ceremony. 2a: ritual observance; *specifically*: a system of rites; 2b: a ceremonial act or action; 2c: an act or series of acts regularly repeated in a set precise manner.¹

Various occult groups practice their beliefs in slightly different ways, often with various holidays and specific pagan deities that are worshipped. The common denominator with ritual abuse is that evil is worshipped in some form or another for power and privilege, all at the expense of innocent lives.

Ritual abuse is the most heinous form of abuse known to man. Generally, it involves the sadistic abuse of children within a group setting for the promotion of the group's ideological agenda. It is the repeated and often prolonged perpetration of extreme acts of physical, sexual, verbal, emotional, mental and spiritual abuse. The abuse typically involves religious activities and Satanic or Luciferian ceremonial rituals. This systematic and very intentional abuse is for the purpose of creating dissociated identity states that may be manipulated by Mind Control Programming. Not all ritual abuse involves Mind Control Programming, although that is usually the exception rather than the rule.

Ritual abuse is an attempt to obtain total control over the victims, to separate them from the One True God, and to subject them to evil. Victims are forced to perform acts consistent with the group's ideology and agenda while simultaneously being compelled to protect their perpetrators.² Mind Control Programming and family or religious ties are often used to elicit both the victim's silence and cooperation.

A large percentage of ritual abuse occurs in the family and is multigenerational. Family loyalty is a means to maintain control and dependence. In part, this is due to the belief that occult power is accumulated through generational lines and maintained through arranged marriage and dedication of the progeny to the group's agenda and spiritual forces. The abuse may begin in the womb, and it may continue throughout childhood and well into adult years. If an individual remains in contact with their perpetrators, he/she may be compelled to participate in sadistic ceremonies on a continuing basis. Within the framework of ritual ceremonies, people are often forced to kill and/or perpetrate ritual abuse against others, including their own children, thus propelling the ideology and agenda into future generations.

¹ <http://www.merriam-webster.com/dictionary/ritual>

² <https://survivorship.org/frequently-ask-questions/#rabroad>

Evil Purpose

Although true evil never really makes sense to the righteous mind of a believer, there is a bigger picture to consider in this matter. Ultimately, there is a battle in heaven and on earth between good and evil. When Lucifer fell, he coveted the worship that belonged to God Almighty alone (Isaiah 14:12-14). Since the fall, Lucifer, also known as Satan, has been pursuing the throne of every heart on the planet.

But what has man's purpose been in pursuing Lucifer or Satan? *The primary purpose of man's pursuit has been to obtain power, might, control over circumstances, and control over people.* Human beings have been asserting themselves through agreement with evil power and control since the Garden of Eden.

Historical Background

To understand satanic ritual abuse it is important to recognize the fact that the practices of ritual, the worship of multiple deities and human sacrifice, are inherent in most cultures dating back to the beginning of time. Most indigenous peoples around the world worshipped multiple deities in their spiritual quest for the One True God. Each culture bearing its own unique stories from antiquity, ultimately has in common the worship of creation and a hierachal pantheon of gods to which they give homage. These various entities form the basis for most occult ritual ceremonies, and the resulting SRA demonization. It is also important to note that mind control programming is scripted around a plethora of gods and goddesses. A significant amount of content will be developed on this subject in the chapters to follow as well as in "Part 5: Belief Systems", "Part 6: Advanced Deliverance", and "Part 7: Mind Control Programming."

Pagan Rituals Around the World

No culture or civilization is immune to the seduction of evil. Each people group on the planet is associated with a history of the worship of false gods. From Native Americans, Aztecs and Incas to Australian Aborigines, indigenous people groups everywhere are known for the worship of pagan deities and use of shamanism, marine spiritism, and witchdoctors. Most cultures can point to occult rituals wherein they subjected their children to evil, believing then as they do now, that the ends justify the means.

In a 2008 Word Press article, "*Ritual Abuse, Modern Hysteria or Ancient Practice?*" survivor Svali stated the following:

- In Peru, rituals are a daily fact of life; they call it 'Paying the Earth.'
- In Chile, human sacrifice is such an established tradition that the courts recognize 'Compulsion by Irresistible Psychic Forces' to be grounds for acquittal in cases of ritual murder.

- Africa and the Caribbean are well known for practices of voodoo and the use of witchdoctors.
- In India, Thailand, and Malaysia, ritual murder is still conducted as in ancient times.³

Rituals Today

If a “ritual” is an established form for a ceremony, such as an act or series of acts repeated in a precise manner, then most of us can readily attest to having been a participant in a ritual. By repeating certain traditions or acts of worship in a prescribed ritual manner, “power” is released. Ritual ceremonial observance provides a form of liberty by providing structure and boundaries for the participants in a symbolic expression of the soul/spirit. Some liturgical religions maintain the specific ceremonial rites of their religious services for this reason. Others maintain rigid rituals as a tradition of man. Nevertheless, there is power in ritual whether a ritual is performed as a religious observance or a rite of passage. This may be a good thing in the form of a birthday party, bar mitzvah, a wedding, or a funeral; it is quite another when used for evil purposes.

Most people would not believe that ancient rituals, including human sacrifices, take place in our communities today. In fact, these ancient practices did not go away with the industrial revolution; they simply became more secretive. Indeed, the power generated by evil rituals is deeply seductive and powerfully addictive, drawing people from all walks of life into a hellish trap; but the crucial hope for freedom is found through Jesus Christ.

“Satanic” Ritual Abuse

Satanic ritual abuse delineates a form of ritual that is clearly evil in nature. The term “Satanic” is in some cases a misnomer. Christians typically see Satan and Lucifer as the same being, “Satanic.” But in occult societies, they are seen very differently. Lucifer is worshipped as the cherub he was before the fall. He is seen as beautiful, full of wisdom, and the epitome of good. Conversely, Satanists worship the fallen one, the epitome of evil. Most ritual abuse survivors have been exposed to rituals naming both specifically. For this reason, deliverance procedures must name each entity for effectiveness.

The late Dr. Tom Hawkins, in his workshop materials from a 2008 “Restoring Shattered Lives” conference, detailed the following specifics about these two entities:

³ (Svali, svalispeaks.wordpress.com/2008/09/29/ritual-abuse-modern-hysteria-or-ancient-practice/)

LUCIFER – The Enlightened One

Worshipped as an Angel of Light
 Son of the Dawn
 Perfect in beauty
 Full of wisdom
 Holds secrets of the universe
 For the elitist
 Epitome of *good*

vs.

SATAN – The Fallen One

Worshipped as the Serpent
 The Devil, The Destroyer
 Grotesque
 Corrupted wisdom
 Secretive
 For the masses
 Epitome of *evil*

My research indicates that Illuminati, Freemasons, Gnostics, many Kabbalists, Theosophists (House of Theosophy), and elite Mormon groups worship Lucifer. I would add some pagans, wiccans and druids to this list as well.

It has been suggested that there are well over 450 identifiable groups that consider themselves Satanists. These would include members of the Satanic Church, Temple Set, and some renegade groups within liturgical based religions that secretly practice evil rituals (Catholic, Lutheran, Anglican, Methodist and Episcopalian).

In the book *Uncovering the Mystery of MPD*, Dr. James Friesen noted that over 80% of SRA survivors report hearing the name of “Satan” during their rituals. He wrote, “Twenty percent of survivors had no recollection of the name ‘Satan’ though generally the groups are satanic in nature; they may instead use the name of Lucifer or some other false deity.”

There are also occultists such as Aleister Crowley that participated in both Luciferian organizations like Ordo Templi Orientis (OTO) and Freemasonry, as well as adhering to Satanic belief systems. Crowley, the founder of an organization called Thelema, was widely heralded as the “Wickedest Man in the World.” Many SRA survivors have been subjected to Aleister Crowley ceremonial magic and Thelema rituals in the process of their occult training and mind control. (More information will be provided on this topic in Part 5 of the completed text.)

Whatever the evil source(s) of ritual abuse, the results are the same - shattered lives. The good news is that there is one source for the healing, Jesus Christ.

“Call to Me, and I will answer you, and show you great and mighty things, which you do not know.” (Jeremiah 33:3)

Chapter 2 – Prevalence & Statistics

How Prevalent is Satanic Ritual Abuse?

Satanic ritual abuse is more common than anyone wants to believe. In 1990, my husband called the Cult Awareness Network to inquire about ritual abuse. He was told they estimated 2% of the population to be SRA. Further they stated that incidents had been reported in all 50 states. Today I believe 2% to be an overly conservative estimate. If it were true, with a population of nearly 323 million people in the United States as of 2016, there would be nearly 6.5 million ritual abuse survivors today.

In my work with church congregations, I have found the incidence of SRA to be much higher. In the Portland, Oregon metropolitan area, over the course of a ten-year period, I personally worked with over 100 cases of satanic ritual abuse. I believe the incidence of ritual abuse in this area to be approximately 7% or more of the population. Oregon is known as the most “unchurched state,” where druid tree huggers and wiccans congregate routinely in the dense forests. To put this in perspective, at one church where I ministered in the Pacific Northwest, a prayer team of 12 members had four SRA survivors on it. At any given time, attendees at Restoration Gateway church services and classes may all be survivors.

The prevalence of military or Masonic influence in a region increases the incidence of ritual abuse statistics dramatically. For example, in the Denver area, the incidence of ritual abuse is staggering. Not surprisingly, there is a large influx of occultism, military, and masonic infrastructures in place in that location. Boulder is known as a national hotbed of Satanic activity. In 2013, I ministered for a week in a Chicago area congregation. Of the 50 members in that church, I was aware of six SRA survivors and suspected more. These are just a few examples of the enormity of the problem.

In a poll taken in the early 1990s, 2,709 members of the American Psychological Association (APA) reported 2,292 cases of ritual abuse. Eighty-four percent of responding therapists reported cases of Satanic ritual abuse.⁴ In a 1991 survey of APA therapists who were working with SRA survivors, 93% stated they believed their clients' memories to be accurate and that harm had indeed occurred to them.⁵

During a 1991 Utah workshop, 32 therapists reported 360 cases of ritual abuse, most within the LDS Church⁶. This statistic isn't surprising considering the fact that the Mormon church is founded on Freemasonry, which is based in Luciferian ideologies.

⁴ <http://web.archive.org/web/20071210161357/http://home.mchsi.com/~ftio/ra-stats.htm>

⁵ <http://ritualabuse.us/ritualabuse/articles/an-empirical-look-at-the-ritual-abuse-controversy-randy-noblitt-phd/>

⁶ <http://web.archive.org/web/20071210161357/http://home.mchsi.com/~ftio/ra-stats.htm>

In 1992, agencies with help lines for ritual abuse received the following number of phone calls:

- Monarch Resources of LA - 5,000 calls
- Justice Unlimited in Colorado - 7,000 calls
- Child Help USA - 1,741 calls
- Real Active Survivors - 3,600 calls
- Looking Up of Maine - 6,000 calls

In one year, over 23,000 calls were logged. That's a lot of people reaching out for help from all over the country.⁷

In 1991, Dr. James Friesen stated that over 100 California preschools were implicated in ritual abuse.⁸ I personally have memories of occult activities and sexual abuse at the preschool I attended in the San Francisco Bay area during the 1960s.

In an article on ritual abuse statistics and research on the website; *From the Inside Out*, I also found this encouraging statistic. "In a sample of 53 women who disclosed memories of abuse for which they had been amnesic, 74% of the subjects were able to find independent confirmation from family members, pornographic photos or diaries." Confirmations enable the survivor to acknowledge that they aren't crazy; instead, what happened to them was truly crazy, and what they remembered was genuinely real.

For those professionals that doubt the prevalence of ritual abuse, please consider this survey conducted in June 2000. At the National Victim Assistance Academy in Fresno, California, 38% of survey respondents had worked with clients or knew co-workers who had worked with SRA clients.⁹

Typical sexual abuse statistics state that 1 in 3 girls are molested by the age of 18. That is an alarming 33.3% of the population of females!

And 1 in 5/6 boys are molested by the age of 18. That would indicate 16-20% of the population of men have been sexually molested.

Of these numbers, (very conservatively) at least 1 in 20 is a victim of ritual abuse.

These numbers clearly indicate that ritual abuse is real, and it is prevalent.

If you have a church with a congregation of 200 members; 100 Male and 100 Female, then the congregation statistically has at least 33 female sexual abuse survivors, at least 17 male sexual abuse survivors (25% of the congregation) and 3 SRA survivors at the very

⁷ <http://web.archive.org/web/20071210161357/http://home.mchsi.com/~ftio/ra-stats.htm>

⁸ Uncovering the Mystery of MPD by Dr. James Friesen

⁹ <http://fromtheinsideout.tripod.com/articles/ra/stats.htm>

minimum. More likely, depending on the area, the average congregation will be comprised of nearly a dozen or more SRA survivors.

I contend that ritual abuse is even more pervasive than these statistics indicate, primarily because much of the mind control programming that SRA survivors are subjected to is designed to keep their memories locked away behind amnesic barriers. If these numbers are conservative, I propose it is time for churches, counselors and communities to take action, get educated on the topic, and prevent the occult slave trade from happening right under our noses.

Do you find it startling that most of these studies were done nearly 25 years ago? Where is the current research? I think it is time we shine the spotlight on this subject and stimulate more research and resources for the millions of people suffering in shame.

Chapter 3 – Help Me Understand: Who, Where, When & Why?

Who Is Perpetrating These Crimes?

An amalgamation of various groups perpetrates Satanic ritual abuse and mind control programming. These groups range from organized religious organizations of every denomination and type, to unusual gatherings of new age and occult participants. The word “occult” simply means “hidden.” In my work, I have ministered to survivors whose perpetrators were pastors, priests and rabbis. Some were taken to the “lodge” by family members or neighbors in one of many Masonic fraternal orders. Others had a parent who served in the military, worked in the CIA, or worked for a military subcontractor. Some survivors came from a long line of royal personages associated with Illuminati bloodlines, and in some cases, Ptolemaic papal bloodlines. Others were subjected to rituals through preschool, Sunday school, or parochial school. Evil seems to have no boundaries racially, socially, religiously, by gender, or otherwise. In many cases, there is an intersection of several groups and ideologies involved in an individual’s ritual abuse experience.

Where Is This Happening?

Satanic ritual abuse is occurring in churches, temples, schools, lodges, military bases, forested areas, grottoes, in remote locations, in the open, and even in town squares. Any type of church or organization can be a front for evil activities.

From Disneyland to the Columbia River Gorge, from sea to shining sea, ritual abuse is happening everywhere; yet, we don’t see it. Wait! Did I say Disneyland? Yes, in my practice I have received numerous reports of ritual abuse occurring late at night at the “Happiest Place on Earth.” Cisco Wheeler and Fritz Springmeier also corroborate this claim in their book, *The Illuminati Formula Used to Create an Undetectable Total Mind Controlled Slave*. Walt Disney was an Illuminist. When you discover how children’s stories are used for mind control programming, this will make perfect sense.

Forested areas are commonly used by pagans, witches, druids and some Masonic organizations. The deep cover of the foliage makes a perfect hide-out for ceremonial magic. Spiritism is intricately woven into occult belief systems, therefore natural landscapes and Native American areas are attractive locations for rituals as well.

In their book *The Trance: Formation of America*, Cathy O’Brien & Mark Phillips detail Cathy’s memories involving high level government officials and torture that occurred on U.S. military bases. My memories also included military locations from Moffett Field in Sunnyvale, California, to the Presidio in San Francisco. Here in the Northwest, I have heard numerous

memories that occurred at Fort Lewis, in Washington state, and at military bases in Colorado (NORAD), as well as other bases around the nation.

In a small town of 50,000 people, just south of the Oregon state capitol, various survivors have related memories to me of rituals that occurred in 3 different churches.

A few years ago I was called upon to pray for a church in downtown Portland that reported demonic activity in their newly acquired facility. The building had been used by a Lutheran church for more than fifty years until it literally died, and the building was sold. Spiritually, I discerned that the building had been used for satanic rituals. At one time this church boasted a Sunday school population of more than 500 children, all meeting in the basement. I grieved at the horror of that revelation.

Another survivor remembered hearing the bells ring at the Catholic church down the street from her childhood home. She had been programmed to leave the house and report to the church for rituals whenever she heard the bells.

Yet another survivor told me about her father who subjected her to heinous sexual abuse and satanic rituals that took place at the family synagogue, her father was a rabbi.

The youngest survivor I ministered to at length came from Salem, Oregon. He shared multiple memories with me of being taken from his classroom as a child and subjected to rituals from elementary school through high school. His parents, professing Christians, were deeply involved. One of the oldest survivors I worked with was a retired school teacher, also from Salem, who had cult active parts for the entire duration of her teaching career there.

When Do Rituals Take Place?

Ritual abuse activities occur at all hours of the day and night. Primarily, they happen at night between the hours of midnight and three a.m., when most of the world is sleeping. There is nothing random about Satanic rituals either. They occur at specified times and places, and they are well organized and deliberate. Nothing is left to happenstance. Various groups adhere to the worship of a myriad of evil entities. These range from Catholic saints to fallen angels and false gods associated with the mythology of various regions. Rituals take place on designated saint days, and pagan holidays throughout the year. Although the occult calendar is lengthy, there are eight primary holidays spaced rather evenly throughout the year. New moon, full moon and seasonal celebrations are some of the most common pagan holidays. For more information on the occult calendar go to <https://survivorship.org/difficult-dates/>.

Why Isn't There More Proof That This Is Happening?

Powerful people go to great lengths to ensure secrecy is maintained and evidence is carefully destroyed when satanic rituals take place in the United States. Bodies are carefully burned, and participants are routinely threatened and subjected to mind control. Medical records and other forms of evidence vanish, and credible people are publically discredited and professionally destroyed.

There is a vast network of people involved in Satanic ritual abuse and mind control programming. From medical personnel to police officers, from clergy to judges, and from school personnel to family members, all are intricately bound by oaths of secrecy and terrorized by threats of violence. Unfortunately, the greatest problem proving that this is happening today, is the ability to breach personal denial and bias, to convince people that these evil activities actually do occur.

