

Exorcism in the Catholic Church

Further information: [Exorcism in Christianity](#)



Painting by [Francisco Goya](#) of [Saint Francis Borgia](#) performing an exorcism.

Exorcism in the Catholic Church is the use of [exorcism](#) in the [Roman Catholic](#) faith for those who are believed to be the victims of [demonic possession](#). In Roman Catholicism, exorcism is [sacramental](#)^{[1][2]} but not a [sacrament](#), unlike [baptism](#) or [confession](#). Unlike a sacrament, exorcism's "integrity and efficacy do not depend ... on the rigid use of an unchanging formula or on the ordered sequence of prescribed actions. Its efficacy depends on two elements: authorization from valid and licit Church authorities, and the faith of the exorcist."^[3] The [Catechism of the Catholic Church](#) states: "When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism."^[2]

The Catholic Church revised the Rite of Exorcism in January 1999, though the traditional Rite of Exorcism in [Latin](#) is allowed as an option. The ritual assumes that possessed persons retain their free will, though the demon may hold control over their physical body, and involves prayers, blessings, and invocations with the use of the document [Of Exorcisms and Certain Supplications](#).

Solemn exorcisms, according to the [Canon law](#) of the Church, can be exercised only by an ordained priest (or higher prelate), with the express permission of the local bishop, and only after a careful medical examination to exclude the possibility of mental illness.^[4] The *Catholic Encyclopedia* (1908) enjoined: "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." Things listed in the [Roman Ritual](#) as being indicators of possible demonic possession include: speaking foreign or ancient languages of which the possessed has no prior knowledge; supernatural abilities and strength; knowledge of hidden or remote things which the possessed has no way of knowing; an aversion to anything holy; and profuse [blasphemy](#) and/or [sacrilege](#).

History

In the 15th century, Catholic [exorcists](#) were both priestly and [lay](#), since every Christian was considered as having the power to command demons and drive them out in the name of Christ.

These exorcists used the [Benedictine](#) formula "[Vade retro satana](#)" ("Step back, Satan") around this time. By the late 1960s, Roman Catholic exorcisms were seldom performed in the [United States](#), but by the mid-1970s, popular film and literature revived interest in the ritual, with thousands claiming demonic possession. Maverick priests who belonged to fringes took advantage of the increase in demand and performed exorcisms with little or no official sanction. The exorcisms that they performed were, according to *Contemporary American Religion*, "clandestine, underground affairs, undertaken without the approval of the Catholic Church and without the rigorous psychological screening that the church required. In subsequent years, the Church took more aggressive action on the demon-expulsion front."^[5] In 2014, the Roman Catholic organization, [International Association of Exorcists](#), received the approval of the Vatican.^[6]

When an exorcism is needed



Exorcism of St Benedict by Spinello Aretino, 1387.

According to the [Vatican](#) guidelines issued in 1999, "the person who claims to be possessed must be evaluated by doctors to rule out a mental or physical illness."^[7] Most reported cases do not require an exorcism because twentieth-century Catholic officials regard genuine demonic possession as an extremely rare phenomenon that is easily confounded with natural mental disturbances. Many times a person just needs spiritual or medical help, especially if drugs or other addictions are present. After the need of the person has been determined then the appropriate help will be met. In the circumstance of spiritual help, prayers may be offered, or the laying on of hands or a counseling session may be prescribed.

Sign

Signs of demonic invasion vary depending on the type of demon and its purpose, including:

1. Loss or lack of [appetite](#)
2. Cutting, scratching, and biting of skin
3. A cold feeling in the room
4. Unnatural bodily postures and change in the person's face and body

5. The possessed losing control of their normal personality and entering into a frenzy or rage, and/or attacking others
6. Change in the person's voice
7. Supernatural physical strength not subject to the person's build or age
8. [Speaking or understanding another language which they had never learned before](#)
9. Knowledge of things that are distant or hidden
10. Prediction of future events (sometimes through dreams)
11. Levitation and moving of objects / things
12. Expelling of objects / things
13. Intense hatred and violent reaction toward all religious objects or items
14. Antipathy towards entering a church, speaking Jesus' name or hearing scripture.

Process of the exorcism

In the process of an exorcism the person possessed may be restrained so that they do not harm themselves or any person present. The exorcist then prays and commands for the demons to retreat. The Catholic Priest recites certain prayers the Our Father, Hail Mary, and the Athanasian Creed. Exorcists follow procedures listed in the [ritual](#) of the exorcism revised by the Vatican in 1999. Seasoned exorcists use the [Rituale Romanum](#) as a starting point, not always following the prescribed formula exactly.^[8] *The Gale Encyclopedia of the Unusual and Unexplained* describes that an exorcism was a confrontation and not simply a prayer and once it has begun it has to finish no matter how long it takes. If the exorcist stops the rite, then the demon will pursue him which is why the process being finished is so essential.^[9] After the exorcism has been finished the person possessed feels a “kind of release of guilt and feels reborn and freed of sin.”^[10] Not all exorcisms are successful the first time; it could take days, weeks, or months of constant prayer and exorcisms.

