

Exorcism 101

Let us start by Explaining what Exorcism is Not. Exorcism is not a Game it is quite real if

you do not believe this, please do not try to do, or play at trying to do, An Exorcism; it can get you Killed,, or the one you are helping Killed those around you killed; the best trick the devil did is convince others He does not exist. He does not need you to believe to be real; he is, whether you like it our not; he does not play games. Evil will fight for what they think is theirs; just remember the Movie the [EXORCIST](#) it was and really did happen but it was a Young Man not a Girl and priests were killed and others very badly injured; there are others as well.

Not so well known, in each case the Exorcist forgot the First Rule: YOU Are not the one casting it out, God working in you is and do not lose your faith; Fast, Prayer, Confession. Be for ever trying and remember I Repeat it again: ITS the Power OF God Not you, Casting out the Evil. Another mistake: they forget to Bind it way from all, so it can do no harm, and never think you are stronger than what you are fighting; you are not. This said let us go on to what Exorcism is for there is a lot of info. I will use things already out on the web to save time from scanning and up-loading out of my own notes and add to them what I think may be missing; let us begin with:

CATHOLIC ENCYCLOPEDIA

(See also [DEMONOLOGY](#), [DEMONIACS](#), [EXORCIST](#), [POSSESSION](#).)

Exorcism is (1) the act of driving out, or warding off, [demons](#), or evil [spirits](#), from persons, places, or things, which are believed to be [possessed](#) or infested by them, or are liable to become victims or instruments of their malice; (2) the means employed for this purpose, especially the solemn and authoritative [adjuration](#) of the [demon](#), in the name of [God](#), or any of the higher power in which he is subject.

The word, which is not itself [biblical](#), is derived from *exorkizo*, which is used in the [Septuagint](#) (Genesis 24:3 = cause to swear; III(I) Kings 22:16 = adjure), and in Matthew 26:63, by the [high priest](#) to [Christ](#), "I [adjure](#) thee by the living [God](#). . ." The non-intensive *horkizo* and the noun *exorkistes* ([exorcist](#)) occur in Acts 19:13, where the latter (in the plural) is applied to certain strolling [Jews](#) who professed to be able to cast out [demons](#). Expulsion by [adjuration](#) is, therefore, the primary meaning of exorcism, and when, as in [Christian](#) usage, this [adjuration](#) is in the name of [God](#) or of [Christ](#), exorcism is a strictly religious act or [rite](#). But in ethnic religions, and even among the [Jews](#) from the time when there is evidence of its being vogue, exorcism as an act of [religion](#) is largely replaced by the use of mere [magical](#) and [superstitious](#) means, to which non-Catholic writers at the present day sometimes quite unfairly assimilate [Christian](#) exorcism. [Superstition](#) ought not to be confounded with [religion](#), however much their history may be interwoven, nor [magic](#), however white it may be, with a legitimate religious rite.

IN ETHNIC RELIGIONS

The use of protective means against the real, or supposed, molestations of [evil spirits](#) naturally follows from the [belief](#) in their existence, and is, and has been always, a feature of ethnic religions, savage and civilized. In this connection only two of the religions of antiquity, the [Egyptian](#) and [Babylonian](#), call for notice; but it is no easy task, even in the case of these two, to isolate what bears strictly on our subject, from the mass of mere

[magic](#) in which it is embedded. The [Egyptians](#) ascribed certain diseases and various other [evils](#) to [demons](#), and believed in the efficacy of [magical](#) charms and incantations for banishing or dispelling them. The dead more particularly needed to be well fortified with [magic](#) in order to be able to accomplish in safety their perilous journey to the underworld (see Budge, *Egyptian Magic*, London, 1899). But of exorcism, in the strict sense, there is hardly any trace in the [Egyptian](#) records.

In the famous case where a [demon](#) was expelled from the daughter of the Prince of Bekhten, [human](#) ministry was unavailing, and the god Khonsu himself had to be sent the whole way from [Thebes](#) for the purpose. The [demon](#) gracefully retired when confronted with the god, and was allowed by the latter to be treated at a grand banquet before departing "to his own place" (op. cit. p. 206 sq.).

[Babylonian magic](#) was largely bound up with medicine, certain diseases being attributed to some kind of [demoniacal possession](#), and exorcism being considered easiest, if not the only, way of curing them (Sayce, Hibbert Lect. 1887, 310). For this purpose certain formulæ of [adjuration](#) were employed, in which some god or goddess, or some group of deities, was invoked to conjure away the [evil one](#) and repair the mischief he had caused. The following example (from Sayce, op. cit., 441 seq.) may be quoted: "The (possessing) [demon](#) which seizes a man, the [demon](#) (ekimmu) which seizes a man; The (seizing) [demon](#) which works mischief, the evil [demon](#), Conjure, O spirit of heaven; conjure, O spirit of earth." For further examples see King, *Babylonian Magic and Sorcery* (London, 1896).

AMONG THE JEWS

There is no instance in the [Old Testament](#) of [demons](#) being expelled by [men](#). In Tobias 8:3, is the [angel](#) who "took the [devil](#) and bound him in the desert of upper [Egypt](#)"; and the instruction previously given to young [Tobias](#) (6:18-19), to roast the fish's heart in the bridal chamber, would seem to have been merely part of the [angel's](#) plan for concealing his own identity. But in extra-canonical [Jewish literature](#) there are incantations for exorcising [demons](#), examples of which may be seen in [Talmud](#) (Schabbath, xiv, 3; Aboda Zara, xii, 2; Sanhedrin, x, 1). These were sometimes inscribed on the interior surface of earthen bowls, a collection of which (estimated to be from the seventh century A.D) is preserved in the Royal Museum in [Berlin](#); and inscriptions from the collection have been published, translated by Wohlstein in the "Zeitschrift für Assyriologie" (December, 1893; April, 1894).

The chief characteristics of these [Jewish](#) exorcisms is their naming of names believed to be efficacious, i.e., names of good [angels](#), which are used either alone or in combination with EI (=God); indeed reliance on mere names had long before become a [superstition](#) with the [Jews](#), and it was considered most important that the appropriate names, which varied for different times and occasions, should be used. It was this [superstitious](#) belief, no doubt, that prompted the sons of Sceva, who had witnessed [St. Paul's](#) successful exorcisms in the name of [Jesus](#), to try on their own account the formula, "I conjure you by [Jesus](#) whom [Paul](#) preacheth", with results disastrous to their credit (Acts 19:13). It was a popular [Jewish](#) belief, accepted even by a learned cosmopolitan like [Josephus](#), that [Solomon](#) had received the power of expelling [demons](#), and that he had composed and transmitted certain formulæ that were efficacious for that purpose. The [Jewish historian](#) records how a certain Eleazar, in the presence of the [Emperor Vespasian](#) and his officers, succeeded, by means of a [magical](#) ring applied to the nose of a [possessed person](#), in drawing out the [demon](#) through the nostrils -- the virtue of the ring being due to the fact that it enclosed a certain rare root indicated in the formulæ of [Solomon](#), and which it was exceedingly difficult to obtain (Ant. Jud, VIII, ii, 5; cf. Bell. Jud. VII, vi, 3).

