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A Notebook on the

**DEVIL
AND
EXORCISM**

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An exorcist and other
authorities tell the truth
about the devil

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The articles contained in this book are reprinted from recent issues of IMMACULATA magazine. IMMACULATA magazine is published with ecclesiastical approval by the Franciscan Friars of Marytown (O.F.M.Conv.), 8000 - 39th Avenue, Kenosha, WI 53141.

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INTRODUCTION

This collection of articles on Satan and how to cope with him helps meet an urgent need. Popular fascination with the occult is now so great that courses on it (and sometimes in it) are being taught in our public schools. A popular movie on exorcism has been released and is breaking all box office records. Books on the occult are in every book store. The First Church of Satan is recognized by the Internal Revenue Service as a *bona fide* religion, and thus donations are tax deductible. Satanist high priest Anton LaVey ordains as many as 400 Satanic priests in a single ceremony.

Twenty years ago a "Notebook on the Devil and Exorcism" would have been unsalable. At that time, with the exception of a few hidden pockets of devil worshippers, the devil preferred to remain in the background and generally well hidden. It seems as though he were awaiting the "new morality" and the drug cult first before seeking open worship from fellow creatures. According to Mike Warnke, a former Satanist high priest, the devil wins our young people to devil worship through the bait of unlimited sex, drugs and money.

With more and more of our society falling under his domination through sin, the devil seems to have thrown away the cover that he is an imaginary buffoon with horns and a long tail. He has openly shown himself in our day as "Prince of the world."

Evidence of the devil's tremendous influence in society is everywhere. We see it not only in the most obvious cases, such as possession, but in a government that says murder is no longer murder; in a government whose lead-

ers are frequently corrupted by power and money. Youth, the hope of the nation, are taught sex without morality, while prayer in the public schools is forbidden. Marriage and fidelity to one's partner are attacked today in so many insidious ways that more and more young people are not bothering to go through a rite which has little meaning to them. And there are the unprecedented numbers of celibates and consecrated virgins abandoning their solemn promises and vows. Some of these become revolutionaries, attempting to clothe Christ with Marx. As society at large becomes more obsessed with sex and luxurious living, it grows cold and heartless. Grave injustices exist in which the wealth of the rich increases, while the number and condition of the poor in the world steadily mounts and worsens.

Archbishop Sheen has pointed out recently some other signs of the demonic in our culture: nudity (which destroys love), violence, hate; hatred of the cross and contempt of mortification and self-denial; double agents in the Church (those who stay in the Church to destroy it) and anti-heroism—the hatred of good and virtuous persons.

The defiant cry of Satan to his Creator, "I will not serve," appears to be the battle cry of those anarchists who would plunge civilization into new dark ages. No, one does not have to search far to find the demonic in our world today. So entrenched and secure is the devil's dominion in the whole world it remains only for men to fall down and worship him as he tempted Christ to do in the third temptation. In the guise of "freedom" the devil would enslave men in the worst possible servitude.

It is the ardent hope of the editors of *Immaculata* magazine that through our efforts to expose him for what he is, the archenemy of mankind, readers of this little collection will turn that much more to God, who alone can fill the human heart with peace and joy eternal. ■

Part I:

The Truth About the Devil

By Fr. Dominic Szymanski, O.F.M.Conv., S.T.D., J.U.D.

Show the devil to Christian souls as he really is, and his ugliness will not attract them; hide the devil and in ignorance they will follow him. The devil has been hidden too long; not by the Church but by those who have little or no faith in the supernatural. The power of the devil weakens as soon as his pretenses are exposed.

Editor's Note: "The Truth About the Devil" was published as a series of articles in IMMACULATA from May through December, 1973. It was written in 1944 by the late Fr. Dominic Szymanski (†1951), the founder of Marytown. Father Dominic was assisted journalistically by Fr. Jerome Palmer, O.S.B., then editor of the Grail, St. Meinrad, Ind., and presently Director of the Secular Oblates of St. Benedict in the U.S. Father Dominic was pastor of St. Anthony Church, Rockford, Ill., at the time, and had for some years been active as an exorcist. He would admit to friends that he had the gift of detecting Satan's presence, which he saw as a small blue light.

The manuscript for "The Truth About the Devil" was found recently in a trunk containing Father Dominic's personal effects that had been stored away after his death. In view of the outbreak of Satanism and of public interest in exorcism, its importance could never be greater.

1—Modern Day

Refusal to

Believe in

the Devil

THE SHADES OF EVENING were darkening as I stepped into the rear of the monastic chapel. Long shadows on the floor and the high pillars to the vaulted ceiling cast an eerie gloom about the almost empty nave, while the only lights, the two candles on the altar, threw the choir stalls into dim relief. I could see the sixty monks ready for the last chant of their long day. In the center of the choir a cleric, having asked the blessing of the superior, in a clear voice sounded the Church's perennial warning: "*Fratres: sobrii estote, et vigilate; quia adversarius vester diabolus tamquam leo rugiens circuit, quaerens quem devoret; cui resistite fortes in fide.*" "Brothers: Be sober, and watch well; the devil, who is your enemy, goes about roaring like a lion to find his prey; but you, grounded in the faith, must face him boldly."

I had read these words in my Divine Office every night since my ordination—even before that, as a cleric. But tonight they struck home with new force because I had just been trying to convince a friend of the reality of the devil and the actual menace that he is in our daily life. My friend was not an unbeliever, but a Catholic—and I think deserves to be known as an educated Catholic.



Left: Fr. Dominic Szymanski (†May 14, 1951). In 1948 he established Marytown to develop the Knights of the Immaculata in America and to foster devotion to the Eucharist. The Knights' express purpose is to help Mary crush Satan's head according to the prophecy in Gen. 3, 15, thru serving as her instruments.

My friend, I know, is not an isolated example of disbelief. Perhaps one could almost say that the majority of Catholics, and not a few of the clergy, look with arched eyebrows on any report of diabolical interference. And that despite the countless instances given us in Sacred Scripture, in the Old and New Testaments, of obsessions and possessions. Today probably a great many of us would laugh at the idea of exorcising a deaf mute or an epileptic—yet Christ did it!¹

The explanation is generally offered that such things were more common in the early life of the Church, when paganism was still rampant in large sections of the world, and even devil-worship was being practised. If it is true that paganism and devil-worship caused diabolical manifestations in the first centuries of the Christian era, then it is equally reasonable to suppose that twentieth century paganism, every bit as vicious as that in the first century, and twentieth century devil-worship, a reality we shudder about but cannot deny, invite the very same molestations and satanic phenomena seen in the early ages of the Church.

But why is it that obsessions and the like are seldom heard of except in mission countries? Certainly we must suppose that the presence of Christianity, the widespread use of the sacramentals and blessed articles, the frequent reception of the Sacraments have placed strong barriers before the devil. But it is also to be considered that even Satan learns by experience, and he is much more subtle now, much more clever in concealing his presence and his machinations. No doubt he is the hidden instigator in many a ruckus, in many a bad confession, and inveterate habit of vice.

It is this attitude of near-skepticism that prompts this article; for it is a serious mistake to ridicule belief in the devil and in his antics. J. Godfrey Raupert says in *Christ and the Powers of Darkness*,

It was by commencing to joke about satan, by denying satan, that the philosophers of the last century and of the present have terminated by joking about God, by denying God. Hence one comprehends the interest satan and his satellites have in being unknown and denied.

The Witness of Holy Scripture

There is not enough space here to permit a detailed enumeration of all the Scriptural references to the actual encounters with the devil. There are other books which do this satisfactorily. Yet we must not ignore here the astonishing frequency with which the machinations of the Evil One are condemned in the Old Testament, notably in the Book of Job, and in the New Testament. What single subject claims as many verses as the reality of the devil and his baneful influence on man? Here we merely list the verses by number:

Matthew 4: 1-11, 24; 8:16, 28; 9:33; 10:1-7; 12:22 ff; 12:43; 13:25, 39; 15:22; 17:14. Mark 1:34; 3:11; 6:17; 9:25; 16:17. Luke 4:1-13; 8:30; 10:17; 11:14-26; 12:3; 22:52. John 8:42. Acts 5:1; 5:16; 8:6; 5:9; 13:6; 16:16; 19:11, 12, 15-16. In addition there are references in II Corinthians, Ephe-

sians, I and II Timothy, James, I Peter, I John and the Apocalypse.

Now whereas the precepts and the teachings of the Scriptures were given for all men and all ages, it is not reasonable to suppose that so frequent an allusion to the devil is purely accidental or that those divine instructions alone were meant only for a few persons, in only one land in one generation. No, the text of the Sacred Scripture, if thoughtfully studied, is sure to impress upon us the reality of infernal interference in the lives of mortals.

The Witness of Tradition

That the early ecclesiastical writers so understood the diabolical activity is evident from their sermons and homilies. Moreover, their own experience, as related in their writings, bear out the testimony of Holy Writ and furnish additional evidence of the spirit world and its part in tempting and torturing the human race. Thus we find the following writers of the early Church concerned with the power of hell against mankind: St. Justin, Martyr; Minutius Felix; St. Irenaeus; St. Theophilus, Bishop of Antioch in the second century; St. Cyprian, Bishop of Carthage in the third century; Tertullian; Lactantius; St. Athanasius; Herodotus; St. Augustine; and later St. Thomas. The very existence of the order of exorcist,² and the presence of prayers in the official Roman Ritual are manifest proof that the Church always considered devils an actual force to be combatted.

The Witness of the Saints

In every generation examples may be found of naturally inexplicable phenomena produced by malevolent spirits. But since many persons are prone to nervous imaginings and to exaggerations and illusions, we are slow to accept ordinary human testimony. However, in the various processes for canonization of saintly persons, more than

ordinary precaution is taken to weigh and examine all accounts of strange happenings, and what the Church has found under such detailed and careful scrutiny may be accepted as reliable.

It is not surprising that the saints have been the special object of the devil's hatred. If our Divine Savior himself was not spared the molestations of the Evil One, even the greatest saints could hardly expect to be immune. St. Gregory's Dialogues tell of the repeated attacks of the devil on St. Benedict and his work in the sixth century. St. Francis, too, as in fact nearly all religious founders, was compelled to fight against the visible operations of the devil.

Even if we make generous allowance for a certain amount of credulity and pious exaggeration in the lives of the Fathers of the Desert, there must have been considerable reality underlying the many stories of infernal disturbances. In more recent times we have the life of St. Stanislaus, of St. Aloysius, and even the Little Flower to verify the truth of diabolical interference with human affairs. Probably the most publicized possession of our day is the one known as the "Earling (Iowa) case." Usually there is as much secrecy as possible in such cases to keep down unwholesome curiosity.

The Devil Today

That educated Catholics, who would die in defense of every word in Holy Scripture and who would consider themselves unreasonable and illogical to call into question the phenomena and events recorded in history, will still not admit the power and influence of the devil today is paradoxically one of the surest proofs of that very influence. For the devil is safest from detection where his very existence is denied. His activity is less frequently of a preternatural kind, for he can more successfully achieve his end undetected by using ordinary natural channels. If Job

were alive today (and indeed he is in millions of refugees) and his home were to be bombed and his body to be afflicted with cancerous sores, his sons to be killed in battle and his fortune lost in the vicissitudes of war, our comment would probably be, "Luck is certainly against him." But likely as not the one who loaded the dice and stacked the cards is never given a thought.

