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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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96 **Introduction**

97

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

100 From

- 101 • the Oni of Japan
- 102 • to the Utukku of the Gilgamesh saga
- 103 • to Shedim of Israel
- 104 • to Linda Blair in the Exorcist
- 105 • to Anneliese Michel in Germany
- 106 • to Gary, Indiana,

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

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

111 I began with a reading from [Acts 19:13-16](#)

<p>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, 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</p>	<p>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 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</p>
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<p>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.</p>	<p>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)</p>
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112

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

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

118 **Definition of a demon**

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

120 So, how do we form a definition?

121 *Gilgamesh*

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

- 125 • Disembodied human spirits
- 126 • Half-monster, half-human entities
- 127 • Non-human forces

128 To the Summerians, demons such as the Utukku and Lamashtu haunted barren places and
129 hunted man in dog-like forms with donkey teeth and ears. The Gallu was a bull spirit and the lilu
130 were the Babylonian prototypes for the incubus/succubus legends. While many of these
131 demons had physical components, it is also important to note that every physical and mental
132 illness was attributed to some form of demon.

133 As a result, in Sumerian culture, a uniformed methodology evolved to deal with the demons. It
 134 became the tradition that the use of the demon’s name could bind it and force the demon from
 135 its host. If the specific name of the demon was unknown, then the recitation of a number of
 136 frequently encountered demons was performed believing that one of the names would apply.

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

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

143

144 *Jewish Writings*

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

148 For example in *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:
9:23 Hebrew OT: Westminster Leningrad Codex בְּאַבִּימֶלֶךְ בְּעַלְי־שָׁכָם וַיִּבְגְּדוּ שָׁכָם בְּעַלְי וּבֵין אַבְיִמֶלֶךְ בֵּין רָעָה רוּחַ אֱלֹהִים וַיִּשְׁלַח	

149

150 In the Hebrew we find the use of רוּחַ (ru-ah) for spirit and evil רָעָה (ray-ayh). אֱלֹהִים (‘ēlōhîm) for
 151 God

152 =====

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

Young's Literal Translation And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah	King James Bible (Cambridge Ed.) But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.
--	--

terrified him;	
16:14 Hebrew OT: Westminster Leningrad Codex וְיָהוָה מֵאֵת רוּח־רָעָה וּבָעֲתָתוֹ שָׁאֵל מֵעַם סָרָה יְהוָה וְרוּחַ	

155

156 Like in the first example we see the spirit as רוּחַ (ru-ah) and evil רָעָה (ray-ayh). In this passage
 157 God is named as יְהוָה: (Yahweh).

158

159 *New Testament*

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

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

163 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.
---	---

164

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

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

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

169 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
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<p>“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.”</p>	<p>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.</p>
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170

171 *Eastern Demons*

172 In contrast to the Western experiences with demons, in the eastern world, Demons frequently
173 hold a more physical form.

174 While the Hindi religion, like the western concepts, has the idea of Nirakara (nir-A-KAY-ra) which is
175 the Sanskrit word for "formless, incorporeal". Fundamentally this is the idea that the "godhead" is
176 beyond the realm of physical existence. As it applies to demons, it is the assertion that some kinds of
177 demons are without bodies or physical form. The Nirakara can influence that which has form (sakara)
178 and can be forced out but cannot be destroyed.

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

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

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

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

194 In Tibet, the bdud are the demons that that cause personal and historic decay. They may arrive in a
195 village as an invisible rider on the back over a traveler as a Grul-dzul. They may be an invisible Sri

196 demons that has escaped the Gurung underworld. No matter the case, these invisible creatures have a
197 physical body and can be trapped or destroyed.

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

199

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

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

203

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

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

210

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

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

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

218

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

220

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

- 222 • Will
 - 223 ○ The demon must express a distinct will outside of its host and exercise that will.

- 224 ▪ Promise of a demon to return or harm the host.
- 225 • Emotion
- 226 ○ A demon will react to emotional stimuli or threats to itself that would not
- 227 ordinarily harm the host.
- 228 ▪ For example reaction to the threat of exorcism or banishment
- 229 • Intellect
- 230 ○ Display of knowledge beyond a natural source of the host
- 231 • Self-Awareness
- 232 ○ The claim that the personality is unique and distinct from the host’s personality.
- 233 • Speech
- 234 ○ Literature is filled with cases of the supposed demon speaking through its host
- 235 and having a distinctly different personality or vocal pattern. This includes
- 236 speaking languages unknown to the host.¹

237

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

239

240 Christian Charge

241

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

243 demons.

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

245 Mark 6:7

<p>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.</p>	<p>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;</p>
--	---

246

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

248 name.

¹King James I, Demonology

249 Mark 9:38-41

<p>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."</p>	<p>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.</p>
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250

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

253

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

- 258 • Demon
- 259 • Unclean spirit
- 260 • Evil spirit

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

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

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

- 268 1. Theos θεοί (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
- 271 but earthbound functionaries of the Theoi
- 272 a. E.g. Nymphs, satyrs or divine heroes
- 273 3. Daimonions daimonion were the lowest level and charged with pushing each human to
- 274 their destiny.
- 275 a. An example of this is found in the writings of Socrates where he credits his
- 276 daimonion with warning him not to go to a particular market where a group of
- 277 attackers were waiting.
- 278 Therefore if the classical application of the terminology is applied to the biblical use, a Daimon
- 279 would be some form of devil/earth-bound angel and a Daimonions is distinctly something
- 280 different.
- 281 The word Daimon only appears once in the bible in Matthew 8:31 while the term Daimonion is
- 282 found at least 60 times.
- 283 The term unclean spirit *πνεῦμα ἀκάθαρτον* (pneuma akathartos) is used about 20 times in
- 284 Luke , Acts and Revelations
- 285 The third term, Evil Spirits *πνευμάτων πονηρῶν* (pneumatōn ponērōn), is used 6 times in
- 286 Luke and Acts.
- 287 While generally speaking the three terms for demons are used interchangeably, curiously there
- 288 is one use of two of these terms combined in Luke 4:33 where there is mention of a “spirit of an
- 289 unclean demon.” *πνεῦμα δαιμονίου ἀκαθάρτου* (pneuma daimoniou akathartou). The subtle
- 290 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
- 292 the term daimonizo. Most English translations have changed this verb into meaning “to be
- 293 possessed by a demon.” There is however, no sense of ownership in the original uses of this
- 294 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
- 296 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
- 298 are ekballo and exorkizo.

299 With only 1 exception biblical Greek texts use the term ekballo **ἐκβάλλει**, which means “to
300 push out” to describe the removal of a demon. The term exorkizo ἐξορκιστῶν (or exorcism)
301 meaning to “adjure or command” is used only once in the New Testament in Acts 19:13 and
302 that is used when referring to non-Christians expelling demons.

303

304 **Exorcism as a Catholic Rite**

305 Exorcism was added to the Baptism ritual around 200 A.D.²

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

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

314 The Rituale Romanum of 1614 was Pope Paul V (1605-1621) version of the Ritual and was in place as the
315 standard prior to June 17, 1614.³

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

318 For 400 years, the Roman Ritual of 1614 was the standard for the Catholic Church. Periodically there
319 would be minor revisions but the core of the document remained fundamentally unchanged. December
320 1998 saw the first major revision of the Roman Rite. Many Exorcists believed the 1998 Rites of Exorcism
321 marked a decline in the strength of the Ritual. For instance 12 of the 21 instructions in the Ritual’s
322 preface instructing priests have been removed.

323

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

² Weller, Roman Ritual, 2, 165.

³ <http://beforeitsnews.com/christian-news/2014/06/the-fourth-centenary-of-the-rituale-romanum-of-pope-paul-v-june-17-1614-2498120.html> retrieve 25 August 2014.

328

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

332 Signs of possession may be the following: ability to speak with some facility in a strange tongue or to
333 understand it when spoken by another; the faculty of divulging future and hidden events; display of
334 powers which are beyond the subject's age and natural condition; and various other indications which,
335 when taken together as a whole, build up the evidence.”⁴

336

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

339

340 **Charges to the priest**

341 The priest charged with performing an exorcism should:⁵

- 342 • be properly distinguished for his piety, prudence, and integrity of life.
- 343 • fulfill this devout undertaking in all constancy and humility, being utterly immune to any striving
344 for human aggrandizement, and relying, not on his own, but on the divine power.
- 345 • be of mature years, and revered not alone for his office but for his moral qualities.
- 346 • study of the matter... by examining approved authors and cases from experience.⁶
- 347 • engage in prayer and fasting as he asks for the Lord’s assistance.⁷
- 348 • should first go to confession, or at least, elicit an act of contrition, and, if convenient, offer the
349 holy Sacrifice of the Mass, and implore God's help in other fervent prayers
- 350 • vests in surplice and purple stole.⁸

351

352 The Rite warns priest that they should be on guard against “the arts and subterfuges which the evil
353 spirits are wont to use in deceiving the exorcist” which includes using “deceptive answers” with the
354 hope that it will make it difficult to understand them, so that the exorcist “might tire and give up.”⁹ The
355 demons, once recognized will try to “conceal themselves and leave the body practically free from every

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.

356 molestation” to allow the exorcist to believe they have succeeded.¹⁰ The demon will also try to convince
357 the priest, that the cause of the malady is natural and not demonic.¹¹

358

359 It is also common for the demon to attempt to make the priest fall asleep or to make the priest the
360 priest see false visions.¹²

361

362 **In Preparing for the Exorcism**

363 When the exorcism is conducted:

- 364 • It should be conducted in a church or holy ground. Only if the person is ill can the exorcism be
365 done in a private home.¹³
- 366 • The priest should hold a crucifix in his hand (or have one in sight). If a Holy relic is available, it
367 may be used.¹⁴
- 368 • The priest should not engage in casual conversation and should order the demon to be silent.¹⁵
369 Questions the priest must ask:¹⁶
 - 370 ○ the number and name of the spirits inhabiting the patient
 - 371 ○ the time when they entered into him
 - 372 ○ the cause thereof
- 373 • When performing an exorcism on a woman, there should be women of good repute
374 participating in the Rite.¹⁷
- 375 • The priest should use words from the Holy Writ and not his own.¹⁸

376

377 The subject of the exorcism, if healthy, is encouraged to fast and pray. The Rite also warns that there is
378 always a possibility of the demon or another evil spirit returning.¹⁹

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.

379

380 **The Exorcism ceremony**

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

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

384

385 Then demon is then Commanded:²⁰

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

393

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

396

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

398 I cast you out, unclean spirit, along with every satanic power of the enemy, every spectre from
399 hell, and all your fell companions; in the name of our Lord Jesus + Christ Begone and stay far
400 from this creature of God. + For it is He who commands you, He who flung you headlong from
401 the heights of heaven into the depths of hell. It is He who commands you, He who once stilled
402 the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy
403 of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter
404 of justice, you root of all evil and vice? seducer of men, betrayer of the nations, instigator of
405 envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand
406 and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him,
407 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.

408 crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which
409 follow are traced on the brow of the possessed person). Begone, then, in the name of the
410 Father, + and of the Son, + and of the Holy + Spirit. Give place to the Holy Spirit by this sign of
411 the holy + cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy
412 Spirit, God, forever and ever.²¹

413

414 After a series of prayers the Exorcism continues with:²²

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

432

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

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.