Consistently experts believe children tell the truth 99% of the time when reporting abuse. So why do so many people today deny the existence of ritual abuse? Could it be that as a society we persist in the same denial as many victims do? Or is there a very skillful cover-up and propaganda campaign taking place? After reading further, you decide.

Since 1992, the False Memory Syndrome Foundation (FMSF) successfully discredited therapists and survivors alike in a full scale attempt to cover up the existence of Satanic ritual abuse. They claimed the reports of ritual abuse were based in false memories; and therefore, it wasn't real. The founding members of this organization were people involved in mind control and sexual abuse who stood to lose everything if SRA reports could be confirmed.

Lay people and professionals were so convinced by the claims of the FMSF organization that it all but shut down research and treatment by those who were so terribly wounded. Interestingly, the term "false memory" is an oxymoron. In his book, *The Truth About False Memory Syndrome*, Dr. Friesen states, "if something is false it cannot be memory." He goes on to say, "the terms false and memory contradict each other." Though memory can have elements of distortion, if it is a memory, there must be elements of truth in it."

The *Diagnostic and Statistical Manual of Mental Disorders*, published by the American Psychiatric Association, provides clinicians with specific diagnosis for mental illness and related disorders. This manual does not include False Memory Syndrome as an actual disorder. Although, Dissociative Identity and related disorders (DID) are discussed in detail. For more information on the False Memory Syndrome Foundation see Part 3 of the completed text.)

I hope after reading this material you too are convinced Satanic ritual abuse is real, lives are at stake, and that you can make a difference in this world by doing something about it.

Edmund Burke was right when he said, "The only thing necessary for the triumph of evil is for good men to do nothing."

Chapter 4 – Symptoms & Indicators of Ritual Abuse

Symptoms of ritual abuse can be lengthy and varied. Each individual experiences their world in unique ways. But there are some symptoms, taken cumulatively, that suggest ritual abuse may have occurred. My experiences are similar to what so many others have gone through, so I have provided details below in hopes it will be helpful.

This is vague, but before ritual abuse was uncovered, I just knew there was something bigger, darker and more sinister that happened to me. I couldn't put my finger on it. I plodded through three years of therapy with two different therapists looking for the answer. Sexual abuse memories surfaced first, but I knew that wasn't the core issue. These were my symptoms:

- Nightmares - dreams of blood and pentagrams
- I saw a black hooded figure in the spirit and thought I was hallucinating
- Insomnia and sheer terror at night, resulting in occasional bed wetting
- Panic attacks, anxiety, fear & depression
- Difficulty managing emotions
- Aversion to meat and bones – history of vegetarianism
- Eating disorders: anorexia, bulimia and compulsive overeating
- Substance abuse problems
- Father idealization, he could do no wrong
- Mother hatred, she could do no right
- Aversion to violence & horror films
- Birthday distress
- Attraction to stories of the Holocaust and concentration camps
- Highly sexualized behaviors

I also had the following physical symptoms:

- Asthma and allergies since infancy
- Repeated bladder infections
- Severe back pain
- Chronic PMS and menstrual problems
- Severe fatigue

I didn't trust God or anyone else. I was an emotional train wreck, and unbearable to live with. I was also highly functional, able to hold a job and run my own home-based business. Taken separately, this list of symptoms seem unrelated, but as a whole, they indicated severe trauma. Persons that have been ritually abused may exhibit only a few of these symptoms, or possibly many. Each person is different. It can be validating for survivors to discover others have faced similar challenges too. Due to the fact that ritual abuse is such an extreme violation

of the body, mind, emotions and spirit, it makes sense that symptoms will be diverse. The body doesn't lie. It may even speak for us when our words can't.

Below is a more comprehensive list of possible SRA symptoms and indicators.

Emotional & Mental

Mental Illness: Major depression, manic episodes, Bi-polar, Schizophrenia, DID, PTSD, Co-dependency and attraction to abusive men/women and situations.

Fear or Idealization of People: parents, grandparents, priests, nuns, teachers, police and other authority figures.

Addictive Behaviors: excessive shopping, substance abuse, eating disorders, sexual addictions.

Obsessive Compulsive Behaviors: Hand washing, specific routines, germ phobias, orderliness, perfectionism, drumming fingers, chewing nails, incessant talking.

Suicide and or Attempted Suicidal Ideations or Events: Use of knives, bleach, poison, ropes, pills etc. Impulse to jump in front of a moving vehicle or off of a bridge.

Homicidal Thoughts, Urges or Ideations: Fear or interest in the torture/killing of animals or people, especially babies.

Self-harm: Cutting (especially of genitals) burning, starving, bulimia, piercings, tattoos, pinching, biting.

Difficulty Managing Feelings: Living on an emotional roller coaster of anxiety, anger, fear, depression, rejection, hatred and bitterness.

Disabling Fears and Phobias: Agoraphobia, claustrophobia, heights, elevators, water/drowning, clowns, scary noises, jails or cages, spiders, snakes, bats, the dark, caves, guns, knives, etc. Also may experience extreme fear or distress relating memories and history of abuse.

No Emotion – Robotic: Some survivors operate in completely left brain analysis and are completely cut off from their feelings. They may appear like "Spock" or completely robotic.

Symptoms of Dissociation or PTSD

Dissociation: Hears voices inside, especially under stress. Lost time. Handwriting changes from printing to cursive. Rapid voice, mood and mannerism changes. Difficulty with short-term memory. Large memory gaps. Denial of behavior witnessed by others.

Night-time Problems: Insomnia, night terrors, nightmares, sleep walking, restless legs, waking at specific times (3 am).

Hypervigilance: Strong startle reflex. Social anxiety, discomfort in crowds. In a restaurant may position themselves so they can see the exits and ensure there is no one behind them.

Spiritual

Spiritual Fears: Evil spirits, angels, Satan, Lucifer, dragons, Father God, Holy Spirit, Jesus, communion elements, crosses, bible verses, Christian hymns, chanting, discomfort in prayer circles and in church.

Unusual Spiritual Abilities: Psychic ability, may see or hear demons, astral travel, read minds, foresee the future, consider themselves empathic, telepathic and/or may have extra sensory perception.

Spiritual Attacks: Frequent spiritual attacks, especially at night. Paranormal activity. Sex with demons. Difficulty with prayer, worship & bible study.

Difficulties with God: Doubts, anger, fear, sexual thoughts/feelings, inability to trust God. Guilt and shame associated with ritual crimes and belief in being unforgivable. Perception that Jesus is weak, therefore Christians are weak, but Satan/Lucifer is powerful.

Physical

Physical Symptoms: Spinning sensations causing dizziness & nausea. Sleepiness at inappropriate times, irritable bowel syndrome, ulcers, eczema, asthma, allergies and rashes. Unusual bruising and bleeding. Lack of awareness of illness or injury.

Pain: Frequent headaches/migraines, back and neck pain, joint pain, fibromyalgia, and phantom pain that comes and goes. High pain tolerance.

Obsession or Distress Related to Body Fluids: Urine, feces, vomit, blood, semen, saliva, menstrual blood.

Auto Immune dysfunction: High/low thyroid, diabetes, lupus, multiple sclerosis, arthritis, adrenal fatigue, chronic fatigue, Crohn's disease.

Brain Impairment: Autism, learning disabilities, epilepsy, seizures, dyslexia, Alzheimer's disease.

Excess electricity in the body: Watches malfunction, lights go on/off.

Sexual: Aversion to sex, rigidity. Or highly sexualized behaviors including sexual addictions, fetishes, sadomasochism, homosexuality, pornography, pedophilia, bestiality, and masturbation.

Reproductive Problems: Infertility, prostate problems, genital itching, PMS, unusual menstrual cycles, cysts, tumors and endometriosis.

Urinary Problems: Bed wetting, frequent bladder infections.

Accident Prone: Clumsiness, freak accidents, and car accidents.

Lengthy Medical History: Multiple surgeries, sometimes cancers, and invasive procedures. Unexplained scars and hospitalizations.

Distress or Fear of Medical Personnel: Fear of dentists, doctors and clinicians, white coat syndrome. May be fearful at the site of blood or needles, or the sound of dental drills.

Other Symptoms

High Intelligence and creativity combined with unusual spiritual ability

Strong Association with Butterflies: May doodle, or wear butterflies

Strong Advocate: Rallies for the underdog, and/or social and political reforms.

Clothing: Alters evident when wearing specific clothing items such as leather jackets or provocative apparel. Finding clothing in the closet that a person doesn't remember acquiring. Discomfort with clothing that is tight around the throat, such as turtlenecks or collars. Inordinate indecision choosing clothing. Consistently wears the same colors: Black or purple; sometimes red.

Doodles: geometric shapes, loops and circles. Also occult symbols such as pentagrams, hexagrams or swastikas.

Aversion or Attraction to Blood/Meat & Violence: Gory movies and war-like video games.

Aversion or Attraction to War Stories: WWII, the Holocaust, Concentration camps, Nazism, Neo-Nazism and/or white supremacy.

Aversion or Attraction to Horror Films & the Occult: Astrology, numerology, herbology, vampirism, shamanism, voodoo, reincarnation, Egyptology, Harry Potter, etc.

Inordinate Affection for Animals/Pets.

Distress with Special Dates: Birthdays, weddings, funerals, Christmas, Easter etc.

Other Important Indicators

The following elements in a person's life are red flags or indicators of possible ritual abuse for the minister. That's not to say that every person with these indicators is SRA, but the potential is relevant. This is not an all-inclusive list, but it will provide clues to piece together the puzzle of a shattered life.

- Family history of Freemasonry or related fraternal orders:
 - Shriners, Eastern Star, Oddfellows; Elks Lodge, Buffalo Lodge, Grange, DeMolay, Job's Daughters, Rainbow Girls, etc.
- Parent(s) or Grandparent (s) in the military or working for subcontractors
- Family members in the Mafia
- Association with the Jesuit Order
- Nazism in the family history
- European royal/noble bloodlines
- Illuminati bloodlines (Especially Merovingian)
- Papal bloodlines – (Especially Ptolemaic, Egyptian lines)
- American presidential or historic bloodlines
 - Sons and Daughters of the American Revolution
 - Military leaders & city founders
- Known occult activities by the individual or the family
- Large memory gaps in either childhood and/or adulthood

PART 2

SERVING SRA SURVIVORS

Chapter 1 - The Satanic Ritual Abuse Ministry Calling

There are three distinct roles in the ministry relationship; the minister(s), God, and the person receiving ministry. It is a threefold cord, each party working together to produce miraculous healing. God is always able, always willing, always present. His love never fails. He generously allows us to partner with Him to facilitate the healing. Like toddlers with blocks, we often don't know what we are building. But He patiently sits beside us and provides guidance.

My mentor once told me, "Katie, there are lots of people that need ministry, but the ones that are desperate will pull on the anointing for all it's worth. These are the ones you can really help."

Recovery is a long arduous process, primarily because we are human. God can, and sometimes does a miraculous instant healing of the shattered soul. Most often, He walks us slowly through the rubble of our lives carefully, leaving no stone unturned. He methodically ministers to each wound and removes the shrapnel with the precision of a surgeon.

The willingness to embark on this journey with someone is a high calling. Like a Sherpa, the minister must know the dangers ahead, be willing to share the load, and prepare for each eventuality along a very steep path.

Serving survivors of severe trauma and ritual abuse isn't a decision one should make lightly. Make no mistake about it. No one in his/her right mind wants to do this work. It is dangerous and very challenging on every level.

Spiritually, this is the most contentious battleground on the planet. If you are effective for God, the enemy will target you and your ministry and attempt to infiltrate your church. Your life has to be clean and your walk with God intimate. Even still, people get hurt on the front lines of the battlefield. If the cult loyal alters inside the survivor don't curse you, it is likely their family will. If a coven gets involved, the attacks can be merciless. These attacks generally target relationships, communication, health and finances. If their local attacks don't stop you, then they may convene regional rituals, issue death warrants in the spiritual realm, and attempt to cause freak accidents. This is very serious business.

Among the list of people who helped me get well, two were sued and left the field. One counselor lost her license and left the country when she was sued by a survivor's family. The other simply stopped working with SRA survivors, period.

Emotionally, there is nothing costlier than caring for the shattered souls ravished by ritual abuse. Most survivors require so much emotional care that it takes an entire support team to keep them moving toward healing. Because abuse destroys boundaries, most survivors don't have healthy boundaries emotionally, physically, or in any other capacity. Part of the work of the ministry is to help them rebuild these boundaries like Nehemiah rebuilt the wall around Jerusalem.

Ministry to ritual abuse survivors can also be very financially challenging. Often survivors are barely functional enough to hold a job, let alone contribute to the cost of their care. Many survivors have serious health concerns that require significant spending for medical expenses, leaving little money for charitable contributions or to pay for services rendered.

Jesus said in Luke 14:28 *For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it.* The price minister's pay to serve ritual abuse survivors is primarily on their knees, but there is a price their families pay as well. For years, my husband asked me when I was going to get a 'real job' so I could earn a decent living that could support our family. This work will cost you everything. You have to ask yourself, "Am I prepared to pay this price for Jesus."

Restoration Gateway Ministries began with a handful of loving and committed people in 2007. Early in 2008, we officially opened our first office, at the start of the 'Great Recession.' It was a miracle we survived our first year. A dear friend of the ministry told me, "don't despise small beginnings. This ministry will grow and impact the world someday." Over the years I called my friend Sarah and complained about the many challenges the ministry faced just to keep the doors open. She would always bring me back to her prophetic word, and encourage me to stick with it. "Have faith Kay, God is with you. This is your calling and your destiny." she would say.

Due to constant attacks from local covens, I hid the ministry for about seven years. Our location was not posted on social media, and no information, not even a photograph was available anywhere online. In 2015, I felt the LORD wanted to move the ministry out of obscurity, out of hiding, so we could reach a broader population of survivors. This was a tremendous leap of faith.

We moved into a new location under the covering of a mainstream church, and I posted the address on our website. Five weeks later, at three o'clock in the morning, the entire building that housed the new office was burned to the ground. The fire appeared to have started on the roof directly above our new office. Was it arson? No one could prove it, not even the fire experts from out-of-state. We lost over 800 resources and over ten years of client records. It was all gone in an instant.

When I thought all was lost Jesus said, "No Katie, this is just the beginning of your ministry" and it was. Something supernatural transpired after the fire. What the enemy meant for evil, God meant for good, and the ministry began to thrive. I can really relate to Paul's sentiment, "*Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my LORD, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ.*" (Philippians 3:8)

Are You Called to this Ministry?

After reading this, do you still feel called to the ministry for SRA survivors? Then good. There is a desperate need for skilled workers in this harvest field. With a conservative estimate of 2% of the population exposed to Satanic ritual abuse, and a global population of roughly 7.4 billion people, we can assume there are more than 148 million survivors in the world today. That is an astounding number of people in desperate need of critical care.

Jesus loves to release people into the areas of ministry where a person has gained victory in their own personal struggles. The place of a person's greatest victory in healing becomes the birth place of their ministry to others. This special depth of compassion and understanding that comes from having walked the path of healing is highly valuable to ministry recipients.

However, we must be cautious with our motives. Are we ministering to fill a deep need for purpose in our own heart? Do we need to be needed? If so, we run the risk of co-dependently rescuing those who come for ministry. In a very real sense, if we get our needs met through them, then we have a vested interest in their dysfunction. People don't get well when their minister needs them to be sick. A minister's identity must be firmly grounded in Christ. If a person ministers from their wounded self, harm can result emotionally. If the motivation to serve in ministry is driven by a need to be needed, or a need for purpose, it can create a co-dependent dynamic in the ministry relationship, in the blink of an eye. We want to serve Jesus in the manner to which He is calling us. Ministry can't be about money, performance or importance. It has to be all about Jesus.

Dependency must not be allowed to continue between a minister and the person they are serving. When a minister has the misconception that he/she is the *only one* who can help the survivor, then the minister has stopped being a conduit for Jesus and begun to 'rescue' others to meet his/her own personal needs of self-worth. This is idolatry of man, which a serious violation of our covenant with God. Ideally, the minister and the ministry recipient should both have a growing dependence on Jesus and a thorough working knowledge of the scriptures.

What if you are a survivor yourself? I was called into ministry before the LORD had completely healed me; however, I was very cautious to be led by the Holy Spirit and not by any residual demonic, hidden alters or unresolved soulish issues.

Early in my recovery, a counselor told me, "It is the hidden things in us that cause the problems." If you are a survivor who feels called to help other survivors, may I suggest that you diligently work with Jesus to uncover those hidden things. Only after prayerful consideration should you proceed as He prompts you.

Due to the severe nature of ritual abuse and the spiritual warfare surrounding it, I strongly urge ministers to maintain accountability to godly leadership. This is necessary for

protection and to ensure there is no subtle seduction to pride or submission to Jezebelic control.

Ministers that are still in the process of healing have a responsibility to ensure they are only hearing the Holy Spirit and the true Jesus Christ. It is wisdom to bind to silence all demonic, and to ask all internal parts to be silent while ministering. The cleaner a minister is spiritually and emotionally, the more effective he/she will be in service to the Kingdom.

Looking to the example Jesus gave us, His disciples spent three years under His tutelage before they were released in their own in ministry. Even Paul spent three years in Arabia with the LORD (Galatians 1:18). In the book of Daniel, the king appointed three years of training for the young gifted men, *“so at the end of that time they might serve before the king.”* (Daniel 1:5)

If you have been called, it is because Jesus trusts you with the broken fragments of the hearts of his precious children. Congratulations, you have just been given one of the toughest jobs in ministry. The good news is that you don't have to figure this out alone. Jesus will lead and guide you every step of the way. Your greatest strength will be your total dependence on Him.

Ministers often tell me ritual abuse survivors are coming to them for help, but they lack sufficient information, and feel unqualified to minister at this advanced level of trauma and warfare. The word says, *My people are destroyed for lack of knowledge* (Hosea 4:6).