But [superstition](#) and [magic](#) apart, it is implied in [Christ's](#) answers to the [Pharisees](#), who accused Him of casting out [demons](#) by the power of [Beelzebub](#), that some [Jews](#) in His time successfully exorcised [demons](#) in [God's](#) name: "and if I by [Beelzebub](#) cast out [devils](#), by whom do your children cast them out?" (Matthew 12:27). It does not seem reasonable to understand this reply as mere irony, or as a mere *argumentum ad hominem* implying no admission of the fact; all the more so, as elsewhere (Mark 9:37-38) we have an account of a person who was not a [disciple](#) casting out [demons](#) in [Christ's](#) name, and whose action [Christ](#) refused to reprehend or forbid.

EXORCISM IN THE NEW TESTAMENT

Assuming the reality of [demoniac possession](#), for which the authority of [Christ](#) is pledged, it is to be observed that [Jesus](#) appealed to His power over [demons](#) as one of the recognised signs of [Messiahship](#) (Matthew 12:23, 28; Luke 11:20). He cast out [demons](#), He declared, by the finger or spirit of [God](#), not, as His adversaries alleged, by collusion with the [prince of demons](#) (Matthew 12:24, 27; Mark 3:22; Luke 11:15, 19); and that He exercised no mere [delegated](#) power, but a personal authority that was properly His own, is clear from the direct and imperative way in which He commands the [demon](#) to depart (Mark 9:24; cf. 1:25 etc.): "He cast out the [spirits](#) with his word, and he healed all that were sick" (Matthew 8:16). Sometimes, as with the daughter of the [Canaanean](#) woman, the exorcism took place from a distance (Matthew 15:22 sqq.; Mark 7:25). Sometimes again the [spirits](#) expelled were allowed to express their recognition of [Jesus](#) as "the Holy One of [God](#)" (Mark 1:24) and to complain that He had come to torment them "before the time", i.e. the time of their punishment (Matthew 8:29 sqq; Luke 8:28 sqq.). If [demoniac possession](#) was generally accompanied by some disease, yet the two were not confounded by [Christ](#), or the [Evangelists](#). In Luke 13:32, for example, the [Master Himself](#) expressly distinguishes between the expulsion of [evil spirits](#) and the curing of disease.

[Christ](#) also empowered the [Apostles](#) and [Disciples](#) to cast out [demons](#) in His name while He Himself was still on earth (Matthew 10:1 and 8; Mark 6:7; Luke 9:1; 10:17), and to believers generally He promised the same power (Mark 16:17). But the efficacy of this [delegated](#) power was conditional, as we see from the fact that the [Apostles](#) themselves were not always successful in their exorcisms: certain kinds of [spirits](#), as [Christ](#) explained, could only be cast out by [prayer](#) and [fasting](#) (Matthew 17:15, 20; Mark 9:27-28; Luke 9:40). In other words the success of exorcism by [Christians](#), in [Christ's](#) name, is subject to the same general conditions on which both the efficacy of [prayer](#) and the use of [charismatic power](#) depend. Yet conspicuous success was promised (Mark 16:17). [St. Paul](#) (Acts 16:18; 19:12), and, no doubt, the other [Apostles](#) and [Disciples](#), made use of regularly, as occasion arose, of their exorcising power, and the [Church](#) has continued to do so uninterruptedly to the present day.

ECCLESIASTICAL EXORCISMS

Besides exorcism in the strictest sense -- i.e. for driving out [demons](#) from the [possessed](#) -- [Catholic](#) ritual, following early traditions, has retained various other exorcisms, and these also call for notice here.

(1) Exorcism of the possessed

We have it on the authority of all early writers who refer to the subject at all that in the first centuries not only the [clergy](#), but [lay Christians](#) also were able by the power of [Christ](#) to deliver [demoniacs](#) or energumens, and their success was appealed to by the early Apologists as a strong argument for the Divinity of the [Christian religion](#) ([Justin](#) Martyr, Apol., 6; P.G., VI, 453; Dial., 30, 85; *ibid.*, 537, 676 sq; Minutius Felix, Octav., 27, P.L., III;

Origen, *Contra Celsum.*, I, 25; VII, 4, 67; P.G., XI, 705, 1425, 1516; [Tertullian](#), *Apol.*, 22, 23; P.L., I, 404 sq; etc). As is clear from testimonies referred to, no [magical](#) or [superstitious](#) means were employed, but in those early centuries, as in later times, a simple and authoritative [adjuration](#) addressed to the [demon](#) in the name of [God](#), and more especially in the name of [Christ](#) crucified, was the usual form of exorcism.

But sometimes in addition to words some symbolic action was employed, such as breathing (*insufflatio*), or [laying of hands](#) on the subject, or making the [sign of cross](#). [St. Justin](#) speaks of [demons](#) flying from "the touch and breathing of [Christians](#)" (II *Apol.*, 6) as from a flame that burns them, adds [St. Cyril of Jerusalem](#) (*Cat.*, xx, 3, P.G., XXXIII, 1080). [Origen](#) mentions the [laying of hands](#), and [St. Ambrose](#) (*Paulinus, Vit. Ambr.*, n. 28, 43, P.L., XIV, 36, 42), [St. Ephraem Syrus](#) ([Greg. Nyss.](#), *De Vit. Ephr.*, P.G., XLVI, 848) and others used this [ceremony](#) in exorcising. The [sign of the cross](#), that briefest and simplest way of expressing one's [faith](#) in the [Crucified](#) and invoking His Divine power, is extolled by many [Fathers](#) for its efficacy against all kinds of demoniac molestation (*Lactantius, Inst.*, IV, 27, P.L., VI, 531 sq.; *Athanasius, De Incarn. Verbi.*, n. 47, P.G., XXV, 180; *Basil, In Isai.*, XI, 249, P.G., XXX, 557, *Cyril of Jerusalem, Cat.*, XIII, 3 col. 773; [Gregory Nazianzen](#), *Carm. Adv. iram*, v, 415 sq.; P.G., XXXVII, 842). The [Fathers](#) further recommend that the [adjuration](#) and accompanying [prayers](#) should be couched in the words of [Holy Writ](#) (*Cyril of Jerus.*, *Procat.*, n. 9, Col. 350; *Athanasius, Ad Marcell.*, n. 33, P.G., XXVII, 45). The present [rite](#) of exorcism as given in the [Roman Ritual](#) fully agrees with [patristic](#) teaching and is a proof of the continuity of [Catholic tradition](#) in this matter.