We speak of juvenile delinquency, of crime waves, of destructive *isms*; we bewail the spread of birth prevention propaganda and the sale of marijuana; we regret the racial and religious strife fomented by certain publications—yet never a thought is given to the legions of devils manipulating the media, arousing the passions, and teaching the ruinous philosophies of this chaotic age.

Up to our century there was prevalent a sense of decency which checked open immorality. Beginning with the religious revolt of the sixteenth century, however, this barrier along with others was gradually and cleverly removed. The authority of the Church was first questioned and then "just to show her" the introduction of many styles and customs previously condemned was undertaken.

Neglect of Baptism Lets Satan Rule

Besides this deliberate acceptance of vice and concupiscence, another advantage given to the devil is the total neglect or postponement of baptism. Outside the Catholic Church baptism has lost much of its importance and where the rite is retained, it has become only a ceremony of initiation, not a sacramental expulsion of Satan as the Savior intended. As a consequence vast numbers of people—perhaps the majority you pass on the street—are still in the state of original sin and have never been released from the shackles of sin. Hence it is no cause for wonder that the city streets are sometimes lined with invitations to girlie shows and strip-teases, that publishers of

books and movie houses take in great amounts of money on the presentation of sin; that city officials close their eyes at vice districts, that wooded lanes and side spurs have become the rendezvous of the devils.

Over and above these universal signs of Satan's liberty and the use he is making of it, are the more direct communications through spirit seances, fortune-tellers, ouija boards, and planchettes. Always in the fore in times of war, they have found a gullible public ready again to barter sanity and health and salvation for a peep into the future or the secrets of hidden events.

Kinds of Diabolical Influence

The devils are not given unrestricted powers over the souls and bodies of men. But if creatures willingly submit themselves to the arch-enemy, almost any disaster might be inflicted upon them. According to the Church's teaching the devil cannot act directly on the intellect and will, since these are spiritual faculties. But he can act on the memory and the imagination, which are corporeal faculties. He can also act on the body, on its appetites and passions.

When the devil is permitted by Almighty God to attack man in this way—as he did in the case of Job—by inflicting various pains, diseases, and mishaps, by stirring up storms, by creating disturbing noises, and other phenomena, such as the overturning of beds, chairs, the slamming of doors, we have what is known as diabolical *obsession*.

Such acts of the devil are very frequent in history, both biblical and profane. One hesitates to assert with too much certainty that any given disturbance cannot be explained by natural causes, but it is almost certain that in given cases natural causes themselves are manipulated by the devils to achieve their own purposes. Thus, the first broadcast from the Vatican radio to America was so un-

satisfactory through interference that countries unfriendly to the Vatican were suspected of trying to destroy the broadcast. The howling of dogs, "Sunday fever," and other apparently innocent phenomena may conceal the activity of a devil trying to interfere with the action of grace.

We must be on our guard against considering every disturbance as infernal in its cause. The maliciousness of men is sometimes little less than that of demons. Pranksters, like the pupils of a North Dakota school some time ago, who took advantage of a near-sighted teacher to put on a show of their own, may be the agents in some of the apparently malevolent attacks of the devil.

Possession

Possession, altogether different from obsession, is the entering of the devil into a human being and dwelling there, using the person's body for his own diabolical purposes, speaking and acting through the organs of the possessed body. In such a phenomenon the possessed has no will in the actions being performed. He does not want to say what comes from his mouth; in fact, he often would not of himself be able to speak the languages now issuing from his mouth; nor would he know the things he is now revealing, secret and distant occurrences. The possession at times may be detected only with great care, and the victim may himself be unaware of his state.

Such a possession does not imply necessarily that the possessed is a great sinner, or that he has entered into a pact with the devil. Possession is sometimes permitted by God for the perfection of his saints or for the exhibition of his power as well as for the reproof of sinners. In the Gospels we have seven examples of possessed persons from whom Christ drove the devil.

While we all lament the sorry condition of our nation's morals and openly remark on the reign of sin, we

are often loath to admit the cause. The bad fruit is visible to us all, but we are blind to the tree on which the fruit grows. Isn't it strange that we often fail to recognize the devil as the instigator of the evil? This blindness means success to the enemy of salvation. Many a soul would lead a much holier life if the demon were recognized as the source of sin; and sinners would not be proud of their vices if they knew that they were following the devil, an actual reality and not a vague enigma existing only in human phantasy.

The Church recognizes the influence of the devil and provides a remedy in her numerous exorcisms and blessings. But there are educated persons, even among the clergy, who after many years of experience have never seen the tree of evil, have never seen the instigator of all vice, and will say that they have never seen a person under the influence of the devil. They see sinners dying without confession, they have parishioners who have led sinful lives for years, but they will maintain that these are free agents, that it was all their own doing, and that the sinners alone are responsible. They will absolve the tempter from all blame and in effect defend the enemy. This attitude is not in accordance with the mind of the Church.

Such blindness is truly regrettable. The general who would survey a battlefield and view the corpses of his slain soldiers, and still maintain that the enemy had not been there would be removed because of stupidity. Christ intended his priests to lead souls to heaven, and when Christ's anointed observe that many souls are slaughtered and lost for eternity, they should be aroused to action against the enemy of God who does this.

Show the devil to Christian souls as he really is, and his ugliness will not attract them; hide the devil and in ignorance they will follow him. The devil has been hidden too long; not by the Church but by those who have little or no faith in the supernatural. The power of the devil weakens as soon as his pretenses are exposed.

Footnotes

¹ This certainly does not mean most cases of deafness or epilepsy are caused by Satan, but it does show that some cases of these and other physical and mental disorders are the work of the devil. See Job 2, 4-6. It is to be observed that in the records of the Sacred Scriptures physical disease is clearly distinguished from the operations of evil spirits, our Lord being reported to have healed the former as well as to have delivered those afflicted by the latter. The modern contention, therefore, that ordinary bodily disease was, in that age, confounded with possession by evil spirits falls to the ground.

"In some instances there is conclusive evidence that the bodily disease was really intimately connected with the operation of evil spirits, the disease disappearing at the pronouncement of Christ's exorcising words. In many instances the spirits were made to confess what they were." Raupert, J. Godfrey, K.S.G., **Christ and the Powers of Darkness**, p. 11

² On Aug. 15, 1972, Pope Paul VI in an Apostolic Letter *motu proprio* reformed the discipline of first tonsure, minor orders and subdiaconate. Henceforth the "minor orders" are to be called "offices" since they are not properly speaking a part of the Sacrament of Holy Orders, and they can be given to laymen. The ministry of exorcist, along with the ministries of porter, catechist and others dedicated to works of charity, has not been preserved as an office common to the Latin Church, but can be established as an office in particular regions if episcopal conferences judge it necessary or useful because of particular reasons. In any case the ministry can always be entrusted to priests, deacons and other persons by the local bishop without making it an established office. See *L'Osservatore Romano*, Eng ed, 9/21/72 p 9 —Ed.

2- Can Devils

Really Possess

People?

THE DEVIL CANNOT MOLEST a body from without (obsession), nor act through it from within (possession) unless he is permitted by God to do so. And God sometimes permits this to punish those who tread dangerously close to the spirit world by their use of black magic¹, divination², sorcery³, magnetism⁴, occultism⁵, hypnotism⁶, fortune-telling⁷, and what is prevalent to a dangerous degree today, spiritism⁸. Wilfully to engage in any of these practices, whether out of curiosity or a desire to ferret out the secrets of time, is to open the door for the devil's entry.

Causes of Possession

The question: "What causes possession?" is often asked, but it cannot be fully answered because some of the causes are known and some are not. The general impression that possessions occur because of an obstinate sinful life may or may not be true in a particular case. Even pious and holy persons have been known to be possessed. Here are some of the causes of possession:

1. Fortune Tellers and the like.

Those who seek information from fortune tellers and ouija boards, or cures from spiritualists, often become possessed. They seek information, not from God, but from

forbidden sources; hence it is no wonder that the devils enter and give them even more information than they care to have. God complained of Ochozias the King of Israel: "Is there not a God in Israel, that you go to consult Beelzebub the god of Accaron?" Some spiritualists effect apparent cures by prayer, but afterward the cured persons are afflicted in other ways day and night. The devil makes them pay a heavy price for services rendered.

2. *Maleficium.*

Maleficium (magic potions, powders, and other substances) placed in food or drink will cause possession. The devil has his agents (usually witches and warlocks) who prepare these diabolical substances by which he is able to enter human and animal bodies. In this way even innocent victims may become possessed. The blessing of such food and drink will break the maleficium and render it harmless. For this reason the Church blesses all things, expelling the evil one, and dedicating them to the purpose for which they were created. The unseen benefits of every blessing will only be known in eternity.

3. *Cursing.*

Cursing by those in authority, especially parents cursing their children, may sometimes cause diabolical possession. Some children have been found to be possessed because their parents directly offered them to the devil even before they were born. On the contrary, in the lives of the saints we find that some were offered to God before their birth. This practice is praiseworthy, and it should be followed by every Christian mother.

4. *Direct invocation.*

Should it ever happen, God forbid, that a person directly give himself to the evil one, possession by the devil would almost certainly follow. God is just, even in his dealings with the devils; and as he would recognize the

free choice of the creature who would choose him as a Master, so also will he permit the evil spirits to take possession of those who deliver themselves to the enemy.

5. Permission by God.

For the greater glory of God, and for his triumph over his enemies, God sometimes permits that the devil takes possession of perfectly innocent people. These are his "Victim Souls," who offer themselves to God to suffer every possible torture in order that sinners may be saved. In such cases there is no question of guilt, or just retribution for faults committed; but such possession is permitted in order that the powers of Hell be weakened (through exorcism) and glory be given to God.

How Can You Tell Who is Possessed?

The Roman Ritual mentions three principal signs of possession: speaking unknown tongues or understanding them when used by another; making known hidden and distant facts; exhibiting strength out of proportion with one's age and circumstances. These signs are not by any means exclusive, for the Ritual says: "These and other similar signs, when they occur in great number, are the surest indications of possession." It is quite possible to have a perfect case of diabolical possession without any of the above mentioned signs. The devil is not anxious to prove his presence by speaking unknown tongues, or to disclose his identity by marvelous signs. Like the submarine, his power lies in his ability to remain hidden while striking from ambush.

On the other hand it is impossible for the devil to possess a person without giving some sign of his presence. If the devil is there he will act. He will assert his dominion over the body by tyranny and torture. He may be able to hide some signs of the possession but he cannot hide them all.

In all cases of possession there are evidences of dual personality—the person himself and the possessing spirit. The physical person will complain of the intrusion of the other and of the violation of his liberty. He will indicate how he is forced to act by that “something inside of him” contrary to his own conviction and volition. The possessed person will desire to eat; something will stop him; he will desire to pray, and that other personality will interfere. These persons do not lose their minds; they know exactly what ails them; they are conscious of another intelligent force within them which interferes with their freedom. They need help, and that help should be given by those who have the care of souls. It is their duty and obligation to see that these victims of diabolical possession receive the benefit of Sacramentals instituted by the Church for that purpose. It is cruel and unjust to send them away without any help.

How to Combat the Devil

The means for combatting the devil in all his manifestations are:

1. a good sacramental confession,
2. reception of Holy Communion,
3. fervent prayer and fasting,
4. use of the sacramentals, blessed water, relics, etc., especially holy water,
5. exorcism.

This last we are cautioned to use prudently and only with the consent of the Ordinary (the local Bishop or a prelate possessing similar authority), at least when the exorcism is to take place solemnly and in public. The sounding of a caution with regard to public exorcisms seems to have reduced this great sacramental almost to a non-entity. That it was never the intention of the Church to discontinue exorcisms is evident from her many uses of it in the Ritual and in various blessings.