440 mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, + now!
 441 Begone, + seducer! Your place is in solitude; your abode is in the nest of serpents; get down and
 442 crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly,
 443 kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames.
 444 You might delude man, but God you cannot mock. It is He who casts you out, from whose sight
 445 nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who
 446 expels you, He who has prepared everlasting hellfire for you and your angels, from whose
 447 mouth shall come a sharp sword, who is coming to judge both the living and the dead and the
 448 world by fire.”

449

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

451

452 Next the priest is encouraged to do The Canticle of our Lady, with the doxology; the Canticle of
 453 Zachary, with the doxology.

454 The Rite is concluded with the Athanasian Creed, which is a basic summary of the beliefs of the
 455 Catholic faith, and a final prayer of deliverance.

456

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

460

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

463

464 Exorcisms of Tibet and Nepal

465 In trying to understand the Tibetan exorcism rituals it is important to understand the religious aspects of
 466 Tibet. In Tibet, Buddhism has existed alongside and merged with ancient shamanistic tradition. The
 467 resulting Tibetan Buddhism is now filled with rituals that are both Buddhists and shamanistic in nature.
 468 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.

469 The Tibetan term for demons is Bdud. The term Gto means to “expel.”

470

471 **Gateway to possession**

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

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

482

483 **Four ways to stop demons**

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

- 485 • Use of a phurba
- 486 • Spirit traps to protect the home
- 487 • Gouduojie festival rituals
- 488 • Direct exorcism

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

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

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

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

- 500 • The enticement... “Come swim in the lake...”
- 501 • And the destructive part... “May you be carried away in the landslide...”

502 The exorcists, usually a Paju shaman, leads the two part invocations to help reinforce social rules. Obey
503 and prosper. Defy and be destroyed.

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

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

510

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

519 As part of the destruction ritual. A phurba is used to cut a small hole in the ground. The paju then says:
520 "Through the crack you see nine levels. Below that is an ocean in which there is a nine-headed serpent
521 demon (klu gi bdud) who is a prisoner of his evil deeds... He has a crocodile's body and a dark ugly face
522 with his mouth emitting poisonous vapors."

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

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

527 Yet this is not always actually the case.

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

533

534 **Gyasumdo**

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

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

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

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

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

552

553 **Gcod**

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

560

561 **Man Chinni exorcism**

562 A Man Chinni exorcism is typically used when it is determined that a bad spirit has possessed a
563 victim, causing anti-social behavior or unusual physical complaints.²⁴

564

²⁴ Peters, Larry G. Shaman’s Drum, Number 55, 2000, 17-25.

565 The term Man refers to the heart/mind and loosely translates as Consciousness, Imagination or
566 spirit-soul. In terms of the Man Chinni, "Chinni" is a verb (chinninu) and in this case it means "to
567 break apart" or "to untie, sever, or cut through."

568

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

571

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

577

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

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

583

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

586

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

- 589 • Identifying the source of the problem.
- 590 • Severing the hold of the spirit
- 591 • Transferring the spirit into a surrogate
- 592 • Returning the spirit to its proper place.

593

594 The ceremony begins with the shaman facing east as the shaman starts singing and drumming
595 to the deities and the spirits. The song is usually improvised and changes with each ritual. The
596 shaman uses a small altar called an asan that includes:

- 597 • an incense bowl
- 598 • a candle
- 599 • a water vessel
- 600 • some alcoholic beverage in a vase
- 601 • a metal tray of rice
- 602 • a phurba
- 603 • a kun lung (thighbone trumpet)
- 604 • a mala (rosary)

605

606 **Finding the source of the problem**

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

610

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

613

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

617

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

619

620 The exorcist will challenge the possessed with the phurba and demand “Speak now. Shame on
621 you for spoiling the person.” If the spirit doesn’t respond, the shaman will threaten the demon
622 with something like “If you don’t tell us what we want to learn, I will put hot coals in your

623 mouth... If you do not talk now, you will never talk again... You will suffer so much, you will
624 welcome death.”

625

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

629

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

634

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

639

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

643

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

646 “Who is your guru? Who sent you? Who coerced you to spoil others? Who is causing you to
647 confuse this child and make her run back and forth? Who is that one? Where does she live? I
648 know you do not like anyone. You feel alone. But if you do not speak, you are sinning. Open
649 your heart. Open your mouth. It is my work to make you speak up. You know so much... Why
650 not tell me one thing?”

651

652 The Shaman then gestures with the drum stick or phurba.

653

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

658

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

661

662 **The substitute body**

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

668

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

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

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

679

680 Once the demon has been satisfactorily tempted, a live chicken is selected to volunteer.

681

682 The volunteer chicken must “shake to agree.” Once the chicken consents, it is held by the feet
683 and swung from above the possessed’s head to the putla repeatedly.

684

685 With these motions, the demon is transferred to statue.

686

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

689

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

693

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

698

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

702

703 **Conclusion**

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

706 As you have seen the concepts of demons in both the east and the west have many similarities
707 and differences. By broadening the understanding of demonic entities beyond the traditional
708 cultural barriers, it is possible to gain both insight in the true nature of the demons while
709 gaining additional tools to aid in our understanding.

710 It is my hope that you will take our discussion and build upon it.

711 **Appendix**

712

713 **New Testament mentions of demons**²⁵

714 =====

715 *Matthew 4:24*

<p>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.</p>	<p>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.</p>
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716

717 *Matthew 8:16*

<p>Aramaic Bible in Plain English But when it was evening, they brought many demon possessed before him, and he cast their demons out with a word, and all those who had become ill, and he healed them. So that would be fulfilled which was said by Isaiah the Prophet, who said: "He will take our pains and he will bear our sicknesses."</p>	<p>King James Bible (Cambridge Ed.) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses</p>
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718

719 *Matthew 8:28-33*

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

²⁵ <http://biblos.com/>

<p>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.</p>	<p>saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.</p>
<p>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).</p>	

720

721 *Matthew 9:32-34*

<p>Aramaic Bible in Plain English 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."</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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722

723 *Matthew 10:1*

<p>Aramaic Bible in Plain English 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.</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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724

725 *Matthew 12:22*

<p>Aramaic Bible in Plain English 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.</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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726

727 *Matthew 12:43-45*

<p>Aramaic Bible in Plain English 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."</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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728

729 *Matthew 15:22*

<p>Aramaic Bible in Plain English 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 worshiped 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.</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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730

731 *Matthew 17:14-18*

<p>Aramaic Bible in Plain English</p>	<p>King James Bible (Cambridge Ed.)</p>
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<p>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".</p>	<p>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 lunatick, 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.</p>
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732

733 =====

734 *Mark 1:23-27*

<p>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."</p>	<p>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 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.</p>
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735

736 =====

737 *Mark 3:11-12*

<p>Aramaic Bible in Plain English 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.</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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738

739 =====

740 *Mark 5:2-20*

<p>Aramaic Bible in Plain English 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</p>	<p>King James Bible (Cambridge Ed.) 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</p>
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<p>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.</p>	<p>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.</p>
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741

742 =====

743 *Mark 6:7*

<p>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.</p>	<p>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;</p>
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744

745 =====

746 *Mark 7:26-30*

<p>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.</p>	<p>King James Bible (Cambridge Ed.) The woman was a Greek, a Syrophenician 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.</p>
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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."

747

748 =====

749 *Mark 9:17-29*

Aramaic Bible in Plain English

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 pounded him and went out and he was like a dead man, so

King James Bible (Cambridge Ed.)

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 ofttimes 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;

<p>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."</p>	<p>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.</p>
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750

751 =====

752 *Mark 9:38-41*

<p>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."</p>	<p>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.</p>
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753

754 =====

755 *Mark 16:17*

<p>Aramaic Bible in Plain English "But these signs will accompany these who believe: in my name they will cast out demons, and they will speak in new languages."</p>	<p>King James Bible (Cambridge Ed.) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;</p>
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756

757 =====

758 *Luke 4:33-35*

<p>Aramaic Bible in Plain English And there was a man in the synagogue who had the spirit of a filthy demon in him and he</p>	<p>King James Bible (Cambridge Ed.) And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out</p>
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<p>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.</p>	<p>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.</p>
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759

760 =====

761 *Luke 4:41*

<p>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.</p>	<p>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.</p>
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762

763 =====

764 *Luke 8:27-35*

<p>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</p>	<p>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</p>
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<p>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.</p>	<p>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.</p>
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765

766 =====

767 *Luke 9:38-42*

<p>Aramaic Bible in Plain English 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.</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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768

769 =====

770 *Luke 11:14*

<p>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.</p>	<p>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.</p>
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771

772 =====

773 *John 8:48-49*

<p>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."</p>	<p>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.</p>
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774

775 =====

776 *John 10:20-21*

<p>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?"</p>	<p>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?"</p>
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777

778 =====

779 *Acts 19:13-16*

<p>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,</p>	<p>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</p>
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<p>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 Ephesaus 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.</p>	<p>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 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)</p>
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780

781 =====

782 **The Hebrew Scriptures (Old Testament):**

783 *Leviticus 17:7*

<p>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.</p>	<p>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.</p>
<p> </p>	<p> </p>

784

785 =====

786 *Deuteronomy 32:17*

<p>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!</p>	<p>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.</p>
<p> </p>	<p> </p>

787

788 =====

789 *Psalms 106:35-37*

<p>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.</p>	<p>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.</p>
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790

791 =====

792 *Judges 9:23*

<p>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,</p>	<p>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:</p>
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793

794 =====

795 *1 Samuel 16:14*

<p>Young's Literal Translation And the Spirit of Jehovah turned aside from Saul, and a spirit of sadness from Jehovah terrified him;</p>	<p>King James Bible (Cambridge Ed.) But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.</p>
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796

797 =====

798 *1 Samuel 18:10*

<p>Young's Literal Translation And it cometh to pass, on the morrow, that</p>	<p>King James Bible (Cambridge Ed.) And it came to pass on the morrow, that the</p>
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<p>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,</p>	<p>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.</p>
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799

800 =====

801 *1 Samuel 19:9*

<p>Young's Literal Translation 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,</p>	<p>King James Bible (Cambridge Ed.) 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.</p>
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802

803

804 **The 1998 Catholic Rite of Exorcism (full Text)**

805 The priest delegated by the Ordinary to perform this office should first go to confession or at
806 least elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and
807 implore God's help in other fervent prayers. He vests in surplice and purple stole. Having before
808 him the person possessed (who should be bound if there is any danger), he traces the sign of
809 the cross over him, over himself, and the bystanders, and then sprinkles all of them with holy
810 water. After this he kneels and says the Litany of the Saints, exclusive of the prayers which
811 follow it. All present are to make the responses.²⁶

812

813 **LITANY OF THE SAINTS**

814

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

819

820 **PRIEST:** Lord, have mercy.

821 **All:** Lord, have mercy.

822

823 **PRIEST:** Christ, have mercy.

824 **All:** Christ, have mercy.

825

826 **PRIEST:** Lord, have mercy.

827 **All:** Lord, have mercy.

828

829 **PRIEST:** Christ, hear us.