(2) Baptismal exorcism

At an early age the practice was introduced into the [Church](#) of exorcising [catechumens](#) as a preparation for the [Sacrament of Baptism](#). This did not imply that they were considered to be obsessed, like [demoniacs](#), but merely that they were, in consequence of [original sin](#) (and of personal [sins](#) in case of adults), subject more or less to the power of the [devil](#), whose "works" or "poms" they were called upon to renounce, and from whose dominion the [grace](#) of [baptism](#) was about to deliver them. Exorcism in this connection is a symbolical anticipation of one of the chief effects of the [sacrament of regeneration](#); and since it was used in the case of children who had no personal [sins](#), [St. Augustine](#) could appeal to it against the [Pelagians](#) as implying clearly the [doctrine](#) of [original sin](#) (*Ep. cxciv*, n. 46. P.L., XXXIII, 890; *C. Jul. III*, 8; P.L., XXXIV, 705, and elsewhere). [St. Cyril of Jerusalem](#) (*Procat.*, 14, col. 355) gives a detailed description of [baptismal](#) exorcism, from which it appears that anointing with exorcised [oil](#) formed a part of this exorcism in the [East](#). The only early [Western](#) witness which treats unction as part of the [baptismal](#) exorcism is that of the Arabic Canons of Hippolytus (n. 19, 29). The *Exsufflatio*, or out-breathing of the [demon](#) by the candidate, which was sometimes part of the [ceremony](#), symbolized the renunciation of his works and poms, while the *Insufflatio*, or in-breathing of the [Holy Ghost](#), by ministers and assistants, symbolised the infusion of [sanctifying grace](#) by the [sacrament](#). Most of these ancient [ceremonies](#) have been retained by the [Church](#) to this day in her [rite](#) for solemn [baptism](#).

(3) Other Exorcisms

According to [Catholic](#) belief [demons](#) or fallen angels retain their natural power, as intelligent beings, of acting on the material [universe](#), and using material objects and directing material forces for their own wicked ends; and this power, which is in itself limited, and is subject, of course, to the control of [Divine providence](#), is believed to have been allowed a wider scope for its activity in the consequence of the [sin](#) of [mankind](#). Hence places and things as well as persons are naturally liable to diabolical infestation, within limits permitted by [God](#), and exorcism in regard to them is nothing more than a

[prayer](#) to [God](#), in the name of His [Church](#), to restrain this diabolical power [supernaturally](#), and a profession of [faith](#) in His willingness to do so on behalf of His servants on earth.

The chief things formally exorcised in [blessing](#) are [water](#), [salt](#), [oil](#), and these in turn are used in personal exorcisms, and in [blessing](#) or [consecrating](#) places (e.g. churches) and objects (e.g. [altars](#), [sacred vessels](#), [church bells](#)) connected with [public worship](#), or intended for [private devotion](#). [Holy water](#), the [sacramental](#) with which the ordinary [faithful](#) are most familiar, is a mixture of exorcised [water](#) and exorcised [salt](#); and in the [prayer](#) of [blessing](#), [God](#) is besought to endow these material elements with a [supernatural](#) power of protecting those who use them with faith against all the attacks of the [devil](#). This kind of indirect exorcism by means of exorcised objects is an extension of the original idea; but it introduces no new principle, and it has been used in the [Church](#) from the earliest ages. (See also [EXORCIST](#).)

The Roman Ritual — 1952 A.D.

***WARNING: Only legitimate priests who are spiritually sound should attempt an exorcism.
Devils are extremely powerful beings and can be harmful to the unqualified***

INTRODUCTION

That there is a world of demons is a teaching of revealed religion which is perfectly clear to all who know Sacred Scripture and respect and accept its word as inspired of God. It is part of the whole Christian-Judaeo heritage. There are some who hold that even if revelation were not so absolute, an inference of the existence of evil spirits can be drawn from the magnitude of evil in the world. They say that human malice and depravity even at its worst is not sufficient to account for it, and it must be concluded that the devil is a real person and that his sway is tremendous. As Francois Mauriac writes in his life of St. Margaret of Cortona: "Evil is Someone, Someone who is multiple and whose name is legion. . . . It is one thing to be in the realm of the demons, as we all are when we have lost the state of grace, and quite another to be held and surrounded, literally possessed by him."

One gets the impression that the teaching about the devil's existence is not a particularly popular one in our time. C. S. Lewis in his *Screwtape Letters* says something to the effect that if the little inexperienced novice devils, about to start out on their work of seducing men, can convince men that the devil does not exist, then half the battle is already won.

The first book of the Holy Bible recounts the seduction of Adam and Eve by the Prince of Darkness; but it is to the last book that we must go for his origin. "Then war broke out in heaven. Michael and his angels had to fight the dragon; the dragon fought, and so did his angels. But they were defeated, and a place was no longer found for them in heaven. That huge dragon, the ancient serpent, was hurled down,

he who is called the devil and Satan, he who leads the whole world astray. He was hurled down to death, and his angels were hurled down with him." (Apoc 12.7-9)

Christ our Lord overcame Satan on the cross, and ever since the latter's empire is shaken. Man is delivered from the power of darkness and transferred to the kingdom of the Son. Yet the devil is not completely vanquished or trodden underfoot once for all, and the warfare against him is carried out by Christ and His Church until the end of time. Therefore, St. Paul is prompted to admonish us: "Put on all the armor that God has forged, that you may be able to make a stand against the devil's cunning tricks. Our wrestling is not against weak human nature, but against the Principalities and the Powers, against those that rule the world of darkness, the wicked spirits that belong to an order higher than ours. . . . With all this take up the shield of faith, with which you will be enabled to put out all the flaming arrows of the wicked enemy." (Eph 6.12-16)

Against these unclean spirits the Church uses as her weapons prayers, blessings, holy water, and other sacramentals to combat the ordinary power that the former wield over men. But apart from this ordinary and general power that Providence allows Satan there is also a special and terrible satanic influence called possession — the domination by the demon over man's bodily organs and his lower spiritual faculties. In later Christian times the term obsession is used instead of possession, the former connoting a lesser kind of demonic disturbance. That Christ reckoned with this satanic power in the same way that the Church has throughout her centuries is evident from the New Testament; see for example Mt 9.32-34, Lk 8.2, Mk 9.13 ff.

To be possessed can mean that Satan has gained mastery over the will so devastatingly that sinfulness passes beyond ordinary depravity in the world, and its cause must be sought in a power above the order of nature. To be possessed can mean that Satan has beclouded the intellect, so that the light of faith cannot illuminate it. To be possessed can mean that Satan has befuddled a person's reason; in fact, simple and superstitious folk have wrongly made lunacy synonymous with diabolical infestation. In some instances of possession recounted in the New Testament, molestation by the devil is manifested in various disturbances of the human body itself, where he has gained control over a man's sight, hearing, speech, or the physical organism in general. (Mk 5:1ff)

Christ handed down to the Church the power He once exercised over demons. The early Christians were deeply influenced by what they had learned of their Master's dealing with evil spirits, and there was on their part frequent use of the charismatic gifts of healing the sick and driving out devils. But the prayers and forms used for exorcism in the first centuries have not come down to us, outside the ones used in baptism. Exorcism became part of the baptismal rite somewhere around 200 A.D. Thus the ancient liturgical records which date from the third century, those dealing with baptism, give us the early Christians' belief about Satan and his intervention in the affairs of man. In the devil's hatred for God he turned

on man, who is made in God's image. In consequence of original sin men are no longer temples of the Holy Spirit but rather the habitations of the demon. Not too much distinction is made between the possessed and the unbaptized. Isidore of Seville puts both on the same level, and says that exorcism is the ceremony of banishing the most wicked influence of the devil from catechumens and possessed alike. (Dictionnaire D' Archéologie Chrétienne et de Liturgie, V, Pt. 1, 963 if.)