When we recall that the devil lost his glory in heaven through pride, possibly through a refusal to adore the human nature that Christ was to assume, we can understand why God has humiliated him even to the point of being subject to the commands of human beings.

Priests Must Take Courage

Because of unpleasant publicity given to cases of exorcism, priests are often reluctant to use this sacramental. Yet in times like ours, when the forces of evil are many and shamelessly rampant, does not the priest who is invested with the power of exorcism have a special responsibility? The servant in the Gospel parable who buried his talent was called a "wicked and slothful servant" by the Master. In fact, the Master had him cast into "the darkness outside where there will be weeping and gnashing of teeth."

Every priest is an exorcist by virtue of his ordination. This power must be used and used extensively, with firmness and authority; when it is not, the enemy creates havoc among the sheep of God, unmolested even by those who have the duty and obligation to guard the flock of Christ. Priests should drive off the infernal wolves, not by meekly begging him to depart, but by a firm command: "I command you to depart in the name of our Lord Jesus Christ crucified."

The Church does not ordain priests with the power of forgiving sins only. She also entrusts to them the power of Christ to bind up the assassin who is the ultimate source of sin. Our civil governments maintain policemen to restrain and cast into prison the perpetrators of crime. The priest is the policeman in the Church of God and has the authority to cast into the abyss even the princes and powers of hell who are the prime perpetrators of crimes against God.

Exorcisms are used very extensively in the Church. In the blessing of salt and of holy water, exorcisms are used so that those creatures of God in turn may break the power of the enemy wherever they are sprinkled, and even put to flight the enemy himself and all his cohorts. It is apparent that the Church admits the necessity of expelling demons in the ordinary affairs of our everyday life. We find water blessed for that purpose at or near the entrance of every church.

In every baptism the priest uses exorcisms when he says: "Depart from him, thou unclean spirit, and give place to the Holy Spirit the Paraclete." This is an exorcism. It is a direct command to the evil one to depart.

Thus also in the blessing of the sick, the Church says: "May all the wickedness of demons flee from this place; may the angels of peace come in, and may all wicked dissention leave this house." Even in the blessing of sick animals the Church acknowledges the demons' power to bring about evil when she prays: "May all diabolical power be extinguished in them, that they may be sick no longer." In the blessing of linens for the sick the priest prays: "O Lord Jesus Christ, who by the same power has driven the wicked spirits from the sick . . . grant we beseech thee, that they (the sick) may deserve to receive health of body and soul."

The official prayers of the Church admit diabolical power to produce storms and other disturbances, for she says in the prayers for repelling tempests: "Let not the enemy prevail against us, nor let the son of iniquity have the power to hurt us. We beseech thee, O Lord, that the spirits of wickedness may be repelled from thy home, and may the wickedness of tempests depart."

In the blessing of gold, myrrh, and incense: ". . . that from you may depart all fraud, trickery and wickedness of the devil, that you may become a salutary remedy to the human race against the snares of the enemy."

Even in the blessing of the simple and pure flowers of the field on the Feast of the Assumption, there is an element of exclusion of diabolical powers: "Grant that they may be a protection against intrigues, frauds, and diabolical illusions, in whatsoever locality something of them may be brought, placed, or kept."

The Mind of the Church is Clear

From these references one can read the mind of the Church in the practice of blessing. Blessings have a two-fold purpose: to break the influence of the devil, and to consecrate the object to God.

Exorcisms, then, should be recited in sickness, in disasters and war, in every disturbance, in fact in everything which brings harm to mankind; over persons who refuse to attend divine services, and over those who are habitually in the state of sin. In all these cases the influence of the evil one is clearly seen, and Holy Mother Church has provided a definite and efficacious remedy in her prayers against the devil.

It behooves every Christian, and especially the priests of Christ, to challenge the devil at every turn, since it is he who prompts all disobedience to God's laws; it is he who instills the pride of unbelief, and it is he who sets creatures above God. Temptations, it is true, may arise without the tempter, but very seldom will they end without him. The cunning serpent will take every opportunity to bring about our downfall. Hence in the various exorcisms of the Ritual he is called the "enemy of faith, evil adversary, fomentor of vice, seducer of men, betrayer of nations, instigator of envy, font of avarice, cause of discord, producer of pain." "Depart," he is commanded, "transgressor, seducer full of deceit and treachery, enemy of virtue and persecutor of the innocent . . . guilty before Almighty God, whose laws you have transgressed. You are guilty before our Lord Jesus Christ whom you have

dared to tempt and presumed to crucify . . . an unquenchable fire is prepared for you and for your angels, because you are the prince of accursed murderers, the author of incest, the chief of desecrators, the master of most wicked actions, the teacher of heretics, and the inventor of all obscenity."

Footnotes

(The following footnotes were not in the original manuscript but were added by the editors.)

¹ Black magic is the art of working wonders which, although not supernatural, are beyond man's natural powers. They are to be called "preternatural" inasmuch as they can be done only with the help of a demon who has been called upon either expressly or tacitly. Black magic is distinguished from "white" magic, which is the art of working wonders, or apparent wonders, by means of natural causes, sleight-of-hand, and other skills and arts of the professional stage magician.

² Divination as a superstition is the pursuit of hidden knowledge through the help of demons. Divination which does not in any way invoke evil spirits but which utilizes natural radiation, electric currents and other natural phenomena to detect hidden sources of water, minerals, etc. is not superstitious or immoral.

³ Sorcery, properly speaking, is a kind of superstitious divination which seeks knowledge of hidden things through casting lots, throwing dice, reading tarot cards and so on, seeking from these things knowledge which only God can grant. To put one's trust in these things rather than in God is superstition and gravely sinful. As such sorcery opens the door to the action of the evil spirits. The title of sorcery is also given to the art of calling up evil spirits and sending them out to harm people by means of curses, spells, and magic potions and powders, and so on.

⁴The "magnetism" spoken of here, is the art of cultivating and using a certain unknown energy something like a magnetic force that is thought to be in our physical bodies, for curing sickness, learning hidden things, and imposing one's will on others. The use of this "magnetism" produces three states of differing degrees: the first is a state of trance resembling natural sleep; the second is a state of trance in which the person speaks, hears and responds to all that is asked of him; the third is a state of vision in which the person has a knowledge of himself and of the medicines and other remedies needed to cure his illness, along with a vision of the actions of other persons even far distant, and of things that are being done both near and far away. Theologians disagree as to whether all forms of this "magnetism" are unnatural and the Holy See has not condemned the theory of magnetism, but it has condemned abuses in particular cases.

A former satanist high-priest informed IMMACULATA'S editors that he had developed the power of making people do what he wanted them to do merely by staring at them, while other satanists of his acquaintance had developed the power of halting cars on the street, levitating objects off tables, and so on, merely by an act of the will. Obviously some forms of magnetism, at least, are practiced with the help of evil spirits.

⁵Occultism is any activity that either expressly or tacitly invokes or depends on the intervention of demons, whether it be ouija boards, tarot cards, horoscopes, crystal balls, palm readings, fortune telling, or the like.

⁶Hypnotism is the art of putting a person into a state of trance in which his spiritual faculties are subjected to the action and direction of the hypnotist. The hypnotist appears to have complete control over the subject's subconscious mind, including the ability to change the subject's self image and implant suggestions which the person will later experience or carry out on cue. As in the case of surgery on one's body, hypnotism is lawful only when there is a genuinely serious reason for it. To allow oneself to be put into a hypnotic trance and thus deprived of the use of reason and subjected to the will of another is contrary to nature unless it is part of legitimate therapy for physical or psychological illness, the recall of important natural knowledge that can be obtained in no other way, legitimate scientific research and similar reasons. It goes without saying that the hypnotist must be an upright person who respects the sacredness of the

person he hypnotizes and obeys natural and moral law. Otherwise the door is opened to Satan, and the hypnotized person will be vulnerable to direct control by him. Hypnotized persons who demonstrate knowledge of hidden things such as knowledge of languages they have never studied and the contents of concealed documents are examples of such control by evil spirits. In the same way persons under hypnosis who claim to have lived many different lives through a series of "reincarnations" are evidently possessed by evil spirits who, of course, are liars. In such cases evil spirits certainly account for the knowledge of hidden things and the fascinating and convincing stories of identities and lives the person has supposedly experienced in previous "incarnations"

⁷ The superstition of fortune-telling is a form of divination with the help of demons.

⁸ Spiritism apparently started with the human race itself and is the art of communicating with spirits, and learning hidden things with their help. It usually involves the calling up of the spirits of the dead. Also included with spiritism is "automatic writing," and the use of the ouija board.

The Devil and the Medal of St. Benedict

The Medal of St. Benedict, which the Church blesses with striking exorcisms and prayers against evil spirits, does indeed bring remarkable protection to its bearers. Father Dominic used to insist. In fact, Fr. Jerome Palmer, O.S.B., who helped Father Dominic compose the accompanying article, informed Immaculata that at one point Father Dominic paused and asked him whether he were wearing a medal of St. Benedict. Father Jerome, surprised, said "yes." Father Dominic then told him he saw Satan circling him as a small blue light, but that Satan could not get at him because of the medal.

3—The Power of Exorcism

LET NO ONE THINK that cases of possession by evil spirits are so rare that it is necessary to go back to the time of Christ to find one. There is no city, not even a single parish, free from cases of possession. This is not a wild assertion made without thought or consideration, but is based on personal experience. I discovered so many cases of possession that I could not handle them all, even if I worked at them twenty-four hours a day, every day of the year.

The possession of animals is even more frequent. Inanimate objects and articles used for sinful purposes may be possessed. A possessed ouija board will give answers, but if such a board be blessed it will not answer. Satan establishes his claim on places and articles of sin, because by sin they have been dedicated to him; just as by blessings of the Church, objects and places are consecrated to God. Hence, it is useful to bless places often.

The Church advises that the homes of the faithful be blessed every year. As the state of grace is lost by sin, articles lose their blessing when they are used for sinful purposes, and places become defiled when sins are committed in them. For this reason the Church reconciles churches and cemeteries when crimes are committed in them.

In the life of St. Francis de Sales we read that the saint exorcised heretics before preaching to them, because he said all heretics are to some extent dominated by the devil, who is after all the Father of Lies. The saint's way

of acting was most successful. Seventy-two thousand heretics were converted.

“Francis already knew the country through which he was to pass. For while he was at school in the college at Annecy, M. de Boisy had been obliged to leave the chateau of Sales and to stay for some time at Brens in Chablais. Consequently, during the holidays at this period, Francis had become acquainted with the neighborhood, and his knowledge now served him in good stead.

“As soon as the travellers had crossed the stream of the Chandouze, which, separating the commune of Juvigny from that of St. Cergues, formed in those days the boundary of Chablais, they made a halt for the purpose of prayer. They first of all saluted the angel guardian of the province; then, turning their thoughts to the God of all, they begged him to drive forth from the land the evil spirits which held the inhabitants chained in heresy, and to bless with success the work to which his servants were about to devote themselves.

“Charles Auguste tells us that the Provost and his companions made a custom of reciting within themselves a similar exorcism every time that they were called upon to dispute with the Calvinists, and especially in the case of the ministers; for Francis used to say that all heretics, but especially those who preach and instruct, are possessed or obsessed by the devil, and that for this reason it is a good thing to exorcise them before proceeding to a disputation.”¹

Kinds of Exorcisms

Exorcism is a command to the demon, given in the name of God, to depart from a person, place, or thing. It may be solemn or simple, public or private.