830 **All:** Christ, graciously hear us.

²⁶ Catholic.org, Rite of Exorcism, <http://www.catholic.org/prayers/prayer.php?p=683> extracted 25 August 2014.

831

832 **PRIEST:** God, the Father in heaven.

833 **All:** Have mercy on us.

834

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

836 **All:** Have mercy on us.

837

838 **PRIEST:** God, the Holy Spirit.

839 **All:** Have mercy on us.

840

841 **PRIEST:** Holy Trinity, one God.

842 **All:** Have mercy on us.

843

844 Holy Mary, pray for us,*

845 * After each invocation: "Pray for us."

846

847 Holy Mother of God,

848 Holy Virgin of virgins,

849 St. Michael,

850 St. Gabriel,

851 St. Raphael,

852 All holy angels and archangels,

853 All holy orders of blessed spirits,

854 St. John the Baptist,

- 855 St. Joseph,
- 856 All holy patriarchs and prophets,
- 857 St. Peter,
- 858 St. Paul,
- 859 St. Andrew,
- 860 St. James,
- 861 St. John,
- 862 St. Thomas,
- 863 St. James,
- 864 St. Philip,
- 865 St. Bartholomew,
- 866 St. Matthew,
- 867 St. Simon,
- 868 St. Thaddeus,
- 869 St. Matthias,
- 870 St. Barnabas,
- 871 St. Luke,
- 872 St. Mark,
- 873 All holy apostles and evangelists,
- 874 All holy disciples of the Lord,
- 875 All holy Innocents,
- 876 St. Stephen,
- 877 St. Lawrence,
- 878 St. Vincent,

KyL T. Cobb, Jr.

Exorcism: Catholic and Tibetan Concepts

- 879 SS. Fabian and Sebastian,
- 880 SS. John and Paul,
- 881 SS. Cosmas and Damian,
- 882 SS. Gervase and Protase,
- 883 All holy martyrs,
- 884 St. Sylvester,
- 885 St. Gregory,
- 886 St. Ambrose,
- 887 St. Augustine,
- 888 St. Jerome,
- 889 St. Martin,
- 890 St. Nicholas,
- 891 All holy bishops and confessors,
- 892 All holy doctors,
- 893 St. Anthony,
- 894 St. Benedict,
- 895 St. Bernard,
- 896 St. Dominic,
- 897 St. Francis,
- 898 All holy priests and levites,
- 899 All holy monks and hermits,
- 900 St. Mary Magdalen,
- 901 St. Agatha,
- 902 St. Lucy,

903 St. Agnes,
 904 St. Cecilia,
 905 St. Catherine,
 906 St. Anastasia,
 907 All holy virgins and widows,
 908
 909 **PRIEST:** All holy saints of God,
 910 **All:** Intercede for us.
 911
 912 **PRIEST:** Be merciful,
 913 **All:** Spare us, O Lord.
 914 **PRIEST:** Be merciful,
 915 **All:** Graciously hear us, O Lord.
 916
 917 From all evil, deliver us, O Lord.*
 918 * After each invocation: "Deliver us, O Lord."
 919 From all sin,
 920 From your wrath,
 921 From sudden and unprovided death,
 922 From the snares of the devil,
 923 From anger, hatred, and all ill will,
 924 From all lewdness,
 925 From lightning and tempest,
 926 From the scourge of earthquakes,

927 From plague, famine, and war,
 928 From everlasting death,
 929 By the mystery of your holy incarnation,
 930 By your coming,
 931 By your birth,
 932 By your baptism and holy fasting,
 933 By your cross and passion,
 934 By your death and burial,
 935 By your holy resurrection,
 936 By your wondrous ascension,
 937 By the coming of the Holy,
 938 Spirit, the Advocate,
 939 On the day of judgment,
 940
 941 **PRIEST:** We sinners,
 942 **All:** We beg you to hear us.*
 943 * After each invocation: "We beg you to hear us."
 944
 945 That you spare us,
 946 That you pardon us,
 947 That you bring us to true penance,
 948 That you govern and preserve your holy Church,
 949 That you preserve our Holy Father
 950 and all ranks in the Church in holy religion,

951 That you humble the enemies of holy Church,
 952 That you give peace and true concord to all Christian
 953 rulers.
 954 That you give peace and unity to the whole Christian world,
 955 That you restore to the unity of the Church all who have
 956 strayed from
 957 the truth, and lead all unbelievers to the light of the
 958 Gospel,
 959 That you confirm and preserve us in your holy service,
 960 That you lift up our minds to heavenly desires,
 961 That you grant everlasting blessings to all our
 962 benefactors,
 963 That you deliver our souls and the souls of our brethren,
 964 relatives, and
 965 benefactors from everlasting damnation,
 966 That you give and preserve the fruits of the earth,
 967 That you grant eternal rest to all the faithful departed,
 968 That you graciously hear us,
 969 Son of God,
 970
 971 At the end of the litany he (the priest) adds the following:
 972 **PRIEST:** Antiphon: Do not keep in mind, O Lord, our offenses or those of our parents, nor take
 973 vengeance on our sins.

974 *The Lord's Prayer*

975 **PRIEST:** Our Father

976 who are in heaven,

977 hallowed be thy name;

978 thy kingdom come;

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

980 Give us this day our daily bread;

981 and forgive us our trespasses

982 as we forgive those who trespass against us;

983 and lead us not into temptation,

984 **All:** But deliver us from evil.

985

986 *Psalm 53*

987

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

989 **All:** God, hear my prayer;

990 hearken to the words of my mouth.

991

992 **PRIEST:** For haughty men have risen up against me,

993 and fierce men seek my life;

994 they set not God before their eyes.

995 **All:** See, God is my helper;

996 the Lord sustains my life.

997

998 **PRIEST:** Turn back the evil upon my foes;

999 in your faithfulness destroy them.

1000 **All:** Freely will I offer you sacrifice;

1001 I will praise your name, Lord, for its goodness,

1002

1003 **PRIEST:** Because from all distress you have rescued me,

1004 and my eyes look down upon my enemies.

1005 **All:** Glory be to the Father.

1006

1007 **PRIEST:** As it was in the beginning.

1008

1009 After the psalm the priest continues:

1010

1011 **PRIEST:** Save your servant.

1012 **All:** Who trusts in you, my God.

1013

1014 **PRIEST:** Let him (her) find in you, Lord, a fortified tower.

1015 **All:** In the face of the enemy.

1016

1017 **PRIEST:** Let the enemy have no power over him (her).

1018 **All:** And the son of iniquity be powerless to harm him

1019 (her).

1020

1021 **PRIEST:** Lord, send him (her) aid from your holy place.

1022 **All:** And watch over him (her) from Sion.

1023

1024 **PRIEST:** Lord, heed my prayer.

1025 **All:** And let my cry be heard by you.

1026

1027 **PRIEST:** The Lord be with you.

1028 **All:** May He also be with you.

1029

1030 **PRIEST:** Let us pray.

1031

1032 God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours,
1033 bound by the fetters of sin, may be pardoned by your loving kindness.

1034

1035 Holy Lord, almighty Father, everlasting God and Father of our Lord Jesus Christ, who once and
1036 for all consigned that fallen and apostate tyrant to the flames of hell, who sent your only-
1037 begotten Son into the world to crush that roaring lion; hasten to our call for help and snatch
1038 from ruination and from the clutches of the noonday devil this human being made in your
1039 image and likeness. Strike terror, Lord, into the beast now laying waste your vineyard. Fill your
1040 servants with courage to fight manfully against that reprobate dragon, lest he despise those
1041 who put their trust in you, and say with Pharaoh of old: "I know not God, nor will I set Israel
1042 free." Let your mighty hand cast him out of your servant, (The name of the person), so he may
1043 no longer hold captive this person whom it pleased you to make in your image, and to redeem
1044 through your Son; who lives and reigns with you, in the unity of the Holy Spirit, God, forever
1045 and ever.

1046

1047 **All:** Amen.

1048

1049 Then he commands the demon as follows:

1050

1051 **PRIEST:** I command you, unclean spirit, whoever you are, along with all your minions
 1052 now attacking this servant of God, by the mysteries of the incarnation, passion, resurrection,
 1053 and ascension of our Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our
 1054 Lord for judgment, that you tell me by some sign your name, and the day and hour of your
 1055 departure. I command you, moreover, to obey me to the letter, I who am a minister of God
 1056 despite my unworthiness; nor shall you be emboldened to harm in any way this creature of
 1057 God, or the bystanders, or any of their possessions.

1058

1059 The priest lays his hand on the head of the sick person, saying:

1060

1061 They shall lay their hands upon the sick and all will be well with them. May Jesus, Son of Mary,
 1062 Lord and Savior of the world, through the merits and intercession of His holy apostles Peter and
 1063 Paul and all His saints, show you favor and mercy.

1064

1065 **All:** Amen.

1066

1067 *Next he reads over the possessed person these selections from the Gospel, or at least one of*
 1068 *them.*

1069

1070 **PRIEST:** The Lord be with you.

1071 **All:** May He also be with you.

1072 **PRIEST:** The beginning of the holy Gospel according to St. John.

1073 All: Glory be to you, O Lord.

1074

1075 A Lesson from the holy Gospel according to St. John

1076 *(John 1:1-14)*

1077

1078 *As he says these opening words he signs himself and the possessed on the brow, lips, and*
1079 *breast.*

1080 When time began, the Word was there, and the Word was face to face with God, and the Word
1081 was God. This Word, when time began, was face to face with God. All things came into being
1082 through Him, and without Him there came to be not one thing that has come to be. In Him was
1083 life, and the life was the light of men. The light shines in the darkness, and the darkness did not
1084 lay hold of it. There came upon the scene a man, a messenger from God, whose name was
1085 John. This man came to give testimony to testify in behalf of the light that all might believe
1086 through him. He was not himself the light; he only was to testify in behalf of the light.
1087 Meanwhile the true light, which illumines every man, was making its entrance into the world.
1088 He was in the world, and the world came to be through Him, and the world did not
1089 acknowledge Him. He came into His home, and His own people did not welcome Him. But to as
1090 many as welcomed Him He gave the power to become children of God those who believe in His
1091 name; who were born not of blood, or of carnal desire, or of man's will; no, they were born of
1092 God. (Genuflect here.) And the Word became man and lived among us; and we have looked
1093 upon His glory such a glory as befits the Father's only-begotten Son full of grace and truth!

1094

1095 **All:** Thanks be to God.

1096

1097 *Lastly he blesses the sick person, saying:*

1098

1099 May the blessing of almighty God,
1100 Father, Son, and Holy Spirit,
1101 come upon you and remain with you forever.

1102 **All:** Amen.

1103

1104 *Then he sprinkles the person with holy water.*

1105

1106 A Lesson from the holy Gospel according to St. Mark

1107 (*Mark 16:15-18*)

1108

1109 At that time Jesus said to His disciples: "Go into the whole world and preach the Gospel to all
1110 creation. He that believes and is baptized will be saved; he that does not believe will be
1111 condemned. And in the way of proofs of their claims, the following will accompany those who
1112 believe: in my name they will drive out demons; they will speak in new tongues; they will take
1113 up serpents in their hands, and if they drink something deadly, it will not hurt them; they will
1114 lay their hands on the sick, and these will recover."