On this subject, there is the 2009 book by [journalist Matt Baglio](#) called *The Rite*, which inspired the film [The Rite](#).^{[11][12][13][14]}

Notable examples

- 1928 — Emma Schmidt underwent a 14-day exorcism performed by Catholic priest [Theophilus Riesinger](#).
- 1949 — [Roland Doe](#) was allegedly possessed and underwent exorcism. The events later inspired the novel and film [The Exorcist](#).
- 1975-1976 — [Anneliese Michel](#) was a woman from Germany who underwent 67 exorcisms, which inspired the films [The Exorcism of Emily Rose](#) and [Requiem](#). In a conference several years later, [German](#) bishops retracted the claim that she was possessed.^[15]

See also

- [Minor exorcism in the Catholic Church](#)
- [Exorcism in Christianity](#)
- [International Association of Exorcists](#)

References

1. [Jump up](#) [^] p.43 An Exorcist Tells His Story by Fr. Gabriele Amorth; Ignatius Press, San Francisco, 1999.
2. [^] [Jump up to:](#) ^a ^b Catechism of the Catholic Church, paragraph 1673

3. **Jump up** Martin M. (1976) *Hostage to the Devil: The Possession and Exorcism of Five Contemporary Americans*. Harper San Francisco. Appendix one "The Roman Ritual of Exorcism" p.459 [ISBN 0-06-065337-X](#)
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Further reading

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External links

-  "[Exorcism](#)". [Catholic Encyclopedia](#). New York: Robert Appleton Company. 1913.
- [The Catholic Prayer of Exorcism in Latin](#) .Prof Wladimir Di Giorgio.
- [What is an exorcism?](#)

Vatican lays down new rules for exorcism

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By John Hooper in Rome

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It is 90 pages long, bound in leather, and written and printed entirely in Latin. Issued yesterday by the Vatican, *De Exorcismis et supplicationibus quibusdam* is the Roman Catholic Church's new manual for those whose duties include driving out the Devil. It is the first primer to be issued to exorcists since 1614.

At a presentation in the Vatican, Cardinal Jorge Arturo Medina Estevez, the Chilean prelate who supervised its preparation, was keen to stress that it did not represent a substantial change - "much less a break with the past".

The new guide has "more sober language, with fewer adjectives than in the previous one. But the basic set-up is exactly the same".

Indeed, while making several nods in the direction of modern psychiatric thinking, the guide specifically reaffirms something many contemporary Catholics find hard to accept - the idea of Satan as a living, thinking being.

"The Devil," it says, "goes around like a roaring lion looking for souls to devour."

According to official Roman Catholic doctrine, Beelzebub can never overcome the limitations imposed on him by God, but is capable of taking possession of individuals.

That is when an exorcist is needed, armed with the prayers and rituals outlined in the new guide.

Unlike its predecessor, *De Exorcismis* warns against confusing possession with mental illness. Among the signs of demonic possession are "speaking in unknown languages, discerning distant or hidden things, and displaying a physical strength that is at odds with the possessed person's age or state of health".

But the guide warns that these signs can all denote sickness rather than evil. It adds that exorcism should only be tried "after diligent inquiry and after having consulted experts in spiritual matters and, if felt appropriate, experts in medical and psychiatric science who have a sense of spiritual reality". Those elaborate qualifications seem to rule out traditional Freudian psychologists.

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The other main novelty is a media black-out. In the name of preventing the ritual "becoming a spectacle", the new rules stipulate that "the presence of media representatives during an exorcism is not allowed".

All Roman Catholic dioceses have an exorcist - a priest specially appointed to the post by his bishop. But the degree to which exorcists are used is said to vary enormously, and Church officials say that in some parts of the world they are scarcely employed at all.

Max von Sydow does his stuff as the Exorcist in the 1973 film. The Vatican's new guide warns against confusing mental illness with possession

- The Pope himself has performed an exorcism. In a book called *I miei sei Papi*, the late Cardinal Jacques Martin recounted how in 1982 the then Bishop of Spoleto brought to the Pope a woman thought to be possessed.

"From outside, we could hear her screams. The Pope delivered several exorcisms, but in vain. Then he said, 'Tomorrow, I shall say Mass for you', and she suddenly became normal again."

He added: "A year later, she returned, totally cured, to tell the Pope that she was to become a mother."

(This is the Official Rite for expelling demons from people certified as being possessed by authorized Catholic priests.)

RITE OF EXORCISM

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

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
who are in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
All: But deliver us from evil.

Psalm 53

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, **(The name of the person)**, so he may no longer hold captive this person whom it pleased you to make in your image, and to redeem through your Son; who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever.

All: Amen.

Then he commands the demon as follows:

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

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

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

All: Amen.

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

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.

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.

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 prof erred by your enticements the poisoned cup of death.

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

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

All: Amen.

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.

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

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

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

who art in Heaven,

Hallowed be Thy Name;

Thy Kingdom come;

Thy will be done on earth

As it is in Heaven.

Give us this day our daily bread;

and forgive us our trespasses

as we forgive those who trespass against us,

and lead us not into temptation.

All: But deliver us from evil.

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

Prayer Following Deliverance

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.





Archangel Ariel

Ariel

Tetra



Gabriel

Ton

Gram



Uriel

Mut

Micheal