The exorcism is solemn if it is performed to expel the demon himself; simple if it is performed to curb the influence of the demon.

The exorcism is public if it is performed by an ordained [or other lawfully designated] minister of the

Church who acts as an exorcist in the name and by the authority of the Church, in virtue of the powers received in sacred ordination [or other legitimate authorization].² This power cannot be used for public exorcisms of *possessed persons* without special and express permission of the Ordinary. This is clearly defined in Canon 1151 #1. "No one endowed with the [Church's] power of exorcising is allowed to pronounce an exorcism over *possessed persons* unless he has obtained special and express permission to do so from the Ordinary." Hence permission is required for solemn, public exorcisms over *possessed persons*. (No permission is needed for solemn public exorcisms over homes, fields, animals, or places.)³

Exorcism is private if it is performed not in the name and authority of the Church, but in the name of the expelling person. If some good, holy layman would undertake to expel the devil from a possessed person, he would be performing a solemn private exorcism, for which no permission is necessary from the Ordinary. (The Church restricts the power of her ordained [or formally installed] exorcists, not private persons.)

Although public exorcisms performed by the authority of the Church are more effective, nevertheless the demon may also be expelled from possessed persons by private exorcisms. Christ promised not only to his apostles but to all who believe in his Name that they would cast out the devils. "These signs shall follow them that believe; in my Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." (Mark 16: 17-18)

Exorcisms should be used as often as needed. When solemn public exorcism is necessary, permission should be asked, and ecclesiastical superiors, if the request is reasonable, cannot refuse without being guilty of denying the

sacramentals to those who need them. If a person is in the power and tyranny of the devil, who torments his victim day and night, it would be a serious neglect of duty and charity not to take the necessary measures to bring relief. Under such circumstances exorcisms can even be performed at a distance, the molested person being absent. If there is doubt whether it is an actual case of diabolical obsession or possession, the exorcism can be said conditionally, and repeated until more definite certitude is obtained.

Private Use of Exorcism

There are times when the devil prefers not to make too much of a stir over his presence, yet he is just as truly active. In such cases one need not resort to public and solemn exorcism. The use of the Leonine Form and even private prayers will have surprising effects. Here are a few true incidents which will serve to show the force of such private exorcisms.

Story of the Hardened Sinner

In a certain Illinois city a man lay dying of cancer of the throat which the doctors had pronounced as incurable, and had declared that death would follow soon. The good sisters of the hospital in which he was a patient had tried in vain to have him go to confession, sending priest after priest to speak to him. Each priest was treated in the same way. As soon as Confession was mentioned the sick man simply turned to the wall, saying that there were other sick who wanted to confess their sins, but that it was a waste of time to talk to him about it. The continual insistence of the priests and sisters so angered him that he left the hospital.

After a few weeks another hemorrhage occurred, and the family in haste and desperation again sent for a priest, hoping against hope that he would not die without the

Sacraments. Two priests of the parish had visited him previously without success, so this time a priest who had had some experience with exorcism went to the sick man.

As usual the man turned to the wall. The exorcist stood at the foot of the bed and ordered the devil: "I command you, evil spirit, in the name of the Most Holy Trinity, God the Father, God the Son, and God the Holy Spirit, to depart. I command you in the name of our Lord Jesus Crucified to leave this room so that this soul will return to its God and Creator." These words were said secretly.

The sick man then turned and said, "I do not know how to confess." The answer of the priest was: "I will help you. I will ask you questions. You merely answer yes or no." Once the confession was begun the sick man broke into tears, and made a most humble and contrite confession. The priest then hurried back to the church and brought him Viaticum. The next morning the poor man died.

The Devil Interferes with Parish Projects

A certain priest in North Dakota was trying to introduce Perpetual Adoration into his parish, so that at no time during day or night would the Blessed Sacrament be alone and unattended. His efforts aroused a storm of objections and criticisms. Certain prominent members of the parish objected strenuously to the practice, and loudly claimed that the parish had existed for many years without it, that it was something unheard of, that no other parish practiced it, that the pastor should try to get the careless Catholics to attend Sunday Mass and encourage them to go to the sacraments with a fair degree of regularity, and leave all that extraordinary piety to the cloistered nuns ("who did nothing anyway") and had plenty of time for new and strange devotions.

The following Sunday the pastor announced to his people before the sermon that he was going to read a

special blessing for them, composed by Pope Leo XIII as an antidote against the powers of evil. He asked them to kneel down and join with him in prayer that the powers of evil be diminished, and that the blessing would extend to their homes, their farms, places of business, to the members of their families and to their relatives and friends. He then read the Leonine Exorcism from the *Rituale Romanum*.

Immediately after Mass several of those same men who had opposed the introduction of the practice of Adoration into the parish pledged themselves to make hours of adoration, and used their influence with the members of their families to do the same. All opposition to the practice of Adoration immediately disappeared. It is evident that the objections were overcome by eliminating the objector.

Open Rebellion

A certain young lady told her pastor that she had a very normal desire to marry, that she wanted to have a home and a family as other women had, but that she could not hold any young man, that she seemed to repel rather than attract them. She told of her various experiences and admitted that her life was far from being exemplary.

The pastor told her that she was rebelling against the will of God, and taking her salvation into her own frail hands, and that it was necessary for her to submit to God; that she was trying to live her own life, and not the life which God was pointing out to her. She replied: "I have prayed to God, I have made novenas. I even have fasted, and God has no right to deprive me of this very human happiness. If God refuses to hear my prayers for a husband I will never submit to him, I will hate him eternally."

The pastor excused himself for a moment and returned with the ritual and holy water. The girl was asked to kneel down before him, and he recited "The Exorcism." After this was done the girl seemed to be entirely differ-

ent. With tears of contrition she recited a formula of submission suggested by the pastor, and promised that she would repeat it daily.

Such incidents could be multiplied many times by any priest who has used the prayers of exorcism to break the spell of the devil. God has not abandoned us to the infernal plottings of the devils. He has given us the positive means of warding off the evil in exorcism, in prayer and the reception of the Sacraments, and even in the possession of our souls by angelic and good spirits.

¹Charles Auguste de Sales, *Histoire Du Bienheureux Francois de Sales*, par son neveu, Paris 1866, 2 vols.

²While the ministry of exorcist is not preserved as a common institution of the Latin Church by Pope Paul's reform of the discipline of first tonsure, minor orders and subdiaconate promulgated Aug. 15, 1972, it can be established as a formal institution in particular regions by episcopal conferences with the permission of the Holy See. In such cases the ministry would be conferred on laymen. Regardless of that, however, public, simple exorcisms will continue to be performed by bishops, priests and deacons, who are their proper ministers in virtue of their Holy Orders. Bishops will continue to authorize priests (and possibly deacons) to perform public exorcisms of possessed persons when needed. Presumably, a bishop could give permission to a lay exorcist to perform public exorcisms where episcopal conferences have formally established the ministry of exorcist. Cf. *L'Osservatore Romano*, Eng. ed., 9/21/72 p. 9—Ed.

³The Ordinary to grant this permission is the Ordinary in whose diocese the exorcisms are performed, or the Ordinary of the priest. If the priest is an exempt religious, his major superior may grant the permission.

Ouija Boards Are Not for Fun

Last Fall six schoolgirls in Bournemouth, England, using a ouija board during their lunch break experimented with efforts to contact the spirit world. They were so successful that one attempted to strangle another at the prompting of the evil spirit.

In the words of 13-year-old Pauline Stacey:

"It was awful and frightening. We all seemed controlled by something. We started the seances for a bit of fun at first. We tried to contact the spirits with a ouija board. We would get answers to questions and would talk to unknown spirits.

"It seemed harmless at first but after a while we just could not stop. We seemed to be forced to go on and contact someone," she said.

"Margaret contacted a dead cousin. We brought a tape recorder and tried to communicate. We set the recorder in motion and Margaret suddenly started to moan. She seemed to be in a trance and became very agitated. She grabbed one of the other girls around the throat as if she wanted to strangle her.

"We managed to pull her off and calm her down. We were all very frightened. . . ."

Former medium and spiritualist Ben Alexander, warns:

"If you play with the ouija board you are in danger of a demon possessing you and taking control. For 90 percent of those who use the ouija board, nothing happens. But for the others, an unseen controlling intelligence takes over. When you put your hands on a ouija board, you can become temporarily demon-possessed and on a road to complete demon-possession.

"One of the big problems today is that some of the schools are teaching witchcraft and other aspects of the occult. They teach the kids that these things exist. Young people who deal in witchcraft, ouija boards, astrology and the like are playing with something much worse than fire."

—*Reported in the NATIONAL ENQUIRER*

4—Public Exorcism:

How It's Done

WHEN A PRIEST HAS REASON to suspect a person is possessed by devils, he may prudently invite the afflicted person to kneel and pray, telling him he will recite some prayers over him—without mentioning they are an exorcism. He will recite the Leonine Exorcism, observing well if there be any reaction; if there is, then immediately he should stop the prayer and say: "I command you in the name of the Most Holy Trinity, in the name of God the Father, and of the Son, and of the Holy Spirit, tell me your name."

It is even better to propose the question in Latin in order that the person afflicted may not be made conscious of his condition. A useful formula is: *Praecipio tibi in nomine Sanctissimae Trinitatis, in nomine Patris ✠ et Filii ✠ et Spiritus Sancti ✠ dic mihi nomen tuum. Praecipiat tibi Deus Pater ✠ Deus Filius ✠ et Deus Spiritus Sanctus ✠. Dic mihi nomen tuum. Praecipio tibi, spiritus immunde, in nomine Domini Jesu Christi Crucifixi. Dic mihi nomen tuum.*"

If no reaction be observed, recite the entire exorcism a few times at least, and then propose the question. If the evil spirit answers, then ask: "How many are with you? How long have you been in this person, and why?" If the priest receives answers to these questions, then there is no longer doubt about the possession.

If, after a few recitals of the exorcisms, no answer is received, by no means should the conclusion be drawn that

there is no possession. In some cases the demon has given the answer to the above questions after ten days of exorcisms. In milder cases the answers are given almost at the very beginning.

Once the fact of possession has been established, permission of the Ordinary should be asked to expel the devil. This permission should not be difficult to obtain but gladly given. "Sacramenta et sacramentalia sunt propter homines, et legitime petenti denegari nequeunt."¹

Preparing Priests to Be Exorcists

Bishops are successors of the apostles, sent to spread the Gospel and establish the Kingdom of our Lord Jesus Christ in the souls of men. But to do so the dominion of the devil must be broken, and souls freed from his oppression. Ecclesiastical superiors should ask good priests to undertake this strenuous and hard work of exorcisms. All priests are exorcists. This was one of the first powers given by the Master to his apostles, and accordingly is one of the powers implicit in Holy Orders. If Ecclesiastical Superiors would tell their priests that they may be called on to undertake cases of possession, and to prepare themselves for it, we would have fewer sceptics and more piety. This alone would suffice to urge every exorcist to a very holy life. The nightly vigils advocated by Father Matteo and an hour a day before the Blessed Sacrament would perhaps become a more common custom.

Good priests should not fear to undertake an exorcism—and by "good priests" are meant those who habitually live in the state of grace. It is not required that the exorcist be a saint worthy of canonization, or even close to it. If a priest can stand at the altar and offer the Most Holy Sacrifice with a clear conscience, he can also be a successful exorcist. This work is a spiritual one, and Christ

¹"Sacraments and sacramentals exist for the people's sake and cannot be refused to one who legitimately asks for them."

stands ready to help whenever our strength falls short. "Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy; and nothing shall hurt you" (Luke 9: 19). Exorcisms are uplifting and instructive. One exorcism brings us closer to God and fills our lives with more spirituality than many retreats. One exorcism will teach us more about the devil and his machinations than can be learned from many books.