Jesus asked me to write this manual to specifically address this need. Herein you will find detailed information to be used as a resource, coupled with the guidance of the Holy Spirit, to bring breakthrough and victory for God's precious children.

This manual is intended to provide you the minister, the big picture, to help you and your clients “connect the dots” in this very complex topic, Satanic ritual abuse. My hope is that this work, with its big brush strokes, along with the tiniest details, will help unravel the toughest knots for inner healing. Certainly, no single ministry has all of the answers, which is why it is so important for the body of Christ to work together to bring freedom to the captives. We need a synergy of information. Together we can make a difference.

Most importantly, we have the Holy Spirit, who knows all things. Sometimes we just have to ask for what we need... *“that the God of our LORD Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him.”* (Ephesians 1:17)

“But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.” (1 John 3:27)

The minute ministers think they can manage without Him, pride will become their utter destruction. We need to humble ourselves before the KING of KINGS and LORD of LORDS, as we take this journey together. May God get all the glory.

Chapter 2 - SRA Survivors in the Church

I feel like a traitor to my fellow ritual abuse survivors by disclosing this warning to the Church. This is a difficult topic to address, and I do so prayerfully, hoping to provide points of consideration that may, or may not apply, to all churches or all survivors.

A pastor's heart was designed by God to love, shepherd, and to protect the sheep. If the church is powerful for God, it will be a place of healing that will attract the brokenhearted, including SRA survivors. Based upon the percentage of the population that is SRA, there is a good chance most churches have survivors in the congregation. Pastor's need to be aware of the special needs, and the potential dangers that SRA survivors bring to the church. Most survivors are sincerely seeking God and the healing promised in scripture when they come to church services. However, a small percentage of survivors are 'sent in' to powerful churches to infiltrate and destroy them from the inside. It's not easy to discern the difference between these two types. The complexity of multiple personalities further adds to the challenge. A sincere SRA survivor may have Christian front alters, and hidden behind those alters can exist cult active alters, unbeknownst to the survivor. What is a pastor to do in this circumstance? Determining how to love survivors and simultaneously protect the congregation from occult activity can rip a pastor's heart in two. My advice is to be very observant and discerning.

When I was going through my process of recovery, I attended a spirit-filled, mainstream denomination for nine years. Although they had a full staff of pastoral counselors, I had to go outside of the church for biblical ministry because no one knew the first thing about ritual abuse on staff. I was so infested with demonic, people were uncomfortable sitting next to me on the pew, but demons were a taboo subject in our church culture, and it was never addressed directly with me. Instead I felt rejected by some of the members of the congregation. I loved my church, but our relationship was superficial because I was unable to discuss my deepest struggles, or get real help there. By the time God did heal and deliver me, I had outgrown that church and moved on.

Years later, when God asked me to open a church, I was exhilarated at the opportunity to open our doors to SRA survivors from all over the area. Fully determined to make our church a welcome place for healing and deliverance, I welcomed my fellow survivors with joy.

Problems immediately arose, despite my love and understanding of SRA issues. Some survivors were so uncomfortable with communion, they had to leave at the most important portion of the service. If we held hands together as a group, they became fearful and hypervigilant. During classes one particular survivor crawled under tables to hide, disrupting the teaching. Certain songs badly triggered others, so we couldn't use them in worship. Then there were the moments when I realized the anointing to teach, preach or worship suddenly vanished, despite my best efforts. I earnestly sought the LORD for instruction on these matters. He informed me there was witchcraft being released against the service by survivors in attendance. Prayer to prevent these attacks was developed for classes and church services,

which enabled us to continue. (Free download of the “Church Service Prayer” is available at www.Freedom4Survivors.org/free-resources.html)

Our church believes in the gifts of the Holy Spirit and we encourage worshipers to praise God as the Spirit gives them unction, including praying in tongues. During one of our services the sound of tongues really vexed my spirit. I realized there were people in attendance praying in “false” or unholy tongues and those evil spirits were in revelry. To prevent anyone from being singled out or hurting anyone’s feelings, I had to ask everyone in attendance to repent for speaking in false tongues, then I preformed group deliverance.

Prophecy is another challenge. Sometimes it is difficult to discern whether a person is speaking a true prophetic word or whether they are using divination and psychic power to speak. Discernment is required to determine whether the word is coming from the third-eye, or the fountain of living water. This is especially true of those survivors that need to be delivered from the Jezebel spirit or the spirit of python. These evil spirits can be accurate enough to hook the listener, then twist the truth and cause deception.

The spirit of Jezebel is particularly problematic in the church in general. Our feminist culture in the United States has fostered a tolerance for this evil spirit that is unconscionable. Jezebel will come into the church as a result of Freemasonry and all of its offshoots, especially women’s orders in the generational lines of the congregants. All SRA survivors have been exposed to this spirit in occult rituals, which must be addressed with skilled deliverance, and in some cases deprogramming.

In some geographic regions, especially in the Northwest, Jezebel is a principality with tremendous influence. Prophetic churches are most likely to battle Jezebel openly. The tremendous pastoral responsibility to stand against Jezebel is clearly written in Revelation 2:20-22. Jesus said to the church, *“Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent. Indeed, I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.”*

The Jezebel spirit will manifest in a cunning attempt to gain authority, positions of leadership, or influence over the church. It may begin as a subtle control issue and then become a full scale attempt to usurp godly authority. Pastors and leaders must remain watchful to prevent this from happening in the church.

Most SRA survivors that attend a Christian church love Jesus and have the best intentions. The few that have been sent to infiltrate a church, will release demons against the anointing for worship and teaching in the service. They will also report church activities to the coven, which will in turn cast spells and curse finances, relationships and events.

A powerful prophetic church in Oregon, held a special event featuring a world-renown evangelist several years ago. I attended with several people from our church. We were filled with anticipation, believing this event could spark revival in the region. When the guest speaker took the podium there was no anointing. Try as he might, there was no “life” on his words. Fidgeting in my seat, it finally occurred to me to come against witchcraft in the service. My seat was near the back wall where I had a full view of the entire church filled with more than four hundred people. When I bound the spirit of witchcraft, suddenly heads turned completely around to glare at me like owls. There were at least twenty of them interspersed throughout the audience. Still, there was no anointing. The Holy Spirit directed me outside the building to pray with an intercessor. Once outside, my eyes were opened and I could see that covens were praying in unity from Seattle to San Francisco, against this particular event. We paced outside, prayed powerful warfare prayers, but it was no match against the enormity of the group coming against the service. After a couple of hours, we went home. Later I heard the anointing didn’t fall on that service until well after midnight. Had we been able to engage more intercessors it could have made a difference. The enemy was better prepared and more strategic that day. We may have lost that battle, but in the end we win the war! Churches must engage strategic warfare for special events, and they mustn’t underestimate their enemy.

You may be asking, “Where’s the discernment leadership should have when there are witches in the church?” That’s a good question. Although I have very keen discernment, I have gone to the LORD puzzled many times and asked, “Why didn’t I see that LORD?” The simple answer is the spirit of bewitchment. Its main function is to shut down discernment. Paul said it this way, “O foolish Galatians! Who has bewitched you...?” (Galatians 3:1) When witches infiltrate a church, they will actively release spirits of bewitchment against the leadership team and pray against discernment, while they implement strategies of destruction. If they can hinder the anointing, cause finances to dry up and cause infighting within the congregation, they can take down a church in no time. Worse still, some SRA survivors have “Black Widow” programming designed to seduce the pastor and/or leadership team into sexual sin, which can later be used for blackmail. The reports survivors have told me of their sins against powerful churches have been bone chilling to say the least.

Witchcraft in the church may be evidenced by a decline in provision, arguments on the leadership team or between believers, and circumstances that seem to thwart the mission of the church. When you begin to see fruit wither and problems at every juncture, it is time to pick up your sword and go to battle.

Why not just kick all of the SRA survivors and witches out of the church and be done with the whole mess? Because Jesus loves each one of them too. Jesus gave us the parable of the wheat and the tares in Matthew 13:24-25, *“The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way.”*

The servants said to Jesus in Matthew 13:28, *“Do you want us to go and gather them up?”* In verses 29-30 Jesus replied, *“No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, ‘First gather the tares and bind them in bundles to burn them, but gather the wheat into my barn.’”*

In all practicality, church leadership teams need to establish some guidelines for dealing with SRA survivors and witchcraft before the church runs into problems. It is wise to have trusted intercessors tasked with watching “the wall” around the church at all times. Even more importantly, leaders need to heed the warnings of the watchmen on the wall and their armor bearers, even when it is inconvenient to do so.

Restoration Gateway Ministries adheres to a policy regarding ritual attendance. If we discover a survivor is still attending rituals, we will attempt to bring healing, salvation and integration to the cult alters by calling them out of darkness into God’s marvelous light. If the cult alters are unwilling to stop attending rituals, then the survivor must be removed from the church until healing can be made manifest. That doesn’t mean ministry stops, just church attendance.

For three years I ministered to a lady who admitted to me she was the replacement for the first SRA plant that I removed from the congregation. She emphatically insisted she wanted to get free, so I diligently worked doing inner healing, deliverance and deprogramming with her. Every time the doors to the church were open, she was there. She had a great attitude and offered to help in any possible way she could. Something in me never quite trusted her. But she was making progress in recovery so I continued working with her.

One day my head intercessor warned me, “She’s just acting. There is something evil going on there.” I confronted this survivor. Sure enough, we found cult active alters. They agreed to receive Jesus and I thought the problem was resolved. Then another problem arose in a workshop. My intercessor angrily snapped at the survivor. In response, I disciplined the intercessor and protected the survivor. The intercessor left the ministry, but a sly grin came across the survivor’s face, which she couldn’t conceal. I confronted the survivor again. This time I discovered the same group of cult alters were actively participating in rituals. We prayed, she said all the right things, and again I thought the problem was finally resolved. The third time I confronted her cult alters, they admitted they were intent on destroying me and the church. They said, “You’re so stupid, we can just tell you whatever you want to hear.”

It was true, I wanted to believe for the best, but I had been played the fool. Her Christian front alter begged me to continue doing ministry for her and to allow her to continue to attend church. Instead I felt I had to ask her and her close friend to leave, it broke my heart.

When I am under attack, or if the church is under attack, God is faithful to show me where the attack is coming from, because He can trust me to bless the sender. To this day, I break curses and spells this particular survivor sends from satanic rituals. Over an eight-year

period, the enemy sent in three plants, one shortly after the other. Each enemy plant worked diligently to build relationship with me, and each served in positions of responsibility in the church. Needless to say, I'm not so trusting anymore.

Unfortunately, pastors must exercise extreme caution before allowing SRA survivors to serve in leadership, prayer ministry, or work with children, until their full healing is confirmed. The best course of action for the church is to encourage SRA recovery, find safe ways for them to contribute to the life of the church, maintain vigilance in warfare, and heed guidance from the LORD. As survivors heal, obtain victory in deliverance, and become whole again, they can become powerful contributors to the body of Christ in every area of influence. Most, like myself, can't wait to give back a harvest of the good seed that has been sown in them.

The best advice is to *“Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.”* (1 Peter 5:8)

Chapter 3 – Care & Covering

Managing Priorities

Thankfully, God has an order to things. If you will keep your priorities in line with godly order, it will make a distinguished difference in the big and little things. If you will follow a simple order of priorities, then it will ensure a long and fruitful walk with the LORD, and you will be able to finish the race well. You certainly don't want to be successful in ministry but lose your family or your God in the process.

- 1) God – always first, no matter what
- 2) Family - second
- 3) Self - third
- 4) Ministry – fourth

If you put your ministry before your family or yourself, it will cause harm to your relationships and your health. If you put ministry before your time and relationship with God, then ministry will become an idol which God may be forced to remove from your life. If you run on empty in the first three areas, you won't have anything left to give to the ministry. I assure you, ministry will demand everything you have and more. You can't let the ministry run you. If you keep these priorities in order, and learn to say a gracious "no," here and there, you will be able to run without growing weary doing good.

When I have reached a point of exhaustion, the LORD will ask me how I am managing my priorities, and He will show me where I have gotten off track. It is never the LORD's intention to exhaust His saints. Usually exhaustion is the result of not taking care of myself, or taking on too much in the ministry. Whenever I get off track, I come back to this list of priorities and hit the "reset" button.

I love His comforting words, "*But, those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.*" (Isaiah 43:1)

Be encouraged by these words, "*And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.*" (Galatians 6:9)

Self-care

Unlike other forms of prayer ministry which can be accomplished in a session or two, Satanic ritual abuse ministry is a marathon. As a minister you have to pace yourself for the long haul and practice good self-care all along the way. If you are really anointed to serve in this way, there will be no shortage of people seeking your help. It won't be long before you realize

you will need to place limits on your time and availability or else the enemy will purpose to wear you out.

To illustrate the importance of what I am saying, I'll share a brief story. After only four years in ministry, I noticed my energy levels dropping sharply. I found myself in bed unable to function for four days. I went to see a Naturopathic physician and complained, "It feels like someone pulled out my battery pack!" He ran a series of tests and asked me to return for follow-up. When I returned, the physician asked me what kind of work I did. I replied, "I'm a pastoral counselor. I work with severe trauma survivors."

He smiled knowingly and shook his head, "That might explain your test results." He said, "I don't know how you walked in here, your DHEA levels are a 19. We like to see that number closer to three hundred for people your age. Your adrenal glands are nearing complete exhaustion. If that happens, you will be diagnosed with Addison's disease." He paused and said, "If you want to live a long life, then you will have to dramatically reduce your stress levels and take care of yourself to restore your health."

What does good self-care look like? It's common sense really, but not so easy to implement. As one who desires to pour my life out as a drink offering for the LORD, prioritizing my health isn't easy for me to do. Jesus gently told me, "if you don't take care of yourself, you won't be able continue to serve in ministry or complete the calling I have placed upon your life."

At the risk of sounding preachy, let me just share with you what good self-care looks like for me. It is a high protein diet, low in sugars and low in allergens. It requires plenty of rest, not just physically, but emotionally as well. I spend time with the LORD every day, and I enjoy a consistent exercise regimen to manage stress. I'm careful to maintain good boundaries, and I limit the number of ministry appointments I conduct each day. I take one full day per week of Sabbath rest. On this day off, I refrain from all ministry emails, phone calls, texts, etc. I call it "Family Day."

When I was a prayer minister at a large church, I was often pulled aside before, during and after worship services so people could confide in me or ask for prayer. I realized I couldn't consider this day my Sabbath because I was continuing to provide emotional care at those times. It doesn't matter which day of the week is chosen for rest; ministers need at least one full day when they do not provide emotional care for others. Ideally, ministers should receive some emotional care themselves. Now there's a concept!

Although I didn't plan it this way, at the end of seven years in full-time ministry, the LORD told me to take a break from ministry appointments altogether. Later, I realized He had given me a scriptural sabbatical as described in Exodus 25: 11 and Leviticus 25:4. I felt guilty at first becoming unavailable for all of the people that counted on me every day. Then I realized this is God's order of things, and rest is an important part of His plan.

What is the result of taking appropriate care of myself? Today I am a long distance runner. I have the energy of a twenty-year old, and I can't wait to complete my first marathon. I've lost weight and I'm free from several medications. I feel great. Unless Jesus comes back to get me, I hope to be able to serve in ministry another 30 or more years. You can too, if you're diligent about self-care and you keep Jesus as your first love. Good life/work balance takes effort to achieve, but the result is a priceless treasure.

Grappling with Horror

When you sign-on to be a minister for Satanic ritual abuse, be prepared to hear some gut wrenching horror as people remember what they once buried in order to survive. It isn't easy. The only way you can successfully do it, is by the power of the Holy Spirit. When the anointing falls on a ministry session, much love and grace surrounds each person in the room; it is supernatural. God's presence is palpable. By the Spirit, His grace enables you to serve and respond just like Jesus would if He were there in the natural. When you drive home at the end of the day, after the anointing has lifted, then what do you do? What are the ramifications of listening to acts of extreme violence and horror for hours every day? If the minister isn't careful, it is possible for him/her to quickly burn-out. Dr. Tom Knots claims SRA ministers can burn out in as little as four years. But there are other dangers as well. It is possible to suffer secondary trauma just from listening to the recounting of ritual abuse memories. In such cases, ministers may need to go to their own counselor for support.

A pastor I once knew had a toilet on his desk. He said, "After people leave, I have to flush." It was his way of emptying his emotional container so he could go on with his day. If we carry our container home, we run the risk of engaging in addiction to numb the pain or of detrimentally impacting our family relationships.

What can we do with what we have seen and heard, all under the umbrella of confidential information? It can be a heavy burden to bear, which can compound with each ensuing session. I suggest actively giving the load to Jesus. There are two helpful scriptures in this regard. The first is Psalm 55:22, "*Cast your burden on the LORD, and He shall sustain you; He shall never permit the righteous to be moved.*" The word picture in this scripture is of a camel, rolling a burden off of his back. The second scripture is 1 Peter 5:7 from the Amplified Bible, "*Casting all of your cares [all your anxieties, all your worries, and all your concerns, once and for all] on Him, for He cares about you [with deepest affection, and watches over you very carefully].*"

If you want to engage your emotions, use the language of the heart, pictures. Picture the load you are carrying and then picture your LORD and Savior Jesus Christ. Give Him the load. Maybe you can take it off like a backpack and give it to Him. Or imagine rolling the heavy pack off of your back. Then pray, "Jesus I release the burdens of the day to you. All of the

emotional distress that I have carried away with me, I now release into your hands. Please take it LORD."

We weren't designed as beasts of burden. Jesus calls us the "sheep" of his pasture. Did you know sheep will fall over if their wool gets too heavy? If a sheep can't even carry its own wooly load, how can the sheep carry anything else? Sheep can't, and neither can we. Instead, we need to allow the Good Shepherd to care for us. He is the *Wonderful Counselor* (Isaiah 9:6).

