Exorcisms:

A look at Catholic and Tibetan Concepts

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Disclaimer: This work has been completed as an educational tool for students of history, religious and paranormal studies. The author wishes to discourage any use of this work in conjunction with paranormal field investigations of demons.
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Introduction

Demons... Just the word summons up of flood of images. Virtually every culture on earth has a form of demon as an integral part of its mythology.

From

- the Oni of Japan
- to the Utukku of the Gilgamesh saga
- to Shem of Israel
- to Linda Blair in the Exorcist
- to Anneliese Michel in Germany
- to Gary, Indiana,

the concepts of demons excites us and cause some degree of uneasiness.

Today we are going to play academic. We are briefly going to look at two vastly different approaches to understanding demons. We are also going to look Exorcisms rituals used to banish them.

I began with a reading from Acts 19:13-16

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<tr>
<th>Aramaic Bible in Plain English</th>
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<td>But there were also some Jewish men who were going around and were exorcists of demons, exorcising in the name of our Lord Yeshua over those who had a foul spirit in them, while saying, “We exorcise you in the name of Yeshua whom Paulus preaches.” But there were seven sons of a man who was a Jew, a Chief Priest, whose name was Sqewa, who were doing this, And that evil spirit answered and said to them, “I know Yeshua, and I know Paulus, but who are you?” And that man who had the evil spirit in him jumped upon them and overpowered them</td>
<td>Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at</td>
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and threw them down, and when they were stripped and wounded, they fled from the house. And this became known to all the Jews and Aramaeans dwelling in Ephesus and great fear fell upon all of them, and the name of our Lord Yeshua The Messiah was exalted. Many of those who believed were coming and relating their wrongdoing, and they were confessing the things that they were doing. Many sorcerers also gathered their books and brought and burned them before everyone and they calculated their price, and it came up to fifty thousand silver pieces.

| Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. (drachmas) |

One of the first issues a researcher will find in reading books on demonology is the tendency of many religious types to start out with a firm definition of what a demon is but then to digress into assigning mental and physical illness to demonic influences.

So, before we look at how we exorcise demons, it is important to set certain guidelines, or definitions. This will allow us to converse based on equalities and not assumptions.

**Definition of a demon**

The first problem we face is there is no universal definition.

So, how do we form a definition?

**Gilgamesh**

One of the oldest, most complete of the early stories is the epic of Gilgamesh. And this is where the first concrete references to demons reside. In the ancient Sumerian texts, there are three basic classes of demons:

- Disembodied human spirits
- Half-monster, half-human entities
- Non-human forces

To the Summerians, demons such as the Utukku and Lamashtu haunted barren places and hunted man in dog-like forms with donkey teeth and ears. The Gallu was a bull spirit and the lilu were the Babylonian prototypes for the incubus/succubus legends. While many of these demons had physical components, it is also important to note that every physical and mental illness was attributed to some form of demon.
As a result, in Sumerian culture, a uniformed methodology evolved to deal with the demons. It became the tradition that the use of the demon’s name could bind it and force the demon from its host. If the specific name of the demon was unknown, then the recitation of a number of frequently encountered demons was performed believing that one of the names would apply.

It was through Sumerian exorcisms that the use of animal substitutes for the possessed individuals developed. The name of the demon was used to force it into its surrogates that would then be sacrificed. The exorcist would then invoke the name of the god Asari-alim-nunna to wash the victim. They would then physically wash the victim with water twice seven times.

The Sumerian exorcisms formed the basis of most western exorcism formulas that would follow.

**Jewish Writings**

In Jewish tradition, demons are treated more as non-corporeal beings. While early texts do have examples of physically embodied demons such as the Babylonian Shedim temple guardian, most Hebrew texts feature demons as spirits sent by God to issue punishments.

For example in *Judges 9:23*

<table>
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<th>Young's Literal Translation</th>
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<td>and God sendeth an evil spirit between Abimelech and the masters of Shechem, and the masters of Shechem deal treacherously with Abimelech,</td>
<td>Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:</td>
</tr>
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In the Hebrew we find the use of רוח (ru-ah) for spirit and evil רעה (ray-ayh). אלוהים (ĕlôhîm) for God

We also find examples where the spirits sent by God are emotional states. This example is found in *1 Samuel 16:14*

<table>
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<td>And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah</td>
<td>But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.</td>
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</table>
terrified him;

Like in the first example we see the spirit as רוח (ru-ah) and evil רעה (ray-ayh). In this passage God is named as יהוה (Yahweh).

**New Testament**

From a Christian perspective we continue to see the demons as non-corporeal.

This first New Testament reference in Matthew 4:24 sets the tone for the majority the encounters with demons.

Matthew 4:24

Aramaic Bible in Plain English
And his fame was heard in all Syria, and they brought to him all those who had become ill with various diseases, those who were afflicted with severe pain, and the demon possessed, and lunatics and paralytics, and he healed them.

King James Bible (Cambridge Ed.)
And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

For the most part demonic influence is treated like any other common illness.

In addition to being like an illness, the New Testament also gives the demons voice.

While there are many examples of Jesus casing out demons, Mark 1:23-27 provides a simple version of removing a demon.

Mark 1:23-27

Aramaic Bible in Plain English
And in their synagogue there was a man who had a vile spirit in him, and he cried out And he said, “What business do we have with you, Yeshua the Nazarene? Have you come to destroy us? I know who you are, The Holy One of God.” And Yeshua rebuked him and said,

King James Bible (Cambridge Ed.)
And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy
“Shut your mouth and come out of him.” And the foul spirit threw him down and he cried out in a loud voice and came out of him. And all of them marveled and they were inquiring with one another, saying, “What is this?”, and “What is this new teaching? For he commands even the foul spirits with authority and they obey him.”

peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

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<th>Eastern Demons</th>
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<td>In contrast to the Western experiences with demons, in the eastern world, Demons frequently hold a more physical form.</td>
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While the Hindi religion, like the western concepts, has the idea of Nirakara (nir-A-KAY-ra) which is the Sanskrit word for "formless, incorporeal". Fundamentally this is the idea that the "godhead" is beyond the realm of physical existence. As it applies to demons, it is the assertion that some kinds of demons are without bodies or physical form. The Nirakara can influence that which has form (sakara) and can be forced out but cannot be destroyed.

However, the vast majority of demons in the Hindi world hold physical form. This precedent is established in the story of Mahishasura.

According to the Hindu religions, the buffalo Demon Mahishasura was granted the gift from the god Brahma that no male could kill him. Using his new power, Mahisha led an army against the gods and defeated them. Upset at their defeat, the gods' anger created the goddess Durga. Using all the different gods weapons Durga was sent to kill Mahisha. After a long battle, Durga eventually cut off the head of Mahisha and as a result Durga became the gods' protector.

In the Mahabharata, it is the hero Bhima that fights the Rakshasa. Living in the jungle and dining on travelers, these demons make the mistake of letting one of their females scout the traveling party of Bhima. The demoness falls in love with Bhima and warns him of the Rakshasa. The demons attack but the forwarned humans are prepared and defeat them.

As an illustration of how demonic concepts have been transferred across religions, Rakshasa eventually are found in the Theravada Buddhist literature where they harass and threaten Buddha. Eventually they debate Buddha and decide to follow him. Even in Japan, the Rakshasa demons turn up in the form of the Rasetsu.

In Tibet, the bdud are the demons that that cause personal and historic decay. They may arrive in a village as an invisible rider on the back over a traveler as a Grul-dzul. They may be an invisible Sri
demons that has escaped the Gurung underworld. No matter the case, these invisible creatures have a physical body and can be trapped or destroyed.

Even in Japanese legend, the demons have physical presence as Oni.

So that leaves a demonologist with a problem in defining a demon.

The Christian definition and the Eastern definition of demons have a fundamental difference: corporeal bodies.

Ignoring that fact for a moment, what clear parallels are there?

- A demon has not previously been a human.
- A demon must have outward manifestation beyond the explainable abilities of an associated host.
- A demon is assumed to be of limited power and therefore at a lower level than a primary deity.

Both Eastern and Western demonic traditions attribute mental and physical illness to demons. This has been the case at least as long as Sumerian times. As medicine has progressed, many of these formerly demonic maladies can now be attributed to bacteria, germs, viruses and genetics.

So for now, in addition to ignoring the corporeal question, we will assume that:

- A demon (or subject under the influence of a demon) is not exhibiting normal symptoms of a scientifically definable physical or mental disease.

So based on these defining points, what is the test to determine if a demon is present?

There are 5 generally accepted characteristics that must be met for a demon to be present:

- Will
  - The demon must express a distinct will outside of its host and exercise that will.
Promise of a demon to return or harm the host.

- Emotion
  - A demon will react to emotional stimuli or threats to itself that would not ordinarily harm the host.
  - For example reaction to the threat of exorcism or banishment

- Intellect
  - Display of knowledge beyond a natural source of the host

- Self-Awareness
  - The claim that the personality is unique and distinct from the host’s personality.

- Speech
  - Literature is filled with cases of the supposed demon speaking through its host and having a distinctly different personality or vocal pattern. This includes speaking languages unknown to the host.¹

So moving forward, we are going to loosely assume these criteria work to form a definition.

Christian Charge

From the Christian perspective, the followers of Christ have been charged with the removal of demons.

In Mark 6:7 followers of Jesus are specifically granted power over unclean spirits.

Mark 6:7

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<td>And he called his twelve and he began to send them two by two and he gave them authority over vile spirits to cast them out.</td>
<td>And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;</td>
</tr>
</tbody>
</table>

The one key element that is infused into the ritual by followers of Jesus is that they do it in his name.

¹ King James I, Demonology
Mark 9:38-41

Aramaic Bible in Plain English
Yohannan said to him, “Rabbi, we saw a man casting out demons in your name, and we forbade him because he did not go out with us.” Yeshua said to them, “Do not forbid him, for there is no man who does a powerful work in my name and can soon speak badly about me.” “Whoever therefore is not against you is for you.” But everyone who will give you only a cup of water to drink in the name that you are one who belongs to The Messiah, amen, I say to you, he shall not lose his reward.”

King James Bible (Cambridge Ed.)
And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

This replicates the Sumerian and Quabbalic formulas of invoking a superior power to command a weaker one.

The Christian New Testament has a number of references to demons. One of the great confusions, however, is the number of divergent translations. If we assume that the early Greek versions of the New Testament are the closest to the original text, then there are 3 distinct terms used to describe spirits:

- Demon
- Unclean spirit
- Evil spirit

The term demon is derived from the Greek DAIMONION daimonion. This is the neuter singular form of the adjective Daimonius. Though it is an adjective, in the early versions of Greek biblical text it is used as a noun.

While the word daimonius is clearly related to the word Daimon daimon, the usage in biblical text clearly defines a difference. When compared to traditional Greek text, the distinction becomes a little clearer.

In the classic Greek organization of religions, the divine universe was divided into 3 hierarchies:

1. Theos θεος (theoi plural) were the heavenly entities or beings with god like powers.
269 a. The Titans or Olympians

270 2. Daimon daimon were the earthly level powers. Not necessarily in opposition to the gods but earthbound functionaries of the Theoi

271 a. E.g. Nymphs, satyrs or divine heroes

273 3. Daimonions daimonion were the lowest level and charged with pushing each human to their destiny.

275 a. An example of this is found in the writings of Socrates where he credits his daimonion with warning him not to go to a particular market where a group of attackers were waiting.

278 Therefore if the classical application of the terminology is applied to the biblical use, a Daimon would be some form of devil/earth-bound angel and a Daimonions is distinctly something different.

281 The word Daimon only appears once in the bible in Matthew 8:31 while the term Daimion is found at least 60 times.

283 The term unclean spirit πνεῦμα ἀκάθαρτον (pneuma akathartos) is used about 20 times in Luke, Acts and Revelations

285 The third term, Evil Spirits πνευμάτων πονηρῶν (pneumatōn ponērōn), is used 6 times in Luke and Acts.

287 While generally speaking the three terms for demons are used interchangeably, curiously there is one use of two of these terms combined in Luke 4:33 where there is mention of a “spirit of an unclean demon.” πνεῦμα δαιμονίου ἀκαθάρτου (pneuma daimoniou akathartou). The subtle inference here could be that all demons are not unclean.

291 Another point of translational confusion that has persisted in English bible versions is the use of the term daimonizo. Most English translations have changed this verb into meaning “to be possessed by a demon.” There is however, no sense of ownership in the original uses of this verb. It is more proper translated as “to be influenced by a demon.”

295 A subtle difference but as I am sure you will agree being owned and being influenced are two radically different degrees of control. The later then allows for free will in the situation.

297 Two other quick terms that are important in understanding the biblical references to demons are ekballo and exorkizo.
With only 1 exception biblical Greek texts use the term ekballo ἐκβάλλει, which means “to push out” to describe the removal of a demon. The term exorkizo ἐξορκίστων (or exorcism) meaning to “adjure or command” is used only once in the New Testament in Acts 19:13 and that is used when referring to non-Christians expelling demons.

**Exorcism as a Catholic Rite**

Exorcism was added to the Baptist ritual around 200 A.D.\(^2\)

Prior to the middle Ages, most Christian priest had semi-standardized prayers written in small books call Sacramentaries. Eventually, the Sacramentaries were expanded as Missals to include portions of the ceremonies. Because each diocese had its own version of the Missals, there was little standardization. In the 16\(^{th}\) century, three missals were published under the authority of the Pope.