In an official public exorcism, the priest, having obtained the required permission, must use only the prescribed formula given in the Roman Ritual, excluding all private formulas, regardless how pious they may be. The formula prescribed by the Church is self-sufficient, capable of expelling all spirits of darkness; hence private prayers should not be used by the exorcist during the public exorcisms. However, in a simple and private exorcism, such as one would use in the confessional, where time does not permit the recitation of the long formal prayers, a simple command in the priest's own words pronounced with faith will suffice . . . e.g., "I command you, evil spirit, in the name of our Lord Jesus Christ crucified to depart."

The Rite of Exorcism

The prayers of solemn, public exorcism begin with the Litany of all the Saints, after which are recited the prayers contained in the Roman Ritual in the section entitled "*De exorcizandis obsessis a daemónio*," and they should be continued without interruption for at least two hours at a time; and from eight to ten hours each day should be devoted to the work of exorcising, until the evil spirits have been expelled. The physical condition of the exorcist and the afflicted one should always be considered. Prudence is the best guide. The psalms which follow the rite of exorcism may be omitted and that time devoted to the recitation of the more direct prayers contained in the

formula itself. The Leonine exorcism, which begins with the prayer to St. Michael, may be recited with the longer formula.

Once the exorcism has been started it should continue until the possessing evil spirits have been driven out. This may be a matter of hours or days, or of weeks or months; but the length of time is not so important as the fact of expulsion. The exorcist must command the demon to indicate the day and the hour of his departure, and what sign he will give when going out.

The Wily Tricks of the Demons

Generally the demon repeats his name three times before leaving. The exorcist must never place too much reliance on any statement or promise of the demons, but should continue the prayers of exorcism even if the signs of departure have been given, to eliminate the possibility of deception. The devils are liars. They will tell the exorcist that they will not resist any longer, that they are ready to leave; they will mention their names three times as agreed, the possessed person will appear normal, but all this is often only a maneuver of the devil to deceive the exorcist. For this reason, even after the signs of liberation have been given, the exorcisms should be continued for two or three days. If the devil did not leave he will not be able to remain hidden under the ordeal of exorcism for such a length of time.

Some possessed persons can be liberated only with the greatest of difficulty; others will never be completely freed, but even in these cases the exorcism will bring relief. The exorcist should never be discouraged, because even in cases where the afflicted one is never completely freed great battles are fought against the enemy of God, and his powers are weakened. Such exorcisms might be compared to "delaying actions" in warfare, which are never accompanied by victory, but nevertheless serve an

essential purpose in the general plan of battle. It is quite possible, and in fact it often happens, that relieved persons again become possessed. Such repossession cases should be treated the same as any other cases of possession.

A stole about ten feet long should be prepared, one long enough so that it may be tied around the neck of the possessed person and still be long enough to be worn by the exorcist. One end of the stole should be tied around the neck of the person exorcised after the prayer: "*Omnipotens Domine, Verbum Dei Patris, etc.*" has been recited.

Fasting is necessary. During my own exorcisms I observe a "black fast" (total abstinence from food and drink) for three days, then I eat normally for a period of three days, and so on during the entire exorcism. My experience with these fasts is that the first day is the hardest, the second not so hard, and since the fast ends on the third day at three p.m., it is bearable. For those who have no experience with total abstinence from both food and drink for such long periods, I would suggest that they fast for a period of twenty-four hours only, then eat normally the following day, and fast again on the third day—and so on. Without fasting it is impossible to drive out the devils.

Danger of Irreverence to the Blessed Sacrament

The *Rituale Romanum* cautions that the Blessed Sacrament should not be placed on the head of the possessed, or otherwise brought in contact with him, where there is danger of irreverence. But if this danger does not exist, for example, where the devils use no violence, this caution does not apply; and the Blessed Sacrament can be used. When the Blessed Sacrament is used it is placed in an ordinary sick call pyx, and held on the head of the possessed by the exorcist. Its effectiveness is remarkable, and it shortens the exorcism.

Holy Water is blessed for the purpose of expelling demons. That which is blessed on Epiphany is especially efficacious because it is blessed with all the exorcisms. It should be given to the possessed to drink at regular intervals of about every half hour, or even oftener.

A good routine to follow during the exorcism is to have the possessed person kneel for fifteen minutes and then be seated for a similar period. A crucifix should be placed on the table, and when the time comes to kneel he should adore and kiss the crucifix, and continually pray for his deliverance.

The Church's Official Rules for Exorcisms of the Devil

(Translated from the Latin of the Roman Ritual)

1. The priest who with the special and express permission of the Ordinary is to exorcise those harassed by the devil, must be endowed with an appropriate sense of duty, prudence, and moral integrity. Relying on divine power rather than his own, and far removed from any desire of human advantages, he should execute so holy a task firmly and humbly in accord with charity. Furthermore, he should be of a mature age, respected not only for his office but for the seriousness of his conduct as well.

2. Therefore, that he may properly perform his duty, he should by reading authors of proven value and by investigating actual cases strive to become familiar with many different examples of exorcism. These will be useful to him, but for the sake of brevity are not included here. He will also diligently observe the following few things which are rather more necessary.

3. First of all, the priest should not be too quick to believe that someone is possessed by the devil, but should be sure of those well-known signs by which a possessed person is distinguished from those who are suffering from some disease, especially a psychological one. Some signs of diabolical possession can be: speaking many words in an unknown lan-

guage or understanding someone who is speaking thusly; revealing knowledge of distant and hidden things; showing strength beyond the nature of one's age or physical condition; other things of this sort. When several of these signs appear together they are an even greater proof of possession.

4. In order to better test these signs, the priest should question the possessed person after one or another exorcism as to what he feels in his mind or body. In this way he can also learn which words more greatly disturb the demons, so as to then bear down on them and repeat them all the more.

5. The priest should stay alert for tricks and deceptions that demons use to mislead the exorcist. For they will give false answers as much as possible, and show themselves only with difficulty. In this way, the long-wearied exorcist might give up the exorcism or the ill person might appear not to be harassed by the devil.

6. Occasionally, after they appear, the demons hide and leave the body almost free of all disturbance so that the ill person might think he is completely freed. But the exorcist should not stop until he sees the signs of liberation.

7. Also, the demons sometimes block the ill person in any way they can so that he will not submit himself to exorcisms, or they will try to persuade him that his illness is a natural one. Sometimes during the exorcism they will cause the ill person to sleep and then show him some vision. Afterwards they leave him so that he might appear to be freed.

8. Some demons point out an act of witchcraft which has been done [to cause the possession], by whom it was done, and the way to undo it; but the possessed person should be careful not to have recourse to sorcerers, fortune-tellers, or other persons of this kind, because of this. He should go to the ministers of the Church rather than use any superstitious or otherwise illicit means.

9. Sometimes the devil lets the possessed person alone and permits him to receive the Holy Eucharist so that he might seem to have departed. In short he uses an endless number of artful tricks to deceive us. The exorcist should be careful not to be deceived by these.

10. Remembering therefore that our Lord said there is a type of devil which cannot be cast out except through prayer and fasting (Matt. 7, 20), the exorcist should take great care both on his own and through others to use these two remedies as much as he can, following the example of the holy Fathers of the Church, to obtain divine assistance and to expel the demons

11. The possessed person should be brought into church away from crowds, if this can be conveniently done, or into another religious and respectable place, and exorcised there. However because of illness or for some other decent reason, he can be exorcised in a private home.

12. The obsessed should be advised, if he has the mental and physical strength to do so, to pray for himself to God. He should fast and strengthen himself with frequent Confession and Holy Communion according to the judgment of the priest. While he is being exorcised, he should completely recollect himself and fix his attention on God, begging salvation from him with strong faith in all humility. And when he is more violently disturbed, he should patiently endure it, in no way despairing of God's help.

13. He should have a crucifix in his hands or within sight. Also relics of the saints where available may be reverently applied to the chest or head of the obsessed. They are to be safely and properly fastened together and also covered. Care must be taken that the sacred objects are not improperly handled or harmed in any way by the devil. Because of danger of irreverence the Holy Eucharist should not be placed upon the head of the possessed person or elsewhere on his body.

14. The exorcist should not engage in a great deal of talking or ask unnecessary or prying questions, especially concerning future or secret matters that have nothing to do with his task. But he should command the unclean spirit to be silent and only to answer his questions. Nor should he believe the devil if he pretends to be the soul of some saint or deceased person or a good angel.

15. However, there are necessary questions that must be asked, for example, concerning the number and names of the possessing spirits, the time and reason they entered, or other things of this sort. The exorcist should restrain or spurn the rest of the devil's nonsense, laughter, and foolishness. He is to advise those present (who should be few) that they must not pay attention to these things nor question the possessed person. They should rather humbly and earnestly pray to God for him.

16. The exorcist should read and carry out the exorcisms with authority and command, with great faith, humility, and fervor. When he sees that the spirit is exceedingly tormented, then he should persist and bear down all the more. And whenever he sees that the possessed person is being disturbed in some part of his body, or stung, or that a

swelling appears somewhere, he should make the sign of the cross on that area and sprinkle it with holy water which should be on hand.

17. He is to also observe which words cause the demons to tremble more, and then he should repeat these words more often. When he reaches the words of the exorcism which threaten, he should say them repeatedly, always increasing the punishment. If he sees that he is making progress, he should continue for two, three, or four hours, or even longer if he can, until victory is obtained.

18. In like manner the exorcist should take care that no medicine is offered or recommended to the possessed, if he is ill, but this matter is to be left to the physicians.

19. If he is exorcising a woman, he should always have persons of integrity with him to hold the possessed person if she is agitated by the devil. These people should be close relatives of the suffering woman if possible. Remembering the standards of decency, the exorcist should be careful not to say or do anything which could be an occasion of an evil thought to himself or the others.

20. While he is exorcising, he should use the words of Sacred Scripture rather than his own or someone else's. He should command the demon to tell him if he is held in that body because of some magic, or sorcerer's signs or devices. If the possessed person has consumed things of this sort orally, he should vomit them up. If they are elsewhere outside his body, he should tell where they are. Once the things have been found, they are to be burned. The possessed person should be advised to make known all his temptations to the exorcist.

21. If indeed the possessed person is freed, he should be advised to be on special guard against sin, lest he give the demon a chance to return, and this trial will be worse for him than the first one.

The foregoing "Rules" are a translation of the Normae Observandae circa Exorcizandos a Daemonio found in the Rituale Romanum, editio prima post typicam: Typis Polyglottis Vaticanis, 1954, pp. 839-843.

Marks of the Satanic—Lying and Murder

In the Gospel Jesus gives us the two dominant characteristics of the satanic—lying and murder. In addressing the hypocritical Scribes and Pharisees he said:

“The father from whom you are is the devil, and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies” (John 8: 44).

In the twentieth century the satanic influence is identified with lying and murder more than ever before. It was the dominant characteristic of the Nazis, and has ever been the dominant policy of atheistic Communism. Never before has lying and deceit been practiced on such a large scale, with such cold premeditation and brazen self-justification. Records say that as many as fifty treaties entered into by the Communists have been broken by them.