1115

1116 A Lesson from the holy Gospel according to St. Luke

1117 (*Luke 10:17-20*)

1118

1119 At that time the seventy-two returned in high spirits. "Master," they said, "even the demons
1120 are subject to us because we use your name!" "Yes," He said to them, "I was watching Satan fall
1121 like lightning that flashes from heaven. But mind: it is I that have given you the power to tread
1122 upon serpents and scorpions, and break the dominion of the enemy everywhere; nothing at all
1123 can injure you. Just the same, do not rejoice in the fact that the spirits are subject to you, but
1124 rejoice in the fact that your names are engraved in heaven."

1125

1126 A Lesson from the holy Gospel according to St. Luke

1127 (*Luke 11:14-22*)

1128

1129 At that time Jesus was driving out a demon, and this particular demon was dumb. The demon
1130 was driven out, the dumb man spoke, and the crowds were enraptured. But some among the
1131 people remarked: "He is a tool of Beelzebul, and that is how he drives out demons!" Another
1132 group, intending to test Him, demanded of Him a proof of His claims, to be shown in the sky. He
1133 knew their inmost thoughts. "Any kingdom torn by civil strife," He said to them, "is laid in ruins;
1134 and house tumbles upon house. So, too, if Satan is in revolt against himself, how can his

1135 kingdom last, since you say that I drive out demons as a tool of Beelzebul. And furthermore: if I
 1136 drive out demons as a tool of Beelzebul, whose tools are your pupils when they do the driving
 1137 out? Therefore, judged by them, you must stand condemned. But, if, on the contrary, I drive
 1138 out demons by the finger of God, then, evidently the kingdom of God has by this time made its
 1139 way to you. As long as a mighty lord in full armor guards his premises, he is in peaceful
 1140 possession of his property; but should one mightier than he attack and overcome him, he will
 1141 strip him of his armor, on which he had relied, and distribute the spoils taken from him."

1142

1143 **PRIEST:** Lord, heed my prayer.

1144 **All:** And let my cry be heard by you.

1145

1146 **PRIEST:** The Lord be with you.

1147 **All:** May He also be with you.

1148

1149 Let us pray.

1150

1151 Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to
 1152 your holy apostles the power to tramp underfoot serpents and scorpions; who along with the
 1153 other mandates to work miracles was pleased to grant them the authority to say: "Depart, you
 1154 devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on
 1155 your holy name in fear and trembling, asking that you grant me, your unworthy servant, pardon
 1156 for all my sins, steadfast faith, and the power - supported by your mighty arm - to confront with
 1157 confidence and resolution this cruel demon. I ask this through you, Jesus Christ, our Lord and
 1158 God, who are coming to judge both the living and the dead and the world by fire.

1159

1160 **All:** Amen.

1161 *Next he makes the sign of the cross over himself and the one possessed, places the end of the*
 1162 *stole on the latter's neck, and, putting his right hand on the latter's head, he says the following*
 1163 *in accents filled with confidence and faith:*

1164

1165 **PRIEST:** See the cross of the Lord;

1166 begone, you hostile powers!

1167

1168 **All:** The stem of David,

1169 the lion of Juda's tribe has conquered.

1170

1171 **PRIEST:** Lord, heed my prayer.

1172 **All:** And let my cry be heard by you.

1173

1174 **PRIEST:** The Lord be with you.

1175 **All:** May He also be with you.

1176

1177 Let us pray.

1178

1179 God and Father of our Lord Jesus Christ, I appeal to your holy name, humbly begging your

1180 kindness, that you graciously grant me help against this and every unclean spirit now

1181 tormenting this creature of yours; through Christ our Lord.

1182

1183 **All:** Amen.

1184

1185 **Exorcism**

1186

1187 I cast you out, unclean spirit, along with every Satanic power of the enemy, every spectre from

1188 hell, and all your fell companions; in the name of our Lord Jesus +Christ. Begone and stay far

1189 from this creature of God.+ For it is He who commands you, He who flung you headlong from
 1190 the heights of heaven into the depths of hell. It is He who commands you, He who once stilled
 1191 the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy
 1192 of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter
 1193 of justice, you root of all evil and vice; seducer of men, betrayer of the nations, instigator of
 1194 envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand
 1195 and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him,
 1196 who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the paschal lamb,
 1197 crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which
 1198 follow are traced on the brow of the possessed person). Begone, then, in the name of the
 1199 Father, + and of the Son, + and of the Holy + Spirit. Give place to the Holy Spirit by this sign of
 1200 the holy + cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy
 1201 Spirit, God, forever and ever.

1202

1203 **All:** Amen.

1204

1205 **PRIEST:** Lord, heed my prayer.

1206 **All:** And let my cry be heard by you.

1207

1208 **PRIEST:** The Lord be with you.

1209 **All:** May He also be with you.

1210

1211 Let us pray.

1212

1213 God, Creator and defender of the human race, who made man in your own image, look down in
 1214 pity on this your servant, N., now in the toils of the unclean spirit, now caught up in the
 1215 fearsome threats of man's ancient enemy, sworn foe of our race, who befuddles and stupefies
 1216 the human mind, throws it into terror, overwhelms it with fear and panic. Repel, O Lord, the
 1217 devil's power, break asunder his snares and traps, put the unholy tempter to flight. By the sign
 1218 + (on the brow) of your name, let your servant be protected in mind and body. (The three

1219 crosses which follow are traced on the breast of the possessed person). Keep watch over the
 1220 inmost recesses of his (her) + heart; rule over his (her) + emotions; strengthen his (her) + will.
 1221 Let vanish from his (her) soul the temptings of the mighty adversary. Graciously grant, O Lord,
 1222 as we call on your holy name, that the evil spirit, who hitherto terrorized over us, may himself
 1223 retreat in terror and defeat, so that this servant of yours may sincerely and steadfastly render
 1224 you the service which is your due; through Christ our Lord.

1225

1226 **All:** Amen.

1227

1228 Exorcism

1229

1230 I adjure you, ancient serpent, by the judge of the living and the dead, by your Creator, by the
 1231 Creator of the whole universe, by Him who has the power to consign you to hell, to depart
 1232 forthwith in fear, along with your savage minions, from this servant of God, N., who seeks
 1233 refuge in the fold of the Church. I adjure you again, + (on the brow) not by my weakness but by
 1234 the might of the Holy Spirit, to depart from this servant of God, N. , whom almighty God has
 1235 made in His image. Yield, therefore, yield not to my own person but to the minister of Christ.
 1236 For it is the power of Christ that compels you, who brought you low by His cross. Tremble
 1237 before that mighty arm that broke asunder the dark prison walls and led souls forth to light.
 1238 May the trembling that afflicts this human frame, + (on the breast) the fear that afflicts this
 1239 image + (on the brow) of God, descend on you. Make no resistance nor delay in departing from
 1240 this man, for it has pleased Christ to dwell in man. Do not think of despising my command
 1241 because you know me to be a great sinner. It is God + Himself who commands you; the majestic
 1242 Christ + who commands you. God the Father + commands you; God the Son + commands you;
 1243 God the Holy + Spirit commands you. The mystery of the cross commands +you. The faith of the
 1244 holy apostles Peter and Paul and of all the saints commands + you. The blood of the martyrs
 1245 commands + you. The continence of the confessors commands + you. The devout prayers of all
 1246 holy men and women command + you. The saving mysteries of our Christian faith command +
 1247 you.

1248

1249 Depart, then, transgressor. Depart, seducer, full of lies and cunning, foe of virtue, persecutor of
 1250 the innocent. Give place, abominable creature, give way, you monster, give way to Christ, in

1251 whom you found none of your works. For He has already stripped you of your powers and laid
 1252 waste your kingdom, bound you prisoner and plundered your weapons. He has cast you forth
 1253 into the outer darkness, where everlasting ruin awaits you and your abettors. To what purpose
 1254 do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before
 1255 almighty God, whose laws you have transgressed. You are guilty before His Son, our Lord Jesus
 1256 Christ, whom you presumed to tempt, whom you dared to nail to the cross. You are guilty
 1257 before the whole human race, to whom you prof erred by your enticements the poisoned cup
 1258 of death.

1259

1260 Therefore, I adjure you, profligate dragon, in the name of the spotless + Lamb, who has trodden
 1261 down the asp and the basilisk, and overcome the lion and the dragon, to depart from this man
 1262 (woman) + (on the brow), to depart from the Church of God + (signing the bystanders). Tremble
 1263 and flee, as we call on the name of the Lord, before whom the denizens of hell cower, to whom
 1264 the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and
 1265 Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabaoth. The
 1266 Word made flesh + commands you; the Virgin's Son + commands you; Jesus + of Nazareth
 1267 commands you, who once, when you despised His disciples, forced you to flee in shameful
 1268 defeat from a man; and when He had cast you out you did not even dare, except by His leave,
 1269 to enter into a herd of swine. And now as I adjure you in His + name, begone from this man
 1270 (woman) who is His creature. It is futile to resist His + will. It is hard for you to kick against the +
 1271 goad. The longer you delay, the heavier your punishment shall be; for it is not men you are
 1272 condemning, but rather Him who rules the living and the dead, who is coming to judge both the
 1273 living and the dead and the world by fire.

1274

1275 **All:** Amen.

1276 **PRIEST:** Lord, heed my prayer.

1277 **All:** And let my cry be heard by you.

1278

1279 **PRIEST:** The Lord be with you.

1280 **All:** May He also be with you.

1281

1282 Let us pray.

1283

1284 God of heaven and earth, God of the angels and archangels, God of the prophets and apostles,
1285 God of the martyrs and virgins, God who have power to bestow life after death and rest after
1286 toil; for there is no other God than you, nor can there be another true God beside you, the
1287 Creator of heaven and earth, who are truly a King, whose kingdom is without end; I humbly
1288 entreat your glorious majesty to deliver this servant of yours from the unclean spirits; through
1289 Christ our Lord.

1290

1291 **All:** Amen.

1292

1293 Exorcism

1294

1295 Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the
1296 name of Jesus + Christ of Nazareth, who was led into the desert after His baptism by John to
1297 vanquish you in your citadel, to cease your assaults against the creature whom He has, formed
1298 from the slime of the earth for His own honor and glory; to quail before wretched man, seeing
1299 in him the image of almighty God, rather than his state of human frailty. Yield then to God, +
1300 who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army,
1301 into the depths of the sea. Yield to God, + who, by the singing of holy canticles on the part of
1302 David, His faithful servant, banished you from the heart of King Saul. Yield to God, + who
1303 condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine
1304 scourges, + He in whose sight you and your legions once cried out: "What have we to do with
1305 you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He
1306 is driving you back into the everlasting fire, He who at the end of time will say to the wicked:
1307 "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil
1308 and his angels." For you, O evil one, and for your followers there will be worms that never die.
1309 An unquenchable fire stands ready for you and for your minions, you prince of accursed
1310 murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies,
1311 inventor of every obscenity.