Emotional Self Care

It is very important that a minister attend to their own personal emotional needs before engaging in a ministry session. If angry, needy, stressed, or otherwise emotionally distraught, it is not wise to attempt to minister at that time. Ministers are responsible for their own attitude, approach, and the manner in which they communicate. Prioritize yourself before your clients so when you are with them you can give 100%. I strongly encourage ministers to reschedule ministry appointments as necessary for self-care. As ambassadors and representatives of Jesus Christ, we are to be clean conduits of the Holy Spirit so we can manifest the gifts of the Spirit: *"love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control."* (Gal.5:22)

Boundaries

Whenever I think of boundaries I think of the book of Nehemiah. This Old Testament story is set during the time the Israelites were returning to Jerusalem after seventy years of captivity in Babylon. The Israelites had sinned and followed after other gods. As a result, the enemy tore down their walls (defenses), ravished the city, and took the people into captivity. Isn't that what sin does in our lives today?

Nehemiah was commissioned by God to rebuild that wall around Jerusalem so the children of Israel could inhabit the land safely. That is something boundaries do for us. I love what Nehemiah did first. He confessed the sins of the children of Israel and admitted, *"Both my father's house and I have sinned"* (Nehemiah 1:6). Then he surveyed the damage (Nehemiah 2:12-15), and gathered a team to rebuild the wall together (2:17-18). In a very real sense, this is an applicable model for ministry.

Jack Hayford wrote an inspiring book titled, *Rebuilding the Real You*. In it he uses Jerusalem as a metaphor for the soul, and he uses the rebuilt temple to describe the residence of the Holy Spirit in us today. It gives new meaning to this verse from Psalm 147:2-5 *"The LORD builds up Jerusalem; He gathers together the outcasts of Israel. He heals the brokenhearted and binds up their wounds. He counts the number of the stars (dissociated parts of the soul); He calls them all by name. Great is our LORD, and mighty in power; His understanding is infinite."*

When God gave me the vision for Restoration Gateway Ministries, He brought this story to mind. He said, “All around Jerusalem are gates. Gates represent the choices we make regarding what we let in and what we keep out. Healing and restoration of the soul are also gateways of choice.” If boundaries are choices, then what sort of boundaries need to be established in ministry?

Here are a few boundary examples to consider:

- 1) Setting ministry appointment hours, days and time limits, and the frequency of visits. At Restoration Gateway, we generally work in two-hour blocks of time and schedule no more than three appointments per day; four to five days a week. We worship on Saturday, and Sunday is “Family Day” which means a Sabbath from ministry.
- 2) Setting guidelines for tardiness or missed appointments. How will this be handled? Some ministers have a missed appointment fee. I usually start the clock at the time a person was scheduled for their appointment. If they are late, it simply eats into the time we have to work together, and they are expected to pay for the full session.
- 3) Establishing acceptable amounts of communication outside of ministry appointments. For example, how many phone calls, texts, emails, etc. are reasonable outside of ministry hours? Some ministers establish a fee for anything over fifteen minutes. Keep in mind, ritual abuse survivors have had all of their boundaries decimated by abuse. The enemy came in like a bulldozer and destroyed their walls, so it is really important that they learn healthy guidelines and boundaries from their minister.
- 4) Calling on behalf of someone else for ministry. Well-meaning people often call the ministry office for family members and friends to schedule ministry appointments for them. I hear, “Pastor, my mom has this problem, will you help her?” This can be a co-dependency trap. The policy at Restoration Gateway is that the person needing ministry must call and ask for it directly, if they are an adult. If they can’t ask for an appointment, how are they going to manage the real work? Every time I have arranged a ministry appointment for someone other than the caller, it was a disaster. As well intentioned as the request may be, insist the person needing ministry call directly. Most of the time they won’t call at all.
- 5) Establishing a fee for services or a suggested donation amount. Now you might be thinking, “Oh I just want to serve the LORD, I don’t feel comfortable asking for money.” I will tell you that if you can’t pay the light bill at the office or your mortgage at home, resentment can creep in. Don’t give the enemy a toe-hold. Jesus said, “*The laborer is worthy of his wages*” (1 Timothy 5:17). Over the years in ministry I have discovered that people who invest in the ministry, value what they receive to a greater extent and get more out of it. In 1 Chronicles, Chapter 21, King David was offered a threshing floor for free. He replied, “*No I will surely buy it for full price, for I*

will not take what is yours for the LORD, nor offer burnt offerings with that which costs me nothing.”

At Restoration Gateway we have a special Scholarship Fund set aside for people struggling financially. We don't ever want people to miss their healing because of financial concerns. Wonderful people from all over the world donate to this fund on a monthly basis, and it is a joy to be able to extend a helping hand by utilizing this fund when needed.

I used to simply cover all ministry fees with the Scholarship Fund at the first sign of financial distress. Interestingly, when I started asking people what they could contribute, whether \$10 or a reduced fee for the first hour, I noticed an improvement in their attitude. Ten dollars may not make a difference for the ministry, but it will make a meaningful difference to the client. There is a fine line between enabling, and really helping.

Guidelines & Waiver

Each new client at Restoration Gateway is asked to sign a waiver. This document outlines what the client can expect from ministry time together and defines the appointment policy. Developing guidelines for your ministry is an important first step in setting the tone for the work ahead. It may be wise to have an attorney draft something specific to your state laws to help protect the ministry from legal action. Keep in mind, ritual abuse is not your common garden variety critter. Families actively involved in ritual abuse can be very dangerous and litigious.

The LORD said, *“Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.”* (Matthew 10:16) Jesus has always been our source of protection. When the ministry was threatened, I learned to keenly obey every tiny instruction He gave me. “Delete that email; don't read it” He said. On one occasion, He specifically told me “prepare for a hostile visitor, and say nothing.” Sure enough, there was a knock on the door.

Jesus led me to professionals and resources to teach me how to carefully manage the ministry at the highest degree of professional integrity. He taught me how to pray, declare the scripture, and trust Him implicitly. On many occasions in ministry, Jesus comforted me with this scripture, *“Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.”* (Isaiah 41:10)

A helpful resource for your ministry library is *Keeping Your Ministry out of Court*, by Wilder & Smith, available at Amazon.com.

(A copy of the Restoration Gateway “Guidelines, Policy & Waiver” is available for free download at www.Freedom4Survivors.org/ministry-services.html.)

Prayer Covering

When ministering to ritual abuse survivors, protection prayers are absolutely imperative. Prayer warriors and armor bearers are essential for success and protection. We need watchman on the wall, committed intercessors that know how to safely operate in high level, strategic spiritual realms. These individuals must be mature Christians that pray scripturally and not from the flesh. They must be led in prayer by the Holy Spirit and only declare that which is in accordance with God's will.

The most effective prayer ministry sessions are covered in prayer before, during and after the session. Many ministries work with an intercessor or two, while the ministry session is taking place, but I caution you not to allow so many people in the room that they become a distraction. If there is any icky spiritual gunk on the additional team members, I find it difficult to focus on the person who came for prayer. It may be wise to ask intercessors to pray just outside the ministry room or to pray from home during the time of the session.

When I am struggling with something it always amazes me how an intercessor will contact me and let me know she is praying. It's a beautiful thing to see the body of Christ moved by the unction of the Holy Spirit to cover one another. Intercession is a very high calling indeed.

Leadership Covering & Alignment

Most mature Christians realize how important it is to have good leadership covering them, so I won't belabor this topic. Keep in mind, if circumstances change in your ministry, you may need to re-evaluate your covering or consider aligning with an apostle. For example, when I published my first book, the influence of the ministry went from a local metropolitan area, to a sphere of global impact. I had a wonderful team of intercessors that prayed diligently. We had an astute leadership team in place, but the impact of the publication gave me pause to consider our covering and alignment.

I sought the LORD for His guidance in this area. He led us to align with a much larger apostolic church with global impact and five-fold leadership (Ephesians 4:11-12). This was one of the best decisions our leadership team ever made. Immediately, I could feel an increase in the anointing for the work of the Kingdom. As a result, doors began to open nationally and later internationally. The level of protection I felt over us became impenetrable, and the blessings began pouring in as we tithed. I noticed a difference in my home and personal finances, as well as in the ministry. God is so good. Isaiah 55:9 says it perfectly, "*For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.*"

Insurance Covering

Most professional counselors carry insurance coverage for their practice, but what about ministers? Churches generally carry a liability policy to cover pastoral counseling, and this may cover lay persons and volunteers as well. But it pays to check on this matter. Don't assume you are covered and find out you were mistaken. If you have insurance, it doesn't hurt to review it with your agent to make sure you have enough coverage in the event of a lawsuit. Hopefully you will never have to use it.

Chapter 4 - Counseling Skills

Kathleen Sullivan said, "If you are going to work with ritual abuse survivors, you must also get educated if you want to be effective. And you must learn to be humble. Trauma survivors do not need to be around ignorant, modern-day Pharisees. Survivors in pain need people who will connect with them on an emotional level, get right down in there where they are, and listen."

Listening Skills

One of the most important gifts you can give another person is to hear what he/she is saying. Listening skills are paramount to effectiveness in the ministry relationship. People need the opportunity to talk and to be heard, as much as they need air to breathe. Ministry recipients may find their "voice" in the ministry relationship. Being heard may feel like being loved.

Many people process by talking out loud. Ideally, when a person feels safe, he/she will express their feelings, which can be very healing. One of the important ways to love someone is to acknowledge how they feel. Being emotionally present, giving eye contact, and limiting distractions can be very affirming.

By listening attentively, the minister becomes a safe haven in the storm, a place for survivors to unload their cargo for safe keeping. When a minister is fully emotionally present, and trust is established in relationship, amazing things can happen. This act of sacrificially giving of oneself may be something many survivors have never before experienced in relationships. This may be the very first time a victim has talked to anyone who will compassionately and attentively listen. Without a word spoken, just by listening, you can become a much needed container through which a survivor can safely process horror.

At times as a minister, I have felt helpless to respond to the pain and emotion pouring from a person's heart. I shared this concern with my mentor once, and he said, "But Katie, they know you heard them. That in itself is a precious gift."

There are really two parts to listening skills. The first is hearing. The second is communicating in such a manner as the survivor feels heard. As with any skill, listening skills can be developed. How do we listen? We listen by being fully engaged in what the other person is saying. We don't interrupt if at all possible. We pay attention to our senses and notice things. Is there emotion in their voice tone? Is the verbiage coming out fast, high pitched, or rhythmic? What isn't being said? What is the person's body language saying? Is it congruent with the words they are speaking?

To communicate active listening, body language is very important. Look the person in the eye, put down your notes, and lean forward in your chair. This body language conveys the

message, “I’m engaged in what you are saying.” I’m especially careful to assume this posture if someone is reliving a memory, or is in extreme emotional pain.

Reflective listening is a skill wherein the minister may paraphrase what they sense the speaker is saying or feeling. For example, say, “I heard you say ____.” Then you can ask a question to expand on the topic. “How do you feel about that?” One could say, “That sounds very painful,” or “I can sense your anger.”

Paul gave good pastoral counseling advice in Romans 12:15. He said, “*Rejoice with those who rejoice, and weep with those who weep.*”

Emotional abuse occurs when a person discounts, denies or minimizes the feelings of others. People need their ministers to be authentic, genuine and transparent. A minister’s carefully constructed façade will not withstand the survival skills of a highly trained survivor. They will see right through you, and it will be harder to earn their trust.

Take solace in these words, “*Blessed be the God and Father of our LORD Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.*” (2 Corinthians 2:3-5)

To develop your listening skills, try an online “self-test,” or find an applicable book on the subject. One of my favorite quotes on this topic comes from Dr. Stephen Covey and his book, *7 Habits of Highly Effective People*. He said, “Seek first to understand, then to be understood.” When applied with love, this simple concept profoundly improved my relationships at home and at work.

While a ministry recipient is talking, the minister can make note of important things that need to be further addressed. It is wise to set a time limit on general non-essential conversation if the amount of talking becomes unproductive. Incessant talking may be a defense mechanism, or it could be a demonic spirit working to prevent access to really deep issues.

Picture the ministry session as having three stages to it, much like the tabernacle in 1 Kings 6, or like the temple described in Ezekiel Chapters 40-43. First, there is the Outer Court. Here people take off their coat and unload the baggage they’ve been carrying all day. The second stage is the Inner Court, where we discuss soul issues and brokenness. Here the lampstand gives light to the pressing issues. We generally spend the most time in this area. The third stage, the Holy of Holies, is the most important. Here words aren’t even necessary. This is the deep place inside, the intersection of the divine where the Holy Spirit, Jesus and Father God minister as only they can. This most holy place is the center of miraculous healing, where alters integrate and emotions heal. Sometimes there is even physical healing. When I can facilitate the walk from the Outer Court to the Holy of Holies in a ministry session, I consider my job well done.

Ask Thought Provoking Questions

It is important that ministers are not directive with people (by telling them what to do); rather they are to facilitate the ability of the person receiving ministry to hear God for themselves. This improves their relationship with God and limits their dependence upon the minister (which is a good thing).

If the ministry recipient is having difficulty hearing the LORD for themselves, the minister can ask questions to aid in the process of discovery. Asking pertinent questions (especially those prompted by the Holy Spirit), really help survivors process their thoughts and feelings. In the Gospels, much of Jesus' ministry was done through asking questions and telling stories that led listeners to think and choose for themselves. One of the most important questions Jesus asked was, "But who do you say that I am?" (Matt. 16:15, Mark 8:29, and Luke 9:20). That's a question to chew on for a while!

Finding Normal

One of the greatest challenges for people recovering from abuse is finding "normal." What is normal? Is it an average? Is it a response that someone who wasn't abused would make? In a world of extremes, sometimes it is hard to define. Ministers can really help by reassuring survivors that their feelings are very normal, and they aren't crazy. One way that can be stated is to say, "If I experienced what you just described, I would have the same reaction." Or it may help to say, "You're not the only person who feels that way...", then offer an example.

Abuse can cause such an emotional overreaction and distorted thinking, that survivors can feel very alone, and may even characterize themselves as "weird." In Part 3, Understanding the Survivor, is a chapter on the effects of trauma. Determining how the brain responds to trauma may help you better identify how to help. If a person has an extreme or unusual reaction to something, dig a little deeper to find out what is really at the root of it. It often makes more sense when all of the facts are available.

Survivors want to feel like everyone else. The extremity of the abuse, is the degree to which other extremes follow. Examples could be extreme sports, extreme dieting, extreme debt, extreme health crisis or extreme isolation. Take note of the extremes in a person's life, and you will have some idea what they have been through emotionally.

I've heard survivors say, "I just want to be normal" to which I respond, "you are!" Help put things in context and validate feelings, it will go a long way in lifting a person out of victimization into their true identity in Christ.

Giving Advice

Giving advice can be a tricky topic. When people come to you for help it's easy to assume they welcome your incredible insight and wisdom, but the truth is most people don't like to hear advice. It is often unwelcome.

My husband and I have upset our youngest son on a number of occasions when we pummeled him with advice he didn't want. Well-meaning and loving as it was, it was offensive to him. As a result, he would avoid us for lengthy periods of time. Finally, when we realized what we had done, we agreed not to give our son advice unless he specifically asked for it. Even then, we have to watch that we didn't turn on the fire hose and knock him over with it.

If a minister strongly senses the Holy Spirit unction to give an exhortation, it is a good idea to ask permission of the listener first. It could be stated, "Would you be willing to consider this idea?" or "What if you tried this?"

Here's some advice: do not come across as, "Thus saith the LORD!" Stay humble, offer ideas and ask thought provoking questions for consideration. Suggest the listener take the idea to both the LORD and another trusted person for confirmation or rejection. You don't want to put them in an awkward position where they feel like they have to heed your advice to continue to receive ministry. What if your advice isn't the right thing for them to do? What if the LORD really is leading them to do something else? If you insist on your opinion, then they won't be responsible for making their own choices.

Eugene H. Peterson wrote an intriguing commentary on the Book of Job, in *The Message 100 Bible*:

Job's friends began by sitting with him in his suffering, but they couldn't hold their tongues forever. The moment we find ourselves in trouble of any kind – sick in the hospital, bereaved by a friend's death, dismissed from a job or relationship, depressed or bewildered – people start showing up telling us exactly what is wrong with us and what we must do to get better. Sufferers attract fixers the way roadkill attracts vultures. Many of the answers Job's so-called friends give him are technically true. But it is the "technical" part that ruins them. They are answers without personal relationship, intellect without intimacy. The answers are slapped onto Job's ravished life like labels on a specimen bottle. Job rages against this secularized wisdom that has lost touch with the living realities of God.

So how do we minister when someone is in pain? Eugene H. Peterson said, "We can speak too much about God, as odd as that may sound. Especially when we speak to those who are suffering. Silence is often more eloquent than speech, and tears more effective than theology."

Communicating Matters of Discernment

Ministers with the gift of discernment will often receive valuable insight from the Holy Spirit. The challenge is communicating the insight without telling people what to do or Lording over them. If a minister says, “God told me to tell you ___”, what happens to the listener? It puts the recipient in a difficult position if their spirit doesn’t witness to the “word.” What if the minister somehow errored in translation or in timing? This can easily become spiritual abuse.

If the minister uses the terms “I sense,” or “I feel ___,” or “What do you think?” This will allow the listener to sift the “word” through the Spirit inside of them. The listener is then responsible for his/her choice to either receive or reject the matter. Generally, a true prophetic word will confirm something that is already in the heart of the recipient.

Disagreement

If disagreement arises in the ministry relationship, don’t let your pride cause destruction. “A servant of the LORD must not quarrel...” (2 Tim. 2:24). Trust the Holy Spirit to apply the Spirit of Truth to the heart of each person in the conflict, as long as they remain teachable. It is wisdom to give matters of disagreement some time to sort out. When a minister insists on his/her own opinion, it could drive a wedge in the relationship. The result may be a self-serving minister rather than a minister wishing only to serve God.