- The 1523 Sacerdotale of Castellani divided rituals into 3 parts: Sacraments, blessings and processions.
- The 1579 Sacerdotale of Samarini created an official Roman edition of Castellani
- The 1602 Rituale of Santorius added the administration of the Sacraments.

The Rituale Romanum of 1614 was Pope Paul V (1605-1621) version of the Ritual and was in place as the standard prior to June 17, 1614.\(^3\)

In addition to having exorcisms as part of baptisms and investments ceremonies, a stand-alone exorcism Rite was made part of the ritual.

For 400 years, the Roman Ritual of 1614 was the standard for the Catholic Church. Periodically there would be minor revisions but the core of the document remained fundamentally unchanged. December 1998 saw the first major revision of the Roman Rite. Many Exorcists believed the 1998 Rites of Exorcism marked a decline in the strength of the Ritual. For instance 12 of the 21 instructions in the Ritual’s preface instructing priests have been removed.

The Exorcism Rite in the 1614 Roman Ritual is composed of 11 prayers and 17 biblical text. It is designed to last 20-25 minutes. It is then repeated over and over. One session will last between 2- 12 hours. The sessions are then repeated over several weeks or month. After long sessions, short sessions are often used to retest the possessed to see if they are still possessed.

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\(^2\) Weller, Roman Ritual, 2, 165.

The 1614 Ritual charges priest considering exorcisms “not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from some illness, especially one of a psychological nature.

Signs of possession may be the following: ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject’s age and natural condition; and various other indications which, when taken together as a whole, build up the evidence.”

The evidence must prove beyond all reason and earthly explanation that the person is possessed by a demonic spirit. This is the single requirement of the early and contemporary Catholic Church.

**Charges to the priest**

The priest charged with performing an exorcism should:

- be properly distinguished for his piety, prudence, and integrity of life.
- fulfill this devout undertaking in all constancy and humility, being utterly immune to any striving for human aggrandizement, and relying, not on his own, but on the divine power.
- be of mature years, and revered not alone for his office but for his moral qualities.
- study of the matter... by examining approved authors and cases from experience.
- engage in prayer and fasting as he asks for the Lord’s assistance.
- should first go to confession, or at least, elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and implore God’s help in other fervent prayers.
- vests in surplice and purple stole.

The Rite warns priest that they should be on guard against “the arts and subterfuges which the evil spirits are wont to use in deceiving the exorcist” which includes using “deceptive answers” with the hope that it will make it difficult to understand them, so that the exorcist “might tire and give up.” The demons, once recognized will try to “conceal themselves and leave the body practically free from every

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4 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 3.
5 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 1.
6 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 4.
7 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 10.
8 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter II: Rite For Exorcism, 1.
9 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 5.
molestation” to allow the exorcist to believe they have succeeded. The demon will also try to convince the priest, that the cause of the malady is natural and not demonic.

It is also common for the demon to attempt to make the priest fall asleep or to make the priest the priest see false visions.

In Preparing for the Exorcism

When the exorcism is conducted:

• It should be conducted in a church or holy ground. Only if the person is ill can the exorcism be done in a private home.
• The priest should hold a crucifix in his hand (or have one in sight). If a Holy relic is available, it may be used.
• The priest should not engage in casual conversation and should order the demon to be silent.
  Questions the priest must ask:
  o the number and name of the spirits inhabiting the patient
  o the time when they entered into him
  o the cause thereof
• When performing an exorcism on a woman, there should be women of good repute participating in the Rite.
• The priest should use words from the Holy Writ and not his own.

The subject of the exorcism, if healthy, is encouraged to fast and pray. The Rite also warns that there is always a possibility of the demon or another evil spirit returning.

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10 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 6.
11 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 7.
12 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 7.
13 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 11.
14 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 13.
15 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 14.
16 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 15.
17 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 19.
18 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 20.
19 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter I: General Rules Concerning Exorcism, rule 21.
The Exorcism ceremony

The Exorcism begins with the Litany of Saints. This is a prayer for various Saints to assist the priest and the possessed in removing the evil spirit.

Next the priest issues a prayer for the Lord to forgive the possessed of their sins.

Then demon is then Commanded:20

“unclean spirit, whoever you are, along with all your minions now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that you tell me by some sign your name, and the day and hour of your departure. I command you, moreover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of their possessions.”

Readings from the Gospels of John, Mark and Luke follow. Next several prayers are recited and the priest touches the head of the possessed.

The First Exorcism is given (this is the same in both the 1614 and 1998 versions):

I cast you out, unclean spirit, along with every satanic power of the enemy, every spectre from hell, and all your fell companions; in the name of our Lord Jesus + Christ Begone and stay far from this creature of God. + For it is He who commands you, He who flung you headlong from the heights of heaven into the depths of hell. It is He who commands you, He who once stilled the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter of justice, you root of all evil and vice? seducer of men, betrayer of the nations, instigator of envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him, who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the paschal lamb,

_____
20 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter II: Rite For Exorcism, 2.
crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which follow are traced on the brow of the possessed person). Begone, then, in the name of the Father, + and of the Son, + and of the Holy + Spirit. Give place to the Holy Spirit by this sign of the holy + cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, God, forever and ever.\(^{21}\)

After a series of prayers the Exorcism continues with:\(^{22}\)

“Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the name of Jesus Christ of Nazareth, who was led into the desert after His baptism by John to vanquish you in your citadel, to cease your assaults against the creature whom He has formed from the slime of the earth for His own honor and glory; to quail before wretched man, seeing in him the image of almighty God, rather than his state of human frailty. Yield then to God, + who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army, into the depths of the sea. Yield to God, + who, by the singing of holy canticles on the part of David, His faithful servant, banished you from the heart of King Saul. Yield to God, + who condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine scourges, + He in whose sight you and your legions once cried out: "What have we to do with you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He is driving you back into the everlasting fire, He who at the end of time will say to the wicked: "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil and his angels." For you, O evil one, and for your followers there will be worms that never die. An unquenchable fire stands ready for you and for your minions, you prince of accursed murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies, inventor of every obscenity.

Depart, then, + impious one, depart, + accursed one, depart with all your deceits, for God has willed that man should be His temple. Why do you still linger here? Give honor to God the Father + almighty, before whom every knee must bow. Give place to the Lord Jesus + Christ, who shed His most precious blood for man. Give place to the Holy + Spirit, who by His blessed apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in Annas and Saphira; who smote you in King Herod because he had not given honor to God; who by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the

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\(^{21}\) The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter II: Rite For Exorcism, 4.

\(^{22}\) The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter II: Rite For Exorcism, 4.
mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, + now!
Begone, + seducer! Your place is in solitude; your abode is in the nest of serpents; get down and
crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly,
kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames.
You might delude man, but God you cannot mock. It is He who casts you out, from whose sight
nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who
expels you, He who has prepared everlasting hellfire for you and your angels, from whose
mouth shall come a sharp sword, who is coming to judge both the living and the dead and the
world by fire.”

“The exorcism is repeated as long as necessary until the possessed is fully freed.”23

Next the priest is encouraged to do The Canticle of our Lady, with the doxology; the Canticle of
Zachary, with the doxology.
The Rite is concluded with the Athanasian Creed, which is a basic summary of the beliefs of the
Catholic faith, and a final prayer of deliverance.

As mentioned earlier the entire ceremony takes about 25 minutes if the exorcism portion is
done once. The intent is that the exorcism is repeated many times and it is not uncommon for a
session to last 12 hours or more.

Beyond the simple exorcism we have just discussed, Chapter III of the Roman Ritual Part XIII-
Exorcism, also contains a special general Exorcism against Satan and all Fallen Angels.

Exorcisms of Tibet and Nepal

In trying to understand the Tibetan exorcism rituals it is important to understand the religious aspects of
Tibet. In Tibet, Buddhism has existed alongside and merged with ancient shamanistic tradition. The
resulting Tibetan Buddhism is now filled with rituals that are both Buddhists and shamanistic in nature.
Old gods are now the demons and evils that haunt the population.

23 The Roman Ritual of 1614 Part Xiii-Exorcism, Chapter II: Rite For Exorcism, 5.
The Tibetan term for demons is Bbud. The term Gto means to “expel.”

**Gateway to possession**

Like some sects of Indian Buddhism, Tibetan Buddhism has a strong belief in ghosts and demons. According to most traditional legends, there is a ghost world that parallels the human world. After death, the ghost is freed from the body. After a period of uncertainty, it may choose to enter the ghost world or remain in the intermediate Bardo state.

The Bardo realm is the doorway between worlds. From Bardo, you may enter into reincarnation, the ghost world or achieve Nirvana. If the ghost does not enter one of these 3 states, they will eventually simply end. While in the state of Bardo, mean or selfish ghosts are left in a perpetual state of “pain or hunger.” These “ser na” (which means yellow nose) are in a constant state of wanting to consume but they can no longer eat and therefore can not satisfy their hunger. This perpetual hunger drives the Ser Na to try to possess the living to feed.

**Four ways to stop demons**

The Tibetans believe that there are 4 ways to stop a ghost or end a possession:

- Use of a phurba
- Spirit traps to protect the home
- Goudojoie festival rituals
- Direct exorcism

The phurba is the ancient ritual dagger that is used to destroy spirits. It can be used to stab the spirit directly and as a result either absorbs the spirits energy and destroys it or forces the spirit to be reincarnated.

A spirit trap is a kind of yarn spindle mounted to the outside of a house or to a tree. The spindled is wound with a variety of colored interwoven yarns designed to catch the attention of spirits nearby. The spirit becomes fascinated with the colors and then trapped within the spindle. The spindle is then burned to destroy the spirits inside.

Goudojoie is the Tibetan Ghost Exorcism festival held on 29 December. Tibetans traditionally clear their houses on this day and then carry torches and recite the words of exorcism.

For Tibetans, the direct exorcism begins with the suspicion of demonic affliction called the rnam-rtog. The spells and chants are traditionally composed of two parts:

- The enticement... “Come swim in the lake...”
- And the destructive part... “May you be carried away in the landslide...”
The exorcists, usually a Paju shaman, leads the two part invocations to help reinforce social rules. Obey and prosper. Defy and be destroyed.

Once divination confirms the target to be possessed, the removal of the demon is started with the construction of an effigy on the victim. Blood or red wine is poured over the effigy as a red offering and substitute. There is a chant from the exorcist... “Take the meat and go...”

After the demon is believed to be within the effigy, the surrogate is carried outside the village where it is then shot with arrows. The arrowed effigy is then thrown over a cliff where the chant promises a landslide to take the demon away.

As a second phase of the Tibetan exorcism rite, the Paju performs a ritual to banish the Sri demons that may be waiting to attack. The Sri demons are the escaped inhabitants of the Gurung underworld of Khro-nasa. For this ritual, small dough animal effigies are placed in a tray. A thin layer of white ash is placed on the tray and the covered by black ash. At the head of the tray a dog’s skull is placed to hold the trapped demons. All fires are put out as the chants are recited. With the room is re-lit, the ashes are examined to see if there are demon footprints in the ash. The process is repeated over and over in hopes of capturing the demon. If the demon tracks are found, then the skull of the dog is taken to ritualistically destroyed.

As part of the destruction ritual. A phurba is used to cut a small hole in the ground. The paju then says:

“Through the crack you see nine levels. Below that is an ocean in which there is a nine-headed serpent demon (klu gi bdud) who is a prisoner of his evil deeds... He has a crocodile’s body and a dark ugly face with his mouth emitting poisonous vapors.”

The priest then lowers the trapped demon in to the hole. The chant then says that the demon will be pressed down by the mouth of the servant demon and trapped.

The philosophy of not actually hurting the demon directly is key to the Tibetan idea on non-violence and their cultural detachment from the actual act of killing for food.

Yet this is not always actually the case.

There is a class of Tibetan demon called the death demon. A popular exorcism ritual used to stop the death demons is called the za-dre kha sgyur. In these rituals, the Paju directly threatens the demon with harm from the wrathful form of Buddha. If the demon fails to leave, the victim is ritualistically purged with the use of a special phurba to force the demon out of the spirit world. While some of the Paju assert this is a “higher rebirth” other Lama assert that the demon is destroyed.
Gyasumdo

Another key exorcism rite used by the Tibetans in the Gyasumdo is the expelling of the 3-headed black demon, Nag-po mgo gsum. This ritual is performed annually because the Paju believe that once a demon has arrived, unless it ascends it will periodically return.

The exorcism begins with “Among the eight trigrams some have become friendly, others enemies, and the planets and the nine numerical squares are fighting. By doing so, they send harm to us. Fight then develops among us and property deteriorates.”

For this ritual an effigy of the demon’s host is made to trap the demon. The dough of the effigy has the nine numerical squares of the Tibetan astrological chart and 8 religious trigrams added to it. Signs for the 7 planets are also added. These symbols are believed to attach the demon and then temporarily trap it in the effigy.

The effigy is then threatened. Chants are used to draw any other demons in the area into the effigy. The effigy is encased in a small structure to represent the house it attacked. The structure has bamboo crosses on the top with five colored threads in concentric designs. The demon is trapped inside the construct with the placement of a fence of wooden knives to seal it in. The entire trap is then placed at a crossroad to ward off any traveling demons from passing the intersection as a Zor ward against demons.