1312

1313 Depart, then, + impious one, depart, + accursed one, depart with all your deceits, for God has
 1314 willed that man should be His temple. Why do you still linger here? Give honor to God the
 1315 Father + almighty, before whom every knee must bow. Give place to the Lord Jesus + Christ,
 1316 who shed His most precious blood for man. Give place to the Holy + Spirit, who by His blessed
 1317 apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in
 1318 Annas and Saphira; who smote you in King Herod because he had not given honor to God; who
 1319 by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the
 1320 mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, + now!
 1321 Begone, + seducer! Your place is in solitude; your abode is in the nest of serpents; get down and
 1322 crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly,
 1323 kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames.
 1324 You might delude man, but God you cannot mock. It is He who casts you out, from whose sight
 1325 nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who
 1326 expels you, He who has prepared everlasting hellfire for you and your angels, from whose
 1327 mouth shall come a sharp sword, who is coming to judge both the living and the dead and the
 1328 world by fire.

1329

1330 **All:** Amen.

1331

1332 *All the above may be repeated as long as necessary, until the one possessed has been fully*
 1333 *freed.*

1334

1335 *It will also help to say devoutly and often over the afflicted person the Our Father, Hail Mary,*
 1336 *and the Creed, as well as any of the prayers given below.*

1337

1338 **PRIEST:** Antiphon: Magi from the East came to Bethlehem to adore the Lord; and opening their
 1339 treasure chests they presented Him with precious gifts: Gold for the great King, incense for the
 1340 true God, and myrrh in symbol of His burial. Alleluia.

1341

1342 **Canticle of Our Lady**
 1343 (The Magnificat)

1344 *(Luke 1:46-55)*

1345

1346 **PRIEST:** "My soul extols the Lord;

1347 **All:** And my spirit leaps for joy in God my Savior.

1348

1349 **PRIEST:** How graciously He looked upon His lowly maid!

1350 Oh, see, from this hour onward age after age will call me

1351 blessed!

1352 **All:** How sublime is what He has done for me,

1353 the Mighty One, whose name is `Holy'!

1354

1355 **PRIEST:** From age to age He visits those

1356 who worship Him in reverence.

1357 **All:** His arm achieves the mastery:

1358 He routs the haughty and proud of heart.

1359

1360 **PRIEST:** He puts down princes from their thrones,

1361 and exalts the lowly;

1362 **All:** He fills the hungry with blessings,

1363 and sends away the rich with empty hands.

1364

1365 **PRIEST:** He has taken by the hand His servant Israel,

1366 and mercifully kept His faith,

1367 **All:** As He had promised our fathers

1368 with Abraham and his posterity forever and evermore."

1369

1370 **PRIEST:** Glory be to the Father.

1371 **All:** As it was in the beginning.

1372

1373 Antiphon: Magi from the East came to Bethlehem

1374 to adore the Lord;

1375 and opening their treasure chests

1376 they presented Him with precious gifts:

1377 Gold for the great King, incense for the true God,

1378 and myrrh in symbol of His burial. Alleluia.

1379

1380 *Meanwhile the home is sprinkled with holy water and incensed. Then the priest says:*

1381

1382 **PRIEST:** Our Father

1383 who art in Heaven,

1384 Hallowed be Thy Name;

1385 Thy Kingdom come;

1386 Thy will be done on earth

1387 As it is in Heaven.

1388 Give us this day our daily bread;

1389 and forgive us our trespasses

1390 as we forgive those who trespass against us,

1391 and lead us not into temptation.

1392 **All:** But deliver us from evil.

1393

1394 **PRIEST:** Many shall come from Saba.

1395 **All:** Bearing gold and incense.

1396

1397 **PRIEST:** Lord, heed my prayer.

1398 **All:** And let my cry be heard by you.

1399

1400 **PRIEST:** The Lord be with you.

1401 **All:** May he also be with you.

1402

1403 Let us pray.

1404

1405 God, who on this day revealed your only-begotten Son to all nations by the guidance of a star,
1406 grant that we who now know you by faith may finally behold you in your heavenly majesty;
1407 through Christ our Lord.

1408

1409 **All:** Amen.

1410

1411 Responsory: Be enlightened and shine forth, O Jerusalem, for your light is come; and upon you
1412 is risen the glory of the Lord Jesus Christ born of the Virgin Mary.

1413

1414 **PRIEST:** Nations shall walk in your light, and kings in the splendor of your birth.

1415 **All:** And the glory of the Lord is risen upon you.

1416

1417 Let us pray.

1418

1419 Lord God almighty, bless +this home, and under its shelter let there be health, chastity, self-
1420 conquest, humility, goodness, mildness, obedience to your commandments, and thanksgiving
1421 to God the Father, Son, and Holy Spirit. May your blessing remain always in this home and on
1422 those who live here; through Christ our Lord.

1423

1424 **All:** Amen.

1425

1426 **PRIEST:** Antiphon for Canticle of Zachary:

1427

1428 Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the
1429 Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with
1430 water made wine, alleluia.

1431

1432 **Canticle of Zachary**

1433 (*Luke 1:68-79*)

1434

1435 **PRIEST:** "Blessed be the Lord, the God of Israel! He has visited His people and brought about its
1436 redemption.

1437 **All:** He has raised for us a stronghold of salvation in the house of David His servant,

1438

1439 **PRIEST:** And redeemed the promise He had made through the mouth of His holy prophets of
1440 old

1441 **All:** To grant salvation from our foes and from the hand of all that hate us;

1442

1443 **PRIEST:** To deal in mercy with our fathers and be mindful of His holy covenant,

1444 **All:** Of the oath he had sworn to our father Abraham, that He would enable us

1445

1446 **PRIEST:** Rescued from the clutches of our foes to worship Him without fear,

1447 **All:** In holiness and observance of the Law, in His presence, all our days.

1448

1449 **PRIEST:** And you, my little one, will be hailed 'Prophet of the Most High'; for the Lord's
1450 precursor you will be to prepare His ways;

1451 **All:** You are to impart to His people knowledge of salvation through forgiveness of their sins.

1452

1453 **PRIEST:** Thanks be to the merciful heart of our God! a dawning Light from on high will visit us

1454 **All:** To shine upon those who sit in darkness and in the shadowland of death, and guide our feet
1455 into the path of peace."

1456

1457 **PRIEST:** Glory be to the Father.

1458 **All:** As it was in the beginning.

1459

1460 Antiphon:

1461

1462 Today the Church is espoused to her heavenly bridegroom, for Christ washes her sins in the
1463 Jordan; the Magi hasten with gifts to the regal nuptials; and the guests are gladdened with
1464 water made wine, alleluia.

1465

1466 *Then the celebrant sings:*

1467

1468 **PRIEST:** The Lord be with you.

1469 **All:** May He also be with you.

1470

1471 Let us pray.

1472

1473 God, who on this day revealed your only-begotten Son to all nations by the guidance of a star,
1474 grant that we who now know you by faith may finally behold you in your heavenly majesty;
1475 through Christ our Lord.

1476

1477 **All:** Amen.

1478

1479 **Athanasian Creed**

1480

1481 **PRIEST:** Whoever wills to be saved must before all else hold fast to the Catholic faith.

1482

1483 **All:** Unless one keeps this faith whole and untarnished,

1484 without doubt he will perish forever.

1485

1486 **PRIEST:** Now this is the Catholic faith: that we worship one God in Trinity, and Trinity in unity;

1487 **All:** Neither confusing the Persons one with the other, nor making a distinction in their nature.

1488

1489 **PRIEST:** For the Father is a distinct Person; and so is the Son; and so is the Holy Spirit.

1490 **All:** Yet the Father, Son, and Holy Spirit possess one Godhead, co-equal glory, co-eternal
1491 majesty.

1492

1493 **PRIEST:** As the Father is, so is the Son, so also is the Holy Spirit.

1494 **All:** The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.

1495

1496 **PRIEST:** The Father is infinite, the Son is infinite, the Holy Spirit is infinite.

1497 **All:** The Father is eternal, the Son is eternal, the Holy Spirit is eternal.

1498

1499 **PRIEST:** Yet they are not three eternal, but one eternal God.

1500 **All:** Even as they are not three uncreated, or three infinities, but one uncreated and one infinite
1501 God.

1502

1503 **PRIEST:** So likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty.

1504 **All:** Yet they are not three almighties, but they are the one Almighty.

1505

1506 **PRIEST:** Thus the Father is God, the Son is God, the Holy Spirit is God.

1507 **All:** Yet they are not three gods, but one God.

1508

1509 **PRIEST:** Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord.

1510 **All:** Yet there are not three lords, but one Lord.

1511

1512 **PRIEST:** For just as Christian truth compels us to profess that each Person is individually God
1513 and Lord, so does the Catholic religion forbid us to hold that there are three gods or lords.

1514 **All:** The Father was not made by any power; He was neither created nor begotten.

1515

1516 **PRIEST:** The Son is from the Father alone, neither created nor made, but begotten.

1517 **All:** The Holy Spirit is from the Father and the Son, neither made nor created nor begotten, but
1518 He proceeds.

1519

1520 **PRIEST:** So there is one Father, not three; one Son, not three; one Holy Spirit, not three.

1521 **All:** And in this Trinity one Person is not earlier or later, nor is one greater or less; but all three
1522 Persons are co-eternal and co-equal.

1523

1524 **PRIEST:** In every way, then, as already affirmed, unity in Trinity and Trinity in unity is to be
1525 worshiped. **All:** Whoever, then, wills to be saved must assent to this doctrine of the Blessed
1526 Trinity.

1527

1528 **PRIEST:** But it is necessary for everlasting salvation that one also firmly believe in the
1529 incarnation of our Lord Jesus Christ.

1530 **All:** True faith, then, requires us to believe and profess that our Lord Jesus Christ, the Son of
1531 God, is both God and man.

1532

1533 **PRIEST:** He is God, begotten of the substance of the Father from eternity; He is man, born in
1534 time of the substance of His Mother.

1535 **All:** He is perfect God, and perfect man subsisting in a rational soul and a human body.

1536

1537 **PRIEST:** He is equal to the Father in His divine nature, but less than the Father in His human
1538 nature as such.

1539 **All:** And though He is God and man, yet He is the one Christ, not two;

1540

1541 **PRIEST:** One, however, not by any change of divinity into flesh, but by the act of God assuming
1542 a human nature.

1543 **All:** He is one only, not by a mixture of substance, but by the oneness of His Person.

1544

1545 **PRIEST:** For, somewhat as the rational soul and the body compose one man, so Christ is one
1546 Person who is both God and man;

1547 **All:** Who suffered for our salvation, who descended into hell, who rose again the third day from
1548 the dead;

1549

1550 **PRIEST:** Who ascended into heaven, and sits at the right hand of God the Father almighty, from
1551 there He shall come to judge both the living and the dead.

1552 **All:** At His coming all men shall rise again in their bodies, and shall give an account of their
1553 works.

1554

1555 **PRIEST:** And those who have done good shall enter into everlasting life, but those who have
1556 done evil into everlasting fire.

1557 **All:** All this is Catholic faith, and unless one believes it truly and firmly one cannot be saved.

1558

1559 **PRIEST:** Glory be to the Father

1560 **All:** As it was in the beginning.