It is difficult to fix precisely the time of origin of a special rite for exorcism. The evidence would indicate that in the early Church acts of exorcism consisted mainly in the sign of the cross, invoking the name of Jesus, and renunciations of Satan and adjurations and threats uttered against him. But later on, especially in the Latin Church, the rites of exorcism become more and more numerous, until in the highly imaginative Middle Ages there is actually a profusion of them. To this period we must attribute beliefs and practices which are superstitious to an extreme. Devils are believed to exist in the guise of certain material bodies. Demonic possession is confounded with epilepsy and other mental or psychic disorders. Rituals of this time prescribe that the subject remain in the presence of the exorcist throughout the period of exorcism, that he observe a strict fast and limit his diet to blessed water, salt, and vegetables, that he wear new clothes, that he abstain from the marital act. No less complicated are the injunctions for the exorcist. And by the time we come to the fourteenth century magical practices have been introduced into the ceremonies.

No doubt the present rite for exorcism will undergo improvement and revision along with the general revision of the liturgical books recommended by Vatican Council II. But compared to former times the rite as given in the Roman Ritual today is characterized by great sobriety. Some minds might still discern traces of a certain naivete, yet at any rate it has been purged of the unfortunate accretions of a period ruled much more by human credulity than by the unadulterated doctrine of the Church. No longer, for example, does the official text afford any grounds for the erroneous notion that diabolical possession is necessarily a divine retribution visited upon a grievous sinner. God allows this terrible evil in His wisdom without the afflicted person being necessarily at fault. It is one thing to have fallen into the slavery of sin or to be afflicted with a bodily or mental infirmity, and quite another to have the devil enter into a man and take possession of him.

The general rules for exorcism that follow are a clear indication that we have come a long way from the superstitious notions that prevailed in the era of the Middle Ages. Noteworthy among these rules are the ones that direct that the parties concerned should have recourse to the holy sacraments, and that the sacred words of Holy Writ should be employed rather than any forms devised by the exorcist or someone else. The instructions given below indicate that the Church has carefully guarded the extraordinary power over Satan committed to her by Christ, and that Catholic exorcism is poles removed from any form of dabbling in the spirit world which springs from human chicanery or malice.

(RULE 1)The priest who with the particular and explicit permission of his Bishop is about to exorcise those tormented by Evil Spirit, must have the necessary piety, prudence and

personal integrity. He should perform this most heroic work humbly and courageously, not relying on his own strength, but on the power of God; and he must have no greed for material benefit. Besides, he should be of mature age and be respected as a virtuous person.

(RULE 2) Let the exorcist note for himself the tricks and deceits which evil spirits use in order to lead him astray. For they are accustomed to answering falsely. They manifest themselves only under pressure--in the hope that the exorcist will get tired and desist from pressuring them. Or they make it appear that the subject of Exorcism is not possessed at all.

(RULE 3) Sometimes, Evil Spirit betrays its presence, and then goes into hiding. It appears to have left the body of the possessed free from all molestation, so that the possessed thinks he is completely rid of it. But the exorcist should not, for all that, desist until he sees the signs of liberation.

(RULE 4) The Exorcist must remember, therefore, that Our Lord said there is a species of Evil Spirit which cannot be expelled except by prayer and fasting. Let him make sure that he and others follow the example of the Holy Fathers and make use of these two principal means of obtaining divine help and of repelling Evil Spirit.

(RULE 5) During Exorcism, the exorcist should use the words of the Bible rather than his own or somebody else's. Also, he should command Evil Spirit to state whether it is kept within the possessed because of some magical spell or sorcerer's symbol or some occult documents. For the exorcism to succeed, the possessed must surrender them. If he has swallowed something like that, he will vomit it up. If it is outside his body in some place or other, Evil Spirit must tell the exorcist where it is. When the exorcist finds it, he must burn it.

In order for Satan to be driven out of the possessed, the exorcist must be humble. He must rely on God and only God for his answers and direction. Sometimes God forces the demon inside the possessed to reveal truths. However, the exorcist must be careful not to believe all that the demon possessing the victim might say. The demon will reveal exactly what the exorcist wants to hear even though it is not the truth, in order to side track him. The exorcist, out of his own curiosity, should not ask questions to the possessed regarding matters other than the exorcism at hand. Only through much prayer, fasting and humility of the exorcist along with the willingness of the victim, and of course, the grace and Will of God, can one be freed of this affliction.

— Translator

RITE FOR EXORCISM

- 1. The priest delegated by the Ordinary to perform this office should first go to confession or at least elicit an act of contrition, and, if convenient, offer the holy Sacrifice of the Mass, and implore God's help in other fervent prayers. He vests in surplice and purple stole. Having before him the person possessed (who should be bound if there is any danger), he traces the sign of the cross over him, over himself, and the bystanders, and then sprinkles all of them**

with holy water. After this he kneels and says the Litany of the Saints (see p. 330), exclusive of the prayers which follow it. All present are to make the responses.

LITANY OF THE SAINTS

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

P: Lord, have mercy.

All: Lord, have mercy.

P: Christ, have mercy.

All: Christ, have mercy.

P: Lord, have mercy.

All: Lord, have mercy.

P: Christ, hear us.

All: Christ, graciously hear us.

P: God, the Father in heaven.

All: Have mercy on us.

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

All: Have mercy on us.

P: God, the Holy Spirit.

All: Have mercy on us.

P: Holy Trinity, one God.

All: Have mercy on us.

Holy Mary, pray for us,*

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

**Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All holy angels and archangels,**

All holy orders of blessed spirits,
St. John the Baptist,
St. Joseph,
All holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All holy apostles and evangelists,
All holy disciples of the Lord,
All holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All holy bishops and confessors,
All holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All holy priests and levites,

All holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All holy virgins and widows,

P: All holy saints of God,

All: Intercede for us.

P: Be merciful,

All: Spare us, O Lord.

P: Be merciful,

All: Graciously hear us, O Lord.

From all evil, deliver us, O Lord.*

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

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

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

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

That you spare us,
That you pardon us,
That you bring us to true penance,
That you govern and preserve your holy Church,
That you preserve our Holy Father and all ranks in the Church

in holy religion,

That you humble the enemies of holy Church,
That you give peace and true concord to all Christian rulers.
That you give peace and unity to the whole Christian world,
That you restore to the unity of the Church all who have strayed from

the truth, and lead all unbelievers to the light of the
Gospel,

That you confirm and preserve us in your holy service,
That you lift up our minds to heavenly desires,
That you grant everlasting blessings to all our benefactors,
That you deliver our souls and the souls of our brethren, relatives,
and

benefactors from everlasting damnation,

That you give and preserve the fruits of the earth,
That you grant eternal rest to all the faithful departed,
That you graciously hear us,
Son of God,

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

P: Antiphon: Do not keep in mind, O Lord, our offenses or those of our
parents,

nor take vengeance on our sins.

P: Our Father **the rest inaudibly until**

P: And lead us not into temptation.

All: But deliver us from evil.

Psalm 53

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

All: God, hear my prayer; * hearken to the words of my mouth.

P: For haughty men have risen up against me, and fierce men seek my life;
*

they set not God before their eyes.

All: See, God is my helper; * the Lord sustains my life.

P: Turn back the evil upon my foes; * in your faithfulness destroy them.

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

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

All: Glory be to the Father.

P: As it was in the beginning.

After the psalm the priest continues:

P: Save your servant.

All: Who trusts in you, my God.