The story of the Nag-po mgo gsum is actually a story of what happens if you fail your dharma and how karma exacts revenge on the wicked.

Gcod

Another Tibetan exorcism rite of note is the Gcod or severance rite. Unlike all other exorcism rites, the Gcod instead of binding the demon and repelling it, encourages the demon to enter freely and feast on the body of the ritual performer. The rite calls on the goddess Ma-gcig slab-sgron (ma-cig lab-dron) to cut up the body and distribute it among the swarms of demons the ritual attracts. Once the demons are satiated, they leave and take the anger, passion, ignorance and ego with them. The self sacrifice of the Gcod pays the Karmic debts of those at the ritual buy paying the demons with self-sacrifice.

Man Chinni exorcism

A Man Chinni exorcism is typically used when it is determined that a bad spirit has possessed a victim, causing anti-social behavior or unusual physical complaints.24
The term Man refers to the heart/mind and loosely translates as Consciousness, Imagination or spirit-soul. In terms of the Man Chinni, "Chinni" is a verb (chinninu) and in this case it means "to break apart" or "to untie, sever, or cut through."

In combination, Man Chinni means to sever the hold of the malevolent spirit from the patient's soul.

The Laagu Chaapya occurs when a malevolent spirit (laagu) holds onto or sticks to heart-mind of a person. The term laagu is a broad diagnosis category that includes all types of malevolent spirits causing a person to suffer. Generally, these demons are believed to be kept as pets by sorcerers that “feed’ and keep them. So while these demons cause suffering, they are directed by the magic controlling them.

Before a shaman will agree to perform the Man Chinni, they must first confirm that the problem is caused by a malevolent spirit and not by a simple medical issue. One of the key marks of a possessed person is uncontrollable shaking.

If the shaman determines that the problem has arisen on its own (aph se aph), that is spontaneously, they will advise the patient to seek a medical doctor.

If the problem is determined to be caused by a spiritual attack, a minor healing ritual called a puja is performed. These minor ceremonies take between 5 to 10 minutes.

The Man Chinni ceremony is always held at night and involves the use of ritualistic drumming. There are four primary ritual acts included:

- Identifying the source of the problem.
- Severing the hold of the spirit
- Transferring the spirit into a surrogate
- Returning the spirit to its proper place.
The ceremony begins with the shaman facing east as the shaman starts singing and drumming to the deities and the spirits. The song is usually improvised and changes with each ritual. The shaman uses a small altar called an asan that includes:

- an incense bowl
- a candle
- a water vessel
- some alcoholic beverage in a vase
- a metal tray of rice
- a phurba
- a kun lung (thighbone trumpet)
- a mala (rosary)

Finding the source of the problem
The first part of the Man Chinni ritual involves coercing the attacking laagu to take possession of the patient so that the shaman can determine its identity and reason for attacking the person. The priest sits cross-legged, knee-to-knee with the patient while playing the drum.

The priest speaks kindly at first saying “Come here now. Don’t be shy. Who are you? Why are you bothering this person?”

At this point, the shaman will offer the demons food or begin drumming in the four cardinal directions to draw the laagu into the drum. Once in the drum, the demon then goes back into its host. The victim will began shaking. This ranges from a mild tremor to violent quaking.

The possessed is surrounded with white rice to trap the spirit inside the host.

The exorcist will challenge the possessed with the phurba and demand “Speak now. Shame on you for spoiling the person.” If the spirit doesn’t respond, the shaman will threaten the demon with something like “If you don’t tell us what we want to learn, I will put hot coals in your
mouth... If you do not talk now, you will never talk again... You will suffer so much, you will welcome death.”

Periodically, the shaman will attack the possessed patient, grabbing the hair and slapping the possessed in the face. The shaman may also grab a scoop full of rice, blow a mantra into it and then throw it in the face of the possessed.

The demon will frequently curse the shaman and boast that it is not afraid. They will also claim that they can not be hurt and possess more mantra-tantra than the shaman. During some exorcisms, the spirit may be stronger than the binding spells and throw things to ruin the ritual by destroying the shaman’s asan.

In some cases, the spirit is unwilling to speak through the patient. The Shaman will then try to force the demon into the shaman’s body. This is done through ritual gestures. She touches the handle of the drum to the possessed’s head or heart area. The shaman then does the same to themselves.

As the demon moves into the shaman, the shaman’s body begins to quake. While the shaman wrestles for control, sometimes the shaman will fall to the ground as he or she is achieving domination of the demon.

Still sitting knee-to-knee with the possessed, the exorcist will begin questioning the demon inside.

“Who is your guru? Who sent you? Who coerced you to spoil others? Who is causing you to confuse this child and make her run back and forth? Who is that one? Where does she live? I know you do not like anyone. You feel alone. But if you do not speak, you are sinning. Open your heart. Open your mouth. It is my work to make you speak up. You know so much... Why not tell me one thing?”
The Shaman then gestures with the drum stick or phurba.

“Wake up. Wake up. Why rest? Has your guru told you not to speak? What do you want to eat? I will give it to you. Tell me fast. Who are you? Are you Ajima (the fierce goddess)? Are you a nag (a serpent spirit)? A bokshi (sorcerer)? If so, tell me fast or I will beat you. I will whip you with my stick. If not, I will get a spoon and burn you.”

The shaman plays the drum for 5 minutes, then touches her head, and the head of the possessed.

**The substitute body**

After the questioning has ended, the second stage of the exorcism begins. Prior to the exorcism, the shaman will create a mud and clay statue to serve as a surrogate for the demon. To bind the statue to the possessed, the victim’s finger nail cuttings from each finger and toe are added to the mixture. Additionally a lock of hair and string from the victim’s clothes are added to the statue.

As the ceremony resumes, the shaman places multi-colored string, four to eight feet long, between the patient and the statue. This rainbow bridge forms a magical connection between the possessed and the putla.

- White strings are connected to the patient giving it bones.
- Red strings give it blood.
- Yellow brings flesh.
- Green serves as hair.
- Blue is the breath of the patient.

The shaman sits halfway between the possessed and the putla. Songs, incense and hand gestures are used to entice the demon to the surrogate.

Once the demon has been satisfactorily tempted, a live chicken is selected to volunteer.
The volunteer chicken must “shake to agree.” Once the chicken consents, it is held by the feet and swung from above the possessed’s head to the putla repeatedly.

With these motions, the demon is transferred to statue.

The shaman then says “From body to body, from blood to blood, from bone to bone, stomach to stomach, lungs to lungs.”

The chicken is then used to pick the strings off of the possessed. Once this miracle is completed, the chicken is sacrificed by the shaman’s assistant. The blood is then poured on the putla which is sitting in a sacred basket.

The basket will later be left in a crossroad to bind the demon permanently. In case the demon is freed, the shaman may also make 7 lines of white rice between the crossroads and the patience home. As an additional precaution. Bamboo stakes may be hammered into the ground in front of the patient’s doorway.

From a shaman’s perspective the sacrifice of the chicken is the most important part of the ritual. The heart of the chick is what brings the demon to putla. The Blood of the chicken and the sacrifice are the binding element.

**Conclusion**

Today we have taken a brief journey into the academic study of demons and looked at a few of the methods used to combat them.

As you have seen the concepts of demons in both the east and the west have many similarities and differences. By broadening the understanding of demonic entities beyond the traditional cultural barriers, it is possible to gain both insight in the true nature of the demons while gaining additional tools to aid in our understanding.
710  It is my hope that you will take our discussion and build upon it.
## Appendix

### New Testament mentions of demons

| Aramaic Bible in Plain English                                                                 | King James Bible (Cambridge Ed.)                                                                 |
|                                                                                                 |                                                                                                   |
| And his fame was heard in all Syria, and they brought to him all those who had become ill with    | And his fame went throughout all Syria: and they brought unto him all sick people that were         |
| various diseases, those who were afflicted with severe pain, and the demon possessed, and lunatics | taken with divers diseases and torments, and those which were possessed with devils, and those which |
| and paralytics, and he healed them.                                                               | were lunatick, and those that had the palsy; and he healed them.                                    |

| Aramaic Bible in Plain English                                                                 | King James Bible (Cambridge Ed.)                                                                 |
|                                                                                                 |                                                                                                   |
| But when it was evening, they brought many demon possessed before him, and he cast their demons   | When the even was come, they brought unto him many that were possessed with devils: and he cast    |
| out with a word, and all those who had become ill, and he healed them. So that would be fulfilled  | the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken |
| which was said by Isaiah the Prophet, who said: “He will take our pains and he will bear our        | by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses                 |
| sicknesses.”                                                                                     |                                                                                                   |

| Aramaic Bible in Plain English                                                                 | King James Bible (Cambridge Ed.)                                                                 |
|                                                                                                 |                                                                                                   |
| And when Yeshua came to the other side to the region of the Gadarenes, two demoniacs met him, who | And when he was come to the other side into the country of the Gergesenes, there met him two       |
| came out from the graveyard, extremely evil, so that no man could pass on that road. And they    | possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by     |
| cried out and they were saying, “What do we have to do with you, Yeshua, Son of God? Have you       | that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of     |
| come here before the time to punish us?” But there was distant from them a herd of many pigs       | God? art thou come hither to torment us before the time? And there was a good way off from them an   |
| grazing. But those demons were begging him and                                                   | herd of many swine feeding. So the devils besought him,                                            |

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25 http://biblos.com/
saying, “If you cast us out, allow us to go into the herd of pigs.” And Yeshua said to them, “Go”, and at once they came out and they entered into the pigs. And that whole herd went straight over the cliff and fell into the sea and died in the water. But those who had been herding them fled and went to the city and revealed everything that had happened and about the demoniacs.

Note that swine were considered unclean under Leviticus (11:17) and Jews were forbidden to eat them or keep them. Therefore, these pigs logically were not owned by practicing Jews. This is 1 of 2 events that has Jesus destroying property (the other is the fig tree that Jesus destroyed because it no longer had fruit in Matthew 21:18).

Matthew 9:32-34

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<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
<th>King James Bible (Cambridge Ed.)</th>
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<td>And when Yeshua went out, they brought to him a deaf mute who had a demon upon him. And when the demon went forth, that deaf-mute spoke, and the crowds were astonished, and they were saying, “Never has it been seen thus in Israel.” But the Pharisees were saying, “By the prince of demons he casts out demons.”</td>
<td>As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.</td>
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Matthew 10:1

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<td>And he called his twelve disciples and he gave them authority over foul spirits to cast them out, and to heal every ailment and disease.</td>
<td>And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.</td>
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Matthew 12:22

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<th>Aramaic Bible in Plain English</th>
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<td>But then they brought to him a certain demoniac, mute and blind, and he healed him so that the mute and blind man could speak and could see.</td>
<td>Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.</td>
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### Matthew 12:43-45

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<th>Aramaic Bible in Plain English</th>
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<td>But whenever a foul spirit goes out from a man, it wanders about in places without water in them, and it seeks rest and does not find it. Then it says, 'I shall return to my house from where I came out', and it goes finding that it is empty, swept and decorated. Then it goes bringing with it seven other spirits worse than itself, and they enter and dwell there, and the end of that man becomes worse than his beginning. Thus will it be done to this evil generation.”</td>
<td>When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.</td>
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### Matthew 15:22

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<th>Aramaic Bible in Plain English</th>
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<td>And behold a Canaanitess woman from those borders came forth crying out and she said, “Have pity on me my lord, son of David, my daughter is badly driven by a demon.” But he did not give her an answer, and his disciples came and begged him, and they were saying, “Send her away, for she is crying after us.” But he answered and said to them, “I am not sent except to the sheep that have strayed from the house of Israel.” But she came and worshipped him and she said, “My Lord, help me.” He said to her, “It is not good to take the children's bread and cast it to the dogs.” She said, “Yes, Lord. But even the puppies eat the crumbs that fall from their masters' tables.” But then Yeshua said to her, “O woman, great is your faith; it will be done for you as you will.” And her daughter was healed from that moment.</td>
<td>And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.</td>
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### Matthew 17:14-18

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And when they came to the multitude, a man came unto him and knelt on his knees. And he said to him, “My lord, have mercy on me, my son has a lunatic demon and has become ill, for he has fallen many times into fire and many times into water.” “And I brought him to your disciples and they were not able to heal him.” Yeshua answered and he said, “Oh, faithless and twisted generation! How long shall I be with you, and how long shall I endure you? Bring him here to me.” And Yeshua rebuked it and the demon went out from him and The Boy was healed from that moment. Then the disciples came to Yeshua himself alone and they said to him, “Why were we not able to heal him?” Yeshua said to them, “Because of your unbelief, for amen, I say to you, that if you had faith like a grain of mustard seed, you may say to this mountain, 'Move from here', and it will move, and nothing will be difficult for you”.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Mark 1:23-27

Aramaic Bible in Plain English
And in their synagogue there was a man who had a vile spirit in him, and he cried out And he said, “What business do we have with you, Yeshua the Nazarene? Have you come to destroy us? I know who you are, The Holy One of God.” And Yeshua rebuked him and said, “Shut your mouth and come out of him.” And the foul spirit threw him down and he cried out in a loud voice and came out of him. And all of them marveled and they were inquiring with one another, saying, “What is this?” and “What is this new teaching? For he commands even the foul spirits with authority and they obey him.”