1561 *Here follows a large number of psalms which may be used by the exorcist at his discretion but*
1562 *these are not a necessary part of the rite. Some of them occur in other parts of the Ritual and*
1563 *are so indicated; the others may be taken from the Psalter. Psalm 90; psalm 67; psalm 69; psalm*
1564 *53; psalm 117; psalm 34; psalm 30; psalm 21; psalm 3; psalm 10; psalm 12.*

1565

1566 *Prayer Following Deliverance*

1567 **PRIEST:** Almighty God,

1568 we beg you to keep the evil spirit

1569 from further molesting this servant of yours,

1570 and to keep him far away,

1571 never to return.

KyL T. Cobb, Jr.

Exorcism: Catholic and Tibetan Concepts

1572 At your command, O Lord,
 1573 may the goodness and peace
 1574 of our Lord Jesus Christ, our Redeemer,
 1575 take possession of this man (woman).
 1576 May we no longer fear any evil
 1577 since the Lord is with us;
 1578 who lives and reigns with you,
 1579 in the unity of the Holy Spirit,
 1580 God, forever and ever.

1581

1582 **All:** Amen.

1583

1584 **THE ROMAN RITUAL of 1614 PART XIII-EXORCISM**

1585

1586 **CHAPTER I: GENERAL RULES CONCERNING EXORCISM**

1587

1588 1. A priest--one who is expressly and particularly authorized by the Ordinary--when he intends
 1589 to perform an exorcism over persons tormented by the devil, must be properly distinguished
 1590 for his piety, prudence, and integrity of life. He should fulfill this devout undertaking in all
 1591 constancy and humility, being utterly immune to any striving for human aggrandizement, and
 1592 relying, not on his own, but on the divine power. Moreover, he ought to be of mature years,
 1593 and revered not alone for his office but for his moral qualities.

1594

1595 2. In order to exercise his ministry rightly, he should resort to a great deal more study of the
 1596 matter (which has to be passed over here for the sake of brevity), by examining approved
 1597 authors and cases from experience; on the other hand, let him carefully observe the few more
 1598 important points enumerated here.

1599

1600 3. Especially, he should not believe too readily that a person is possessed by an evil spirit; but
 1601 he ought to ascertain the signs by which a person possessed can be distinguished from one who
 1602 is suffering from some illness, especially one of a psychological nature.[1] Signs of possession
 1603 may be the following: ability to speak with some facility in a strange tongue or to understand it
 1604 when spoken by another; the faculty of divulging future and hidden events; display of powers
 1605 which are beyond the subject's age and natural condition; and various other indications which,
 1606 when taken together as a whole, build up the evidence.

1607

1608 4. In order to understand these matters better, let him inquire of the person possessed,
 1609 following one or the other act of exorcism, what the latter experienced in his body or soul while
 1610 the exorcism was being performed, and to learn also what particular words in the form had a
 1611 more intimidating effect upon the devil, so that hereafter these words may be employed with
 1612 greater stress and frequency.

1613

1614 5. He will be on his guard against the arts and subterfuges which the evil spirits are wont to use
1615 in deceiving the exorcist. For oft times they give deceptive answers and make it difficult to
1616 understand them, so that the exorcist might tire and give up, or so it might appear that the
1617 afflicted one is in no wise possessed by the devil.

1618

1619 6. Once in a while, after they are already recognized, they conceal themselves and leave the
1620 body practically free from every molestation, so that the victim believes himself completely
1621 delivered. Yet the exorcist may not desist until he sees the signs of deliverance.

1622

1623 7. At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the
1624 patient may not submit to exorcism, or they try to convince him that his affliction is a natural
1625 one. Meanwhile, during the exorcism, they cause him to fall asleep, and dangle some illusion
1626 before him, while they seclude themselves, so that the afflicted one appears to be freed.

1627

1628 8. Some reveal a crime which has been committed and the perpetrators thereof, as well as the
1629 means of putting an end to it. Yet the afflicted person must beware of having recourse on this
1630 account to sorcerers or necromancers or to any parties except the ministers of the Church, or of
1631 making use of any superstitious or forbidden practice.

1632

1633 9. Sometimes the devil will leave the possessed person in peace and even allow him to receive
1634 the holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the
1635 evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard
1636 not to fall into this trap.

1637

1638 10. Therefore, he will be mindful of the words of our Lord (Mt 17.20), to the effect that there is
1639 a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore let
1640 him avail himself of these two means above all for imploring the divine assistance in expelling
1641 demons, after the example of the holy fathers; and not only himself, but let him induce others,
1642 as far as possible, to do the same.

1643

1644 11. If it can be done conveniently the possessed person should be led to church or to some
1645 other sacred and worthy place, where the exorcism will be held, away from the crowd. But if
1646 the person is ill, or for any valid reason, the exorcism may take place in a private home.

1647

1648 12. The subject, if in good mental and physical health, should be exhorted to implore God's
1649 help, to fast, and to fortify himself by frequent reception of penance and Holy Communion, at
1650 the discretion of the priest. And in the course of the exorcism he should be fully recollected,
1651 with his intention fixed on God, whom he should entreat with firm faith and in all humility. And
1652 if he is all the more grievously tormented, he ought to bear this patiently, never doubting the
1653 divine assistance.

1654

1655 13. He ought to have a crucifix at hand or somewhere in sight. If relics of the saints are
1656 available, they are to be applied in a reverent way to the breast or the head of the person
1657 possessed (the relics must be properly and securely encased and covered). One will see to it
1658 that these sacred objects are not treated improperly or that no injury is done them by the evil
1659 spirit. However, one should not hold the holy Eucharist over the head of the person or in any
1660 way apply it to his body, owing to the danger of desecration.

1661

1662 14. The exorcist must not digress into senseless prattle nor ask superfluous questions or such as
1663 are prompted by curiosity, particularly if they pertain to future and hidden matters, all of which
1664 have nothing to do with his office. Instead, he will bid the unclean spirit keep silence and
1665 answer only when asked. Neither ought he to give any credence to the devil if the latter
1666 maintains that he is the spirit of some saint or of a deceased party, or even claims to be a good
1667 angel.

1668

1669 15. But necessary questions are, for example: the number and name of the spirits inhabiting the
1670 patient, the time when they entered into him, the cause thereof, and the like. As for all jesting,
1671 laughing, and nonsense on the part of the evil spirit-- the exorcist should prevent it or condemn
1672 it, and he will exhort the bystanders (whose number must be very limited) to pay no attention
1673 to such goings on; neither are they to put any question to the subject. Rather they should
1674 intercede for him to God in all humility and urgency.

1675

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.

1707

1708 **CHAPTER II: RITE FOR EXORCISM**

1709

1710 1. The priest delegated by the Ordinary to perform this office should first go to confession or at
1711 least elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and
1712 implore God's help in other fervent prayers. He vests in surplice and purple stole. Having before
1713 him the person possessed (who should be bound if there is any danger), he traces the sign of
1714 the cross over him, over himself, and the bystanders, and then sprinkles all of them with holy
1715 water. After this he kneels and says the Litany of the Saints, exclusive of the prayers which
1716 follow it. All present are to make the responses. At the end of the litany he adds the following:

1717

1718 Antiphon: Do not keep in mind, O Lord, our offenses or those of our parents, nor take
1719 vengeance on our sins. Our Father (the rest inaudibly until:)

1720

1721 PREIST: And lead us not into temptation.

1722 ALL: But deliver us from evil.

1723

1724

1725 Psalm 53

1726

1727 After the psalm the priest continues:

1728

1729 PREIST: Save your servant.

1730

1731 ALL: Who trusts in you, my God.

1732

1733 PREIST: Let him (her) find in you, Lord, a fortified tower.

1734 ALL: In the face of the enemy.

1735

1736 PREIST: Let the enemy have no power over him (her).

1737

1738 ALL: And the son of iniquity be powerless to harm him (her).

1739 Lord, send him (her) aid from your holy place.

1740 ALL: And watch over him (her) from Sion.

1741

1742 PREIST: Lord, heed my prayer.

1743

1744 ALL: And let my cry be heard by you.

1745

1746 PREIST: The Lord be with you.

1747

1748 ALL: May He also be with you.

1749

1750 Let us pray.

1751 God, whose nature is ever merciful and forgiving, accept our prayer that this servant of yours,

1752 bound by the fetters of sin, may be pardoned by your loving kindness.

1753

1754 Holy Lord, almighty Father, everlasting God and Father of our Lord Jesus Christ, who once and

1755 for all consigned that fallen and apostate tyrant to the flames of hell, who sent your only-

1756 begotten Son into the world to crush that roaring lion; hasten to our call for help and snatch

1757 from ruination and from the clutches of the noonday devil this human being made in your

1758 image and likeness. Strike terror, Lord, into the beast now laying waste your vineyard. Fill your

1759 servants with courage to fight manfully against that reprobate dragon, lest he despise those

1760 who put their trust in you, and say with Pharaoh of old: "I know not God, nor will I set Israel
1761 free." Let your mighty hand cast him out of your servant, N., + so he may no longer hold captive
1762 this person whom it pleased you to make in your image, and to redeem through your Son; who
1763 lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

1764

1765 ALL: Amen.

1766

1767 2. Then he commands the demon as follows:

1768

1769 I command you, unclean spirit, whoever you are, along with all your minions now attacking this
1770 servant of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our
1771 Lord Jesus Christ, by the descent of the Holy Spirit, by the coming of our Lord for judgment, that
1772 you tell me by some sign your name, and the day and hour of your departure. I command you,
1773 moreover, to obey me to the letter, I who am a minister of God despite my unworthiness; nor
1774 shall you be emboldened to harm in any way this creature of God, or the bystanders, or any of
1775 their possessions.

1776

1777 3. Next he reads over the possessed person these selections from the Gospel, or at least one of
1778 them.

1779

1780

1781 A Lesson from the holy Gospel according to St. John

1782

1783 John 1.1-14

1784

1785 As he says these opening words he signs himself and the possessed on the brow, lips, and
1786 breast.

1787

1788

1789 A Lesson from the holy Gospel according to St. Mark

1790

1791 Mark 16.15-18

1792

1793 At that time Jesus said to His disciples: "Go into the whole world and preach the Gospel to all
1794 creation. He that believes and is baptized will be saved; he that does not believe will be
1795 condemned. And in the way of proofs of their claims, the following will accompany those who
1796 believe: in my name they will drive out demons; they will speak in new tongues; they will take
1797 up serpents in their hands, and if they drink something deadly, it will not hurt them; they will
1798 lay their hands on the sick, and these will recover."

1799

1800

1801 A Lesson from the holy Gospel according to St. Luke

1802

1803 Luke 10.17-20

1804

1805 At that time the seventy-two returned in high spirits. "Master," they said, "even the demons
1806 are subject to us because we use your name!" "Yes," He said to them, "I was watching Satan fall
1807 like lightning that flashes from heaven. But mind: it is I that have given you the power to tread
1808 upon serpents and scorpions, and break the dominion of the enemy everywhere; nothing at all
1809 can injure you. Just the same, do not rejoice in the fact that the spirits are subject to you, but
1810 rejoice in the fact that your names are engraved in heaven."