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

All: In the face of the enemy.

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

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

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

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

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

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

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

All: Amen.

2. Then he commands the demon as follows:

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

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

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

All: Amen.

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

P: The Lord be with you.

All: May He also be with you.

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

All: Glory be to you, O Lord.

A Lesson from the holy Gospel according to St. John

John 1.1-14

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

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

All: Thanks be to God.

25. Lastly he blesses the sick person, saying:

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

All: Amen.

Then he sprinkles the person with holy water.

A Lesson from the holy Gospel according to St. Mark

Mark 16.15-18

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

A Lesson from the holy Gospel according to St. Luke

Luke 10.17-20

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

A Lesson from the holy Gospel according to St. Luke

Luke 11.14-22

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

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty Lord, Word of God the Father, Jesus Christ, God and Lord of all creation; who gave to your holy apostles the power to tramp underfoot serpents and scorpions; who along with the other mandates to work miracles was pleased to grant them the authority to say: "Depart, you devils!" and by whose might Satan was made to fall from heaven like lightning; I humbly call on your holy name in fear and trembling, asking that you grant me, your

unworthy servant, pardon for all my sins, steadfast faith, and the power — supported by your mighty arm — to confront with confidence and resolution this cruel demon. I ask this through you, Jesus Christ, our Lord and God, who are coming to judge both the living and the dead and the world by fire.

All: Amen.

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

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

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

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

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

All: Amen.

Exorcism

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

reigns with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

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

All: Amen.

Exorcism

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

of the cross commands ✝ you. The faith of the holy apostles Peter and Paul and of all the saints commands ✝ you. The blood of the martyrs commands ✝ you. The continence of the confessors commands ✝ you. The devout prayers of all holy men and women command ✝ you. The saving mysteries of our Christian faith command ✝ you.

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

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

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

God of heaven and earth, God of the angels and archangels, God of the

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

All: Amen.

Exorcism

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

Depart, then, ✠ impious one, depart, ✠ accursed one, depart with all your deceits, for God has willed that man should be His temple. Why do you still linger here? Give honor to God the Father ✠ almighty, before whom every knee must bow. Give place to the Lord Jesus ✠ Christ, who shed His most precious blood for man. Give place to the Holy ✠ Spirit, who by His blessed apostle Peter openly struck you down in the person of Simon Magus; who cursed your lies in Annas and Saphira; who smote you in King Herod because he had not given honor to God; who by His apostle Paul afflicted you with the night of blindness in the magician Elyma, and by the mouth of the same apostle bade you to go out of Pythonissa, the soothsayer. Begone, ✠ now! Begone, ✠ seducer! Your place is in solitude; your abode is in the nest of serpents; get down and crawl with them. This matter brooks no delay; for see, the Lord, the ruler comes quickly, kindling fire before Him, and it will run on ahead of Him and encompass His enemies in flames. You might

delude man, but God you cannot mock. It is He who casts you out, from whose sight nothing is hidden. It is He who repels you, to whose might all things are subject. It is He who expels you, He who has prepared everlasting hellfire for you and your angels, from whose mouth shall come a sharp sword, who is coming to judge both the living and the dead and the world by fire.

All: Amen.

5. **All the above may be repeated as long as necessary, until the one possessed has been fully freed.**
6. **It will also help to say devoutly and often over the afflicted person the Our Father, Hail Mary, and the Creed, as well as any of the prayers given below.**
7. **The Canticle of our Lady, with the doxology; the Canticle of Zachary, with the doxology.**

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

Canticle of Our Lady (The Magnificat)
Luke 1:46 55

P: "My soul * extols the Lord;

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

P: How graciously He looked upon His lowly maid! * Oh, see, from this hour

onward age after age will call me blessed!

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

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

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

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

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

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

All: As He had promised our fathers * with Abraham and his posterity forever

and evermore."

P: Glory be to the Father.

All: As it was in the beginning.

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

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

P: Our Father **the rest inaudibly until:**

P: And lead us not into temptation.

All: But deliver us from evil.

P: Many shall come from Saba.

All: Bearing gold and incense.

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May he also be with you.

Let us pray.

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

All: Amen.

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

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

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

Let us pray.

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

here; through Christ our Lord.

All: Amen.

P: Antiphon for Canticle of Zachary:

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

Canticle of Zachary

Luke 1:68 79

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

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

P: And redeemed the promise He had made * through the mouth of His

holy prophets of old

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

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

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

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

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

P: And you, my little one, will be hailed 'Prophet of the Most High'; * for the

Lord's precursor you will be to prepare His ways;

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

P: Thanks be to the merciful heart of our God! * a dawning Light from on high

will visit us

All: To shine upon those who sit in darkness and in the shadowland of death,
*

and guide our feet into the path of peace."

P: Glory be to the Father.

All: As it was in the beginning.

Antiphon:

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

Then the celebrant sings:

P: The Lord be with you.

All: May He also be with you.

Let us pray.

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

All: Amen.

Athanasian Creed

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

P: Glory be to the Father

All: As it was in the beginning.

Here follow a large number of psalms which may be used at the exorcist's discretion but are not a necessary part of the rite. Some of them occur in other parts of the Ritual and are so indicated; the others may be taken from the Psalter. Psalm 90 (see p. 227); psalm 67; psalm 69; psalm 53 (see p. 559); psalm 117 (see p. 248); psalm 34; psalm 30; psalm 21; psalm 3; psalm 10; psalm 12.

Prayer Following Deliverance

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

All: Amen.

CHAPTER III

EXORCISM OF SATAN AND THE FALLEN ANGELS

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

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

**P: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.
Prayer to St. Michael the Archangel**

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

Exorcism

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

Psalm 67(8)

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

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

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

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

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

All: For we put our whole trust in you.

We cast you out, every unclean spirit, every satanic power, every onslaught of the infernal adversary, every legion, every diabolical group and sect, in the name and by the power of our Lord Jesus **✠**Christ. We command you, begone and fly far from the Church of God, from the souls made by God in His image and redeemed by the precious blood of the divine Lamb. **✠**No longer dare, cunning serpent, to deceive the human race, to persecute God's Church, to strike God's elect and to sift them as wheat. **✠**For the Most High God commands you, **✠**He to whom you once

proudly presumed yourself equal; He who wills all men to be saved and come to the knowledge of truth. God the Father ✠ commands you. God the Son ✠ commands you. God the Holy ✠ Spirit commands you. Christ, the eternal Word of God made flesh, commands ✠ you, who humbled Himself, becoming obedient even unto death, to save our race from the perdition wrought by your envy; who founded His Church upon a firm rock, declaring that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world. The sacred mystery of the cross ✠ commands you, along with the power of all mysteries of Christian faith. ✠ The exalted Virgin Mary, Mother of God, ✠ commands you, who in her lowliness crushed your proud head from the first moment of her Immaculate Conception. The faith of the holy apostles Peter and Paul and the other apostles ✠ commands you. The blood of martyrs and the devout prayers of all holy men and women command ✠ you.

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

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

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

All: Amen.

P: From the snares of the devil.

All: Lord, deliver us.

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

All: We beg you to hear us.

P: That you humble the enemies of holy Church.

All: We beg you to hear us.

The surroundings are sprinkled with holy water.