King James Bible (Cambridge Ed.)
And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee whom thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.
### Mark 3:11-12

<table>
<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
<th>King James Bible (Cambridge Ed.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>And those who had plagues from foul spirits, when they saw him, they were falling down and they were crying out and they were saying, “You are the Son of God!” And he greatly rebuked them lest they would reveal him.</td>
<td>And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.</td>
</tr>
</tbody>
</table>

### Mark 5:2-20

<table>
<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
<th>King James Bible (Cambridge Ed.)</th>
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</thead>
<tbody>
<tr>
<td>And when he went out from the ship, a man met him from among the tombs that had a foul spirit in him. And he dwelt among the tombs and no one was able to bind him with chains. Because whenever he had been bound in shackles and chains he had broken the chains and cut the shackles apart and no one was able to subdue him. And always at night and in the daytime he was among the tombs and in the mountains and was crying out and cutting himself with stones. But when he saw Yeshua from a distance he ran and prostrated himself. And he cried out in a loud voice and he said, “What do I have to do with you, Yeshua, Son of God Most High? I adjure you by God that you will not torture me!” For he had said to him, “Come out from the man, foul spirit!” And he had asked him, “What is your name?” He said to him, “Our name is Legion, for we are many.” And he begged of him much that he would not send him out of the region. But there was near the mountain a great herd of swine that were feeding. And those evil spirits were begging of him and they were saying, “Send us unto those swine that we may enter them.” And he allowed them, and these foul spirits went out and entered into</td>
<td>And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the</td>
</tr>
</tbody>
</table>
the swine, and that herd ran to a precipice and fell into the sea, about 2000 of them, and they drowned in the water. And they who were herding them fled and told it in the city, also in the villages, and they went out to see what had happened. And they came to Yeshua and they saw him who had been possessed by the evil spirits with him, clothed and reverent, and he who before had the Legion in him was sitting, and they were afraid.

swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

---

Mark 6:7

Aramaic Bible in Plain English
And he called his twelve and he began to send them two by two and he gave them authority over vile spirits to cast them out.

King James Bible (Cambridge Ed.)
And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

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Mark 7:26-30

Aramaic Bible in Plain English
But she was a pagan woman from Phoenicia of Syria, and she was begging him to cast out the demon from her daughter. And Yeshua said to her, “Let the children be filled first, for it is not right to take the children's bread and throw it to the dogs.” But she answered and said to him, “Yes, my lord, but even the dogs from under the table eat the children's crumbs.” Yeshua said to her, “Go; because of this saying the demon has gone out from your daughter.” And she went to her house and found her daughter lying in bed, and the demon had been cast out of her.

King James Bible (Cambridge Ed.)
The woman was a Greek, a Syrophoenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
### Mark 7:27
Note the difference here.
New Living Translation (©2007)
Jesus told her, "First I should feed the children--my own family, the Jews. It isn't right to take food from the children and throw it to the dogs."

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### Mark 9:17-29

<table>
<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
<th>King James Bible (Cambridge Ed.)</th>
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<tbody>
<tr>
<td>And one from the crowds answered and said, “Teacher, I brought my son to you, who has a dumb spirit.” And whenever it comes upon him, it throws him and it beats him and he gnashes his teeth and he wastes away, and I spoke to your disciples that they might cast it out, and they were not able.” Yeshua answered and said to them, “Oh faithless generation, how long will I be with you? How long shall I endure you? Bring him to me.” And they brought him to him, and when the spirit saw him, immediately he threw him and he fell on the ground and he was convulsed and he foamed. Yeshua asked his father, “How long a time now has he been like this? He said to him, “From his childhood.” “And many times it has thrown him into fire and into water to destroy him. But if you can do anything, help me, and have mercy on me!” Yeshua said to him, “If you are able to believe, everything is possible to the one who believes.” And immediately the father of the boy cried out weeping and saying, “I believe my lord; help the lack of my faith.” And when Yeshua saw that the people ran and gathered near him, he rebuked that foul spirit and he said to it, “Deaf spirit, that does not speak, I am commanding you, go out from him, and you shall not enter him again.” And that demon screamed greatly and pounced him and went out and he was like a dead man, so</td>
<td>And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up;</td>
</tr>
</tbody>
</table>
that many were saying, “He is dead.” But Yeshua took him by his hand and raised him up. But when Yeshua had entered the house, his disciples asked him among themselves, “Why were we not able to cast it out?” He said to them, “This sort cannot come out by anything except by fasting and by prayer.” and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

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**Mark 9:38-41**

<table>
<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
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</thead>
<tbody>
<tr>
<td>Yohannan said to him, “Rabbi, we saw a man casting out demons in your name, and we forbade him because he did not go out with us.” Yeshua said to them, “Do not forbid him, for there is no man who does a powerful work in my name and can soon speak badly about me.” “Whoever therefore is not against you is for you.” But everyone who will give you only a cup of water to drink in the name that you are one who belongs to The Messiah, amen, I say to you, he shall not lose his reward.”</td>
<td>And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.</td>
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</tbody>
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**Mark 16:17**

<table>
<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
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</thead>
<tbody>
<tr>
<td>“But these signs will accompany these who believe: in my name they will cast out demons, and they will speak in new languages.”</td>
<td>And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;</td>
</tr>
</tbody>
</table>

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**Luke 4:33-35**

<table>
<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
<th>King James Bible (Cambridge Ed.)</th>
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<tbody>
<tr>
<td>And there was a man in the synagogue who had the spirit of a filthy demon in him and he</td>
<td>And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out</td>
</tr>
</tbody>
</table>
cried with a loud voice And he said, “Let me alone! What business do we have with you, Yeshua Nazarene? Have you come to destroy us? I know you, who you are, The Holy One of God!” And Yeshua rebuked it and he said, “Shut your mouth and come out of him!” And the demon threw him in the midst, and it came out from him, while it did him no harm. with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

======

Luke 4:41

Aramaic Bible in Plain English
And many demons were going out from many as they screamed and they were saying, “You are The Messiah, the Son of God!” And he was rebuking them and he was not allowing them to say that they knew that he was The Messiah.

King James Bible (Cambridge Ed.)
And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

======

Luke 8:27-35

Aramaic Bible in Plain English
And when he unboarded to land, a man met him from the city who had a demon in him for a long time. He was not wearing clothes, and he was not living in a house but among the tombs. And when he saw Yeshua, he screamed and he fell before him, and with a loud voice, he said, “What business do we have with you Yeshua, the Son of God Most High? I beg of you, do not punish me!” For Yeshua had commanded the vile spirit to go out from the man, as it had possessed him for a long time. And he had been kept bound in chains and in shackles and he would burst his bonds and he would be driven by the demon into the desert. But Yeshua asked him, “What is your name?” But he said to him, “Legion”, because many demons had entered him. And

King James Bible (Cambridge Ed.)
And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not
they were begging him that he would not command them to enter the abyss. Now a herd of many swine was there grazing on the mountain, and they were begging him to permit them to enter the swine, and he permitted them. And the demons went out from the man and they entered the swine and the whole herd went straight to the precipice and they fell into the lake and drowned. But when the herdsmen saw what happened, they fled, and they related it in the city and in the villages. And people went out to see the thing that happened and they came to Yeshua, and they found that man, whose demons had gone out, being clothed, sober and sitting at the feet of Yeshua, and they were in awe.

command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. en went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. en they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

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**Luke 9:38-42**

<table>
<thead>
<tr>
<th>Aramaic Bible in Plain English</th>
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<tbody>
<tr>
<td>And one man from that crowd called and he said, “Teacher, I beg you, restore my son to me; he is the only child I have.” “And a spirit suddenly comes upon him, and suddenly he screams and gnashes his teeth and becomes ill, and it departs from him with difficulty whenever it attacks him.” “And I begged of your disciples to cast it out and they could not.” Then Yeshua answered and said, “Oh generation without faith and perverse! How long shall I be with you and endure you? Bring your son here.” And when he came near to him that demon threw him down and convulsed him. And Yeshua rebuked the foul spirit and he healed the boy and he gave him to his father.</td>
<td>And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.</td>
</tr>
</tbody>
</table>
Luke 11:14

Aramaic Bible in Plain English
And when he was casting out a demon that was making a person mute, it happened that when that demon went out, the mute spoke, and the crowds were astonished.

King James Bible (Cambridge Ed.)
And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

John 8:48-49

Aramaic Bible in Plain English
The Jews answered and they were saying to him, “Are we not saying correctly that you are a Samaritan and have a demon in you?” Yeshua said to them, “A demon is not in me, but I honor my Father and you dishonor Me.”

King James Bible (Cambridge Ed.)
"Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?” Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

John 10:20-21

Aramaic Bible in Plain English
And many among them were saying, “There is a demon in him and he is raving mad, why are you listening to him?” But the others were saying, “These are not the words of one who is possessed. Can a demon open the eyes of the blind?”

King James Bible (Cambridge Ed.)
"And many of them said, He hath a devil, and is mad; why hear ye him?” Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Acts 19:13-16

Aramaic Bible in Plain English
But there were also some Jewish men who were going around and were exorcists of demons, exorcising in the name of our Lord Yeshua over those who had a foul spirit in them, while saying, “We exorcise you in the name of Yeshua whom Paulus preaches.” But there were seven sons of a man who was a Jew, a Chief Priest, whose name was Sqewa,

King James Bible (Cambridge Ed.)
Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man
who were doing this. And that evil spirit answered and said to them, “I know Yeshua, and I know Paulus, but who are you?” And that man who had the evil spirit in him jumped upon them and overpowered them and threw them down, and when they were stripped and wounded, they fled from the house. And this became known to all the Jews and Aramaeans dwelling in Ephesus and great fear fell upon all of them, and the name of our Lord Yeshua The Messiah was exalted. Many of those who believed were coming and relating their wrongdoing, and they were confessing the things that they were doing.

Many sorcerers also gathered their books and brought and burned them before everyone and they calculated their price, and it came up to fifty thousand silver pieces.

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The Hebrew Scriptures (Old Testament):

**Leviticus 17:7**

Young's Literal Translation

and they sacrifice not any more their sacrifices to goats after which they are going a-whoring; a statute age-during is this to them, to their generations.

King James Bible (Cambridge Ed.)

And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

---

**Deuteronomy 32:17**

Young's Literal Translation

They sacrifice to demons -- no god! Gods they have not known -- New ones -- from the vicinity they came; Not feared them have your fathers!

King James Bible (Cambridge Ed.)

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.
Psalms 106:35–37

Aramaic Bible in Plain English
But they were mixed with the Gentiles and they learned their works. And they feared their idols and they were a stumbling block to them. For they sacrificed their sons and their daughters to demons. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan: and the land was polluted with blood.

King James Bible (Cambridge Ed.)
But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan, and the land was defiled with blood.

Judges 9:23

Young’s Literal Translation
and God sendeth an evil spirit between Abimelech and the masters of Shechem, and the masters of Shechem deal treacherously with Abimelech,

King James Bible (Cambridge Ed.)
Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

1 Samuel 16:14

Young’s Literal Translation
And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah terrified him;

King James Bible (Cambridge Ed.)
But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

1 Samuel 18:10

Young’s Literal Translation
And it cometh to pass, on the morrow, that

King James Bible (Cambridge Ed.)
And it came to pass on the morrow, that the
<table>
<thead>
<tr>
<th>English</th>
<th>Young's Literal Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>the spirit of sadness from God prospereth over Saul, and he prophesieth in the midst of the house, and David is playing with his hand, as day by day, and the javelin is in the hand of Saul,</td>
<td>And a spirit of sadness from Jehovah is unto Saul, and he is sitting in his house, and his javelin in his hand, and David is playing with the hand,</td>
</tr>
<tr>
<td>evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.</td>
<td>And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.</td>
</tr>
</tbody>
</table>
The priest delegated by the Ordinary to perform this office should first go to confession or at least elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and implore God's help in other fervent prayers. He vests in surplice and purple stole. Having before him the person possessed (who should be bound if there is any danger), he traces the sign of the cross over him, over himself, and the bystanders, and then sprinkles all of them with holy water. After this he kneels and says the Litany of the Saints, exclusive of the prayers which follow it. All present are to make the responses.26

LITANY OF THE SAINTS

The Litany of the Saints is used in ordination, Forty Hours', processions, and other occasions. Both the Roman Ritual and the Roman Pontifical direct that the first three invocations be repeated. The music for this litany is given in the music supplement. The invocations are sung (or recited) by the chanters or the priest; the responses by all.

PRIEST: Lord, have mercy.

All: Lord, have mercy.

PRIEST: Christ, have mercy.

All: Christ, have mercy.

PRIEST: Lord, have mercy.

All: Lord, have mercy.

PRIEST: Christ, hear us.

All: Christ, graciously hear us.

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PRIEST: God, the Father in heaven.

All: Have mercy on us.

PRIEST: God, the Son, Redeemer of the world.

All: Have mercy on us.

PRIEST: God, the Holy Spirit.

All: Have mercy on us.

PRIEST: Holy Trinity, one God.

All: Have mercy on us.

Holy Mary, pray for us,*

* After each invocation: "Pray for us."

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All holy angels and archangels,

All holy orders of blessed spirits,

St. John the Baptist,
St. Joseph,

All holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All holy apostles and evangelists,

All holy disciples of the Lord,

All holy Innocents,

St. Stephen,

St. Lawrence,

St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All holy bishops and confessors,
All holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All holy priests and levites,
All holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All holy virgins and widows,

PRIEST: All holy saints of God,
All: Intercede for us.