1811

1812

1813 A Lesson from the holy Gospel according to St. Luke

1814

1815 Luke 11.14-22

1816

1817 At that time Jesus was driving out a demon, and this particular demon was dumb. The demon
 1818 was driven out, the dumb man spoke, and the crowds were enraptured. But some among the
 1819 people remarked: "He is a tool of Beelzebul, and that is how he drives out demons!" Another
 1820 group, intending to test Him, demanded of Him a proof of His claims, to be shown in the sky. He
 1821 knew their inmost thoughts. "Any kingdom torn by civil strife," He said to them, "is laid in ruins;
 1822 and house tumbles upon house. So, too, if Satan is in revolt against himself, how can his
 1823 kingdom last, since you say that I drive out demons as a tool of Beelzebul. And furthermore: if I
 1824 drive out demons as a tool of Beelzebul, whose tools are your pupils when they do the driving
 1825 out? Therefore, judged by them, you must stand condemned. But, if, on the contrary, I drive
 1826 out demons by the finger of God, then, evidently the kingdom of God has by this time made its
 1827 way to you. As long as a mighty lord in full armor guards his premises, he is in peaceful
 1828 possession of his property; but should one mightier than he attack and overcome him, he will
 1829 strip him of his armor, on which he had relied, and distribute the spoils taken from him."

1830

1831

1832 PREIST: Lord, heed my prayer.

1833

1834 ALL: And let my cry be heard by you.

1835

1836 PREIST: The Lord be with you.

1837

1838 ALL: May He also be with you.

1839

1840 Let us pray.

1841 Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to
 1842 your holy apostles the power to tramp underfoot serpents and scorpions; who along with the
 1843 other mandates to work miracles was pleased to grant them the authority to say: "Depart, you

1844 devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on
 1845 your holy name in fear and trembling, asking that you grant me, your unworthy servant, pardon
 1846 for all my sins, steadfast faith, and the power--supported by your mighty arm--to confront with
 1847 confidence and resolution this cruel demon. I ask this through you, Jesus Christ, our Lord and
 1848 God, who are coming to judge both the living and the dead and the world by fire.

1849

1850 ALL: Amen.

1851

1852 4. Next he makes the sign of the cross over himself and the one possessed, places the end of
 1853 the stole on the latter's neck, and, putting his right hand on the latter's head, he says the
 1854 following in accents filled with confidence and faith:

1855

1856 PREIST: See the cross of the Lord; begone, you hostile powers!

1857

1858 ALL: The stem of David, the lion of Juda's tribe has conquered.

1859

1860 PREIST: Lord, heed my prayer.

1861

1862 ALL: And let my cry be heard by you.

1863

1864 PREIST: The Lord be with you.

1865

1866 ALL: May He also be with you.

1867

1868 Let us pray.

1869 God and Father of our Lord Jesus Christ, I appeal to your holy name, humbly begging your
1870 kindness, that you graciously grant me help against this and every unclean spirit now
1871 tormenting this creature of yours; through Christ our Lord.

1872

1873 ALL: Amen.

1874

1875

1876 Exorcism

1877

1878 I cast you out, unclean spirit, along with every satanic power of the enemy, every spectre from
1879 hell, and all your fell companions; in the name of our Lord Jesus + Christ Begone and stay far
1880 from this creature of God. + For it is He who commands you, He who flung you headlong from
1881 the heights of heaven into the depths of hell. It is He who commands you, He who once stilled
1882 the sea and the wind and the storm. Hearken, therefore, and tremble in fear, Satan, you enemy
1883 of the faith, you foe of the human race, you begetter of death, you robber of life, you corrupter
1884 of justice, you root of all evil and vice? seducer of men, betrayer of the nations, instigator of
1885 envy, font of avarice, fomentor of discord, author of pain and sorrow. Why, then, do you stand
1886 and resist, knowing as you must that Christ the Lord brings your plans to nothing? Fear Him,
1887 who in Isaac was offered in sacrifice, in Joseph sold into bondage, slain as the paschal lamb,
1888 crucified as man, yet triumphed over the powers of hell. (The three signs of the cross which
1889 follow are traced on the brow of the possessed person). Begone, then, in the name of the
1890 Father, + and of the Son, + and of the Holy + Spirit. Give place to the Holy Spirit by this sign of
1891 the holy + cross of our Lord Jesus Christ, who lives and reigns with the Father and the Holy
1892 Spirit, God, forever and ever.

1893

1894 ALL: Amen.

1895

1896 PREIST: Lord, heed my prayer.

1897

1898 ALL: And let my cry be heard by you.

1899

1900 PREIST: The Lord be with you.

1901

1902 ALL: May He also be with you.

1903

1904 Let us pray.

1905 God, Creator and defender of the human race, who made man in your own image, look down in
 1906 pity on this your servant, N., now in the toils of the unclean spirit, now caught up in the
 1907 fearsome threats of man's ancient enemy, sworn foe of our race, who befuddles and stupefies
 1908 the human mind, throws it into terror, overwhelms it with fear and panic. Repel, O Lord, the
 1909 devil's power, break asunder his snares and traps, put the unholy tempter to flight. By the sign
 1910 + (on the brow) of your name, let your servant be protected in mind and body. (The three
 1911 crosses which follow are traced on the breast of the possessed person). Keep watch over the
 1912 inmost recesses of his (her) + heart; rule over his (her) + emotions; strengthen his (her) + will.
 1913 Let vanish from his (her) soul the temptings of the mighty adversary. Graciously grant, O Lord,
 1914 as we call on your holy name, that the evil spirit, who hitherto terrorized over us, may himself
 1915 retreat in terror and defeat, so that this servant of yours may sincerely and steadfastly render
 1916 you the service which is your due; through Christ our Lord.

1917

1918 ALL: Amen.

1919

1920

1921 Exorcism

1922

1923 I adjure you, ancient serpent, by the judge of the living and the dead, by your Creator, by the
 1924 Creator of the whole universe, by Him who has the power to consign you to hell, to depart
 1925 forthwith in fear, along with your savage minions, from this servant of God, N., who seeks
 1926 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

1942 Depart, then, transgressor. Depart, seducer, full of lies and cunning, foe of virtue, persecutor of
 1943 the innocent. Give place, abominable creature, give way, you monster, give way to Christ, in
 1944 whom you found none of your works. For He has already stripped you of your powers and laid
 1945 waste your kingdom, bound you prisoner and plundered your weapons. He has cast you forth
 1946 into the outer darkness, where everlasting ruin awaits you and your abettors. To what purpose
 1947 do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before
 1948 almighty God, whose laws you have transgressed. You are guilty before His Son, our Lord Jesus
 1949 Christ, whom you presumed to tempt, whom you dared to nail to the cross. You are guilty
 1950 before the whole human race, to whom you proffered by your enticements the poisoned cup
 1951 of death.

1952

1953 Therefore, I adjure you, profligate dragon, in the name of the spotless + Lamb, who has trodden
 1954 down the asp and the basilisk, and overcome the lion and the dragon, to depart from this man
 1955 (woman) + (on the brow), to depart from the Church of God + (signing the bystanders). Tremble
 1956 and flee, as we call on the name of the Lord, before whom the denizens of hell cower, to whom
 1957 the heavenly Virtues and Powers and Dominations are subject, whom the Cherubim and
 1958 Seraphim praise with unending cries as they sing: Holy, holy, holy, Lord God of Sabaoth. The
 1959 Word made flesh + commands you; the Virgin's Son + commands you; Jesus + of Nazareth
 1960 commands you, who once, when you despised His disciples, forced you to flee in shameful
 1961 defeat from a man; and when He had cast you out you did not even dare, except by His leave,

1962 to enter into a herd of swine. And now as I adjure you in His + name, begone from this man
 1963 (woman) who is His creature. It is futile to resist His + will. It is hard for you to kick against the +
 1964 goad. The longer you delay, the heavier your punishment shall be; for it is not men you are
 1965 contemning, but rather Him who rules the living and the dead, who is coming to judge both the
 1966 living and the dead and the world by fire.

1967

1968 ALL: Amen.

1969

1970 PREIST: Lord, heed my prayer.

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,
 1977 God of the martyrs and virgins, God who have power to bestow life after death and rest after
 1978 toil; for there is no other God than you, nor can there be another true God beside you, the
 1979 Creator of heaven and earth, who are truly a King, whose kingdom is without end; I humbly
 1980 entreat your glorious majesty to deliver this servant of yours from the unclean spirits; through
 1981 Christ our Lord.

1982

1983 ALL: Amen.

1984

1985

1986 Exorcism

1987

1988 Therefore, I adjure you every unclean spirit, every spectre from hell, every satanic power, in the
 1989 name of Jesus Christ of Nazareth, who was led into the desert after His baptism by John to
 1990 vanquish you in your citadel, to cease your assaults against the creature whom He has formed
 1991 from the slime of the earth for His own honor and glory; to quail before wretched man, seeing
 1992 in him the image of almighty God, rather than his state of human frailty. Yield then to God, +
 1993 who by His servant, Moses, cast you and your malice, in the person of Pharaoh and his army,
 1994 into the depths of the sea. Yield to God, + who, by the singing of holy canticles on the part of
 1995 David, His faithful servant, banished you from the heart of King Saul. Yield to God, + who
 1996 condemned you in the person of Judas Iscariot, the traitor. For He now flails you with His divine
 1997 scourges, + He in whose sight you and your legions once cried out: "What have we to do with
 1998 you, Jesus, Son of the Most High God? Have you come to torture us before the time?" Now He
 1999 is driving you back into the everlasting fire, He who at the end of time will say to the wicked:
 2000 "Depart from me, you accursed, into the everlasting fire which has been prepared for the devil
 2001 and his angels." For you, O evil one, and for your followers there will be worms that never die.
 2002 An unquenchable fire stands ready for you and for your minions, you prince of accursed
 2003 murderers, father of lechery, instigator of sacrileges, model of vileness, promoter of heresies,
 2004 inventor of every obscenity.

2005

2006 Depart, then, + impious one, depart, + accursed one, depart with all your deceits, for God has
 2007 willed that man should be His temple. Why do you still linger here? Give honor to God the
 2008 Father + almighty, before whom every knee must bow. Give place to the Lord Jesus + Christ,
 2009 who shed His most precious blood for man. Give place to the Holy + Spirit, who by His blessed
 2010 apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in
 2011 Annas and Saphira; who smote you in King Herod because he had not given honor to God; who
 2012 by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the
 2013 mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, + now!
 2014 Begone, + seducer! Your place is in solitude; your abode is in the nest of serpents; get down and
 2015 crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly,
 2016 kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames.
 2017 You might delude man, but God you cannot mock. It is He who casts you out, from whose sight
 2018 nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who
 2019 expels you, He who has prepared everlasting hellfire for you and your angels, from whose
 2020 mouth shall come a sharp sword, who is coming to judge both the living and the dead and the
 2021 world by fire. ALL: Amen.

2022

2023 5. All the above may be repeated as long as necessary, until the one possessed has been fully
2024 freed.

2025

2026 6. It will also help to say devoutly and often over the afflicted person the Our Father, Hail Mary,
2027 and the Creed, as well as any of the prayers given below.

2028

2029 7. The Canticle of our Lady, with the doxology; the Canticle of Zachary, with the doxology.