Part 2

WHY EXORCISM?

Many laugh and scoff at this topic. Why? Perhaps it is because they believe it is another one of those "Catholic inventions," but is it? What proof is there to support this topic of Exorcism?

Well, the first place to look, and the most reliable source we will find, is THE BIBLE! So why are exorcists slim and none? Why does the clergy not believe anymore? What has happened since the miraculous days of Jesus and the Apostles. Did not Jesus give man the authority to cast out demons? Then why does no one believe?

Think about it, if you were the enemy, would you want your strategy to be made known? Of course not! You would encourage a man living in this day and age to believe differently. Do you think the enemy would encourage priests, brothers and layman into believing that they actually had power from God to expel demons! NO WAY!

You can believe what you will, but God is the same today as he was during Jesus' time--and guess what? So is Satan! Take a look around you. Well, actually, before we look around, let us take a step backwards and look at the simple life of those who lived during Jesus' day--simple life, simple people, and yet, there were people possessed by demons! Look at the hectic, commercial, drug filled, unmerciful life we live today--and supposedly there is no such thing as demons? We must wake up to Satan's deceptions and fight!

REFERENCE BOOKS

The following list of books can be purchased or accessed via the library:

AN EXORCIST TELLS HIS STORY-- *Gabriele Amorth* (IGNATIUS PRESS) www.ignatius.com or 1 800-651-1531 This book is the most accurate book available today that correctly portrays the truths about possession and exorcism.

BEGONE SATAN (TAN BOOKS) www.tanbooks.com This book is highly recommended as well. This exorcism case is of a woman who was possessed for 35 years. Throughout her

youth she led a religious, fervent and blameless life. After her 14th year unusual experiences manifested themselves. She spoke languages she never heard before. She heard sinister voices that tried their utmost to arouse thoughts of the most shameful type within her. She foamed at the mouth and became enraged when the priest spoke the language of the church--Latin. After many visits to several doctors they were unable to determine what was wrong. The church held a reserved and skeptical attitude for years regarding her case. She was under observation by the church until her 40th year. Finally, the church was convinced that she was indeed under demonic influence.

THE EXORCISM OF ANNELIESE MICHEL -- *Felicitas D. Goodman* (LIBRARY) In 1976 a young German girl underwent a series of exorcisms.

WORLD IN BETWEEN -- *Emmanuel Milingo* (BARNES & NOBLE) www.bn.com NOTE: this item is out of print Barnes & Noble will reprint this book. The cost is around \$40.00 however the book is only 138 pages. This book is very informative and deals a lot with the African spirituality. Fr. Milingo is known as one of the most prominent exorcists alive today.

HOSTAGE TO THE DEVIL -- *Malachi Martin* (BARNES & NOBLE) www.bn.com The possession and Exorcism of Five Americans.

OVERCOMING THE POWER OF THE OCCULT - *Terry Ann Modica* (FAITH PUBLISHING COMPANY - The Riehle Foundation, P.O. BOX 7, Milford, Ohio 45150-0007, phone: 1-513-576-0032, fax: 1-513-576-0022) Excellent book explaining the occult .

MICHELE REMEMBERS (LIBRARY) This book may be hard to find. It is the true story of a woman who as a child was raised in a Satanic Cult in Victoria, British Columbia.

DELIVERANCE FROM EVIL SPIRITS *Fr. Michael Scanlan - President of Steubenville University* (SERVANT BOOKS Box 8617, Ann Arbor, Michigan 48107) Tells how a Christian can fight Satan in their every day life.

Part 4 What is possession

What is possession? Possession is when Satan enters and takes over the physical and mental capabilities of a victim, however, the soul and will remains free. Satan acts through the victim without the victim's consent, thus the victim is morally blameless. Satan does not act alone when he possesses an individual. He works side by side with many evil spirits such as spirits of lust, hate, destruction, suicide, revenge, anger, anxiety,

desperation, death, torment, etc. For example, look at the case of the possessed man in the country of the Gerasenes. Jesus asked the demons possessing him their name, they replied, "Legion, for we are many." Satan's army of evil, torment many unknowing lost souls to the point of destruction of others and of themselves. Today a more favorable climate exists for cases of possession than ever before. Our world has become a playground of pornography, sex, money, material possessions, drugs, and alcohol. There are so many instruments to spread these Satanic messages such as television, Internet, radio, music, and even the clothing we wear; thus our children are exposed to a multitude of temptations and are wide open to evil. The "predominant" Gods of of this age we live in include money, television, music, and sex. Unfortunately, the "cure"-exorcism, is considered an "ancient" ritual and is snubbed by most religious leaving many victims to suffer indescribable torments, and in some instances, even suicide.

HOW DOES ONE BECOME POSSESSED?

Possession of an individual can happen for several reasons. In some cases, the individual who becomes possessed is an innocent victim. In other cases, the one who becomes possessed chooses this route by involvement in evil practices. Let us take a look at the different ways one can become possessed and what steps can be taken to seek help

Innocent victims

SEXUAL MOLESTATION AND INCEST

When a sexual act is committed to an innocent victim, even though the victim is innocent, the one performing the act curses them. The innocent victim, at the time of the act, is filled with fear and terror. Through this fear and terror the demons can enter easily the victim.

One such case of incest involved a baby less than a year old. At a very early age the child began masturbating. The innocent victim never knew why this happened and did not have control over what happened. As an adult and with much prayer this habit stopped but when the victim was unconscious (sleeping) it would happen again causing the victim much grief. During exorcism prayers and questioning, it was found that the predominant demon was the demon of sex, which all tied in with what took place in the victim's childhood.

CURSED FROM THE MOTHERS WOMB

Babies who are unwanted by their parents (for whatever reason) are in actuality, cursed by their parents while in the womb. It has been noted in many exorcism cases, that demons freely state they entered the child during gestation due to a curse placed on the child by a parent or relative. When prompted by the exorcist, the demon even goes as far as to give the exact month of gestation, time and reason for possessing this innocent victim (see [Signs of Possession](#)).

Parents do not necessarily have to be the only culprit for cursing the unborn, anyone can curse a child in the womb and achieve the same results. One might ask, "How could God allow this? How could this be fair to the innocent child?" Some of these innocent victims become an instrument of God as a victim soul. God makes good out of evil. But why can't God stop this evil from happening? Because God has given all of us free will. We are free to kill, to love, to hate, to do whatever we please, but we will one day pay the consequences for such actions. In the mean time, God does not abandon the creature that was cursed. If anything, God's love and grace are overabundant in this poor soul. The

curse placed upon the innocent at birth, can in some instances be their ticket to sanctity. How can a curse be a ticket to sanctity? Suffering. The suffering of the possessed is as if one is experiencing the actual depths of Hell. The possessed, actually experience what the demon experiences. Comfort cannot be found anywhere for the possessed. They search and search but nothing whatsoever will sooth the agony of their soul; desperation, hopelessness, sorrow, depression, etc. The only escape for most is suicide. However, if such a person takes this suffering and offers it up in atonement for the sins of others, in imitation of Our Lord, Satan is defeated and souls are saved.