PRIEST: Be merciful,
All: Spare us, O Lord.

PRIEST: Be merciful,
All: Graciously hear us, O Lord.

From all evil, deliver us, O Lord.*

* After each invocation: "Deliver us, O Lord."

From all sin,
From your wrath,
From sudden and unprovided death,
From the snares of the devil,
From anger, hatred, and all ill will,
From all lewdness,
From lightning and tempest,
From the scourge of earthquakes,
From plague, famine, and war,
From everlasting death,
By the mystery of your holy incarnation,
By your coming,
By your birth,
By your baptism and holy fasting,
By your cross and passion,
By your death and burial,
By your holy resurrection,
By your wondrous ascension,
By the coming of the Holy,
Spirit, the Advocate,
On the day of judgment,

PRIEST: We sinners,
All: We beg you to hear us.*

* After each invocation: "We beg you to hear us."

That you spare us,
That you pardon us,
That you bring us to true penance,
That you govern and preserve your holy Church,
That you preserve our Holy Father
and all ranks in the Church in holy religion,
That you humble the enemies of holy Church,
That you give peace and true concord to all Christian rulers.
That you give peace and unity to the whole Christian world,
That you restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
That you confirm and preserve us in your holy service,
That you lift up our minds to heavenly desires,
That you grant everlasting blessings to all our benefactors,
That you deliver our souls and the souls of our brethren, relatives, and benefactors from everlasting damnation,
That you give and preserve the fruits of the earth,
That you grant eternal rest to all the faithful departed,
That you graciously hear us,
Son of God,

At the end of the litany he (the priest) adds the following:

PRIEST: Antiphon: Do not keep in mind, 0 Lord, our offenses or those of our parents, nor take vengeance on our sins.
The Lord’s Prayer

PRIEST: Our Father

who are in heaven,

hallowed be thy name;

thy kingdom come;

thy will be done on earth as it is in heaven.

Give us this day our daily bread;

and forgive us our trespasses

as we forgive those who trespass against us;

and lead us not into temptation,

All: But deliver us from evil.

Psalm 53

PRIEST: God, by your name save me, and by your might defend my cause.

All: God, hear my prayer;

hearken to the words of my mouth.

PRIEST: For haughty men have risen up against me,

and fierce men seek my life;

they set not God before their eyes.

All: See, God is my helper;

the Lord sustains my life.
PRIEST: Turn back the evil upon my foes;
in your faithfulness destroy them.

All: Freely will I offer you sacrifice;
I will praise your name, Lord, for its goodness,

PRIEST: Because from all distress you have rescued me,
and my eyes look down upon my enemies.

All: Glory be to the Father.

PRIEST: As it was in the beginning.

After the psalm the priest continues:

PRIEST: Save your servant.
All: Who trusts in you, my God.

PRIEST: Let him (her) find in you, Lord, a fortified tower.
All: In the face of the enemy.

PRIEST: Let the enemy have no power over him (her).
All: And the son of iniquity be powerless to harm him (her).

PRIEST: Lord, send him (her) aid from your holy place.
All: And watch over him (her) from Sion.

PRIEST: Lord, heed my prayer.

All: And let my cry be heard by you.

PRIEST: The Lord be with you.

All: May He also be with you.

PRIEST: Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours, bound by the fetters of sin, may be pardoned by your loving kindness.

Holy Lord, almighty Father, everlasting God and Father of our Lord Jesus Christ, who once and for all consigned that fallen and apostate tyrant to the flames of hell, who sent your only-begotten Son into the world to crush that roaring lion; hasten to our call for help and snatch from ruination and from the clutches of the noonday devil this human being made in your image and likeness. Strike terror, Lord, into the beast now laying waste your vineyard. Fill your servants with courage to fight manfully against that reprobate dragon, lest he despise those who put their trust in you, and say with Pharaoh of old: "I know not God, nor will I set Israel free." Let your mighty hand cast him out of your servant, (The name of the person), so he may no longer hold captive this person whom it pleased you to make in your image, and to redeem through your Son; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

Then he commands the demon as follows:
PRIEST: I command you, unclean spirit, whoever you are, along with all your minions now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that you tell me by some sign your name, and the day and hour of your departure. I command you, moreover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of their possessions.

The priest lays his hand on the head of the sick person, saying:

They shall lay their hands upon the sick and all will be well with them. May Jesus, Son of Mary, Lord and Savior of the world, through the merits and intercession of His holy apostles Peter and Paul and all His saints, show you favor and mercy.

All: Amen.

Next he reads over the possessed person these selections from the Gospel, or at least one of them.

PRIEST: The Lord be with you.

All: May He also be with you.

PRIEST: The beginning of the holy Gospel according to St. John.

All: Glory be to you, 0 Lord.

A Lesson from the holy Gospel according to St. John

*(John 1:1-14)*
As he says these opening words he signs himself and the possessed on the brow, lips, and breast.

When time began, the Word was there, and the Word was face to face with God, and the Word was God. This Word, when time began, was face to face with God. All things came into being through Him, and without Him there came to be not one thing that has come to be. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness did not lay hold of it. There came upon the scene a man, a messenger from God, whose name was John. This man came to give testimony to testify in behalf of the light that all might believe through him. He was not himself the light; he only was to testify in behalf of the light. Meanwhile the true light, which illumines every man, was making its entrance into the world. He was in the world, and the world came to be through Him, and the world did not acknowledge Him. He came into His home, and His own people did not welcome Him. But to as many as welcomed Him He gave the power to become children of God those who believe in His name; who were born not of blood, or of carnal desire, or of man's will; no, they were born of God. (Genuflect here.) And the Word became man and lived among us; and we have looked upon His glory such a glory as befits the Father's only-begotten Son full of grace and truth!

All: Thanks be to God.

Lastly he blesses the sick person, saying:

May the blessing of almighty God, Father, Son, and Holy Spirit, come upon you and remain with you forever.

All: Amen.

Then he sprinkles the person with holy water.
A Lesson from the holy Gospel according to St. Mark

(Mark 16:15-18)

At that time Jesus said to His disciples: "Go into the whole world and preach the Gospel to all creation. He that believes and is baptized will be saved; he that does not believe will be condemned. And in the way of proofs of their claims, the following will accompany those who believe: in my name they will drive out demons; they will speak in new tongues; they will take up serpents in their hands, and if they drink something deadly, it will not hurt them; they will lay their hands on the sick, and these will recover."

A Lesson from the holy Gospel according to St. Luke

(Luke 10:17-20)

At that time the seventy-two returned in high spirits. "Master," they said, "even the demons are subject to us because we use your name!" "Yes," He said to them, "I was watching Satan fall like lightning that flashes from heaven. But mind: it is I that have given you the power to tread upon serpents and scorpions, and break the dominion of the enemy everywhere; nothing at all can injure you. Just the same, do not rejoice in the fact that the spirits are subject to you, but rejoice in the fact that your names are engraved in heaven."

A Lesson from the holy Gospel according to St. Luke

(Luke 11:14-22)

At that time Jesus was driving out a demon, and this particular demon was dumb. The demon was driven out, the dumb man spoke, and the crowds were enraptured. But some among the people remarked: "He is a tool of Beelzebul, and that is how he drives out demons!" Another group, intending to test Him, demanded of Him a proof of His claims, to be shown in the sky. He knew their inmost thoughts. "Any kingdom torn by civil strife," He said to them, "is laid in ruins; and house tumbles upon house. So, too, if Satan is in revolt against himself, how can his
kingdom last, since you say that I drive out demons as a tool of Beelzebul. And furthermore: if I drive out demons as a tool of Beelzebul, whose tools are your pupils when they do the driving out? Therefore, judged by them, you must stand condemned. But, if, on the contrary, I drive out demons by the finger of God, then, evidently the kingdom of God has by this time made its way to you. As long as a mighty lord in full armor guards his premises, he is in peaceful possession of his property; but should one mightier than he attack and overcome him, he will strip him of his armor, on which he had relied, and distribute the spoils taken from him."

PRIEST: Lord, heed my prayer.

All: And let my cry be heard by you.

PRIEST: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to your holy apostles the power to tramp underfoot serpents and scorpions; who along with the other mandates to work miracles was pleased to grant them the authority to say: "Depart, you devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on your holy name in fear and trembling, asking that you grant me, your unworthy servant, pardon for all my sins, steadfast faith, and the power - supported by your mighty arm - to confront with confidence and resolution this cruel demon. I ask this through you, Jesus Christ, our Lord and God, who are coming to judge both the living and the dead and the world by fire.

All: Amen.

Next he makes the sign of the cross over himself and the one possessed, places the end of the stole on the latter's neck, and, putting his right hand on the latter's head, he says the following in accents filled with confidence and faith:
PRIEST: See the cross of the Lord;
begone, you hostile powers!

All: The stem of David,
the lion of Juda's tribe has conquered.

PRIEST: Lord, heed my prayer.
All: And let my cry be heard by you.

PRIEST: The Lord be with you.
All: May He also be with you.

Let us pray.

God and Father of our Lord Jesus Christ, I appeal to your holy name, humbly begging your kindness, that you graciously grant me help against this and every unclean spirit now tormenting this creature of yours; through Christ our Lord.

All: Amen.

Exorcism

I cast you out, unclean spirit, along with every Satanic power of the enemy, every spectre from hell, and all your fell companions; in the name of our Lord Jesus +Christ. Begone and stay far
from this creature of God. For it is He who commands you, He who flung you headlong from the heights of heaven into the depths of hell. It is He who commands you, He who once stilled the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter of justice, you root of all evil and vice; seducer of men, betrayer of the nations, instigator of envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him, who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the paschal lamb, crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which follow are traced on the brow of the possessed person). Begone, then, in the name of the Father, + and of the Son, + and of the Holy + Spirit. Give place to the Holy Spirit by this sign of the holy + cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

PRIEST: Lord, heed my prayer.

All: And let my cry be heard by you.

PRIEST: The Lord be with you.

All: May He also be with you.

Let us pray.

God, Creator and defender of the human race, who made man in your own image, look down in pity on this your servant, N., now in the toils of the unclean spirit, now caught up in the fearsome threats of man's ancient enemy, sworn foe of our race, who befuddles and stupefies the human mind, throws it into terror, overpowers it with fear and panic. Repel, O Lord, the devil's power, break asunder his snares and traps, put the unholy tempter to flight. By the sign + (on the brow) of your name, let your servant be protected in mind and body. (The three
crosses which follow are traced on the breast of the possessed person). Keep watch over the
inmost recesses of his (her) + heart; rule over his (her) + emotions; strengthen his (her) + will.
Let vanish from his (her) soul the temptings of the mighty adversary. Graciously grant, 0 Lord,
as we call on your holy name, that the evil spirit, who hitherto terrorized over us, may himself
retreat in terror and defeat, so that this servant of yours may sincerely and steadfastly render
you the service which is your due; through Christ our Lord.

All: Amen.

Exorcism

I adjure you, ancient serpent, by the judge of the living and the dead, by your Creator, by the
Creator of the whole universe, by Him who has the power to consign you to hell, to depart
forthwith in fear, along with your savage minions, from this servant of God, N., who seeks
refuge in the fold of the Church. I adjure you again, + (on the brow) not by my weakness but by
the might of the Holy Spirit, to depart from this servant of God, N., whom almighty God has
made in His image. Yield, therefore, yield not to my own person but to the minister of Christ.
For it is the power of Christ that compels you, who brought you low by His cross. Tremble
before that mighty arm that broke asunder the dark prison walls and led souls forth to light.
May the trembling that afflicts this human frame, + (on the breast) the fear that afflicts this
image + (on the brow) of God, descend on you. Make no resistance nor delay in departing from
this man, for it has pleased Christ to dwell in man. Do not think of despising my command
because you know me to be a great sinner. It is God + Himself who commands you; the majestic
Christ + who commands you. God the Father + commands you; God the Son + commands you;
God the Holy + Spirit commands you. The mystery of the cross commands + you. The faith of the
holy apostles Peter and Paul and of all the saints commands + you. The blood of the martyrs
commands + you. The continence of the confessors commands + you. The devout prayers of all
holy men and women command + you. The saving mysteries of our Christian faith command +
you.

Depart, then, transgressor. Depart, seducer, full of lies and cunning, foe of virtue, persecutor of
the innocent. Give place, abominable creature, give way, you monster, give way to Christ, in
whom you found none of your works. For He has already stripped you of your powers and laid
waste your kingdom, bound you prisoner and plundered your weapons. He has cast you forth
into the outer darkness, where everlasting ruin awaits you and your abettors. To what purpose
do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before
almighty God, whose laws you have transgressed. You are guilty before His Son, our Lord Jesus
Christ, whom you presumed to tempt, whom you dared to nail to the cross. You are guilty
before the whole human race, to whom you prof erred by your enticements the poisoned cup
of death.