2030

2031

2032 Athanasian Creed

2033

2034 PREIST: Whoever wills to be saved * must before all else hold fast to the Catholic faith.

2035 ALL: Unless one keeps this faith whole and untarnished, * without doubt he will perish forever.

2036

2037 PREIST: Now this is the Catholic faith: * that we worship one God in Trinity, and Trinity in unity;

2038

2039 ALL: Neither confusing the Persons one with the other, * nor making a distinction in their
2040 nature.

2041

2042 PREIST: For the Father is a distinct Person; and so is the Son, * and so is the Holy Spirit.

2043

2044 ALL: Yet the Father, Son, and Holy Spirit possess one Godhead, * co-equal glory, co-eternal
2045 majesty.

2046

2047 PREIST: As the Father is, so is the Son, * so also is the Holy Spirit.

2048

2049 ALL: The Father is uncreated, the Son is uncreated, * the Holy Spirit is uncreated.

2050

2051 PREIST: The Father is infinite, the Son is infinite, * the Holy Spirit is infinite.

2052

2053 ALL: The Father is eternal, the Son is eternal, * the Holy Spirit is eternal.

2054

2055 PREIST: Yet they are not three eternal, * but one eternal God.

2056

2057 ALL: Even as they are not three uncreated, or three infinites, * but one uncreated and one
2058 infinite God.

2059

2060 PREIST: So likewise the Father is almighty, the Son is almighty, * the Holy Spirit is almighty.

2061

2062 ALL: Yet they are not three almighties, * but they are the one Almighty.

2063

2064 PREIST: Thus the Father is God, the Son is God, * the Holy Spirit is God.

2065

2066 ALL: Yet they are not three gods, * but one God.

2067

2068 PREIST: Thus the Father is Lord, the Son is Lord, * the Holy Spirit is Lord.

2069

2070 ALL: Yet there are not three lords, * but one Lord.

2071

2072 PREIST: For just as Christian truth compels us to profess that each Person is individually God
2073 and Lord, * so does the Catholic religion forbid us to hold that there are three gods or lords.

2074

2075 ALL: The Father was not made by any power; * He was neither created nor begotten.

2076

2077 PREIST: The Son is from the Father alone, * neither created nor made, but begotten.

2078

2079 ALL: The Holy Spirit is from the Father and the Son, * neither made nor created nor begotten,
2080 but He proceeds.

2081

2082 PREIST: So there is one Father, not three; one Son, not three; * one Holy Spirit, not three.

2083

2084 ALL: And in this Trinity one Person is not earlier or later, nor is one greater or less; * but all
2085 three Persons are co-eternal and co-equal.

2086

2087 PREIST: In every way, then, as already affirmed, * unity in Trinity and Trinity in unity is to be
2088 worshipped.

2089

2090 ALL: Whoever, then, wills to be saved * must assent to this doctrine of the Blessed Trinity.

2091

2092 PREIST: But it is necessary for everlasting salvation * that one also firmly believe in the
2093 incarnation of our Lord Jesus Christ.

2094

2095 ALL: True faith, then, requires us to believe and profess * that our Lord Jesus Christ, the Son of
2096 God, is both God and man.

2097

2098 PREIST: He is God, begotten of the substance of the Father from eternity; * He is man, born in
2099 time of the substance of His Mother.

2100

2101 ALL: He is perfect God, and perfect man * subsisting in a rational soul and a human body.

2102

2103 PREIST: He is equal to the Father in His divine nature, * but less than the Father in His human
2104 nature as such.

2105

2106 ALL: And though He is God and man, * yet He is the one Christ, not two;

2107

2108 PREIST: One, however, not by any change of divinity into flesh, * but by the act of God assuming
2109 a human nature.

2110

2111 ALL: He is one only, not by a mixture of substance, * but by the oneness of His Person.

2112

2113 PREIST: For, somewhat as the rational soul and the body compose one man, * so Christ is one
2114 Person who is both God and man;

2115

2116 ALL: Who suffered for our salvation, who descended into hell, * who rose again the third day
2117 from the dead;

2118

2119 PREIST: Who ascended into heaven, and sits at the right hand of God the Father almighty, *
2120 from there He shall come to judge both the living and the dead.

2121

2122 ALL: At His coming all men shall rise again in their bodies, * and shall give an account of their
2123 works.

2124

2125 PREIST: And those who have done good shall enter into everlasting life, * but those who have
2126 done evil into everlasting fire.

2127

2128 ALL: All this is Catholic faith, * and unless one believes it truly and firmly one cannot be saved.

2129

2130 PREIST: Glory be to the Father

2131

2132 ALL: As it was in the beginning.

2133

2134

2135 {Here follow a large number of psalms which may be used at the exorcist's discretion but are
2136 not a necessary part of the rite. Some of them occur in other parts of the Ritual and are so
2137 indicated; the others may be taken from the Psalter. Psalm 90; psalm 67; psalm 69; psalm 53;
2138 psalm 117; psalm 34; psalm 30; psalm 21, psalm 3; psalm 10; psalm 12.

2139

2140

2141 Prayer Following Deliverance

2142

2143 Almighty God, we beg you to keep the evil spirit from further molesting this servant of yours,
2144 and to keep him far away, never to return. At your command, O Lord, may the goodness and
2145 peace of our Lord Jesus Christ, our Redeemer, take possession of this man (woman). May we no
2146 longer fear any evil since the Lord is with us; who lives and reigns with you, in the unity of the
2147 Holy Spirit, God, forever and ever.

2148

2149 ALL: Amen.

2150

2151

2152

2153 CHAPTER III: EXORCISM OF SATAN AND THE FALLEN ANGELS

2154

2155

2156 {Whereas the preceding rite of exorcism is designated for a particular person, the present one
2157 is for general use--to combat the power of the evil spirits over a community or locality.}

2158

2159

2160 The following exorcism can be used by bishops, as well as by priests who have this
2161 authorization from their Ordinary.

2162

2163 In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

2164

2165

2166 Prayer to St. Michael the Archangel

2167

2168 St. Michael the Archangel, illustrious leader of the heavenly army, defend us in the battle
2169 against principalities and powers, against the rulers of the world of darkness and the spirit of
2170 wickedness in high places. Come to the rescue of mankind, whom God has made in His own
2171 image and likeness, and purchased from Satan's tyranny at so great a price. Holy Church
2172 venerates you as her patron and guardian. The Lord has entrusted to you the task of leading the
2173 souls of the redeemed to heavenly blessedness. Entreat the Lord of peace to cast Satan down
2174 under our feet, so as to keep him from further holding man captive and doing harm to the
2175 Church. Carry our prayers up to God's throne, that the mercy of the Lord may quickly come and
2176 lay hold of the beast, the serpent of old, Satan and his demons, casting him in chains into the
2177 abyss, so that he can no longer seduce the nations.

2178

2179

2180 Exorcism

2181

2182 In the name of Jesus Christ, our Lord and God, by the intercession of Mary, spotless Virgin and
2183 Mother of God, of St. Michael the Archangel, of the blessed apostles Peter and Paul, and of all
2184 the saints, and by the authority residing in our holy ministry, we steadfastly proceed to combat
2185 the onslaught of the wily enemy.

2186

2187

2188 Psalm 67

2189

2190 PREIST: God arises; His enemies are scattered, * and those who hate Him flee before Him.

2191

2192 ALL: As smoke is driven away, so are they driven; * as wax melts before the fire, so the wicked
2193 perish before God.

2194

2195 PREIST: See the cross of the Lord; begone, you hostile powers!

2196 ALL: The stem of David, the lion of Juda's tribe has conquered.

2197

2198 PREIST: May your mercy, Lord, remain with us always.

2199 ALL: For we put our whole trust in you.

2200

2201 We cast you out, every unclean spirit, every satanic power, every onslaught of the infernal
2202 adversary, every legion, every diabolical group and sect, in the name and by the power of our
2203 Lord Jesus + Christ. We command you, begone and fly far from the Church of God, from the

2204 souls made by God in His image and redeemed by the precious blood of the divine Lamb. + No
 2205 longer dare, cunning serpent, to deceive the human race, to persecute God's Church, to strike
 2206 God's elect and to sift them as wheat. + For the Most High God commands you, + He to whom
 2207 you once proudly presumed yourself equal; He who wills all men to be saved and come to the
 2208 knowledge of truth. God the Father + commands you. God the Son + commands you. God the
 2209 Holy + Spirit commands you. Christ, the eternal Word of God made flesh, commands you, who
 2210 humbled Himself, becoming obedient even unto death, to save our race from the perdition
 2211 wrought by your envy; who founded His Church upon a firm rock, declaring that the gates of
 2212 hell should never prevail against her, and that He would remain with her all days, even to the
 2213 end of the world. The sacred mystery of the cross + commands you, along with the power of all
 2214 mysteries of Christian faith. + The exalted Virgin Mary, Mother of God, + commands you, who in
 2215 her lowliness crushed your proud head from the first moment of her Immaculate Conception.
 2216 The faith of the holy apostles Peter and Paul and the other apostles + commands you. The
 2217 blood of martyrs and the devout prayers of all holy men and women command + you.

2218

2219 Therefore, accursed dragon and every diabolical legion, we adjure you by the living + God, by
 2220 the true + God, by the holy + God, by God, who so loved the world that He gave His only-
 2221 begotten Son, that whoever believes in Him might not perish but have everlasting life; to cease
 2222 deluding human creatures and filling them with the poison of everlasting damnation; to desist
 2223 from harming the Church and hampering her freedom. Begone, Satan, father and master of lies,
 2224 enemy of man's welfare. Give place to Christ, in whom you found none of your works. Give way
 2225 to the one, holy, catholic, and apostolic Church, which Christ Himself purchased with His blood.
 2226 Bow down before God's mighty hand, tremble and flee as we call on the holy and awesome
 2227 name of Jesus, before whom the denizens of hell cower, to whom the heavenly Virtues and
 2228 Powers and Dominations are subject, whom the Cherubim and Seraphim praise with unending
 2229 cries as they sing: Holy, holy, holy, Lord God of Sabaoth.

2230

2231 PREIST: Lord, heed my prayer.

2232 ALL: And let my cry be heard by you.

2233 PREIST: The Lord be with you.

2234 ALL: May He also be with you.

2235

2236 Let us pray.

2237 God of heaven and earth, God of the angels and archangels, God of the patriarchs and
 2238 prophets, God of the apostles and martyrs, God of the confessors and virgin God who have
 2239 power to bestow life after death and rest after toil; for there is no other God than you, nor can
 2240 there be another true God beside you, the Creator of all things visible and invisible, whose
 2241 kingdom is without end; we humbly entreat your glorious majesty to deliver us by your might
 2242 from every influence of the accursed spirits, from their every evil snare and deception, and to
 2243 keep us from all harm; through Christ our Lord.

2244 ALL: Amen.

2245

2246 PREIST: From the snares of the devil.

2247

2248 ALL: Lord, deliver us.

2249

2250 PREIST: That you help your Church to serve you in security and freedom.

2251

2252 ALL: We beg you to hear us.

2253

2254 PREIST: That you humble the enemies of holy Church.

2255

2256 ALL: We beg you to hear us.

2257

2258 The surroundings are sprinkled with holy water.