Co-dependency

People recovering from severe abuse have a tendency to see themselves as victims. One of the greatest challenges in recovery is for the survivor to be able to go from a victim mentality to that of an overcomer. Overcomers are responsible for their own choices, their own feelings, and their own actions. An overcomer may feel powerless, but learns to draw on the power of Jesus Christ for strength. The following is a contrast between the victim and the overcomer.

<u>VICTIM</u>	vs.	<u>OVERCOMER</u>
Blames others		Takes responsibility for own feelings and actions
Uses “You” statements		Uses “I” statements
Manipulates/controls others		Trusting God to meet their needs
Lives with doubts & fears		Expresses faith and love
Focuses on the faults of others		Takes personal inventory of shortcomings

<u>VICTIM</u>	vs.	<u>OVERCOMER</u>
Seeks to be rescued by others		Seeks God from the position of a valued son/daughter.
Needs constant emotional support		Emotional sustenance from relationship with God
Exhibits poor boundaries		Exhibits solid boundaries
Dependence on others		Depends on God

Victims blame everyone else for their feelings, choices and actions. The victim sees themselves as powerless and less important than others. As a result, victims hold others responsible for their circumstances and choices as a growing dependence on others develops. This creates a challenge in the ministry relationship because abuse victims will seek to become dependent upon the minister. If the minister has not addressed his/her own co-dependency issues, then he/she can easily default into the role of a co-dependent rescuer or fixer.

The co-dependent feature of the minister is derived from a desire to get his/her needs met from the client. These needs may include the need to be needed, the need for purpose, the need to be “used by God,” or the need to have “value” based upon religious performance. The list of perceived needs could be very long, so the minister needs to be extremely careful not to fall into this unhealthy behavior. If he/she does, the ministry will become a form of idolatry, and both co-dependency and resulting drama will ensue.

When the minister operates in the role of a rescuer, he/she will attempt to do for the client what the client should be gleaning from God. In this role, the minister attempts to take the Holy Spirit’s place. For example, the client may say, “I can’t see/hear the LORD as well as you, so will you pray____?” Instead, the role of the minister needs to be that of a facilitator in order to help connect the client to God. A healthy minister will redirect the client to seek God for every need, and teach survivors how to pray effectively. If the client is unable to see or hear the LORD, then the minister can teach him/her how to develop the gifts of the Spirit, or provide deliverance if demonic is hindering the operation of the gifts.

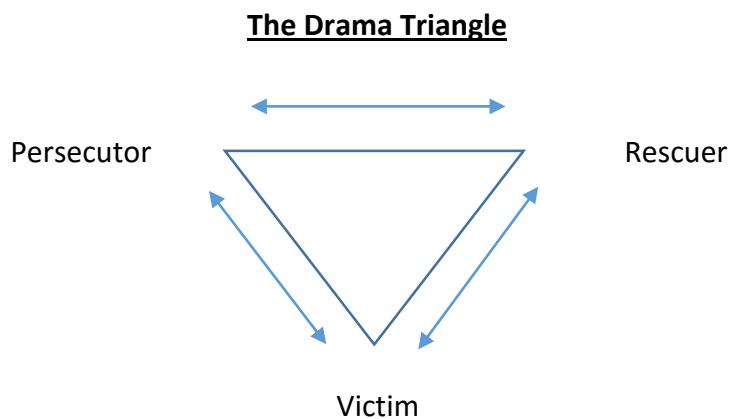
A healthy minister will assist the client to grow as an overcomer by asking questions that will develop the client’s sense of personal responsibility for choices. For example, “In this situation what options do you see?” or “What could you do differently?”

It’s safe to say that most ritual abuse survivors come from dysfunctional homes. Dysfunction of this nature may produce “black and white” thinking, which in turn can produce the proverbial “catch 22” paradigm, “damned if you do and damned if you don’t.” This form of thinking is common to the victim mentality and is a form of mental bondage. Thankfully, our God is a great big, colorful God, who can always inspire creative options to free us from two dimensional thinking. Ministers can facilitate this freedom simply by asking pertinent questions.

Another by-product of a dysfunctional home is the denial of feelings. Why? Because if people feel a certain way, but hold another person responsible for the way they are feeling, then conflict arises. A child may be afraid to say they feel sad for fear of thinking he/she is responsible for the emotional response of the parent. As a result, people learn to both deny what they feel, as well as deny responsibility for their resulting actions. This is the basis for emotional dysfunction common to the victim mentality. A person in the victim role will say, "You made me mad, it's your fault I threw the dish." An overcomer will say, "I feel really angry right now, but I choose not to sin."

The Drama Triangle

The diagram below illustrates the Drama Triangle, an unhealthy means of relating to one another. This style of relating causes emotional drama, including anger and resentment among participants.



Notice that the Victim position is a "one-down" position in relationship to the others, whereas a Rescuer position is a "one-up" position. If the minister acts as a Rescuer, he/she exercises power over the Victim.

In this scenario, people may trade places around the triangle. If the Victim gets tired of being in the "one-down" position, he/she may choose to become hostile and angry, while moving up to the Persecutor role where he/she lashes out at others. Victims may alternately choose to trade places with the Rescuer, by caretaking. As long as people dance through these various roles, chaos and dysfunction will be the result. God isn't in the center of these interactions. Instead, blame shifting effectively shifts participants from one position to another around the triangle.

I'm embarrassed to say, this was the case in our home when my husband and I were raising our children. Our experience serves as an applicable illustration of this concept.

After school, our teenage children would come home and be unsupervised for an hour or so until my husband or I could get home from work. During those unsupervised moments, our teenagers frequently had conflict. The dance went something like this.

Our son would provoke his sister. (He Persecuted his sister who felt like a Victim.)

Then his sister would get angry and hurt her brother. (She went from the role of Victim to Persecutor.)

When we got home from work, our teenagers, each seeking to be Rescued, would complain to a parent.

My son would tell me what his sister did to him. I would then yell at my daughter for hurting my son. (I started as the Rescuer and then quickly became the Persecutor.)

She would feel like a Victim and tell her dad. Dad would then Rescue her and yell at me, "You're being too hard on her! You're just like your mother!" (He went from Rescuer to Persecutor.)

I would feel like the Victim momentarily, then move into the Persecutor role and yell at my husband, "You're overprotective. You can't let her get away with hurting her brother like that!"

Can you see how four people danced around that triangle in different roles? The drama would happen in mere moments. We would all leave the conflict and go to our respective rooms angry with each other. A few days later, we would dance together again.

How might this happen in ministry?

Client: "Will you ask God what do about my job?" (Victim seeking Rescuer.)

Minister playing the Holy Spirit: "He says you should do ___ about your job." (Rescuing)

The following week, the client loses said job. (Drama)

Client: "You told me to do ___ and now I don't have a job." (From Victim to Persecutor by blame shifting.)

Minister: "I know I heard Holy Spirit right. You must have done something wrong." (From Victim to Persecutor by blame shifting.)

Client: "Well now I can't afford to buy gas to come and see you." (Victim)

Minister: "I can give you some gas money." (Rescuer)

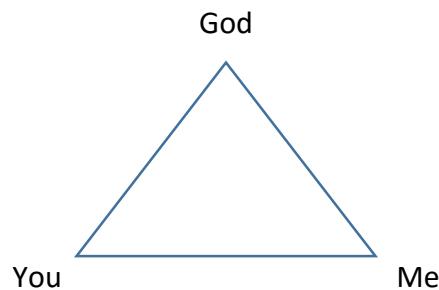
Instead, the minister should have redirected the first interaction, insisting the client hear the Holy Spirit for himself/herself and take responsibility for his/her own choices.

How do you know the difference between reaching out to help in Christian love and operating in the Rescuer role? First of all, **don't do something for someone else that they are capable of doing on their own**. Also, check to see if you are harboring any resentment after performing the good deed. Resentment is an indicator light on your dashboard telling you something is wrong. To prevent these errors, I encourage you to consider the alternative to the Drama Triangle, which is the Intersection of Faith.

The Intersection of Faith

We connect with the triune God at the Intersection of Faith. We abide in Him, and seek His guidance as the center of our focus and the LORD of our life. We surrender to His will in all things. *“And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.”* (Colossians 1:18)

The Intersection of Faith



In this relationship, both the minister and the client are shoulder to shoulder equals before God. No one is in a “one-up” position and no one is responsible for the other. In this manner, we seek God to meet our needs, and we don’t think less or more of ourselves than we do of others. God is in the “one-up” position.

For more information on these concepts, I encourage you to read, “Paradox Lost” by Catherine Skurja.

The Counsel of God

Jesus instructed his disciples, *“Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son does in like manner”*

(John 5:19). Further He declared, “I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek my own will but the will of the Father who sent Me.” (John 5:30)

This is the way out of the drama dance. We don't rescue, or try to “fix” anyone; that's God's job. Our focus is on God. He does the rest. Here we ask God, for guidance, “LORD, would you have me minister to Sally?” Often the answer comes as a sense of peace or enthusiasm to move forward, or an unsettled sense to hold back. With practice, you can actually sense a “release” in your spirit if God is in agreement with the question. If the release doesn't come, don't move forward out of a need to do something, or the result will be a mercy gift gone awry.

As a graduate of Christian Leadership University (www.cluonline.com), the best course I took was called *How to Hear God's Voice*. The course is now available in a paperback book titled, *4 Keys to Hearing God's Voice* by Mark Virkler. This material is revolutionary and I believe every Christian would benefit from it. Jesus said, “*My sheep hear My voice, and I know them, and they follow Me.*” (John 10:27)

Hearing God's voice is critical to our ability to serve Him and walk with Him. It's critical to the effectiveness of the ministry session. We often don't realize that God speaks in many ways, not just audibly. It is incumbent upon us to use all of our senses to discern what He is saying. When I am having a difficult time determining the right course of action for the ministry, I will seek the wisdom of mature Christians whom I know and trust. Proverbs 15:22 instructs; “*Without counsel, plans go awry, but in the multitude of counselors they are established.*” And Proverbs 11:14 assures us; “*Where there is no counsel, the people fall; But in the multitude of counselors there is safety.*” This is where a leadership team or Board of Elders is an important ministry asset, as long as they are also abiding with Jesus and can hear the Holy Spirit.

Another tool I use on occasion, and at times teach my clients, is the Chair Exercise. This exercise is designed to help a person become aware of how they feel about the options at hand as they sit in designated chairs.

The Chair Exercise

To explain the exercise, I have to tell a story. Back in 2005, I was working full-time for a property management company. I felt overworked and underpaid, and I complained to my boss (who was also a pastor) about working conditions in front of a number of other employees. He could have fired me on the spot for insubordination, but he didn't. Instead he pulled me into his office and said, “Do you want to continue to work for me?”

“I don't know” I replied, visibly upset.

"Well I need an answer." he said firmly. "This is what I want you to do. Go home; pull out two chairs. One chair is your decision to continue to work for me. The second chair represents the decision to quit. Take your time and sit in them both and see how you feel."

I nodded my head, "Okay."

He continued, "I want you to pray and ask the Holy Spirit to indicate to you in which chair you will find His peace based upon Colossians 3:15. Report back to me in the morning with your answer."

"Let the peace of Christ [inner calm of one who walks daily with Him] be the controlling factor in your hearts [deciding and settling questions that arise]. To this peace indeed you were called as members in one body [of believers]. And be thankful [to God always]." (Colossians 3:15 AMP Version)

When I arrived home, I did precisely what he instructed. I pulled out two chairs from the dining room table. Chair #1 was the decision to quit immediately. Chair #2 was the decision to stay indefinitely. I was absolutely certain I would find peace in Chair #1. I prayed Colossians 3:15 and asked the Holy Spirit to show me where His peace was between the two options. I sat in Chair #1. My mind went directly to the financial crisis that quitting my job would certainly cause. I thought about putting out resumes, how far the final paycheck would stretch and how my husband and children would react to this decision. My anxiety level rose like a thermometer on the stove.

Next, I sat in Chair #2. If I stayed at the company, what would that be like? Could I stand it? I sat in the chair long enough to feel the tension ebb from my shoulders and a calm quiet come over me.

"No, this can't be the answer!" I thought. "Of course God wants me to quit this stinky job!" I moved back to Chair #1. I felt instant stress and anxiety; back to Chair #2, I found quiet calm. Back and forth I went between the two chairs, noticing the response and sitting with the decision. Not only were my emotions responding to the choices, but so was my physical body and my spirit. Based upon the measure of peace I felt in Chair #2, I was convinced that quitting my job at that time was not God's choice for me.

The next morning, I returned to my boss's office and apologized for my attitude and behavior.

He smiled and said "Good. Get back to work."

I stayed on that job for one more year. During my stay, I had the opportunity to go on a mission trip to Africa, something which wouldn't have happened had I left my family in financial crisis. My boss allowed the time off from work so I could travel. When I returned, he allowed me to give a presentation to the entire company in the conference room. It was an opportunity to share the miracles of healing and deliverance God did in Africa, and also an opportunity to

share the gospel with my co-workers. By the way, an entire village of 600 people were saved on that mission trip! (Certainly not because I was there, but because God is so good.)

One day, a homeowner called to complain about his neighbor's grass which was $\frac{1}{2}$ an inch too long. I lost it. "Really?" I thought. "There are starving children in Africa and your neighbor's grass is too long!" I went to the LORD and asked, "Papa can I leave this job now?"

To my surprise He said, "Yes; give a three-week notice, and you will have another job in two."

It happened precisely as He said. I left property management on good terms and was offered a better paying job at my church exactly two weeks later. The new job met the family financial needs and also enabled me time to serve SRA survivors in part-time ministry. Obedience is truly better than sacrifice.

"Whatever you do [no matter what it is] in word or deed, do everything in the name of the LORD Jesus [and in dependence on Him] giving thanks to God the Father through Him."
(Colossians 3:17 AMP Version)

Chapter 5 – Creating Safety

Ministers are to be conduits of the love, grace and acceptance of God. As such, a minister is really a facilitator of the healing process, and Jesus is the healer. One of the most important things a minister can do in their role is to be intentional about developing trust and creating safety so people can grow.

Developing Trust

I believe trust must be earned. I don't expect people to trust me right away, though they often do intuitively. I don't take offense if the process takes a while. Just because a person has credentials doesn't make them trustworthy. I'm not talking about cash register honesty, although that applies. I am referring primarily to emotional, physical and spiritual safety. Safety builds trust, and trust builds relationship. Even though our heart wounds occur in relationship, God designed us to heal in relationship as well.

I knew a counselor once that would rather lie than admit she was an SRA survivor. I was never able to trust her because she wasn't authentic. To be trustworthy, you have to be real, genuine. To do that, you have to really know who you are and whose you are. If you can't be honest with yourself, how can you expect others to be honest with you?

One of my favorite books is *The Velveteen Woman* by Brenda Waggoner. This book was so well written, I savored it like chocolate. In the book, the author inspires the reader to become "real" as an expression of faith. To the degree you become like the Velveteen Rabbit, with all your fur rubbed off from being loved by Jesus, you can become real. To the degree you let the love of God in, this becomes the depth through which people can relate to you.

One of the most precious gifts an SRA survivor can give another person is their trust. Why so precious? A survivor's trust has been violated to the depths of his/her core identity, and often they have faced death at the hands of loved ones that have betrayed them. If he/she can muster the courage to trust, even a little bit, then it is priceless. Trust is the foundation for relationship, and we need to be in healthy relationship to mature and heal emotionally. On the long road to relationship, the minister begins by creating safety.

Environment

When I begin a ministry session with someone for the first time, I will usually tell him/her I am closing the office door for privacy, but to feel free to open the door and leave at any time for any reason.

Hospitality is generally appreciated. I offer something to drink, and have snacks on hand. Soft pillows and warm throw blankets are handy on the couch. There are even stuffed

animals within reach, if needed. I keep the lighting soft and have cheerful colors in the decor. I make sure to keep the room warm and have a floor heater handy if there is a chill.

Loud or unexpected noises can be startling. I used to have a printer that made a funny noise before it went into sleep mode. During ministry sessions, the sound of the printer changing modes was enough to cause problems, so I had to buy a quieter printer.

Surprisingly, environment is important. Over time, survivors come to appreciate having a safe place to come each week. I try to keep the environment in the room as consistent as possible so they can easily settle in every time they come.

Verbal & Non-verbal Communication

In 1971, research was conducted on verbal and non-verbal communication styles published by Albert Mehrabian, a professor of Psychology at UCLA. Professor Mehrabian developed something called the “7%-38%-55% Rule”, still in use today. His research suggested that 7% of face-to-face communication is conveyed through words, while 38% of our communication is through voice tone, and 55% through body language.¹⁰

To create safety in the ministry setting, become aware of your voice tone and body language. This constitutes 93% of your overall communication message. As a matter of survival, survivors of severe abuse keenly observe non-verbal communication.

Keep a soft, even tone in your voice so people will intuitively feel safer. If a person is feeling very anxious, then I am careful to keep my voice tone calm and reassuring. If my voice tone rises in volume or pitch, then my client’s anxiety may rise as well. It is possible to modulate the reaction of the client by slowing speech and calming your voice.

Body language is critical. I usually sit opposite the person I am ministering to, and I am very cognizant of my body language. If my arms are crossed, it conveys judgment or defensiveness on my part. I make sure my arms are in a relaxed position on my lap, a smile is on my face, and my feet are on the floor in front of me. This conveys the message that I am open, relaxed, and happy to see them. When I am at ease it helps my client feel more comfortable too.

Clothing may speak as loudly as body language. To prevent sexual temptations or the arousal of sexual thoughts, use caution when choosing your clothing for ministry. It is important women dress modestly. This may go without saying, but just in case it hasn’t crossed your mind; make sure you don’t have any cleavage showing or bare shoulders. Tight fitting sweaters and pants are not a good idea either. When wearing a dress or skirt, it is wise to use a throw blanket over your legs. Keep in mind, SRA survivors have been exposed to every sort of sexual

¹⁰ https://en.wikipedia.org/wiki/Albert_Mehrabian 1/22/16

perversion, and have potentially been subjected to sex trafficking. It is critical the minister's clothing is in no way suggestive to maintain safety.