Therefore, I adjure you, profligate dragon, in the name of the spotless + Lamb, who has trodden
down the asp and the basilisk, and overcome the lion and the dragon, to depart from this man
(woman) + (on the brow), to depart from the Church of God + (signing the bystanders). Tremble
and flee, as we call on the name of the Lord, before whom the denizens of hell cower, to whom
the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and
Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabaoth. The
Word made flesh + commands you; the Virgin’s Son + commands you; Jesus + of Nazareth
commands you, who once, when you despised His disciples, forced you to flee in shameful
defeat from a man; and when He had cast you out you did not even dare, except by His leave,
to enter into a herd of swine. And now as I adjure you in His + name, begone from this man
(woman) who is His creature. It is futile to resist His + will. It is hard for you to kick against the +
goad. The longer you delay, the heavier your punishment shall be; for it is not men you are
condemning, but rather Him who rules the living and the dead, who is coming to judge both the
living and the dead and the world by fire.

All: Amen.

PRIEST: Lord, heed my prayer.

All: And let my cry be heard by you.

PRIEST: The Lord be with you.

All: May He also be with you.
Let us pray.

God of heaven and earth, God of the angels and archangels, God of the prophets and apostles, God of the martyrs and virgins, God who have power to bestow life after death and rest after toil; for there is no other God than you, nor can there be another true God beside you, the Creator of heaven and earth, who are truly a King, whose kingdom is without end; I humbly entreat your glorious majesty to deliver this servant of yours from the unclean spirits; through Christ our Lord.

All: Amen.

Exorcism

Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the name of Jesus + Christ of Nazareth, who was led into the desert after His baptism by John to vanquish you in your citadel, to cease your assaults against the creature whom He has, formed from the slime of the earth for His own honor and glory; to quail before wretched man, seeing in him the image of almighty God, rather than his state of human frailty. Yield then to God, + who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army, into the depths of the sea. Yield to God, + who, by the singing of holy canticles on the part of David, His faithful servant, banished you from the heart of King Saul. Yield to God, + who condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine scourges, + He in whose sight you and your legions once cried out: "What have we to do with you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He is driving you back into the everlasting fire, He who at the end of time will say to the wicked: "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil and his angels." For you, 0 evil one, and for your followers there will be worms that never die. An unquenchable fire stands ready for you and for your minions, you prince of accursed murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies, inventor of every obscenity.
Depart, then, + impious one, depart, + accursed one, depart with all your deceits, for God has
willed that man should be His temple. Why do you still linger here? Give honor to God the
Father + almighty, before whom every knee must bow. Give place to the Lord Jesus + Christ,
who shed His most precious blood for man. Give place to the Holy + Spirit, who by His blessed
apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in
Annas and Saphira; who smote you in King Herod because he had not given honor to God; who
by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the
mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, + now!
Begone, + seducer! Your place is in solitude; your abode is in the nest of serpents; get down and
crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly,
kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames.
You might delude man, but God you cannot mock. It is He who casts you out, from whose sight
nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who
expels you, He who has prepared everlasting hellfire for you and your angels, from whose
mouth shall come a sharp sword, who is coming to judge both the living and the dead and the
world by fire.

All: Amen.

All the above may be repeated as long as necessary, until the one possessed has been fully
freed.

It will also help to say devoutly and often over the afflicted person the Our Father, Hail Mary,
and the Creed, as well as any of the prayers given below.

PRIEST: Antiphon: Magi from the East came to Bethlehem to adore the Lord; and opening their
treasure chests they presented Him with precious gifts: Gold for the great King, incense for the
true God, and myrrh in symbol of His burial. Alleluia.

Canticle of Our Lady
(The Magnificat)
PRIEST: "My soul extols the Lord;
All: And my spirit leaps for joy in God my Savior.

PRIEST: How graciously He looked upon His lowly maid!
Oh, see, from this hour onward age after age will call me blessed!

All: How sublime is what He has done for me,
the Mighty One, whose name is `Holy'!

PRIEST: From age to age He visits those
who worship Him in reverence.

All: His arm achieves the mastery:
He routs the haughty and proud of heart.

PRIEST: He puts down princes from their thrones,
and exalts the lowly;

All: He fills the hungry with blessings,
and sends away the rich with empty hands.

PRIEST: He has taken by the hand His servant Israel,
and mercifully kept His faith,

All: As He had promised our fathers
with Abraham and his posterity forever and evermore."

PRIEST: Glory be to the Father.

All: As it was in the beginning.

Antiphon: Magi from the East came to Bethlehem
to adore the Lord;
and opening their treasure chests
they presented Him with precious gifts:
Gold for the great King, incense for the true God,
and myrrh in symbol of His burial. Alleluia.

Meanwhile the home is sprinkled with holy water and incensed. Then the priest says:

PRIEST: Our Father
who art in Heaven,
Hallowed be Thy Name;
Thy Kingdom come;
Thy will be done on earth
As it is in Heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us,
and lead us not into temptation.
All: But deliver us from evil.

PRIEST: Many shall come from Saba.

All: Bearing gold and incense.

PRIEST: Lord, heed my prayer.

All: And let my cry be heard by you.

PRIEST: The Lord be with you.

All: May he also be with you.

Let us pray.

God, who on this day revealed your only-begotten Son to all nations by the guidance of a star, grant that we who now know you by faith may finally behold you in your heavenly majesty; through Christ our Lord.

All: Amen.

Responsory: Be enlightened and shine forth, O Jerusalem, for your light is come; and upon you is risen the glory of the Lord Jesus Christ born of the Virgin Mary.

PRIEST: Nations shall walk in your light, and kings in the splendor of your birth.

All: And the glory of the Lord is risen upon you.
Let us pray.

Lord God almighty, bless this home, and under its shelter let there be health, chastity, self-conquest, humility, goodness, mildness, obedience to your commandments, and thanksgiving to God the Father, Son, and Holy Spirit. May your blessing remain always in this home and on those who live here; through Christ our Lord.

All: Amen.

PRIEST: Antiphon for Canticle of Zachary:

Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with water made wine, alleluia.

Canticle of Zachary
(Luke 1:68-79)

PRIEST: "Blessed be the Lord, the God of Israel! He has visited His people and brought about its redemption.

All: He has raised for us a stronghold of salvation in the house of David His servant,

PRIEST: And redeemed the promise He had made through the mouth of His holy prophets of old

All: To grant salvation from our foes and from the hand of all that hate us;

PRIEST: To deal in mercy with our fathers and be mindful of His holy covenant,
Of the oath he had sworn to our father Abraham, that He would enable us

Rescued from the clutches of our foes to worship Him without fear,

In holiness and observance of the Law, in His presence, all our days.

And you, my little one, will be hailed 'Prophet of the Most High'; for the Lord's precursor you will be to prepare His ways;

You are to impart to His people knowledge of salvation through forgiveness of their sins.

Thanks be to the merciful heart of our God! a dawning Light from on high will visit us

To shine upon those who sit in darkness and in the shadowland of death, and guide our feet into the path of peace."

Thanks be to the merciful heart of our God! a dawning Light from on high will visit us

To shine upon those who sit in darkness and in the shadowland of death, and guide our feet into the path of peace."

Glory be to the Father.

As it was in the beginning.

The Church is espoused to her heavenly bridegroom, for Christ washes her sins in the Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with water made wine, alleluia.

Then the celebrant sings:

The Lord be with you.
All: May He also be with you.

Let us pray.

God, who on this day revealed your only-begotten Son to all nations by the guidance of a star, grant that we who now know you by faith may finally behold you in your heavenly majesty; through Christ our Lord.

All: Amen.

_Athanasian Creed_

PRIEST: Whoever wills to be saved must before all else hold fast to the Catholic faith.

All: Unless one keeps this faith whole and un tarnished, without doubt he will perish forever.

PRIEST: Now this is the Catholic faith: that we worship one God in Trinity, and Trinity in unity; All: Neither confusing the Persons one with the other, nor making a distinction in their nature.

PRIEST: For the Father is a distinct Person; and so is the Son; and so is the Holy Spirit. All: Yet the Father, Son, and Holy Spirit possess one Godhead, co-equal glory, co-eternal majesty.

PRIEST: As the Father is, so is the Son, so also is the Holy Spirit.
All: The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.

PRIEST: The Father is infinite, the Son is infinite, the Holy Spirit is infinite.

All: The Father is eternal, the Son is eternal, the Holy Spirit is eternal.

PRIEST: Yet they are not three eternals, but one eternal God.

All: Even as they are not three uncreated, or three infinites, but one uncreated and one infinite God.

PRIEST: So likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty.

All: Yet they are not three almighties, but they are the one Almighty.

PRIEST: Thus the Father is God, the Son is God, the Holy Spirit is God.

All: Yet they are not three gods, but one God.

PRIEST: Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord.

All: Yet there are not three lords, but one Lord.

PRIEST: For just as Christian truth compels us to profess that each Person is individually God and Lord, so does the Catholic religion forbid us to hold that there are three gods or lords.

All: The Father was not made by any power; He was neither created nor begotten.

PRIEST: The Son is from the Father alone, neither created nor made, but begotten.

All: The Holy Spirit is from the Father and the Son, neither made nor created nor begotten, but He proceeds.
PRIEST: So there is one Father, not three; one Son, not three; one Holy Spirit, not three.

All: And in this Trinity one Person is not earlier or later, nor is one greater or less; but all three Persons are co-eternal and co-equal.

PRIEST: In every way, then, as already affirmed, unity in Trinity and Trinity in unity is to be worshiped. All: Whoever, then, wills to be saved must assent to this doctrine of the Blessed Trinity.

PRIEST: But it is necessary for everlasting salvation that one also firmly believe in the incarnation of our Lord Jesus Christ.

All: True faith, then, requires us to believe and profess that our Lord Jesus Christ, the Son of God, is both God and man.

PRIEST: He is God, begotten of the substance of the Father from eternity; He is man, born in time of the substance of His Mother.

All: He is perfect God, and perfect man subsisting in a rational soul and a human body.

PRIEST: He is equal to the Father in His divine nature, but less than the Father in His human nature as such.

All: And though He is God and man, yet He is the one Christ, not two;

PRIEST: One, however, not by any change of divinity into flesh, but by the act of God assuming a human nature.

All: He is one only, not by a mixture of substance, but by the oneness of His Person.
PRIEST: For, somewhat as the rational soul and the body compose one man, so Christ is one Person who is both God and man;

All: Who suffered for our salvation, who descended into hell, who rose again the third day from the dead;

PRIEST: Who ascended into heaven, and sits at the right hand of God the Father almighty, from there He shall come to judge both the living and the dead.

All: At His coming all men shall rise again in their bodies, and shall give an account of their works.

PRIEST: And those who have done good shall enter into everlasting life, but those who have done evil into everlasting fire.

All: All this is Catholic faith, and unless one believes it truly and firmly one cannot be saved.

PRIEST: Glory be to the Father

All: As it was in the beginning.

Here follows a large number of psalms which may be used by the exorcist at his discretion but these are not a necessary part of the rite. Some of them occur in other parts of the Ritual and are so indicated; the others may be taken from the Psalter. Psalm 90; psalm 67; psalm 69; psalm 53; psalm 117; psalm 34; psalm 30; psalm 21; psalm 3; psalm 10; psalm 12.

Prayer Following Deliverance

PRIEST: Almighty God,

we beg you to keep the evil spirit from further molesting this servant of yours,

and to keep him far away,

never to return.
At your command, O Lord,

may the goodness and peace

of our Lord Jesus Christ, our Redeemer,

take possession of this man (woman).

May we no longer fear any evil

since the Lord is with us;

who lives and reigns with you,

in the unity of the Holy Spirit,

God, forever and ever.


All: Amen.
THE ROMAN RITUAL of 1614 PART XIII-EXORCISM

CHAPTER I: GENERAL RULES CONCERNING EXORCISM

1. A priest--one who is expressly and particularly authorized by the Ordinary--when he intends to perform an exorcism over persons tormented by the devil, must be properly distinguished for his piety, prudence, and integrity of life. He should fulfill this devout undertaking in all constancy and humility, being utterly immune to any striving for human aggrandizement, and relying, not on his own, but on the divine power. Moreover, he ought to be of mature years, and revered not alone for his office but for his moral qualities.

2. In order to exercise his ministry rightly, he should resort to a great deal more study of the matter (which has to be passed over here for the sake of brevity), by examining approved authors and cases from experience; on the other hand, let him carefully observe the few more important points enumerated here.

3. Especially, he should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from some illness, especially one of a psychological nature.[1] Signs of possession may be the following: ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject's age and natural condition; and various other indications which, when taken together as a whole, build up the evidence.

4. In order to understand these matters better, let him inquire of the person possessed, following one or the other act of exorcism, what the latter experienced in his body or soul while the exorcism was being performed, and to learn also what particular words in the form had a more intimidating effect upon the devil, so that hereafter these words may be employed with greater stress and frequency.
5. He will be on his guard against the arts and subterfuges which the evil spirits are wont to use in deceiving the exorcist. For oft times they give deceptive answers and make it difficult to understand them, so that the exorcist might tire and give up, or so it might appear that the afflicted one is in no wise possessed by the devil.

6. Once in a while, after they are already recognized, they conceal themselves and leave the body practically free from every molestation, so that the victim believes himself completely delivered. Yet the exorcist may not desist until he sees the signs of deliverance.

7. At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the patient may not submit to exorcism, or they try to convince him that his affliction is a natural one. Meanwhile, during the exorcism, they cause him to fall asleep, and dangle some illusion before him, while they seclude themselves, so that the afflicted one appears to be freed.