The Communist theory and practice are built on the lie. Whole nations, once free and non aggressive, have been deceived by the Communists into slavery and gradual, though seldom if ever complete, espousal of their inhuman cause. Terror through murder have kept the rank and file of the people under subjection. The lie on which Communism builds is not merely human. It is essentially satanic, as it denies God and deifies an impersonal, totalitarian state.

Unbelievably, these characteristics of the satanic, namely lying and murder, are spreading like a prairie fire across our own country. We see it happening in dishonest politicians, cheating spouses, journalists and TV commentators who twist the news to fit their own purposes. The highest court of the land has made the murder of children in the womb legal, so that abortion is now the number one cause of death in the United States. Will other Auschwitzes and Dachaus be set up eventually in our land? One thing is certain that is exactly where the road of abortion and mercy killing leads. We need to get off of it as fast as we can!

5—Holy Possession

IF PEOPLE CAN BE POSSESSED by evil spirits or damned souls, they can also be possessed by good spirits. Souls in the higher degrees of sanctity commonly have some good spirit possessing them.¹ This spirit may be an angel, a saint, or a soul who is in heaven. This spirit speaks and acts and urges their souls to heroic acts. The souls are perfectly conscious of that spirit within them, and that spirit acts with the full consent of the possessed person.

Possession by good spirits is just the opposite of diabolical possession, where the demon endeavors to act against the will; here, everything is done with consent.² The demon inflicts tortures and pain; the good spirit lifts the heart to God higher and higher until the soul is entirely absorbed in God. This good spirit often gives minute information regarding distant facts, accidents, and will often answer questions and give directions.

Since these souls give themselves entirely to God, God gives himself entirely to them. He becomes their friend; and since between friends no secrets exist, God withholds nothing from his friends. He manifests to them the secrets of men's hearts; these souls know who is in the state of grace, and who is not. An understanding of the mysteries of faith is given them, not possessed by most learned theologians. In their simplicity these souls can give answers to the most difficult questions. Visions and apparitions are common with them, almost a daily routine. Saints only exceptionally tell us what they have seen

and heard because they regard it as a secret between themselves and their King.

In the Scriptures we find instances of this holy possession: the Apostles, after receiving the Holy Spirit, were all possessed by the Third Person of the Holy Trinity. They spoke different tongues, predicted the future, and worked many miracles. These are the signs of possession mentioned in the Roman Ritual. The Apostles did not receive an infused knowledge of different tongues, but they spoke one or the other language as the Holy Spirit gave them to speak. The Holy Spirit spoke through them. "And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all FILLED WITH THE HOLY SPIRIT, and they began to speak with divers tongues, according as the Holy Spirit gave them to speak" (Acts 2: 2-4). This phenomenon appears in many possession cases. The possessed person will speak Chinese if the possessing spirit happens to be of Chinese origin.

For this reason Peter said: "Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Spirit? Thou hast not lied to me, but to God" (Acts 5: 3-4)—to God the Holy Spirit who possessed Peter on Pentecost Sunday.

St. Paul was in like manner possessed by the Holy Spirit. The Scriptures do not use the word "possessed" but an equivalent term. "Then Saul, otherwise Paul, filled with the Holy Spirit, looking upon him, said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord. And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and going about, he sought someone to lead him by the hand" (Acts 13: 9-11).

The Holy Spirit who filled Paul spoke through the

"Modern times are dominated by Satan and will be more so in the future. The conflict with hell cannot be engaged by men, even the most clever. The Immaculata alone has from God the promise of victory over Satan. However, assumed into heaven, the Mother of God now requires our cooperation. She seeks souls who will consecrate themselves entirely to her, who will become in her hands effective instruments for the defeat of Satan and the spreading of God's kingdom upon earth." —Bl. Maximilian Kolbe

lips of the Apostle and announced that Elymas would be blind. Paul by himself could not know these things. The Holy Spirit could have revealed it to Paul, but he chose to "fill him" and speak through him.

Every soul in the state of grace is possessed by the Holy Spirit. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy: which you are" (1 Cor. 3: 16). "Know you not that your members are the temple of the Holy Spirit, who is in you? Glorify and bear God in your body" (1 Cor. 6: 19-20).

Although the Holy Spirit possesses every soul in the state of grace, the marvelous charisms bestowed on the Apostles are not given to every soul in the state of grace. Much depends on the degree of sanctity and humility one has attained. The Apostles received these special prerogatives after passing three years in the school of Christ.

The Holy Spirit bestows similar gifts even today—usually on persons matured by prayer and mortification. These souls rise at night and spend one hour or more in prayer; they observe a total abstinence from food and drink one day a week; they diligently attend to all their obligations; and if their duties permit, they hear Mass, receive Holy Communion, and daily spend an hour before the Blessed Sacrament. Gradually these souls are purified,

their defects disappear one after another, and virtues spring up. Their possession and union with God become more profound each day.

It is possible for everyone to lead a life which eventually would dispose one for the grace of full possession by the Holy Spirit. It is not hard to spend an hour every night in prayer. People in the world spend much more than one hour, often entire nights in drinking, dancing, at card tables or in the theaters. Christ and his Apostles practiced the nightly prayer; the Blessed Mother and the Holy Women rose at midnight for prayer; the Saints practiced this beloved devotion. In the silence of the night, undisturbed by the noise of the world, their souls were united to their God. Night is the time when most of the crimes are committed. Reparation is made by the chosen ones. During the day, if we would only give to prayer the time which is otherwise wasted, we would all become great saints. Prayer makes saints. After the necessary preparation, we may ask God to permit some beloved saints to possess us. God hears that prayer. Our prayer is dear to him; whatever tends to our sanctification he will always grant. It is possible to obtain this good spiritual possession and with it some of the gifts mentioned above. ■

¹This appears to be a fulfilment of the prayer of Jesus at the Last Supper in which he asked his Father: "I pray for those who are to find faith in me through (my disciples') word; that they all may be one; that they too may be one in us, as thou Father art in me, and I in thee" (Jo. 17, 20-21).—Ed.

²Bl. Maximilian Kolbe once wrote the following: "We know that there are those possessed by the devil through whom the devil thinks, speaks, acts. We want to be thus possessed by (the Immaculata), and even more than that, we want to be possessed without limits, so that she herself thinks, speaks, acts by means of us. We want to become the Immaculata's possessions to such a point that there will not only remain nothing in us that does not belong to her, but that we become almost annihilated in her, changed into her, transubstantiated into her so that she herself remains. That we become hers just as she is God's." (Pisma, vol. II, n. 452, pp. 659-660).—Ed.

Part II:

Angelic Beings and Their Influence for Good or Evil

The field of battle between God and Satan is the human soul. It is in the soul that the battle rages every moment of life. The soul must give free access to the Lord so that it be fortified by him in every respect and with all kinds of weapons . . . —Padre Pio

6—"The Devil Is a
Living, Spiritual
Being, Perverted
and Perverting"

By His Holiness, Pope Paul VI

Five years ago, when Pope Paul VI issued his outstanding profession of Faith, "The Credo of the People of God," he mentioned angelic spirits twice, but did not feel it necessary to mention the fallen angels, or devils. Lately, however, with the increasing growth of demonism, he has openly and candidly talked about Satan, the devils and their evil works.

The first time he mentioned him publicly (to our knowledge) was in an audience last summer, when he spoke of "some preternatural thing which has come into the world precisely to disturb, to suffocate the fruits of the ecumenical council. . . ." To overcome the influence of the devil, Pope Paul said, Catholics must have the faith of a St. Peter.

But the strongest and most lengthy exposition of this subject of the devil was made by the Pope at a General Audience on November 15, 1972.

The following is an improved version of the translation that appeared in the English edition of L'OSSERVATORE ROMANO.

WHAT ARE THE GREATEST NEEDS of the Church today?

Do not let our answer surprise you as being over-simple or even superstitious and unreal: one of the greatest needs is defense from that evil which is called the Devil.

Before we explain this statement, we invite you to open your minds to the light of faith. We invite you to share our view of human life, a view which from this observation post sweeps over immense distances and penetrates to extraordinary depths. The picture we are invited to contemplate with overall realism is really very beautiful. It is the picture of creation, the work of God, which God himself admired in its substantial beauty, as the exterior mirror of his wisdom and of his power (cf. Gen. 1, 10 etc.).

Very interesting, too, is the picture of the dramatic history of humanity, from which there emerges the history of redemption, the history of Christ, and of our salvation with its wonderful treasures of revelation, prophecy, holiness, life raised to a supernatural level, eternal promises (cf. Eph. 1, 10). If we look at this picture in the right way, we cannot but experience lasting enchantment (cf. St. Augustine, *Soliloquies*): everything has a meaning, everything has a purpose, everything has an order, and everything gives us a glimpse of a Transcendent Presence, a Thought, a Life, and finally a Love.

Thus the universe, by what it is and what it is not, presents itself to us as an exalting and elating preparation for something even more beautiful and even more perfect (cf. I Cor. 2, 9; 13, 12; Rom. 8, 19-23). The Christian view of the cosmos and life is therefore triumphantly optimistic; and this view justifies our joy and our thankfulness in living, so that celebrating the glory of God we sing of our happiness (cf. the "Gloria" of the Mass.)

But is this view complete? Is it exact? Do we not care

anything about the deficiencies in the world? The ways in which things go wrong as regards our existence? Pain, death, wickedness, cruelty, sin, in a word evil? Is it not we followers of the Word, singers of the Good, we believers, who are most sensitive, most upset by the observation and experience of evil?

We find it in the kingdom of nature, where so many of its manifestations seem to us to indicate a disorder. Then we find it among men, where we meet with weakness, frailty, pain, death, and something worse: a dual conflicting law, one desiring good, the other directed to evil, a torment that St. Paul highlights with humiliating clarity to show the necessity and the good fortune of a saving grace, that is, the salvation brought by Christ (cf. Rom. 7).

The pagan poet had already spoken of this inner conflict in man's own heart: "*video meliora proboque, deteriora sequor*" (Ovid. Met. 7, 19).* We find sin, the perversion of human freedom, and the deep cause of death, because it is separation from God, the source of life (Romans 5: 12), and then, in its turn, the occasion and effect of an intervention in us and in our world of an obscure agent, the Devil. Evil is not merely a lack of something, but an effective agent, a living, spiritual being, perverted and perverting. A terrible reality. Mysterious and frightening.

To refuse to recognize the existence of such a reality, or to regard the Devil as a principle in itself which does not draw its origin from God like every other creature; or to explain him as a pseudo-reality, a conceptual and fanciful personification of the unknown causes of our misfortunes is contrary to the teaching of the Bible and the Church. [Divorced from the context of that teaching] the problem of evil when seen in its complexity and in its absurdity from the viewpoint of our one-sided rationality,

*"I see the better and the excellent things, but I pursue those that are worse."

becomes an obsession. It is the greatest difficulty for our religious understanding of cosmos. Not for nothing did St. Augustine suffer over it for years: "Quaerebam unde malum, et non erat exitus," I sought to know where evil comes from, and I found no explanation (*Confess.* VII, 5, 7, 11, etc.; P.L. 32, 736, 739).

For a correct Christian understanding of the world, life and salvation, it is important to recognize the real evil. First, in the unfolding of evangelical history at the beginning of Christ's public life: who does not remember the account, pregnant with meaning, of his threefold temptation? Then in the many episodes of the Gospel, in which the Devil crosses the path of the Lord and figures in his teaching? (e.g. Matthew 12: 43). And how could we forget that Christ, referring three times to the Devil, as his adversary, calls him "prince of this world" (John 12: 31; 14: 30; 16: 11)? This overhanging fateful presence is mentioned in many passages of the new Testament. St. Paul calls him "the god of this world" (II Corinthians 4: 4). He warns us of the struggle in the dark that we Christians must wage not against one Devil only, but against many of them: "Put on the whole armor of God, the Apostle says, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6: 11-12).