Additionally, be careful with the colors black and red. If a minister is wearing all-black, it can trigger memories of people in black robes. Black is also the color used for the mind control programming of occult or witchcraft alters. Survivors may become fearful and distrusting if they see a minister in a full black outfit. Red may be interpreted as sexual or aggressive, because that is the connotation of these colors in mind control programming. Colors can trigger subconscious reactions. I recommend wearing casual, comfortable clothing in soft color tones.

Physical Boundaries

To create safety, people need to know about physical boundaries. Those that have suffered abuse are generally highly vigilant in their environment. Be sure to ask permission before touching a client. Asking, "Would you like a hug?" or "May I touch your hand" will ensure safe boundaries and build trust in the relationship. If they hesitate even slightly, then refrain altogether.

Trauma survivors often have an empty love tank. They may never have experienced healthy, loving touch. Survivors need healthy touch, but this type of interaction requires the balance of godly caution, wisdom, and godly love, coupled with reasonable boundaries and strong discernment. This is an area for caution, but if you have permission, hugs can be very comforting. If someone is sobbing, then it is okay to ask if they would like to be held for a few minutes (2 Cor. 1:4). Ministers can provide this support as long as they are not alone with someone of the opposite sex, or alone with a client that has same-sex issues. Once the ministry recipient composes themselves, the minister should return to a separate chair, but maintain eye contact to ensure there is no sense of rejection when you step away. If a spouse is present, the spouse is the only person that should provide physical comfort.

When a person is recovering a memory, it is important to be in close proximity, but not touch the person unless absolutely necessary. Touching can interrupt this process. Sometimes I will sit on the floor beside the couch so there is a sense that I am right there. I do this because I have had to catch people or stop them from falling off the couch if they go into a trance state or become dizzy. When a person is in an altered state of consciousness during memory retrieval, keep your wits about you. Dissociated alters may become afraid if they don't recognize you, and may become violent if they believe they have to protect themselves. Make sure there is nothing sharp such as scissors or letter openers within arm's reach.

When praying for healing or administering the 'laying on of hands' it is wise to ask the person receiving prayer to put his/her hand on the area that is the focus of prayer. Then the minister can place his/her hand on the prayer recipient's hand, as long as it is not a private area on the body. Be sure to pray and forbid the transference of spirits before the laying on of hands

and keep 1 Timothy 5:22 in mind. *“Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure.”*

Sexual Boundaries

As noted previously, it is not wise to minister to persons of the opposite sex unless there is a third person in the room. This will avoid any appearance of evil (1 Thess. 5:22) and prevent temptations from arising.

Ministers should be especially careful not to touch a person of the opposite sex in any affectionate manner, this can be misconstrued and cause inappropriate feelings to surface in the client. Keep in mind, many SRA survivors are trained as sex slaves. Every Satanic ritual involves sexual contact, so alters can be highly sexualized.

Often cult alters are trained to seduce people or to blackmail them to gain power. Pastors are especially targeted. These cult alters are known as “Black Widows.” Be very aware of potential problems in this area, and make sure you are never alone with someone who could accuse you of wrong doing.

SRA survivors have been sexually abused by “powerful” spiritual people in the occult. If survivors see their minister as a powerful spiritual person, sexual thoughts or feelings may be invoked. Same sex contact is also common in Satanic rituals. Alters may have sexual confusion, homosexual urges, and sexual identity issues. It is also common for a survivor to have both male and female alters. Often they confuse sex with love. If you are loving toward them, they may interpret that as sexual, regardless of how well intentioned you are in your manner.

Be watchful for sexual feelings clients may express toward you. Obviously, sexual contact is never appropriate in the ministry relationship. You may have to go a step farther exercising vigilance and discontinue ministry if your client is struggling with sexual thoughts and feelings towards you. This is dangerous territory and you don’t want to give the devil any opportunity to advance against you and your ministry. “Flee youthful lust!” (2 Tim 2:22)

Emotional Safety

Emotional safety is the most important characteristic of a healthy ministry relationship; however, it is also an area where ministers seem to need the most coaching. When a client feels safe emotionally, trust has been developed in a series of areas with the minister. These areas include protecting confidentiality, freedom from judgment, no fear of shame, no hint of rejection or criticism, and an umbrella sense of respect for personal dignity.

Special consideration should be given to the manner alter personalities are treated, especially if they are rebellious or cult active. These alter identities should be treated with the

same love and care given the host personality. Genuine compassion and respect can facilitate salvation, healing and integration like nothing else. Minister's must be careful not to unwittingly attempt to "cast out" an alter identity thinking it is a demon, or refer to the healing process as a means for "getting rid" of alters.

Minister's that are accustomed to yelling at demons during deliverance can terrify young child parts. Thankfully, demons must leave with a whispered command under the same authority they leave with raised voices. If it is necessary to use a stern voice during deliverance, an explanation for the child parts is helpful. The minister can say, "I'm not being stern with you, you are safe. I'm telling that bad demon that he has to leave." It's best to speak softly and carry a big sword.

It's easy to slip into judgment when a person sins, or to shame another without even realizing it. Just by asking a client to repent for something they have no control over, can cause a sense of shame to be experienced by the survivor. Ministers can become part of the problem, rather than part of the solution by carelessly reacting to survivors from their own personal shame wounding. A minister mustn't get defensive or take things personally if a client becomes unkind. It helps to keep your eyes on Jesus and follow His leading if this happens.

Maintain Confidentiality

Confidentiality is paramount to emotional safety. It is the responsibility of the minister to keep in strict confidence everything that is shared during sessions. A breach of confidentiality is a breach of trust. Every form of caution should be taken to ensure this measure of safety and protection for those you serve. All notes and files should be immediately put away in a locked cabinet so there is no inadvertent release of information. Exceptions to the rule include mandatory reporting and consultation with other ministers. These two exceptions should be clearly noted on intake forms and discussed verbally. If a minister needs to consult with another minister, it is acceptable as long as there is never any gossip, accusation or misuse of information. When a ministry recipient is planning to harm himself/herself or others, this information needs to be reported to the appropriate authorities.

Avoiding Personal Judgments

Let's discuss judgment. The Bible calls believers to discern right from wrong behaviors and to judge accordingly. Christians are expected to minister moral truth and exhortation for ungodly behavior (1 Cor. 6:2-3); however, this needs to be tempered with gentleness and humility.

Paul instructs Timothy to minister effectively in 2 Timothy 2:24-26 by saying, "A servant of the LORD must not quarrel but be gentle to all, able to teach, patient, in humility correcting

those who are in opposition [to the truth or to themselves], if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will."

If a ministry recipient trusts and respects the person ministering to them, they are more likely to heed Biblical instruction and transition into repentance by the power of the Holy Spirit. We are never called to judge people, that's God's job. Interestingly, people with strong gifts of discernment also tend to be the most judgmental. A life-giving approach is full of mercy and grace. Only God is the true and righteous judge of His people (Heb.12:23). When people judge or criticize the character of another person created by God, they are in a sense playing God, and judging Him. Paul said in Romans 2:2, "*Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.*"

Judgmental attitudes make it emotionally unsafe for people to express their feelings. In the ministry relationship, leave the judging to God, and be as gracious as possible, especially when working with SRA survivors. Survivors have had to do horrific things in rituals. If we judge, we will break their trust and lose the potential for future healing. Let me interject a brief story.

Several years ago I ministered to a lovely young woman recovering from Satanic ritual abuse. She had a strong commitment to God, she knew the Scriptures and was called into ministry. I loved her like a daughter, and I was concerned that she might be heading into ministry prematurely. She insisted it was time to answer the call on her life to minister to women coming out of sex trafficking, much like what she had experienced. She moved to southern California as a missionary and lived in a half-way house for women. There she met a man working for the ministry, who was sexually attracted to her. They seemingly fell in love and broke all of the rules to engage in their relationship. Sensing he wasn't safe for her, I counseled her to leave this man. I said, "A true Christian man would never put you in a sexually compromising position."

She became double minded about leaving him. One minute she knew she had to get away from him, the next she was intoxicated by him. After going back and forth on the topic over a period of months, I began to suspect he might be an SRA survivor himself. In short, he subjected her to a Satanic ritual. When she told me what happened, I was alarmed. He raped and nearly killed her. She knew she was lucky to be alive. I scolded her for not leaving this man sooner and allowing him to seduce her. Essentially, I judged her. Thereafter she broke contact with me saying, "You broke my trust by responding the way you did."

My heart broke over this incident. Had I refrained from judgment and expressed love to her instead, would I have been able to help her through this trial? I don't know. Was it easier to shoot the messenger rather than face her choices? Probably, but I learned an important lesson. No matter what people tell me, for their safety I maintain a judgment free zone. The last thing I

want to do is add to a person's emotional baggage or risk losing relationship because I couldn't keep my reactions in check.

Shame

Ministers need to be aware of shame issues to ensure the emotional safety of their clients. It is wise to ask God to do a thorough healing of the shame in our own lives to prevent shame dumping on those we serve. If we were shamed in our own upbringing, then we may have a tendency to shame others. **Shaming occurs when a person is held responsible for something they had little or no control over.** Examples include bed wetting, spilling, or even dissociating. When a ministry insists a client must repent for relying on his/her alters, or for "checking out", there is a major misunderstanding as to the function of dissociation and a flagrant disregard for the shame this causes. Dissociation is an involuntary response to overwhelming trauma. It is not a sin.

Shame directed toward another person says, "What's the matter with you?" Internal shame messages say, "There is something intrinsically wrong with me as a person." Shame attacks identity. Shame says, "**I am something wrong.**" This form of toxic thinking is not from God.

Healthy internal correction says, "**I did something wrong.** I may have behaved incorrectly, but I am still forgiven and loved as a child of God. I was made perfectly in His image (Genesis 1:27) and my identity is still intact."

This becomes tricky with deliverance procedures that may require repentance for generational sin. To differentiate, simply make it clear by stating, "You are renouncing the sin to bring it under the blood of Jesus and break its power off of you. You are not personally responsible for the actions of others." Just to be very clear, children are never responsible for abuse, regardless of their behavior or reaction to an adult.

I heard a teaching on shame by Joyce Meyer some years ago that started my journey of discovery on this topic. In the teaching, she described a "shame foundation." I believe most people have a shame foundation to their personality, produced from abuse and parental shame dumping. You may be wondering what is shame dumping? When a parent says, "Shame on you!" or "You should be ashamed of yourself!" they are unloading their emotional shame baggage onto a child like a bulldozer.

I asked the Holy Spirit to show me my shame foundation. I pictured a solid structure beneath a house. There were huge wooden beams covered in cement, representing my shame. It was hard and unmovable. I remember praying, "I don't know how to fix this LORD. You will have to teach me how to remove the shame foundation. I can see it, but now I don't know what to do with it."

I pictured Jesus with a giant jack hammer breaking-up the cement. Then I saw Him lifting out the giant wooden beams in the structure of my personality. The right-brain imagery was helpful to symbolically see what He was doing. The evidence for my healing was found in the ways God began to really move in my emotions and bring issues to the surface. He challenged my thinking and acknowledged my feelings. When I felt dirty, the LORD gave me a warm healing pool to wash off in. He reiterated over and over to me, "It wasn't your fault Katie. There's nothing intrinsically wrong with you."

Healing from shame was a lengthy process for me. The LORD led me to several resources, but I think the best was *Identifying Shame* a 3 CD set by Craig Hill. I was so impressed with this material, I bought several copies for the church library. I used this teaching in support group settings and individual ministry sessions. It is really powerful information for identifying the shame, but what do you do with it once you've identified it? Let me share a right-brain exercise with you that I have found really helpful.

Removing Shame

- 1) Take a few minutes free of distractions, maybe play some nice soaking music in the background.
- 2) Close your eyes and picture Jesus. It's okay if He is fuzzy or if you can't see His face. Just fix your eyes on Him (Hebrews 12:2).
- 3) As you sense His presence, ask Him to show you your shame. He will most likely give you images of things that have happened. Or as in my case, I saw myself covered in poop. (Poop is symbolic of shame.)
- 4) If the shame was an object, what would it be? Picture the shame as an object, and give it to Him. Say, "Jesus I give you my shame, all of it. Please take it from me." (1 Peter 5:7)
- 5) Watch to see what Jesus does to remove the shame. (In my case he drove a bulldozer into the picture and scooped out the poop and washed me in a shower of His grace.)
- 6) Picture yourself free of shame, united with Christ. This is your true identity in Him.
- 7) These steps can be taken as often as needed to work through the shame in your life and create a new identity in Jesus.

Psychological Projection

Projection is really a form of blame shifting. While denying the existence of a negative trait within oneself, a person may instead project or shift the blame to another person. This is a way to deflect and deny one's own feelings and externalize them onto someone else. Projection is surprisingly common in everyday interactions, although it is a destructive behavior pattern.

Sometimes in the process of healing, a person may "project" their mother or father issues on the minister. If this happens, stay objective and don't become defensive or overreact.

Instead you might say, "That sounds like a feeling you may have toward your mother/father. Is that possible?" Then explore what that might look like and redirect the client back to the real issue.

During my early recovery work, I found myself suddenly distrustful of my therapist. I wanted to quit working with her immediately. My therapist insisted I come in for one more session at her expense, to make sure we talked things through. She readily identified the problem. My distrust of my mother was being projected onto her. Once the issue was identified, I was able to admit to the behavior, and we were able to get over that hurdle. I did some of my best recovery work with this therapist once the projection issue was settled. Over a twenty-year period, I trusted her on a deeper level than anyone else I worked with. Problems can arise in relationship, but if the breach is covered, the relationship will become stronger than before.

Have you ever known someone with an ailment that suddenly sees everyone else as having the same condition? This can also be a form of projection. As ministers we must be cautious not to project our issues onto our clients. This is another reason why it is so important that ministers/counselors do their own healing work before helping others.

I once worked with an SRA minister that was grappling with her husband's sexual sins. Shortly after discovering this was happening in her home, she told me that she believed my husband had the same problem. What was most dangerous about this exchange was the fact that she believed God had told her this in prayer. Alarmed, I confronted my husband. He reassured me in a calm, non-defensive manner that no such thing was going on. I knew he was telling me the truth, and I realized this was a projection from one minister to another.

Another little nugget I gleaned from this experience was the realization that God would never reveal my husband's sins to someone outside of the family that did not have direct responsibility or authority over us. It's God's nature to cover and protect, not expose and humiliate.

Parental Relationships

Another caution to interject at this point, is allowing a parental relationship to form with your ministry clients. If you allow your clients to call you "mom/dad", you have crossed a boundary which can never be undone. Yes, survivors of severe abuse need to be re-parented, but that doesn't mean it is your job to be a parent to them. Ideally, they should receive their re-parenting from their Heavenly Father.

Parental relationships can become extremely confusing very quickly, partly because we tend to parent like we were parented. If our parents were dysfunctional, then our parenting tendencies will be dysfunctional. Unreasonable or unspoken expectations can develop without

thought. Boundaries can be crossed that wouldn't otherwise occur in a more clearly defined relationship. Child alters can become very clingy and dependent upon their minister. If you allow it, then the next thing you know, you will be acting like a parent by taking your client shopping to buy her first bra. Been there, done that!

It is also very easy for the survivor to begin to project his/her parent issues on the minister and for sudden conflict to develop. If these problems occur, you can no longer serve as an impartial facilitator of the healing process because drama often ensues. A parental relationship has lifelong implications. Are you ready to commit to a lifelong relationship with your client? Once a minister becomes a "parent" to the client, there is no going back to the way things were before that decision. If things get confusing and the minister has to re-establish firm boundaries, clients will feel betrayed and the minister can get caught between a rock and a hard place. Promises "to always be there" may have to be broken. Things that were okay before, are suddenly a potential disaster. What happens if you as the minister begin to burn out, or the grace has lifted to care so much for this precious one?

In my experience, it is best to maintain a minister-client relationship until a person has thoroughly completed his/her work. Then, and only under the unction of the Holy Spirit, is it advisable to consider taking the relationship to a different level.

Spiritual Abuse

Spiritual abuse is a very important consideration for ministers. People see ministers as authority figures. It is important not to misuse this authority (See Matthew 20:25-28). Ministers should never shame, threaten, coerce, manipulate, dominate or intimidate the people to whom they minister. The minister should never tell the person they are serving to keep secrets, maintain silence or cause them to operate in fear.

Ministers also need to be cautious when working with dissociated identities and not attempt to "cast out" an alter as though it were a demon. At times, I have seen ministers that wield a big deliverance sword, cause emotional harm in this way. This is a form of spiritual and emotional abuse.

If someone is having an issue with sin, humbly and gently correct them in love (2 Timothy 2:25). In order to discover the root of the wounding that produced the behavior, ask about their feelings and what happens when they sin. Do not use scripture to judge or condemn anyone; instead speak of repentance and forgiveness. Explain how the power of grace will help the client be an overcomer.

11 Signs of Spiritual Abuse

- 1) Someone who “hears God” on your behalf and insists you heed the “word” at your peril.
- 2) “LORDs over” others in power/authority and limits free will or alternative viewpoints.
- 3) Exclusionary, “You are either for me or against me.” Fosters “us versus them” mentality.
- 4) Inclusionary, rewards obedience with praise and perks.
- 5) Uses confidential or secret information as a tool for control or compliance.
- 6) Uses manipulation, silent treatment and/or threats of rejection to control others.
- 7) Insists their position, leadership or revelatory knowledge provides them special rights.
- 8) Shames and blames others for behaviors outside of their control.
- 9) Yells, mocks, humiliates, or chides others for what they believe.
- 10) Uses scripture in a harmful manner: inducing legalism, guilt, judgment or shame.
- 11) Attempts to cast out a dissociative personality, treating the part as a demon.