PURIFICATION BY GOD

There are many cases of saints that God permitted to become possessed by evil spirits for their own purification. As stated in the book AN EXORCIST TELLS HIS STORY, some of the modern saints beatified by Pope John Paul II include: Father Giovanni Calabria and Sister Mary of Jesus Crucified. Without fault of their own, both saints were subjected to authentic satanic possession. The devil acted through their bodies, and they did and said things totally opposite of the holiness representing their normal character.

There are many innocent souls who suffer the humiliation of possession as victim souls for others. In some instances they can no longer attend mass, and are unable to pray. They experience much suffering in spirit. They are filled with hopelessness, despair, anxiety, and suicide, etc. But worst of all, is the feeling of abandonment by God--the dark night of the soul. The God who once filled their very being with an abundance of love and understanding, has shut the door and become ignorant to their pleas. The soul of the possessed yearns and craves for this love that has vanished and becomes heartbroken beyond words. The power in this type of suffering, when offered up to the Lord, is unlike any other.

LACK OF LOVE

Many people come into this world through parents who did not desire to bring "that" particular child into this world. Unwanted, unloved children may look for "familiar" spirits. These evil spirits become their secret friends, a place where they can find refuge. They form a bond with these familiar spirits, a sort of surrogate family. These chains of slavery and dependence must be definitively renounced in order for the individual to be freed. This type of bond is similar to forming a "pact" with Satan, and subjugates the person to this tyrannical servitude. What has been years of enticement, a spiritual seduction, may take years to rid.

How can one free an innocent person, especially a baby or child, from the influences of the evil one? Only a sincere and true conversion of the Father and Mother; by praying, meditating, educating, and raising the child the best possible way-by giving a good example. The child should be taught love and respect for themselves and others by being understanding and reprimanded by the parent in an age appropriate fashion. The parent should project a type of moral hygiene: using caution and care in the words and attitudes that are transmitted to their children. Teach them the faith; love them truly, so that they know that God is a God of love--a Father who watches over them with care. If He punishes us, it is only out of His goodness, because He cares and loves us. We must also inculcate the love our Holy Mother has for her children. We should love her in turn by praying her rosary.

THE HEX OR SPELL

The hex or spell, is one of the most common ways of becoming possessed. This type of possession can take place in the form of ingested food that a spell was placed, or it can also be a form of voodoo. These spells can break marriages, destroy friendships, cause illness, and possession. To protect from ingesting cursed food, it is a good habit to bless all food that is to be eaten with the sign of the cross and a prayer. A well know saint, St. Benedict, was tempted with a glass of poisoned wine. As was St. Benedict's daily habit, he blessed the wine with the sign of the cross. Immediately the glass broke into many pieces as if a stone was thrown at it and the wine poured out. His "would be" murders sat around the table in awe at the sight that had taken place.

In many exorcism cases, the individual unknowingly ingested cursed food and became possessed (this fact was made known by demons during an actual exorcism). When the exorcist commanded that the cursed food be removed, the possessed victim regurgitated the item and immediately became free of the demon. One such case involved a mother of five. After two hours of trying to convince her to make a good confession--which she refused, the exorcist decided to pray the prayer of Leo XIII over her. After just one paragraph of this prayer of exorcism, she vomited up a perfectly formed ball of blood the size of a golf ball. She excused herself and went to the washroom. When she came back to the confessional, she did not remember anything that had taken place in the previous two hours or her resistance to make a good confession. She stated that when she was a little girl in Puerto Rico, her grandmother was involved in a strange ritual that she and her other siblings were forced to participate. It was believed, that from her description of this childhood event, that her grandmother was practicing Santeria, a mixture of Christian pagan witchcraft. The woman felt greatly relieved after this expulsion of the malecifium, and she was able to receive the sacrament of reconciliation.

Those who Choose Evil

SATANIC CULTS AND WITCHCRAFT

The occult is any practice that involves ceremonies, rituals, chants, magic, or activities that are obviously not God centered. These activities or rituals can change the course of nature, the the lives of those who are involved in such practices, and of course, the innocent victims.

It used to be that the Ouija board was the most popular occult board game, now we have a recruiting tool for Satan--Dungeons and Dragons. Satan's main target in this game is our youth. The most powerful and successful players are those who use magic. If you do not know how to use magic, the Dungeons Master Guide gives you everything you need to know to be successful at the game. The Master guide teaches new beginners, how to communicate with the dead, cast spells, and learning to chant. Sex, crime and violence are also prominent tools of the game. It is very difficult for an individual to quit once they are hooked. Those who have managed to break away from its seductive powers admit that it ruled their life.

The use of magic revolves around evil spirits, psychic abilities and contacting spirits. What is magic? As we know, magic is a power that does not involve God. It is a power that is derived from such things as voodoo, sorcery, primitive religions and Satanism. Most witches who use magic swear that they do not worship Satan but worship the gods and goddesses of nature (The gods and goddesses of nature are hardly Jesus Christ! Of course they worship Satan! Do not let someone who practices this occult tell you otherwise!). Many of these individuals are unknown because they blend in quite well. They can be found attending church services in every denomination and they practice their magic on the side.

Witches coexist in what is called a Coven. A Coven consists of 13 members, all who must live in harmony with each other. The more harmonious they live together the greater their power and the power that flows through them. Their tools include crystals, divination, astrology, tarot cards, crystal balls, reincarnation, pendulums and séances. Most witches practice white magic because they want to use what they call the "good supernatural powers." They practice white magic to benefit themselves and do not really intend to hurt anyone. Again, anything that uses "powers," "spells," ect, is not God oriented but self-oriented and is condemned by God--including white magic!

An example of such powers, involved the exorcism of an 18 year old teenager who was taken to the exorcist by her mother. The teenager's problems began at age 12. She had dreams that accurately foretold the future. Her dreams would come true down to the last detail. She also began to have horrible nightmares. After much questioning by the exorcist, it was found that the teenager was involved in Santeria and she frequently consulted a medium. She frequented bookstores that specialized in the occult sciences and read many books on Tarot cards and oracles from Egypt. During one of her exorcisms, the Exorcist questioned the demon's asking which of them were present. Amidst much screaming and weeping, the demon's stated "pain-sorrow, witchcraft, white magic and spiritism." The name "Vincent" also was mentioned. When her mother was questioned, it was found that "Vincent" was an occultist whom they consulted. Apparently, Vincent was trying very hard to bring this young woman under his power.

Moving on to black magic and Satanic Cults. Black magic is used to harm others. It involves the casting of spells and praying to Satan for evil to befall targeted individuals. Those members of Satanic Cults are very familiar with black magic; it is part of their daily lives. There are two types of Satan worshipers, those who are born into the cult and those who are recruited. Most recruited members are young adults, who through drugs and alcohol are introduced into this practice. The black mass is for those who are serious members of this occult. The Satanists use the black mass as a mockery of the Catholic Mass. The high priest wears the same garments as a Bishop with an inverted cross. Sometimes they are able to steal a sacred host in order that it can be desecrated. The Lord's Prayer is said backwards and when the high priest begins to say, "this is my body," the congregation pairs off and they begin to perform sexual acts. At the height of the mass, the consecration, a sexual act is performed on the main altar by the high priest. The black mass is one big orgy. Satanist also mock the liturgical feast days of the Catholic Church with a black mass. The eve of All Saints Day (Halloween) is a good example.