8. Some reveal a crime which has been committed and the perpetrators thereof, as well as the means of putting an end to it. Yet the afflicted person must beware of having recourse on this account to sorcerers or necromancers or to any parties except the ministers of the Church, or of making use of any superstitious or forbidden practice.

9. Sometimes the devil will leave the possessed person in peace and even allow him to receive the holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard not to fall into this trap.

10. Therefore, he will be mindful of the words of our Lord (Mt 17.20), to the effect that there is a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore let him avail himself of these two means above all for imploring the divine assistance in expelling demons, after the example of the holy fathers; and not only himself, but let him induce others, as far as possible, to do the same.
11. If it can be done conveniently the possessed person should be led to church or to some other sacred and worthy place, where the exorcism will be held, away from the crowd. But if the person is ill, or for any valid reason, the exorcism may take place in a private home.

12. The subject, if in good mental and physical health, should be exhorted to implore God's help, to fast, and to fortify himself by frequent reception of penance and Holy Communion, at the discretion of the priest. And in the course of the exorcism he should be fully recollected, with his intention fixed on God, whom he should entreat with firm faith and in all humility. And if he is all the more grievously tormented, he ought to bear this patiently, never doubting the divine assistance.

13. He ought to have a crucifix at hand or somewhere in sight. If relics of the saints are available, they are to be applied in a reverent way to the breast or the head of the person possessed (the relics must be properly and securely encased and covered). One will see to it that these sacred objects are not treated improperly or that no injury is done them by the evil spirit. However, one should not hold the holy Eucharist over the head of the person or in any way apply it to his body, owing to the danger of desecration.

14. The exorcist must not digress into senseless prattle nor ask superfluous questions or such as are prompted by curiosity, particularly if they pertain to future and hidden matters, all of which have nothing to do with his office. Instead, he will bid the unclean spirit keep silence and answer only when asked. Neither ought he to give any credence to the devil if the latter maintains that he is the spirit of some saint or of a deceased party, or even claims to be a good angel.

15. But necessary questions are, for example: the number and name of the spirits inhabiting the patient, the time when they entered into him, the cause thereof, and the like. As for all jesting, laughing, and nonsense on the part of the evil spirit— the exorcist should prevent it or contemn it, and he will exhort the bystanders (whose number must be very limited) to pay no attention to such goings on; neither are they to put any question to the subject. Rather they should intercede for him to God in all humility and urgency.
1676 16. Let the priest pronounce the exorcism in a commanding and authoritative voice, and at the
1677 same time with great confidence, humility, and fervor; and when he sees that the spirit is sorely
1678 vexed, then he oppresses and threatens all the more. If he notices that the person afflicted is
1679 experiencing a disturbance in some part of his body or an acute pain or a swelling appears in
1680 some part, he traces the sign of the cross over that place and sprinkles it with holy water, which
1681 he must have at hand for this purpose.
1682
1683 17. He will pay attention as to what words in particular cause the evil spirits to tremble,
1684 repeating them the more frequently. And when he comes to a threatening expression, he
1685 recurs to it again and again, always increasing the punishment. If he perceives that he is making
1686 progress, let him persist for two, three, four hours, and longer if he can, until victory is attained.
1687
1688 18. The exorcist should guard against giving or recommending any medicine to the patient, but
1689 should leave this care to physicians.
1690
1691 19. While performing the exorcism over a woman, he ought always to have assisting him
1692 several women of good repute, who will hold on to the person when she is harassed by the evil
1693 spirit. These assistants ought if possible to be close relatives of the subject and for the sake of
1694 decency the exorcist will avoid saying or doing anything which might prove an occasion of evil
1695 thoughts to himself or to the others.
1696
1697 20. During the exorcism he shall preferably employ words from Holy Writ, rather than forms of
1698 his own or of someone else. He shall, moreover, command the devil to tell whether he is
1699 detained in that body by necromancy, by evil signs or amulets; and if the one possessed has
1700 taken the latter by mouth, he should be made to vomit them; if he has them concealed on his
1701 person, he should expose them; and when discovered they must be burned. Moreover, the
1702 person should be exhorted to reveal all his temptations to the exorcist.
1703
1704 21. Finally, after the possessed one has been freed, let him be admonished to guard himself
1705 carefully against falling into sin, so as to afford no opportunity to the evil spirit of returning, lest
1706 the last state of that man become worse than the former.
CHAPTER II: RITE FOR EXORCISM

1. The priest delegated by the Ordinary to perform this office should first go to confession or at least elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and implore God's help in other fervent prayers. He vests in surplice and purple stole. Having before him the person possessed (who should be bound if there is any danger), he traces the sign of the cross over him, over himself, and the bystanders, and then sprinkles all of them with holy water. After this he kneels and says the Litany of the Saints, exclusive of the prayers which follow it. All present are to make the responses. At the end of the litany he adds the following:

Antiphon: Do not keep in mind, O Lord, our offenses or those of our parents, nor take vengeance on our sins. Our Father (the rest inaudibly until:)

PREIST: And lead us not into temptation.

ALL: But deliver us from evil.

Psalm 53

After the psalm the priest continues:

PREIST: Save your servant.

ALL: Who trusts in you, my God.

PREIST: Let him (her) find in you, Lord, a fortified tower.
ALL: In the face of the enemy.

PREIST: Let the enemy have no power over him (her).

ALL: And the son of iniquity be powerless to harm him (her).

Lord, send him (her) aid from your holy place.

ALL: And watch over him (her) from Sion.

PREIST: Lord, heed my prayer.

ALL: And let my cry be heard by you.

PREIST: The Lord be with you.

ALL: May He also be with you.

Let us pray.

God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours, bound by the fetters of sin, may be pardoned by your loving kindness.

Holy Lord, almighty Father, everlasting God and Father of our Lord Jesus Christ, who once and for all consigned that fallen and apostate tyrant to the flames of hell, who sent your only-begotten Son into the world to crush that roaring lion; hasten to our call for help and snatch from ruination and from the clutches of the noonday devil this human being made in your image and likeness. Strike terror, Lord, into the beast now laying waste your vineyard. Fill your servants with courage to fight manfully against that reprobate dragon, lest he despise those
who put their trust in you, and say with Pharaoh of old: "I know not God, nor will I set Israel free." Let your mighty hand cast him out of your servant, N., + so he may no longer hold captive
this person whom it pleased you to make in your image, and to redeem through your Son; who
lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

ALL: Amen.

2. Then he commands the demon as follows:

I command you, unclean spirit, whoever you are, along with all your minions now attacking this
servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our
Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that
you tell me by some sign your name, and the day and hour of your departure. I command you,
moreover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor
shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of
their possessions.

3. Next he reads over the possessed person these selections from the Gospel, or at least one of them.

A Lesson from the holy Gospel according to St. John

John 1.1-14

As he says these opening words he signs himself and the possessed on the brow, lips, and breast.
A Lesson from the holy Gospel according to St. Mark

Mark 16.15-18

At that time Jesus said to His disciples: "Go into the whole world and preach the Gospel to all creation. He that believes and is baptized will be saved; he that does not believe will be condemned. And in the way of proofs of their claims, the following will accompany those who believe: in my name they will drive out demons; they will speak in new tongues; they will take up serpents in their hands, and if they drink something deadly, it will not hurt them; they will lay their hands on the sick, and these will recover."

A Lesson from the holy Gospel according to St. Luke

Luke 10.17-20

At that time the seventy-two returned in high spirits. "Master," they said, "even the demons are subject to us because we use your name!" "Yes," He said to them, "I was watching Satan fall like lightning that flashes from heaven. But mind: it is I that have given you the power to tread upon serpents and scorpions, and break the dominion of the enemy everywhere; nothing at all can injure you. Just the same, do not rejoice in the fact that the spirits are subject to you, but rejoice in the fact that your names are engraved in heaven."

A Lesson from the holy Gospel according to St. Luke

At that time Jesus was driving out a demon, and this particular demon was dumb. The demon was driven out, the dumb man spoke, and the crowds were enraptured. But some among the people remarked: "He is a tool of Beelzebul, and that is how he drives out demons!" Another group, intending to test Him, demanded of Him a proof of His claims, to be shown in the sky. He knew their inmost thoughts. "Any kingdom torn by civil strife," He said to them, "is laid in ruins; and house tumbles upon house. So, too, if Satan is in revolt against himself, how can his kingdom last, since you say that I drive out demons as a tool of Beelzebul. And furthermore: if I drive out demons as a tool of Beelzebul, whose tools are your pupils when they do the driving out? Therefore, judged by them, you must stand condemned. But, if, on the contrary, I drive out demons by the finger of God, then, evidently the kingdom of God has by this time made its way to you. As long as a mighty lord in full armor guards his premises, he is in peaceful possession of his property; but should one mightier than he attack and overcome him, he will strip him of his armor, on which he had relied, and distribute the spoils taken from him."

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PREIST: Lord, heed my prayer.

ALL: And let my cry be heard by you.

PREIST: The Lord be with you.

ALL: May He also be with you.

Let us pray.

Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to your holy apostles the power to tramp underfoot serpents and scorpions; who along with the other mandates to work miracles was pleased to grant them the authority to say: "Depart, you
devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on your holy name in fear and trembling, asking that you grant me, your unworthy servant, pardon for all my sins, steadfast faith, and the power--supported by your mighty arm--to confront with confidence and resolution this cruel demon. I ask this through you, Jesus Christ, our Lord and God, who are coming to judge both the living and the dead and the world by fire.

ALL: Amen.

4. Next he makes the sign of the cross over himself and the one possessed, places the end of the stole on the latter's neck, and, putting his right hand on the latter's head, he says the following in accents filled with confidence and faith:

PREIST: See the cross of the Lord; begone, you hostile powers!

ALL: The stem of David, the lion of Juda's tribe has conquered.

PREIST: Lord, heed my prayer.

ALL: And let my cry be heard by you.

PREIST: The Lord be with you.

ALL: May He also be with you.

Let us pray.
God and Father of our Lord Jesus Christ, I appeal to your holy name, humbly begging your kindness, that you graciously grant me help against this and every unclean spirit now tormenting this creature of yours; through Christ our Lord.

ALL: Amen.

Exorcism

I cast you out, unclean spirit, along with every satanic power of the enemy, every spectre from hell, and all your fell companions; in the name of our Lord Jesus + Christ Begone and stay far from this creature of God. + For it is He who commands you, He who flung you headlong from the heights of heaven into the depths of hell. It is He who commands you, He who once stilled the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter of justice, you root of all evil and vice? seducer of men, betrayer of the nations, instigator of envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him, who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the paschal lamb, crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which follow are traced on the brow of the possessed person). Begone, then, in the name of the Father, + and of the Son, + and of the Holy + Spirit. Give place to the Holy Spirit by this sign of the holy + cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy Spirit, God, forever and ever.

ALL: Amen.

PREIST: Lord, heed my prayer.
ALL: And let my cry be heard by you.

PREIST: The Lord be with you.

ALL: May He also be with you.

Let us pray.

God, Creator and defender of the human race, who made man in your own image, look down in pity on this your servant, N., now in the toils of the unclean spirit, now caught up in the fearsome threats of man’s ancient enemy, sworn foe of our race, who befuddles and stupefies the human mind, throws it into terror, overwhelms it with fear and panic. Repel, O Lord, the devil’s power, break asunder his snares and traps, put the unholy tempter to flight. By the sign + (on the brow) of your name, let your servant be protected in mind and body. (The three crosses which follow are traced on the breast of the possessed person). Keep watch over the inmost recesses of his (her) + heart; rule over his (her) + emotions; strengthen his (her) + will. Let vanish from his (her) soul the temptings of the mighty adversary. Graciously grant, O Lord, as we call on your holy name, that the evil spirit, who hitherto terrorized over us, may himself retreat in terror and defeat, so that this servant of yours may sincerely and steadfastly render you the service which is your due; through Christ our Lord.

ALL: Amen.

Exorcism

I adjure you, ancient serpent, by the judge of the living and the dead, by your Creator, by the Creator of the whole universe, by Him who has the power to consign you to hell, to depart forthwith in fear, along with your savage minions, from this servant of God, N., who seeks refuge in the fold of the Church. I adjure you again, + (on the brow) not by my weakness but by
1927 the might of the Holy Spirit, to depart from this servant of God, N., whom almighty God has
1928 made in His image. Yield, therefore, yield not to my own person but to the minister of Christ.
1929 For it is the power of Christ that compels you, who brought you low by His cross. Tremble
1930 before that mighty arm that broke asunder the dark prison walls and led souls forth to light.
1931 May the trembling that afflicts this human frame, + (on the breast) the fear that afflicts this
1932 image (on the brow) of God, descend on you. Make no resistance nor delay in departing from
1933 this man, for it has pleased Christ to dwell in man. Do not think of despising my command
1934 because you know me to be a great sinner. It is God + Himself who commands you; the majestic
1935 Christ + who commands you. God the Father + commands you; God the Son + commands you;
1936 God the Holy + Spirit commands you. The mystery of the cross commands + you. The faith of
1937 the holy apostles Peter and Paul and of all the saints commands + you. The blood of the martyrs
1938 commands + you. The continence of the confessors commands + you. The devout prayers of all
1939 holy men and women command + you. The saving mysteries of our Christian faith command +
1940 you.