Peter wrote: *“Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being LORDs over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.”* (1 Peter 5:2-4)

Safety in the ministry relationship is critical to the healing process. Minister's that genuinely seek the comfort and safety of their ministry recipients will find their effectiveness accelerate exponentially. For some people, the ministry relationship may be the only safe place they have to heal, grow and make mistakes. This is the power of love and grace in action from which we see miracles happen.

Chapter 6 – First SRA Session

Did you know most survivors of ritual abuse are in therapy an average of seven years before they have their first ritual memory? That's a long time to be searching for the root cause of personal problems. I spent three years in counseling before my first ritual memory was uncovered. Many of the people I have ministered to have been searching ten or more years to uncover the truth. My point is that people may come to you presenting all kinds of issues that you don't recognize as symptoms of ritual abuse in the beginning of your work together. Ritual abuse is carefully hidden by denial, dissociation and mind control programming. The mind will use all of its wonderful capabilities to prevent the release of the big secret, including causing psychosomatic body pain and/or accidents. Anything but the truth will suffice in the desperate effort to hold that beach ball under water. When the truth finally comes out, there may be decisions to make. You may ask yourself "am I qualified to handle this?" or even better, "Is God calling me to walk through this with him/her?"

I've worked with PhDs that didn't feel qualified to work with ritual abuse. They referred me on to someone else as soon as they realized how serious my case history was. This isn't for the faint of heart. My hope is to put tools and resources in minister's hands and to equip them, if indeed they believe God is asking them to do this work. Although you may be called to ministry for SRA, it doesn't mean you blithely take every perspective new client that calls your office.

Pray First & Proceed with Caution

Always ask the LORD first, before agreeing to minister to anyone. Sometimes He will audibly prompt me and say, "I sent this one to you". Other times, I will picture a signal light that's dark and ask the Holy Spirit if He will bring it to life by giving me either a red, yellow or green light. Red and green are obvious yes/no answers. But a yellow light means "proceed with caution." If this is the case, I seek the LORD for more clarification. There may be limits or conditions He would place on the decision.

If you are uncertain, you can offer an introductory meeting and then go to the LORD again before agreeing to take on a new case. Just because a person needs ministry, or is in crisis, doesn't mean you are the one God has assigned to do the job. Maybe the LORD wants you to direct this person to someone else, or maybe the timing is not just right. Take all of the time you need to make sure you are in agreement with the LORD's will.

Agreeing to minister doesn't necessarily mean you have just signed up for a long project. You can agree to a short-term arrangement and re-evaluate every three months. This

will set appropriate expectations if indeed you find yourself reaching the limits of your ability or willingness.

Honestly, SRA survivors can be very difficult to get along with. Possibly the most challenging characteristic of survivors in pain is the fact that they can be very narcissistic and self-centered. They may have no concept of the impact their needs/demands have on those that serve them. Many are temperamental, moody, and indecisive; which are primarily functions of alter identities. Most are highly sensitive, and others are very stubborn, strong willed and opinionated. Alters develop these characteristics to survive. As a strong willed survivor myself, I don't get along with everybody. That's just the truth of it. If I work with survivors that have strong Jezebelic tendencies, or attitudes of entitlement, those characteristics will rub me the wrong way. I've found God will supply the grace for the work He has called me to do, but when the grace lifts, my job is done.

Opening the Ministry Session

Ministers have the responsibility to set the tone and spiritual atmosphere over each session. Creating a safe environment spiritually and otherwise, is important as described above. I start each ministry session with a prayer of worship, praise and thanksgiving to our Heavenly Father. I request the dispatch of God's holy angels to protect all concerned, and I cut off all communication with evil forces. I welcome Jesus and the Holy Spirit, and invite them to lead the session according to their perfect will and plan. I then give instructions to the demonic, take authority over their activity, forbid them to manifest or operate in the session and describe their exit route. Clients are then invited to pray as the Holy Spirit leads them. If I see three clients in a day, then I say this prayer three times that day. Every time I pray, I make sure there is a thorough covering. (The "Ministry Set-up Prayer" is available as a free resource at www.Freedom4Survivors.org/free-resources.html.)

Initial Work Together

My first meeting with a client is usually a long session comprising two to three hours of history and symptoms. Notepad in hand, I make a long list of indicators, deliverance most likely needed, and any mind control programming I hear peppered throughout our conversation. In this meeting, I know that my primary role is to create safety and build trust with the survivor. Meanwhile, I also glean enough information to string together the edge pieces of the puzzle we are assembling, so I have an idea how extensive the work will be to complete.

I use a questionnaire for all new clients that has served me well over the years. In the first meeting I generally review the form with my client, and ask questions as we go through it. An effective questionnaire will save time so ministers don't have to ask so many questions. For the client, simply completing the form will stir-up issues that may need to be addressed right

away. Most often, SRA survivors are in tremendous emotional, and frequently physical pain when they come for prayer ministry. The most important gift I can give them upfront is hope for healing and restoration. (A sample ministry questionnaire is available for download at www.Freedom4Survivors.org/ministry-services.html.)

One Thing

Do you remember the movie City Slickers from 1991? Curly says, “Do you know what the secret of life is?” He holds up one finger. “One thing. Just one thing. You stick to that and the rest don’t mean ****.”

Mitch says, “But, what is the one thing?”

Curly replies, “That’s what you have to find out.”¹¹

The single most important determining factor for SRA recovery, that “one thing” is relationship with God. The deeper a person’s faith, the more intimate their walk with God, the faster they will heal. Period.

When I meet with people for their first session, I take particular note of their relationship with God. Keeping in mind, Christians often know the right things to say in Christianese, I engage my discernment for the deeper things they may not be saying. It reminds me of Hebrews 4:12, *“For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”*

If a person doesn’t have faith in Christ, I will share the gospel with them and invite them to enter salvation. If they are unwilling to take this step, I may graciously decline working with them for SRA recovery. That may seem unkind, but it is necessary. I really don’t believe people can heal outside of a relationship with Christ. Yes, they can make progress, but they won’t heal. You see the effects of ritual abuse are so devastating that no human power, no human philosophy and no human method can remedy it.

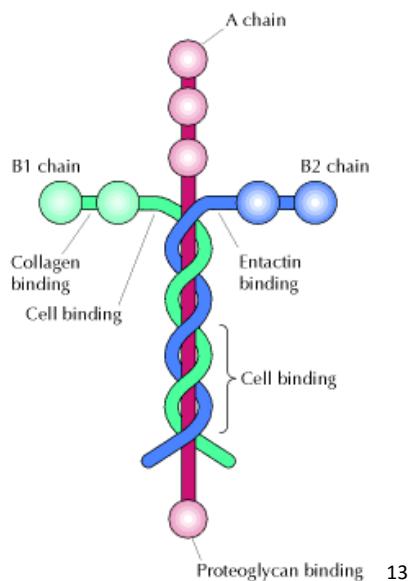
At a convention of experienced therapists working with SRA survivors, the presenter asked, “Has anyone here seen a person completely healed?” Not one hand shot up in over 300 professionals. It can’t be done without the Savior. That is why occultists work so hard to destroy their victim’s relationship with God, because they know Jesus is the victim’s only source for healing. There is a specific form of mind control programming designed for this purpose. It is called “Christian Based Programming.” It is prevalent in CIA, liturgical religious, and Masonic factions that perpetrate ritual abuse mind control.

¹¹ <http://www.imdb.com/title/tt0101587/quotes> (1/27/16)

The English nursery rhyme *Humpty Dumpty* illustrates this point:

Humpty Dumpty sat on a wall,
 Humpty Dumpty had a great fall.
 All the king's horses and all the king's men
 Couldn't put Humpty together again.¹²

The good news is that Jesus can take every tiny shard, every spec of the shattered pieces of our soul, and glue us back together. Jesus *can* put Humpty Dumpty back together again. Scientific evidence for this can be found in a protein in the body called Laminin. This protein has a cell adhesion molecule that literally holds our body together. It is formed in the shape of a cross! (See the illustration below.) Similarly, Jesus is the glue that reunites the soul. David said, "*Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear your name.*" Psalm 86:11



COLOSSIANS 1:17

*And He Himself
 existed and is before all
 things, and in Him all
 things hold together.
 [His is the controlling,
 cohesive force of the
 universe.]*

Amplified Bible (AMP)

As a pastor, I delight in watching people grow in their walk with God. Discipleship takes on a whole new dimension against the dark backdrop of ritual abuse. Grace becomes tangible when you see people repent for practicing witchcraft and for performing ritual crimes. Walking dissociated identities out of the cave of darkness into the light of Christ is deeply rewarding. I put on my evangelist hat and make that altar call in almost every session. Know also, that it isn't always easy.

¹² https://en.wikipedia.org/wiki/Humpty_Dumpty

¹³ <https://myworldatlarge.files.wordpress.com/2008/01/laminin.gif>

Ritual abuse is spiritual abuse and as such, people have to grapple with hard questions. They ask, "Why did Jesus let this happen to me?" or "Where was God when this was going on?" There is a wrestling with God for our blessings that happens on a deep gut-wrenching level. At some point, every abuse survivor has to ask the hard questions. It's common to find parts inside that are really angry with God, for good reasons. The role of the minister is to become a repairer of that breach. Isaiah 58:12 says, *"Those from among you shall build the old waste places; You shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach..."* What a magnificent calling!

It may be incumbent upon the minister to do an assessment of a person's faith early in the recovery work. This can be done in a variety of ways. One of the easiest methods is to simply ask how a person sees each member of the Trinity separately. This information can be an applicable diving platform into deeper work.

Some people have a great relationship with Jesus, but not so good with Father God. Others are terrified of the Father and see Jesus as weak. You may even find people afraid of the Holy Spirit, because as youngsters they were warned He was always watching them. Human beings typically project their father issues upon the Heavenly Father, sibling issues upon Jesus Christ, and mother issues upon the Holy Spirit. A beloved resource for nurturing relationship with the Heavenly Father is titled, *He Loves Me; Learning to Live in the Father's Affection* by Wayne Johnson.

As the Holy Spirit guides this work, profound results will follow. The LORD knows people need strong faith to carry them through SRA recovery, and rebuilding relationship with the Godhead is a good place to start. Keep in mind, survivors may have thousands of alter personalities, that may each have varying feelings about God. If you can build a solid faith platform in the primary or host personality, it will certainly help as the work progresses. Don't worry about working with each little alter, work primarily with the parts of the system with the most authority and that will influence the tertiary alters at lower levels.

Building a Knowledge Base

Early in my work with survivors I take the time to provide some foundational education about the healing process. Teaching may comprise half of the ministry time for the first few sessions. I believe building a solid foundational understanding will help people move forward in their process with less confusion and fear, and more confidence.

There are four primary areas to build this understanding.

- 1) Overview of ritual abuse (Discourage them from doing lots of internet searching)
- 2) Define the broken heart, DID/MPD
- 3) Provide deliverance fundamentals & warfare strategies
- 4) Explain the basics of mind control programming

As we progress in our work together, I will then describe the factions involved and the purpose behind the ritual abuse. Finally, when people have a grasp of these areas, I teach them about mind control programming; how it is installed, how it operates, and how to dismantle it.

In more than 25 years of work with therapists, counselors, ministers and well-meaning Christians, no one at any time connected the dots for me so I could understand the big picture. I read a lot of books and articles online, but it still didn't make sense to me. I had so many questions. What did Freemasonry have to do with rituals in the basement of the Catholic monastery? Why were my parents involved and who were they involved with? What did the US government have to do with any of it? Who are the Illuminati? I couldn't make heads or tails of anything. In my memories there were doctors, and people dressed like wizards. What was that about? No one knew, I suppose.

Well after more than a decade of ministry, coupled with my own recovery and hours of research, it finally makes horrific sense. It is important that you get it, too. Each of the areas outlined above will be described in detail in the additional sections of the manual. Once you understand ritual abuse, you can help those you serve realize they aren't crazy. What happened to them was really crazy. But they aren't crazy.

Building on the Foundation

It's important to be respectful of the work that was accomplished before your client found you. Frequently people spend many years searching for answers and working with numerous ministers, counselors, or medical professionals along the way. There isn't a single organization that has all of the answers. Jesus ensures this is the case so we will learn to work together as the unified body of Christ, and no one gets a big head.

There is value in working with different ministers; each one has different gifts and experience from which to draw upon. Sometimes I will coach a minister by saying, "you've taken this one as far as you can on the journey, it's time to refer them on to the next person God has for them along the way." There is no shame in that conclusion; it's wisdom.

On my journey, God led me to a wide variety of His servants so I could learn something from each one. I admit there were times I learned "what not to do" by experience, but God worked it all together for His purposes. I felt like the children of Israel may have felt wandering around in the desert for forty years. Right about the time of my fortieth birthday, just when I was ready to give up, God did a miraculous healing in me. That first miracle led to another, then another, until I exclaimed, "Hey, I'm good!" I tell people, "Don't quit until you get your miracle."

Prioritizing the Work

With a long list of areas to work through after the first couple of sessions, I always ask the Holy Spirit to prioritize the work and lead us according to His perfect will and plan. Sometimes that list can be daunting. Hopefully, it simply serves to increase dependence on God to direct the work.

Generally, the LORD will lead me to minister to the areas in a person's life that are creating the greatest distress. It may be a marital issue, recurring nightmares, anxiety, unusual body pain or the inability to think. The variety of topics is endless. I will lead prayer to ask God for guidance, then we wait patiently before the LORD. If He brings something to mind I will ask, "What do you think about addressing this first?" This gives my client an opportunity to prioritize as well. We both often hear the same answer from the LORD.

Consistently the LORD will prioritize emotional pain over deliverance. **Alters before demons**; that's my rule of thumb. What if a person isn't aware of alter personalities or maybe the client is unable to see or hear in the spirit? If they are emotionally stable, I will proceed with deliverance work. It may break open the hidden things that need to be addressed.

With SRA survivors, I usually begin deliverance by walking them through a prayer protocol I've termed, "The Spiritual Legal Ground List." (Available for free download at www.freedom4survivors.org/free-resources.html.) This list comprises the most common occult ceremonies conducted in rituals. It begins with oaths, vows and covenants, goes through dedications and progresses through marriage ceremonies to blood sacrifices, etc. I start by walking the person through renunciations associated with the personal and generational worship of Lucifer and Satan.

If the Holy Spirit prompts me, and my client is ready, I may break mind control programming in the first or second session after completing safety protocols. Usually this is indicated if the person is stuck, and has tried other ministries and methods. Sometimes people suspect they are SRA and I am able to help them determine whether this is the case if we identify both evil dedications and the presence of mind control programming. If I only have a short period of time with a person, I may jump right in with deprogramming. Mind control programming will hold trauma memory in place and prevent people from getting to the truth. In my initial work I may break "Do not remember, do not tell" programming, and "Remember not to remember." If these hypnotic commands are in place, they will break under the blood of Jesus. Once broken, sometimes the floodgates will open and we will know exactly what we are dealing with.

Building a Support System

Most SRA survivors need a team of people to navigate the lengthy and difficult process of recovery. From the beginning stage of recovery, clients should actively build their support

system to include: safe friends and safe family members; a healthy church fellowship and prayer team; medical professionals; and also a support group for addiction, sexual abuse or co-dependency recovery. All of this in addition to a Christian minister and/or counselor, will help ensure a smooth process.

Survivors often begin recovery with a very limited group of relational resources, and they may rely heavily on their minister or counselor. But as recovery progresses the survivor needs to actively pursue a broader network of support for their own well-being, and to prevent dependency upon the minister.

Once I begin deprogramming survivors, they enter into a stage of recovery I call the “Crisis Stage.” During this stage I instruct my clients to contact me immediately if they suddenly become suicidal or want to self-harm. Sometimes the removal of one program can trigger another program to go off. All major programs have “suicide” programming on them as a security measure. If the security of the system is breached, the program will go off. It is wise to establish a safety plan with phone numbers in the event of emergency. During this time, I may be the first on the list to call. If they can’t reach me they will have two other numbers they can dial. If unable to reach the first tier of support, then they agree to call a mental health crisis line or go to the nearest emergency room.

As survivors learn to manage their system of alters and wage spiritual battle on their own behalf, they enter into the Interim Stage. At this point, I become part of the second tier of responders and the survivor is encouraged to call others in their support network first.

Closing the Ministry Session

Properly closing a ministry session is as important as the manner in which it is opened. I usually make a statement to indicate it is time to start wrapping-up such as, “Before we close ...”

Sometimes clients have a difficult time bringing the session to conclusion. The more difficulty they demonstrate, the earlier I start with statements to prompt the wrap-up in subsequent sessions. For example, I may say, “We have another 20 minutes before we need to wrap-up, is there something else you need to address before we close?”

Then about ten minutes before our time is up, I may begin summarizing the session to bring it to a natural conclusion. Summarizing the session is a good idea when working with DID clients. Sometimes they will not remember portions of the time together, especially if alters came forward that were amnesic or unable to be co-conscious. This also helps people feel they have accomplished something in our work together.

Not all ministers need to be as time conscious as indicated above, but setting good boundaries can keep sessions from going so long they lack productivity. The more consistent

the minister can be with time and boundaries, the more effective they will be in the long run. Sometimes I make a list of things that can be addressed at our next meeting. Then I will conclude by saying, "when we meet next week, we can begin with this... unless something else is more pressing."

Close the session by inviting an infilling of the Holy Spirit to fill each one in the room. It's ideal to sit a few minutes quietly, and allow the Holy Spirit to work. Ministry is like spiritual surgery, the soul and spirit may need some suturing to properly close-up. Waiting in the presence of the LORD with soft music is especially refreshing. I admonish my clients not to do any heavy emotional lifting after an intense session and to get lots of rest.

Without exception, I always do a closing deliverance prayer. I learned this lesson the hard way. Five minutes after concluding an appointment without prayer, I locked my keys in my office and my client had car trouble. It's not worth the risk of harm, if you can preemptively stop the enemy from retaliating with a simple prayer. Below is the one I use.