Such practices as mentioned above, are invitations to possession.

OUIJA BOARD AND FORTUNE TELLING

Do you want to become possessed fast? Use the Ouija board! The Ouija board is one of the easiest and quickest ways to become possessed. (NOTE: When the prayers of exorcism are said over the Ouija board it will not work again.) When the Ouija board is used, a supernatural question is expected--a question obviously not from God. Involvement in such practices indicates that an individual does not trust God for answers and thus is sinning against God. God gives us answers in many ways, through the Bible, signs, wonders, and by people we know and people we don't know. The most significant way to find answers is in God's gift of the Holy Spirit--our guide. We must trust in what God has planned for us. He knows what is best for our souls. Fortune telling is on the same lines as the Ouija board in that we are not trusting in God and what he has planned for our soul. There are many people who claim to have the psychic gift of knowing the future. Some even claim to be devout Catholics. The question is, if psychic abilities do come from God, as most psychic's claim, why does God forbid their use? Let us look at

Lev. 19:31 "Do not go to mediums or consult fortunetellers, for you will be defiled by them. I the Lord am your God."

Fortune telling is a form of divination and God forbids it! The following are practices that are not God centered and must be avoided at all costs: Ouija boards, reading palms, card reading, crystal ball gazing, tea leaf readings, numerology, horoscopes, astrology, séances and haunted houses, white magic and black magic. Curiosity in any of these areas mentioned is none other than a temptation from Satan. Too many people dabble in such practices for kicks and the result in most cases lead directly to possession

DANGER SIGNS OF INVOLVEMENT IN THE OCCULT

The signs indicated below do not necessarily imply that an individual is involved in the occult. A combination of these signs along with a dramatic change in appearance (not typical the normal behavior or appearance of the individual) can be an indication that occult activity is present.

Danger signs of individuals involved in the occult:

Changes in personality--violence, yelling, rage; depression; moodiness, low self-esteem; secretive about new friends; self-mutilation; cruelty to members of family, friends and animals; hostility to the Christian faith; involvement in rituals using dead animals

Individuals who: use the following: occult board games (Dungeons and Dragons, The Gathering, Ouija Boards.)

Individuals who: use Tarot cards, consult fortune tellers, go to séances, read books on the occult--both fiction and nonfiction, who read a Satanic bible or claim to have read one, who have any paraphernalia promoting Satan in the form of Satanic symbols, silver jewelry with Satanic charms, a change in dress habits such as wearing black clothing, black fingernails, black lipstick.

Individuals who: have a wide variety of crystals, good luck charms, candles (used in witchcraft), knives (used in Satanic rituals and torturing)

Much prayer is needed to convert such souls involved in these practices. Do not give up or feel that the conversion of such an individual is impossible. Remember, through God all things are possible. Faith in God must be your guide, as blind as it may be, do not give up praying.

DAILY LIFE OF THE POSSESSED

In the majority of cases, the possessed individual appears to be "normal." The possessed can attend church services, work, raise a family and participate in other activities as well. The possessed victim goes through cycles more or less. The possessed may be fine and function normally for months on end until something triggers an attack. Many times this attack is attributed to a religious holiday or event.

Personality changes are one of the most significant outward signs. This happens when the spirits inside of the victim take control. The victim becomes "on edge" filled with anxiety, anger, and hatred of all things. The hatred extends to friends and loved ones. The victims' behavior is irrational or strange. The victim feels a loss of identity and cannot distinguish who they are or what they have become. No longer can the victim communicate with others as previously. It is much better in the victim's mind, to hide away from everyone. The victim feels that no one understands them. They feel all alone, almost as if in a different plane of awareness that no one else has access. Sometimes internal voices urge the victim to do things that is against their nature. It comes to the point where it is impossible for the victim to discern if the action or thought is originating from their own being or from the demons inside. A feeling of insanity tortures the victim and hopelessness is the only life they know. They become puppets of the evil one.

Personal appearance, dress, house chores, bills that need paid, and life in general are of no concern to the victim. The victim views their own life as an unproductive waste and death is welcomed. The victim can find no reason for existing. No longer is the victim able to see good in themselves; even though they want to be good, they feel damned. Every moment of torment, of being damned, is like an eternity for the victim. Will it ever end? No one can comfort this poor soul, and heaven forgive those who add unnecessary torment to this soul when in such a state. There is no way to describe this torment unless it is experienced.

Sometimes the victim will be totally taken over and will not remember what happened during the day. In church, the victim intends to pray, and without knowing, begins to scream obscenities or make strange inhuman cries, growls or moans. When told of such behavior, the victim cannot believe such a thing could have taken place, for they do not remember.

Not all possessed individuals will react in this manner. Some may find that every time they go to church they are nauseated, filled with fear, anxiety, even suffocation, they find it hard to breathe, and their mind wanders. When they take communion, their mouth and throat burn as the sacred host is consumed. Sometimes they do not even remember being in church, and cannot account for this time.

Symptoms of possession vary, but again, having these symptoms does not indicate possession, these symptoms were simply relayed from one who is possessed. Not all cases are the same.

QUESTION: What can I do to protect myself and my children?

ANSWER: Every child is a gift of God--another Jesus. Love your children with all your heart from the moment of conception. Bless or say prayers over your children invoking God to protect them throughout the day.

Parents--bless each other--you are susceptible too!

Do not use an Ouija board or allow your children to use an Ouija board.

Do not go to séances or visit a known haunted house out of curiosity.

Do not participate in any immoral actions such as pornography, x-rated films, sexual related reading materials (Play Boy/Play Girl), including romance novels (they allow you mind to wonder and are an invitation to Satan).

Do not participate in white or black magic. It is a great misunderstanding that white magic is "ok." You may hear that it is the good side of witchcraft. This is not true. It is just as dangerous as black magic.

QUESTION: What should I do if I think that someone may be possessed?

ANSWER: Does the individual want help? First and most important, the individual must want help. If the individual does not want help, the greatest exorcist in the world cannot free them because they choose to stay in their misery. In such cases, it is important to find as many people, friends and relatives to pray for the conversion of this individual.

- Have the individual make a good general confession of all his/her sins. Satan fears confession more than an exorcist because confession frees the soul.
- Encourage the individual to forgive all those who have hurt him/her. The inability to forgive is a big hindrance in most exorcism cases. In most instances, once the individual forgives those who have wronged him/her and makes a good confession, they are freed of their demons.
- Have the individual renounce Satan and all familiar spirits and renounce all pacts or bonds made out of fear and rejection.

EXORCIST

Exorcists in this day and age are on the verge of extinction. No one, religious or lay, would like to acknowledge the fact that Satan is alive and well, tormenting and destroying souls. Many religious do not believe in possession and many are afraid to believe that it can occur. It seems that most religious fear Satan and what he can do to them, more than they believe in God who can do ALL things. Fear is Satan's dear friend. When someone fears Satan, Satan has power over them. The religious clergy fail to realize that Satan's biggest fear, more than exorcism, is confession. A priest who preaches, and hears confessions, should not be afraid to be an exorcist. To not use the powers of exorcism that Christ has given, is a direct betrayal of His command.

<http://www.stmichael.pair.com/index.htm>

this web page for those who have a computer will reinforces what I have in this work pleas go to it and read it is a grate resource