That it is not a question of one Devil, but of many, is indicated by various passages in the Gospel (Lk. 11, 21; Mk. 5, 9). But the principal one is Satan, which means the adversary, the enemy; and with him many, all creatures of God, but fallen, because of their rebellion and damnation (cf. Denz. Sch. 800-428); a whole mysterious world, upset by an unhappy drama, of which we know very little.

We know many things, however, about this diabolical world, which concern our life and the whole history of man. The Devil is at the origin of the first misfortune of mankind; he was the cunning and fatal tempter of the first sin, original sin (Genesis 3; Wisdom 1: 24). From that fall of Adam the Devil acquired a certain dominion over them, from which only Christ's Redemption can save us. It is a story that is still going on: let us recall the exorcisms of baptism and the frequent references of holy Scripture and the liturgy to the aggressive and oppressive "powers of darkness" (cf. Luke 22: 53, Colossians 1: 13). He is the enemy number one, the tempter par excellence.

So we know that this dark and disturbing Spirit really exists, and that he still acts with treacherous cunning; he is the secret enemy that sows errors and misfortunes in human history. We should recall the revealing evangelical parable of the wheat and the weeds, the synthesis and explanation of the illogicality that seems to preside over our conflicting vicissitudes: "inimicus homo hoc fecit" "an enemy has done this" (Matthew 13: 28). He was "a murderer from the beginning . . . and the father of lies," as Christ defines him (John 8: 44-45); he launches sophistic attacks on the moral equilibrium of man. He is the treacherous and cunning enchanter, who finds his way into us by way of the senses, the imagination, lust, utopian logic, or disorderly social contacts in the give and take of life. Once there, he introduces deviations as harmful as they are apparently in conformity with our physical or psychical structures, or our deep, instinctive aspirations.

This question of the Devil and the influence he can exert on individual persons as well as on communities, whole societies or events, is a very important chapter of Catholic doctrine which is given little attention today, though it should be studied again. Some people think a sufficient compensation can be found in psycho-analytical and psychiatric studies or in spiritualistic experiences, so

widespread, unfortunately, in some countries today.

People are afraid of falling into old Manichean theories again, or into frightening flights of fancy and superstition. Today people prefer to appear strong and unprejudiced, to pose as positivists. At the same time they give credit to so many unwarranted magical or popular superstitions. Worse still, they open their souls—their own baptized souls, visited so often by the eucharistic presence and inhabited by the Holy Spirit!—to the licentious experiences of the senses, and to the harmful experience of drugs. Or they let themselves be caught up in the ideological seductions of fashionable errors, which are cracks through which the Devil can easily penetrate and work upon the human mind.

Not that every sin is directly due to diabolical action (cf. *S. Th.* 1, 104, 3); but it is true that those who do not watch over themselves with a certain moral strictness (cf. Mt. 12, 45; Eph. 6, 11) are exposed to the influence of the "mysterium iniquitatis," to which St. Paul refers (II Thess. 2, 3-12), and run the risk of being damned.

Our doctrine becomes uncertain, obscured as it is by the darkness surrounding the Devil. But our curiosity, excited by the certainty of his multiple existence, justifies two questions. Are there signs, and what are they, of the presence of diabolical action? And what are the means of defence against such an insidious danger?

We must be very cautious in answering the first question, even if the signs of the Evil One sometimes seem evident (cf. Tertullian, *Apol.* 23). We can assume his sinister action where denial of God becomes radical, subtle and absurd, where hypocritical and blatant lies assert themselves against evident truth, where love is extinguished by cold, cruel selfishness, where the name of Christ is impugned with wilful and rebellious hatred (cf. I Cor. 16, 22; 12, 3), where the spirit of the Gospel is watered down and denied, where despair has the last word, etc.

But it is too wide and difficult a diagnosis for us to attempt to study and authenticate it now. For everyone, however, it has a dramatic interest, to which even modern literature bears witness (cf. e.g. the works of Bernanos, studied by Ch. Moeller, *Littér. du XX siècle*, I, p. 397 ss.; P. Macchi, *Il volto del male in Bernanos*; cf. also *Satan, Etudes Carmélitaines*, Desclée de Br., 1948).

The problem of evil remains one of the greatest and permanent problems for the human spirit, even after the victorious answer given by Jesus Christ. "We know that we are of God," the Evangelist St. John writes, "but the whole world is in the power of the evil one" (I John 5, 19).

To the other question: what defence, what remedy is there against the action of the Devil, the answer is easier, even if it remains difficult to carry out.

We could say: everything that defends us from sin shelters us for that very reason from the invisible enemy. Grace is the decisive defense. Innocence takes on the aspect of a fortress. Everyone remembers how often apostolic teaching symbolized, in the armor of a soldier, the virtues that can make the Christian invulnerable (cf. Romans 13: 12; Ephesians 6: 11, 14, 17; I Thessalonians 5: 8). The Christian must be militant; he must be vigilant and strong (I Peter 5: 8); and he must sometimes have recourse to some special ascetic exercises to stave off certain diabolical attacks. Jesus teaches this, indicating "prayer and fasting" as the remedy (Mark 9: 29). The Apostle suggests the main line to follow: "Resist evil and conquer it with good" (Romans 12: 21; Matthew 13: 29).

With the awareness, therefore, of the present adversities in which souls, the Church, the world find themselves today, we will try to give meaning and efficacy to the usual invocation of our principal prayer: "Our Father . . . deliver us from evil!"

Let our Apostolic Blessing serve this purpose too. ■

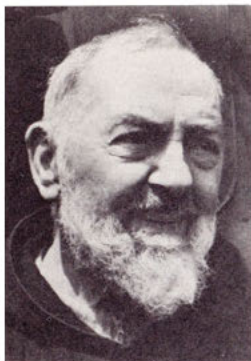
7—Padre Pio's Power Over the Devil

By Martin Herbert

AT A TIME when modern man is becoming more and more obsessed with, and at times *possessed* by the devil and those dark arts that lead to devil worship, Padre Pio comes on the scene to show men by his own personal encounters with the devil just how impotent the devil really is. He compares the devil to a fierce dog tied to a chain. "Beyond the length of the chain he cannot seize anyone. But, if you approach too near, you let yourself be caught. Remember that the devil has only one door by which to enter—the will. There are no secret or hidden doors."¹

Though the devil found it impossible to enter the heavily barricaded door of Padre Pio's soul, he tried just the same to intimidate the saintly priest in frightening ways. God occasionally allows this in certain saintly souls for the greater merit they will acquire, and to humiliate the devil who is invariably defeated.

When he was but five years old, Francesco (Padre Pio's baptismal name) began to experience diabolic apparitions which assumed obscenely human, or more frequently beast-like shapes. Don Nicola Caruso, the young priest



Padre Pio of Pietrelcina, who is considered a saint by many Catholics, bore the visible wounds of Christ's passion in his body for fifty years. The charismatic powers this humble Franciscan priest exercised were spectacular. His personal holiness lends great credence to accounts of his innumerable encounters with the spirit world of demons and angels. Since his death in 1968, ardent devotees have promoted his cause for beatification throughout the world, encouraged by the continuing occurrence of miracles attributed to him.

who taught him mathematics at this time, recalled how the young boy once told him of frightening experiences he had had occasionally on returning home from school. "He would find blocking his doorway a man dressed like a priest," Don Nicola relates, "who would not let him enter. As Francesco would pause, not knowing what to do, a barefoot child would approach and make the sign of the cross. Immediately the 'priest' would disappear, thus enabling Francesco to enter his house."²

This incident shows that though God may allow the devil to tempt or frighten his chosen souls in extraordinary ways, he is ever at their side with Divine assistance. Our Lord gave the devil some of his most crushing defeats at the hands of Padre Pio. Christ, in fact, revealed to him, while he was still a boy, the many battles that were in store for him and how he would triumph over the adversary.

He was fifteen when shortly before his entrance to the Capuchin seminary in Marcone he was given a vision of his continuous future "struggle with that mysterious and diabolical man." There are two versions of this vision, one by Padre Pio himself, the other by his spiritual director,

Padre Agostino. Padre Pio wrote his account much against his will, using the third person in referring to himself.

"While he was meditating on his vocation one day and wondering how he could bring himself to say 'good-bye' to the world and dedicate himself to God in a friary, he was suddenly robbed of his senses and saw with his mind's eye objects different from those which one sees with the eyes of the body. He saw by his side a majestic man of rare beauty shining like the sun. This man took him by the hand and he heard him say: 'Come with me because it is proper that you fight like a courageous warrior.'

"He took him to a spacious place where there was a great multitude of men who were divided into two groups. On one side he saw men of great beauty dressed in white clothes, pure as snow; on the other side there was a second group, men of horrible appearance dressed in black clothes like dark shadows. Between these two big groups there was a big open space and this is where this soul was placed. This soul was fully intent in gazing in wonderment at these two groups of men when behold, suddenly, there advanced in the midst of that space which divided the two groups a man so immeasurably tall as to touch the clouds with his forehead; his face was so terrible it seemed to be that of a monster. At such a sight the poor soul felt so disconcerted he felt his heart stop.

"That strange person for his part advanced more and more. His guide who was beside him said that he must fight with that individual. At such words the poor soul paled and trembled all over, terror stricken and on the point of fainting. His guide held him by the arm and when the poor soul had recovered a little from its fright he turned to the guide begging him not to expose him to the rage of such a strange person saying that he was so strong that even the combined strength of all the men present would not suffice to bring him down.

" 'Your every resistance is useless and you must struggle with him; have courage, enter into the struggle with confidence, go forward courageously because I will stay near you. I shall help you and I won't allow him to bring you down. As a reward for the victory which you shall carry off I shall give you a shining crown that will decorate your forehead.' The poor soul took courage. He began to fight with that formidable and mysterious person. The clash was violent, but

through the help given him by the guide who never left him, he finally overcame him, beat him down and forced him to flee. His guide, then, true to his promise, took out from under his clothing a crown of rarest beauty that defies description and placed it on his head.

"He immediately took it back saying: 'I will keep another more beautiful one apart for you. If you know how to struggle well with that person with whom you have just fought, then fight valiantly, and do not doubt my help for he will always come back to the assault to recoup his lost honor. Keep your eyes well open because that mysterious person will strive to take you by surprise. Do not be afraid of his molestation. Do not fear his formidable presence, but remember what I have promised you: I shall always be near you; I shall always help you as long as you always succeed in overthrowing him.'"³

Padre Pio then relates how 'that mysterious man was overthrown' and together with his followers took to flight amidst shouting, cursing and deafening cries. Some days later while giving thanks after Communion, he received a light to comprehend the full meaning of the vision. He was made to understand that in entering religious life and dedicating himself entirely to God he was exposing himself to a continuous conflict with Satan and his cohorts. But, he had nothing to fear for the good Angels would be ever present to help him in his battles. The person who acted as his guide was Jesus himself.

In this battle between Satan and the humble Franciscan Friar the stakes were high. As time went on the struggle would become more and more intense, the temptations more subtle and stronger. God would even allow the devil to physically manhandle him. But in his role as victim for the salvation of souls, the more he suffered the more effective he was in snatching souls away from the domination of Satan and opening them up to the saving grace of Christ.