Closing Deliverance Prayer

In the Name of Jesus Christ, I forbid any backlash, retaliation, retribution, revenge, torment, harassment or punishment to come against (client name) his/her family, me or my family, or _____ Ministries. We break every strategy of the enemy to come against us under the Blood of Jesus. Heavenly Father, I ask you to cover each of us, and we bring all that concerns us under your divine protection. I claim the promises of Psalm 91 over us all. In Jesus Name.

Chapter 7 – Stages of Healing

For satanic ritual abuse recovery there are five stages of healing. Part of the role of the minister is to determine the stage in the healing process that the client has achieved by the first or second session. Then to carefully guide them through to the final stage as the LORD directs.

Stage	Definition	Characteristics of Each Stage
1	Beginning Stage	Steep learning curve, need to build a strong relationship with God, & build a strong support system.
2	Crisis Stage	Memory recovery becomes intense, DID/MPD work begins, need to develop system coping skills & tools for recovery. Spiritual warfare intensifies, and deprogramming begins.
3	Interim Stage	Ability to use tools & battle spiritually. Memory recovery continues. Integration accelerates and deprogramming continues.
4	Point of Healing Stage or Transition Point	Deprogramming nearing completion, most memory work completed, the system is nearly integrated. Crisis may erupt and work may intensify at varying points during this stage.
5	Last Stage	Able to minister to self, and may minister to others. Deliverance, integration and deprogramming are presumed to be complete. It is important to note that throughout one's life things may come up, but the hard work is behind them. This is a point of health.

Beginning Stage

The beginning stage could be described as the point when a person realizes they need to make a change in their life and they need some help to get there. This is when a person “doesn’t know what they don’t know”. Recovery is a new concept. People begin looking at self-help books, searching the internet, or they may call a counselor or minister for the first time. There is a steep learning curve as people learn new terms and a variety of new methods to aid them. Often this is a time when people begin to take stock of their relationships, especially their relationship with God. Ideally, people at this stage begin to build their support system and both their faith and trust in God. These relationships will be necessary in maintaining equilibrium when they progress to the next stage in the healing process.

Crisis Stage

This stage begins at the point a survivor realizes they have been subjected to ritual abuse. A cascading progression of questions arise in their mind to which there are often no easy answers. A search begins to understand ritual abuse, but what people discover rarely fits the carefully constructed denial image of the life they believe they lived. Suddenly nothing makes sense to them. Denial and horror are like a teeter totter, up and down. Once Pandora's box is open, the memories may flood to mind in uncontrollable waves that crash through consciousness with fierce destruction. This is a time when a person needs a solid rock on which to stand and a support team at the ready.

This stage may last six months, but more likely a year. Recovery may feel like a full time job, and everything else seems secondary. The minister needs to be accessible during this time because thoughts of suicide or self-harm may intrude for the survivor as they remember what happened and breach the code of silence enforced by their programming. Deprogramming usually begins at this stage if the minister is skilled in this area, though it can be done at later stages.

This is often the time when a survivor realizes they have dissociated identity states. There is much to learn about alter personalities, dissociative identity disorder (DID), and both coping strategies and tools for system management. This alone can feel overwhelming to a person.

To add to the list of stressors at this stage, if there wasn't spiritual warfare before this point in a survivor's life, there will be now. Evil forces that have laid claim to the life of a survivor will put up a fight against their freedom. If family members or the coven become aware that a survivor is remembering, they may pull out the stops to interfere with ministry.

At the beginning of each session, take time to listen attentively to the variety of stressors the survivor is coping with in this stage. It's important to address questions that have surfaced and find ways to help reduce stress levels. Self-care and the building of the support system are key focus areas. It is wise for ministers to limit the number of survivors in their case load at this stage because the needs of survivors in crisis can become overwhelming, especially during major occult holiday seasons. Balance the need for additional trauma work with the need to emotionally process the information that has already been recovered for the survivor.

Interim Stage

The interim stage tends to be the longest portion of the healing process. Here the crisis is over and the survivor "knows what they don't know", but continues the process of learning. Occasionally survivors will give too much attention to the demonic in this stage by compulsively researching occult information, which can cause imbalance. Encourage people at this stage to keep their eyes on Jesus.

The interim stage is when the really deep and broad work begins in the system. It is a time that calls for the gifts of patience, longsuffering and perseverance. At this stage memory recovery continues, but at a more manageable pace. Relationship with God will likely deepen and become more intimate at this stage. The survivor will have developed some spiritual muscle and be able to wield their sword well in spiritual battle, though they will still require ministry support in this area.

An understanding of the survivor's life story will come into perspective at this point and there may be a considerable amount of grief and/or anger to process. Survivors at this stage have developed some skill working with their system and may be able to comfort alters on their own.

Deprogramming may become a primary focus of the healing at this juncture and the survivor will rely heavily on the minister for expertise in this area.

Point of Healing

This is the stage in the healing processes where the survivor knows they are approaching the finish line, but can't see it yet. It's the last six miles of the marathon, with no mile markers along the way. By faith they know the end is coming at some point, so they just keep going, one step in front of the other.

Frequency of ministry sessions may slow down to a bi-weekly or monthly pace. Memory recovery is almost complete at the point of healing. The system is nearing integration and deprogramming is almost finished. Survivors are skilled at warfare, integration and deprogramming at this point. They may even be planning to serve in ministry to others.

But wait, there's more. Just about the point when it seems the survivor is almost complete, bam there is a set-back, and then another. Sometimes things get worse before they get better. Spiritual warfare intensifies because the enemy knows the breakthrough is eminent. Frustration and hopelessness begin nipping at their heels. This is when the minister needs to pull out the megaphone and the pompoms and shout, "just breathe! Keep going, you can do it. You're almost there. Just a little further!"

Most programmers install a mind control program called "point of healing" or "point of no return" that will engage at this point in the process to prevent losing their investment in the slave. Let me explain "point of healing" first. One survivor described this to me as feeling better than she had ever felt in her entire life (because she had received so much healing), but also as though she was "on the verge of losing it" at the same time. The point of healing program will kick into gear just before the total collapse of the system. The program is designed to make the survivor believe they can never get free or if they do heal, something terrible will happen. Sometimes it will even seem like a dramatic regression has taken place. Crisis suddenly erupts and hopelessness engages. The alters holding this program may try everything they can

conceive to prevent full integration from happening or try to prevent the full system from total collapse. When the minister recognizes these symptoms, it is time to break “point of healing” programming.

A similar program is called “point of no return.” This program threatens to cut the survivor off from family, the coven, the approval of the group, all positions of authority, etc. It is a point of total excommunication. You would think that would be welcome at this juncture, but the survivor may face fear of abandonment, fear of rejection, fear of impending doom, loss of fortunes, tremendous loss of perceived power and position, etc.

The end of the road can be bumpy and require some crisis intervention and extra emotional support, but there’s no greater joy for a coach than watching an athlete cross the finish line into the last stage of recovery.

Last Stage

This final stage usually doesn’t look like most people expect it will. It is important for ministers to help manage this expectation along the way, so when people reach this point they are prepared for the road ahead. Most people expect when they cross that linear line that says “finish” that there won’t be any more work to do. The truth of the matter is that *after we finish the marathon, and cross the finish line, we still have to walk through life.* Life is really more circular than linear. Good times and bad times, hills and valleys are part of the landscape. On many occasions I’ve had the privilege of seeing survivors cross the finish line into the final stage of recovery. They are healthy at this point; emotionally, mentally, spiritually, and in most cases, physically. Survivors can “own” their story and will often write one in the last stage, because they “know what they know.”

How do you know you’ve reached this stage? Most of the time the Holy Spirit gives an indication that the main body of work is done. At Restoration Gateway we like to celebrate this event. But there is a caution here. Sometimes there is residual cleanup on a vast construction site long after the work crew goes home. An occasional fragment will surface, a body memory may startle a person awake, or Jesus points to a closet we missed. This has to be okay. It doesn’t discount the previous 26.2 miles.

For me, I felt joy for the first time as I entered this stage. I wasn’t constantly grappling with memories and alters, my mind was quiet and peaceful. My emotions stabilized. I could think clearly and hear the LORD and I had so much more energy! On several occasions I thought I was fully integrated, just to discover there were a few stragglers.

Thinking back to the book of Nehemiah, the main work was completed when the wall was up and the gates had been hung around Jerusalem. In my way of thinking, there could still be some stray bricks in the corner, or some debris along the road. That doesn’t mean the job

wasn't completed. Just that there may still be residual cleanup here and there. The kicker is that this process may go on for the remainder of a person's life.

Don't shoot me yet!

Remember, wellness is the goal. If an unusual event triggers a long lost memory fragment, so be it. My life was a virtual mine field. Now a little fragment here and there is no cause for alarm. In stage 5 you can take things in stride and do your own work. If you run into a snag you can get a little ministry, you don't have to sign-up for a weekly series. Discovering more to do doesn't mean the main work wasn't done. It's simply that you uncovered a little something else. It's important to keep that in perspective.

People that insist "Oh I'm fully integrated, I'm all done and will never need to do more work" will be stuck between reality and denial when the inevitable residual surfaces. I recently heard the story of a woman that was told by another ministry that she was fully integrated. She went on her way, believing all the work was done, and a few weeks later was hospitalized with a full psychotic break. Clearly something was missed!

We must not fall victim to black and white thinking. I believe in life-long learning. We never stop learning. In the same way, we continue to grow. Jesus may even enjoy digging around in a forgotten closet here or there. It's okay. People that haven't been subjected to the worst abuse on the planet usually have some personal growth to do all of their lives, wouldn't that be even more so the case with ritual abuse? So hold the term "finished" loosely and put the results in Jesus hands. He's the author and finisher of our faith.

Chapter 8 - Process of Recovery

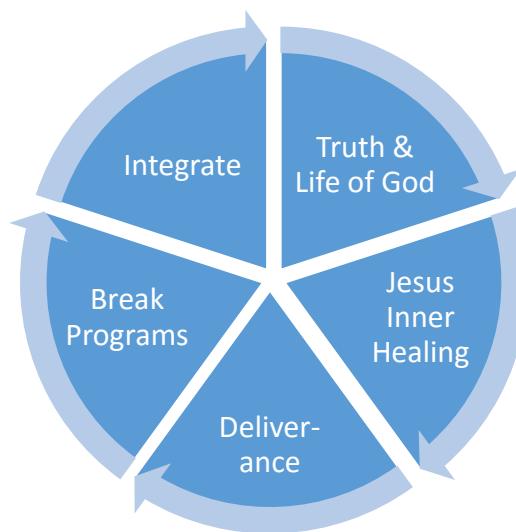
The process of recovery is as unique as each fingerprint, a work of art in clay. It usually begins slowly, then accelerates as the work progresses and trust is developed.

An action step that I urge new clients to take; is to have them declare out loud, that Jesus is the LORD over their recovery. If Jesus is in charge, then the results are up to Him. All healing is for His glory!

Healing is faster today than ever before. There is a divine acceleration happening for the body of Christ. Years ago when I started my healing journey, I was told I needed to remember each little detail of every memory, and feel all of those feelings. That was the fifty-year plan! Five years into it I was overwhelmed and discouraged. That isn't necessary today. With Jesus alters can receive their healing in groups, they can give Jesus memories that are alike, instead of meticulously rehashing all of the content of each similar one. And advances in deliverance reduce the battle by getting at the roots of the problem, rather than focusing on all of the leaves. Programs can be broken by brain wave states and by layers, and integration can be accomplished by the thousands rather than one at a time.

"For My thoughts are not your thoughts, nor are your ways My ways, says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Isaiah 55:8-9)

The process of recovery involves the simultaneous working of five different areas in the midst of the ministry session. Over time, ministers learn to flow with the Holy Spirit in each of these areas seamlessly. Sometimes the Holy Spirit ministers in a different order, sometimes He surprises us with something new, each ministry session is different.



When Jesus performed healing miracles in the gospels, He did things slightly differently each time. I believe that is to prevent us from becoming stuck on a method rather than being dependent upon the Holy Spirit. Interestingly, about 30 percent of the time, Jesus healings also included deliverance.

We may begin with the truth and life of God. Then like a skilled surgeon, Jesus draws the wounded areas of the heart into His hands and applies the antiseptic of His Blood to drive out the infection. He removes every man-made obstruction, then carefully binds-up the broken pieces of the heart for the healing to begin. Honestly I can't think of a time in my work with survivors when an encounter with Jesus didn't result in healing. He does it every time. Matthew 12:15b says, "*And great multitudes followed Him, and He healed them all.*"

Length of Process

Primary factors determining the length of the recovery process depend on the severity and length of the abuse, the level of occult power the survivor/family has achieved, and the depth of relationship with God that the survivor has developed. The frequency of ministry is a large factor as well. Weekly prayer ministry sessions are ideal. But in the crisis stage of recovery, twice per week may be appropriate for a season.

As people progress through the stages of their healing, they may require less ministry time. When people reach Stage 4, they may only work every other week, unless a significant memory or stressor develops. By Stage 5, they may just want to touch base monthly, or contact you for ministry on an as-needed basis.

When people are really focused on the length of time required to complete their healing, it is usually an indicator that they have become task oriented rather than healing oriented. Healing ebbs and flows like water colors without firm lines. It seems to take on a life of its own, not unlike a woman in labor. Transitioning through to delivery is sometimes the hardest point in the process.

So many varying factors will determine the length of the recovery process. But in general, following the information contained herein and ministering on a weekly basis with a survivor that has a good relationship with God and a good support system, will take a minimum of two years and sometimes as long as five years or more.

I am aware of ministries that claim they can get an SRA survivor free in two weeks or even as little as ten months. But I assure you, the emotional work takes as long as it takes. The grief work alone can take a year or more. Human beings are very complex. Deliverance for SRA survivors can be a very lengthy in-depth process if done properly. The goal shouldn't be getting done. The goal should be achieving health and balance in every area; emotionally, spiritually, mentally and physically.

My recovery process took nearly twenty-five years. Today, I have seen people diligent about their healing, get well in a couple of years. That's acceleration! We don't have to walk through every memory, we don't have to dismantle every little program, but we do have to cooperate with Jesus and both His timing and His order.

I'm believing for miracles of instant healing. Until then, I hope the information on these pages and the volumes to follow, will accelerate your effectiveness and bring hope and healing to the brokenhearted. May God anoint you mightily for the work He has called you to do.

"But now, O LORD, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand." (Isaiah 64:8)

SUGGESTED RESOURCES

4 Keys to Hearing God's Voice by Mark Virkler

Bluebird; Deliberate Creation of Multiple Personality by Psychiatrists by Colin A. Ross MD

Broken Children, Grown-up Pain by Paul Hegstrom, PhD.

He Loves Me; Learning to Live in the Father's Affection by Wayne Johnson

Identifying Shame a 3 CD set by Craig Hill

Journeying through Grief - Series by Kenneth Haugk PhD

Keeping Your Ministry Out of Court by Wilder & Smith

Paradox Lost by Catherine Skurja

Rebuilding the Real You by Jack Hayford

Secret Agenda; The United States Government, Nazi Scientists, and Project Paperclip, 1945 to 1990 by Linda Hunt

Such Were Some of You; For those with loved ones who struggle with Homosexuality – DVD by Jim Marrs

The Rise of the Fourth Reich by Jim Marrs

The Truth About False Memory Syndrome by Dr. James Friesen

The Velveteen Woman; Becoming Real Through God's Transforming Love by Brenda Waggoner

Total Forgiveness by RT Kendall

Uncovering the Mystery of MPD by Dr. James Friesen

WEBSITES

Christian Leadership University: www.cluonline.com

Dr. Ellen Lacter's website: www.endritualabuse.org

Kanaan Ministries: www.kanaanministries.org

Pure Passion Media: www.SuchWereSomeOfYou.org

Restoration in Christ Ministries: www.rcm-usa.org

Restoration Gateway Ministries: www.freedom4survivors.org

Survivorship: www.survivorship.org

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4 Keys to Hearing God's Voice by Mark Virkler

Diagnostic and Statistical Manual of Mental Disorders IV, published by the American Psychiatric Association, 1994 Edition.

Rebuilding the Real You by Jack Hayford

The Body Keeps the Score; Brain, Mind and Body in the Healing of Trauma by Bessel Van Der Kolk, MD

The Holy Bible, New King James Version of *The New Spirit Filled Life Bible* Copyright 2002 by Thomas Nelson, Inc.

The Illuminati Formula Used to Create an Undetectable Total Mind Controlled Slave By Cisco Wheeler and Fritz Springmeier

The Message 100 Bible; The Story of God in Sequence by Eugene H. Peterson

Trance: Formation of America by Cathy O'Brien & Mark Phillips

The Velveteen Woman by Brenda Waggoner

Uncovering the Mystery of MPD by Dr. James Friesen

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<https://myworldatlarge.files.wordpress.com/2008/01/laminin.gif>

https://en.wikipedia.org/wiki/Humpty_Dumpty

About the Author

Kay Tolman is an ordained minister, with a Masters of Christian Counseling degree from Christian Leadership University. A survivor of multi-generational Satanic ritual abuse (SRA), Kay has dedicated her life to seeing others like herself, set free from evil and restored to wholeness in Jesus Christ.

Pastor Kay is the founder and President of Restoration Gateway Ministries, a non-profit 501(c)3 religious organization, located in Portland, Oregon. Since 2004, Kay has served over 100 SRA survivors in more than 10,000 hours of prayer ministry. Today, Kay's focus is on the training of others to serve in this capacity. She brings all of the revelation gleaned over the years, her education, research, and rich experience to this written work.

Kay travels nationally and internationally to equip Christians, inspire through testimony, and educate the public on the realities of ritual abuse. Her primary purpose is to bring the hope of healing to others through Jesus Christ.

The Holy Spirit affectionately calls her 'Katie'. She is the author of *Satanic Ritual Abuse Exposed; Recovery of a Christian Survivor*, published in 2014 (ISBN # 978-1495466830).

Kay and her husband Ryan have been married over 27 years and together they have four children and four grandchildren.

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