1941 Depart, then, transgressor. Depart, seducer, full of lies and cunning, foe of virtue, persecutor of
1942 the innocent. Give place, abominable creature, give way, you monster, give way to Christ, in
1943 whom you found none of your works. For He has already stripped you of your powers and laid
1944 waste your kingdom, bound you prisoner and plundered your weapons. He has cast you forth
1945 into the outer darkness, where everlasting ruin awaits you and your abettors. To what purpose
1946 do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before
1947 almighty God, whose laws you have transgressed. You are guilty before His Son, our Lord Jesus
1948 Christ, whom you presumed to tempt, whom you dared to nail to the cross. You are guilty
1949 before the whole human race, to whom you proffered by your enticements the poisoned cup
1950 of death.

1951 Therefore, I adjure you, profligate dragon, in the name of the spotless + Lamb, who has trodden
1952 down the asp and the basilisk, and overcome the lion and the dragon, to depart from this man
1953 (woman) + (on the brow), to depart from the Church of God + (signing the bystanders). Tremble
1954 and flee, as we call on the name of the Lord, before whom the denizens of hell cower, to whom
1955 the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and
1956 Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabaoth. The
1957 Word made flesh + commands you; the Virgin's Son + commands you; Jesus + of Nazareth
1958 commands you, who once, when you despised His disciples, forced you to flee in shameful
1959 defeat from a man; and when He had cast you out you did not even dare, except by His leave,
to enter into a herd of swine. And now as I adjure you in His + name, begone from this man (woman) who is His creature. It is futile to resist His + will. It is hard for you to kick against the + goad. The longer you delay, the heavier your punishment shall be; for it is not men you are contemning, but rather Him who rules the living and the dead, who is coming to judge both the living and the dead and the world by fire.

1967


1969


1971 ALL: And let my cry be heard by you.

1972 PREIST: The Lord be with you.

1973 ALL: May He also be with you.

1974

1975 Let us pray.

1976 God of heaven and earth, God of the angels and archangels, God of the prophets and apostles, God of the martyrs and virgins, God who have power to bestow life after death and rest after toil; for there is no other God than you, nor can there be another true God beside you, the Creator of heaven and earth, who are truly a King, whose kingdom is without end; I humbly entreat your glorious majesty to deliver this servant of yours from the unclean spirits; through Christ our Lord.

1982


1984

1985

1986 Exorcism

1987
Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the name of Jesus Christ of Nazareth, who was led into the desert after His baptism by John to vanquish you in your citadel, to cease your assaults against the creature whom He has formed from the slime of the earth for His own honor and glory; to quail before wretched man, seeing in him the image of almighty God, rather than his state of human frailty. Yield then to God, + who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army, into the depths of the sea. Yield to God, + who, by the singing of holy canticles on the part of David, His faithful servant, banished you from the heart of King Saul. Yield to God, + who condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine scourges, + He in whose sight you and your legions once cried out: "What have we to do with you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He is driving you back into the everlasting fire, He who at the end of time will say to the wicked: "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil and his angels." For you, O evil one, and for your followers there will be worms that never die. An unquenchable fire stands ready for you and for your minions, you prince of accursed murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies, inventor of every obscenity.

Depart, then, + impious one, depart, + accursed one, depart with all your deceits, for God has willed that man should be His temple. Why do you still linger here? Give honor to God the Father + almighty, before whom every knee must bow. Give place to the Lord Jesus + Christ, who shed His most precious blood for man. Give place to the Holy + Spirit, who by His blessed apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in Annas and Saphira; who smote you in King Herod because he had not given honor to God; who by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, + now! Begone, + seducer! Your place is in solitude; your abode is in the nest of serpents; get down and crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly, kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames. You might delude man, but God you cannot mock. It is He who casts you out, from whose sight nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who expels you, He who has prepared everlasting hellfire for you and your angels, from whose mouth shall come a sharp sword, who is coming to judge both the living and the dead and the world by fire. ALL: Amen.

5. All the above may be repeated as long as necessary, until the one possessed has been fully freed.

6. It will also help to say devoutly and often over the afflicted person the Our Father, Hail Mary, and the Creed, as well as any of the prayers given below.

7. The Canticle of our Lady, with the doxology; the Canticle of Zachary, with the doxology.

Athanasian Creed

PREIST: Whoever wills to be saved * must before all else hold fast to the Catholic faith.
ALL: Unless one keeps this faith whole and un tarnished, * without doubt he will perish forever.
PREIST: Now this is the Catholic faith: * that we worship one God in Trinity, and Trinity in unity;
ALL: Neither confusing the Persons one with the other, * nor making a distinction in their nature.
PREIST: For the Father is a distinct Person; and so is the Son, * and so is the Holy Spirit.
ALL: Yet the Father, Son, and Holy Spirit possess one Godhead, * co-equal glory, co-eternal majesty.
PREIST: As the Father is, so is the Son, * so also is the Holy Spirit.
ALL: The Father is uncreated, the Son is uncreated, * the Holy Spirit is uncreated.

PREIST: The Father is infinite, the Son is infinite, * the Holy Spirit is infinite.

ALL: The Father is eternal, the Son is eternal, * the Holy Spirit is eternal.

PREIST: Yet they are not three eternals, * but one eternal God.

ALL: Even as they are not three uncreated, or three infinites, * but one uncreated and one infinite God.

PREIST: So likewise the Father is almighty, the Son is almighty, * the Holy Spirit is almighty.

ALL: Yet they are not three almighties, * but they are the one Almighty.

PREIST: Thus the Father is God, the Son is God, * the Holy Spirit is God.

ALL: Yet they are not three gods, * but one God.

PREIST: Thus the Father is Lord, the Son is Lord, * the Holy Spirit is Lord.

ALL: Yet there are not three lords, * but one Lord.
PREIST: For just as Christian truth compels us to profess that each Person is individually God and Lord, * so does the Catholic religion forbid us to hold that there are three gods or lords.

ALL: The Father was not made by any power; * He was neither created nor begotten.

PREIST: The Son is from the Father alone, * neither created nor made, but begotten.

ALL: The Holy Spirit is from the Father and the Son, * neither made nor created nor begotten, but He proceeds.

PREIST: So there is one Father, not three; one Son, not three; * one Holy Spirit, not three.

ALL: And in this Trinity one Person is not earlier or later, nor is one greater or less; * but all three Persons are co-eternal and co-equal.

PREIST: In every way, then, as already affirmed, * unity in Trinity and Trinity in unity is to be worshipped.

ALL: Whoever, then, wills to be saved * must assent to this doctrine of the Blessed Trinity.

PREIST: But it is necessary for everlasting salvation * that one also firmly believe in the incarnation of our Lord Jesus Christ.

ALL: True faith, then, requires us to believe and profess * that our Lord Jesus Christ, the Son of God, is both God and man.
PREIST: He is God, begotten of the substance of the Father from eternity; * He is man, born in time of the substance of His Mother.

ALL: He is perfect God, and perfect man * subsisting in a rational soul and a human body.

PREIST: He is equal to the Father in His divine nature, * but less than the Father in His human nature as such.

ALL: And though He is God and man, * yet He is the one Christ, not two;

PREIST: One, however, not by any change of divinity into flesh, * but by the act of God assuming a human nature.

ALL: He is one only, not by a mixture of substance, * but by the oneness of His Person.

PREIST: For, somewhat as the rational soul and the body compose one man, * so Christ is one Person who is both God and man;

ALL: Who suffered for our salvation, who descended into hell, * who rose again the third day from the dead;

PREIST: Who ascended into heaven, and sits at the right hand of God the Father almighty, * from there He shall come to judge both the living and the dead.

ALL: At His coming all men shall rise again in their bodies, * and shall give an account of their works.
PREIST: And those who have done good shall enter into everlasting life, * but those who have
done evil into everlasting fire.

ALL: All this is Catholic faith, * and unless one believes it truly and firmly one cannot be saved.

PREIST: Glory be to the Father

ALL: As it was in the beginning.

{Here follow a large number of psalms which may be used at the exorcist's discretion but are
not a necessary part of the rite. Some of them occur in other parts of the Ritual and are so
indicated; the others may be taken from the Psalter. Psalm 90; psalm 67; psalm 69; psalm 53;
psalm 117; psalm 34; psalm 30; psalm 21, psalm 3; psalm 10; psalm 12.

Prayer Following Deliverance

Almighty God, we beg you to keep the evil spirit from further molesting this servant of yours,
and to keep him far away, never to return. At your command, O Lord, may the goodness and
peace of our Lord Jesus Christ, our Redeemer, take possession of this man (woman). May we no
longer fear any evil since the Lord is with us; who lives and reigns with you, in the unity of the
Holy Spirit, God, forever and ever.

ALL: Amen.
CHAPTER III: EXORCISM OF SATAN AND THE FALLEN ANGELS

{ Whereas the preceding rite of exorcism is designated for a particular person, the present one is for general use--to combat the power of the evil spirits over a community or locality. }

The following exorcism can be used by bishops, as well as by priests who have this authorization from their Ordinary.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Prayer to St. Michael the Archangel

St. Michael the Archangel, illustrious leader of the heavenly army, defend us in the battle against principalities and powers, against the rulers of the world of darkness and the spirit of wickedness in high places. Come to the rescue of mankind, whom God has made in His own image and likeness, and purchased from Satan's tyranny at so great a price. Holy Church venerates you as her patron and guardian. The Lord has entrusted to you the task of leading the souls of the redeemed to heavenly blessedness. Entreat the Lord of peace to cast Satan down under our feet, so as to keep him from further holding man captive and doing harm to the Church. Carry our prayers up to God's throne, that the mercy of the Lord may quickly come and lay hold of the beast, the serpent of old, Satan and his demons, casting him in chains into the abyss, so that he can no longer seduce the nations.
In the name of Jesus Christ, our Lord and God, by the intercession of Mary, spotless Virgin and Mother of God, of St. Michael the Archangel, of the blessed apostles Peter and Paul, and of all the saints, and by the authority residing in our holy ministry, we steadfastly proceed to combat the onslaught of the wily enemy.

Psalm 67

PREIST: God arises; His enemies are scattered, * and those who hate Him flee before Him.

ALL: As smoke is driven away, so are they driven; * as wax melts before the fire, so the wicked perish before God.

PREIST: See the cross of the Lord; begone, you hostile powers!

ALL: The stem of David, the lion of Juda's tribe has conquered.

PREIST: May your mercy, Lord, remain with us always.

ALL: For we put our whole trust in you.

We cast you out, every unclean spirit, every satanic power, every onslaught of the infernal adversary, every legion, every diabolical group and sect, in the name and by the power of our Lord Jesus Christ. We command you, begone and fly far from the Church of God, from the
souls made by God in His image and redeemed by the precious blood of the divine Lamb. + No
longer dare, cunning serpent, to deceive the human race, to persecute God's Church, to strike
God's elect and to sift them as wheat. + For the Most High God commands you, + He to whom
you once proudly presumed yourself equal; He who wills all men to be saved and come to the
knowledge of truth. God the Father + commands you. God the Son + commands you. God the
Holy + Spirit commands you. Christ, the eternal Word of God made flesh, commands you, who
humbled Himself, becoming obedient even unto death, to save our race from the perdition
wrought by your envy; who founded His Church upon a firm rock, declaring that the gates of
hell should never prevail against her, and that He would remain with her all days, even to the
end of the world. The sacred mystery of the cross + commands you, along with the power of all
mysteries of Christian faith. + The exalted Virgin Mary, Mother of God, + commands you, who in
her lowliness crushed your proud head from the first moment of her Immaculate Conception.
The faith of the holy apostles Peter and Paul and the other apostles + commands you. The
blood of martyrs and the devout prayers of all holy men and women command + you.

Therefore, accursed dragon and every diabolical legion, we adjure you by the living + God, by
the true + God, by the holy + God, by God, who so loved the world that He gave His only-
begotten Son, that whoever believes in Him might not perish but have everlasting life; to cease
deluding human creatures and filling them with the poison of everlasting damnation; to desist
from harming the Church and hampering her freedom. Begone, Satan, father and master of lies,
enemy of man's welfare. Give place to Christ, in whom you found none of your works. Give way
to the one, holy, catholic, and apostolic Church, which Christ Himself purchased with His blood.
Bow down before God's mighty hand, tremble and flee as we call on the holy and awesome
name of Jesus, before whom the denizens of hell cower, to whom the heavenly Virtues and
Powers and Dominations are subject, whom the Cherubim and Seraphim praise with unending
cries as they sing: Holy, holy, holy, Lord God of Sabaoth.

PREIST: Lord, heed my prayer.

ALL: And let my cry be heard by you.

PREIST: The Lord be with you.

ALL: May He also be with you.
Let us pray.

God of heaven and earth, God of the angels and archangels, God of the patriarchs and prophets, God of the apostles and martyrs, God of the confessors and virgin God who have power to bestow life after death and rest after toil; for there is no other God than you, nor can there be another true God beside you, the Creator of all things visible and invisible, whose kingdom is without end; we humbly entreat your glorious majesty to deliver us by your might from every influence of the accursed spirits, from their every evil snare and deception, and to keep us from all harm; through Christ our Lord.

ALL: Amen.

PREIST: From the snares of the devil.

ALL: Lord, deliver us.

PREIST: That you help your Church to serve you in security and freedom.

ALL: We beg you to hear us.

PREIST: That you humble the enemies of holy Church.

ALL: We beg you to hear us.

The surroundings are sprinkled with holy water.