Fr. Augustine McGregor, O.C.S.O. in his masterful article, "The Adversary," describes the many onslaughts the devil used against the young religious.

"Now with his entry into Religious life there is an intensification of diabolical fury. Hell unleashes the whole of its malice on the young friar, venting its rage in any number of different ways: terrifying visions, assaults camouflaged under bodily appearances. The enemy comes in many guises, even under the appearance of an "angel of light." In one period he plays on the still unpurified senses by lewd, obscene and impure visions and suggestions and in general acts externally; later, in another period when the soul is more purified, while the first diabolical manifestations do not entirely disappear Satan now directs his assaults to the superior part of the soul—the intellect and will—striving with all his might to impede the young friar in the exercise of the theological virtues and his growth in divine love. . . .

" . . . By the time Padre Pio was ordained Satan obviously was fully aware of the work which Divine Providence intended to effect through him, and by particularly malicious solicitations sought by every means the young priest's downfall. Padre Agostino records how the devil employed his superior faculties to tempt Padre Pio. Using the triple concupiscence (1 Jn. 2: 16; 5: 19) and man's own corrupt nature the devil came at Padre Pio in the first place by a series of attacks on the senses: animals, black and filthy; naked females dancing lasciviously; sometimes without any apparitions, there would be such tricks as filthy spitting into his face or he would be tormented with deafening noises; at other times, he received beatings from a "cruel man" (carnefice). Under the guise of good the devil appeared even as the Crucified and often came in the form of his Spiritual Father or Father Provincial. He also appeared to him in the form of saints such as Pius X and St. Francis and even as our Lady and in the form of his Guardian Angel."⁴

On one occasion the devil appeared in the likeness of his spiritual director Father Agostino, a Capuchin priest who lived some distance from the friary where he was stationed. The false friar advised him to give up his penitential life, for God did not approve of it. Surprised at such advice, Padre Pio had the presence of mind to ask the "friar" to repeat after him, "Blessed Be Jesus!" The devil left at once in a cloud of smoke, leaving behind a sulphurous smell.⁵

His intense struggle to overcome the devil in those early years can be understood better from his own words.

“The struggle with hell,” wrote Padre Pio in 1915, “has reached the point in which it is no longer possible to go on. The ship of my soul is about to be overwhelmed by the ocean waves . . . I feel crushed by the infernal forces and I am afraid of being reduced to nothing from one minute to the next” (Epistolario, No. 239).

Often in Padre Pio’s letters there is the recurring confession of “anguish” caused by repeated diabolical assaults: “. . . also in the hours of rest the devil does not refrain from afflicting my soul in different ways” (22.10.1910); “. . . the enemy of our health is so irate that he does not leave me one peaceful moment, waging war in various ways” (29.11.1910); “In these days the devil is really at me in every possible way and keeps at it as much as he can. The ‘miserable one’ will redouble his efforts to harm me” (29.3.1911).

The Evil One Inflicted Physical Harm

In another period when Satan was trying to gain entry to the superior part of the soul the very effort to make an act of faith seemed impossible: “The devil roars and shouts continuously around my poor will, which does and says nothing else with firm resolution than: ‘Long live Jesus . . . I believe.’ But who could tell you how I pronounce these words? With timidity, without strength and without courage, and I must do myself violence” (Epistolario, 8.11.1916).⁶

In the monthly bulletin, “I Fratini” of the Capuchins in Foggia, a former seminary student who had Padre Pio as his spiritual director and confessor, writes about how the devil manhandled the sickly friar. One night he and his fellow students heard the frightening noise of iron bars banging together in Padre Pio’s room, as well as a sound like a train traveling at high speed through a tunnel. In

the morning they found their director worn out from his ordeal with the devil. The iron bars that held his curtain were twisted by hands of enormous strength. Padre Pio was in no condition to talk about what happened at the moment, but a few days later he related how the devil had beaten him because he could not bring about a sin of impurity in one of the *fratini* due to the prayers of Padre Pio.⁷⁷

Numerous were the cases of physical assault by the devil on Padre Pio throughout his long life. Even as late as 1964 Padre Pio was so bruised from an attack of the devil that he could not say Mass. On occasion the visible black and blue marks remained for weeks. Such cases of physical assault by the devil are nothing new in the lives of the saints. St. Catherine of Siena, St. Theresa of Avila, St. Nicholas of Tolentino and in our own times the holy Curé of Ars, all experienced the same fury of the evil one.

To our very scientific age where everything has to be proven in a controlled laboratory setting in order to be credible, these constant direct interventions of the devil in the life of Padre Pio may seem simply impossible to take seriously. For who of us has seen or who knows of anyone who has seen the devil? Yet, we have the above evidence in a man who practiced the Christian virtues in a heroic degree, was very human, had a keen sense of humor and displayed none of the tell-tale signs of a neurotic. Then too, we have the evidence of the many miracles he performed.

The Church does not base its doctrine on the devil upon such awesome instances as we find in the life of Padre Pio. On the contrary, Padre Pio's experiences are explained and rendered intelligible by the Church's doctrine. The ordinary Christian would be foolish indeed to ignore the testimony of Padre Pio's experience with the evil one. It is a powerful and existential dramatization of the traditional Catholic teaching that the devil is indeed

working through our imagination and senses to bring about our downfall. Though he is clever and a master of deceit, he can never directly move a person's intellect or will. He is relentless in his attempts to destroy the Church and human souls, but our victory is sure if we follow the example of the stigmatic Franciscan of Pietrelcina.

Padre Pio speaks to us today by his life and his words. "Temptations, discouragement and unrest are the wares offered by the enemy. Remember this: if the devil makes noise it is a sign that he is still outside and not yet within. That which must terrify us is his peace and concord with the human soul." And again, "The field of battle between God and Satan is the human soul. . . . The soul must give free access to the Lord so that it be fortified by him in every respect and with all kinds of weapons: that his light may enlighten it to combat the darkness of error; that it be clothed with Jesus Christ, with his justice, truth, the shield of faith, the word of God, in order to conquer such powerful enemies. To be clothed with Jesus Christ it is necessary to die to oneself. . . . The Cross is the standard of the elect. Let us always keep close to it and we will succeed in conquering in everything and over everyone."¹²

¹"Padre Pio Counsels," p. 28. ²"Pio of Pietrelcina, Infancy and Adolescence," by Alessandro de Repabottoni, p. 47. ³*The Voice of Padre Pio*, Vol. III, no. 2, 1973, p. 7. ⁴*Ibid.*, p. 12-13. ⁵"Padre Pio, A City On a Mountain," by Pascal P. Parente, p. 25. ⁶*The Voice of Padre Pio*, Vol. III, no. 2, 1973, p. 13. ⁷"Roads to Padre Pio," by Clarice Bruno, pp. 152-153. ⁸Mk. 1: 12-13; Mt. 4: 1-11; Lk. 4: 1-13. ⁹Mk. 5: 1-20; 7: 24-30; Mt. 8: 28-34; 9: 32-33; 15: 12-28; Lk. 6: 18; 9: 37-43. ¹⁰Homily, SS. Peter and Paul, June 29, 1972. ¹¹IMMACULATA, May, 1973, p. 3. ¹²"Padre Pio Counsels" pp. 29, 30, 36.

8—The Good

Angels and

Padre Pio

"Angels are out, devils are in," seems to be the general attitude of contemporary society towards the spirit world. As inordinate interest in occultism increases, the devotion to the good angels and their possible influence in our lives decreases. Even those who are reluctant to accept the existence of spiritual beings without bodies, are more disposed to admit the possibility of devils than good angels, for they can see the havoc caused by the evil spirits, but the influence of the good spirits seems minimal. Why is this so? Have the good angels lost their power to do good? No. They have been forgotten and left unsolicited. It was not so, however, with Padre Pio.

IF PADRE PIO experienced the full fury of the devil and his accomplices, he also had the consolation of being on very intimate terms with St. Michael and the good angels. Towards the end of his life he frequently spoke with affection of his Guardian Angel as "the companion of my infancy." This was not exaggeration, but the truth. His Guardian Angel was a very real person in whom he confided and whose help he sought in time of need.

Both inside and outside the confessional, he was ever encouraging people to have devotion to the angels. In bidding farewell to pilgrims he would use such phrases as,

"May the angels of God accompany you," "May the angel of God open closed doors for you," "May the angel of God be for you light, help, strength, comfort, and guidance."

To some of his penitents in great need he would tell them to send their Guardian Angels to him. One friend lamented the great distance which would separate him from the Padre when he had to make a very difficult decision. Padre Pio's simple solution was to have the gentleman send his Guardian Angel to him. "But Padre," he asked, "do you listen to him?" "And do you think I am deaf?" was the Padre's short reply to one who questioned the possibility of communicating with the angels. No doubt anyone of us could have made the same innocent query and wonder at Padre Pio's rather curt rebuke.

His Companion from His Youth

It is a fact that angels took a much more active part in Padre Pio's life than in the lives of other mortals. When he was still a boy, his Guardian Angel appeared to him in the semblance of another child. This Guardian Angel was not only the companion of his childhood, but helped him in the year of his novitiate, and during his studies and preparation for the priesthood. He led him on the way of extraordinary holiness, and was near him in the assaults of the devils.

One of the most interesting tasks that Padre Pio gave his angel was to help him read languages he did not know. Padre Agostino, his confessor, tested Padre Pio in this regard by writing to him in Greek and French. Padre Pio did not understand either language and upon being questioned on how he was able to read the letters so well he candidly replied: "You know, my Guardian Angel explained everything to me."

Padre Pio could readily see the angels at work in the lives of others too. There is the case of the lawyer, Attilio

De Sanctis of Fano, Italy. He had the mystifying experience of falling fast asleep at the wheel of his car and had traveled twenty-seven miles without running off the road or hitting the oncoming cars. He visited Padre Pio soon after and inquired to what he could attribute his good fortune. Padre Pio without a bit of hesitation answered: "You fell asleep and your Guardian Angel drove your car."

Fantastic? Not at all, if we are to take the Gospels seriously. Remember how St. Joseph was told by an angel in a dream to flee with the Infant Jesus and his Mother to Egypt and later, by the same angel, no doubt, to return when it was safe?

There are many instances in the history of the Church of certain privileged souls seeing their Guardian Angels in visible form. St. Gemma Galgani, who lived at the turn of this century, frequently conversed with her angel. When she was not faithful to the inspiration of grace he showed his displeasure by not looking at her and giving her the "silent treatment."

St. Francis of Assisi had great devotion to St. Michael. It was customary for St. Francis to fast 40 days before the feast of St. Michael, and it was during this forty day fast that he received the stigmata on Sept. 17, 1224. Padre Pio also received the stigmata in September and visited the famous shrine of St. Michael on the Gargano mountain as Francis did many centuries before.

St. Michael's Shrine on Mt. Gargano

This shrine of St. Michael the Archangel on Mt. Gargano has been a sacred place since the days of Pope Gelasius (492-496). At that time St. Michael appeared in visible form in a cave in the mountainside and revealed to the local bishop that the mountain was under his special protection for the honor of God and of the Holy Angels. It was indeed providential that this shrine, which is prac-

tically the only notable one dedicated to the Holy Angels, is situated but a short distance from Our Lady of Grace Friary in Rotondo. When Padre Pio came to live in this friary situated on the slopes of Mount Gargano he seemed to have an arrangement with the glorious Prince of the heavenly hosts. St. Michael would assist him in defeating Satan and his followers in the battleground for human souls, while Padre Pio would direct and encourage people to go to St. Michael for help in warding off the attacks of the evil one. There is no evidence of a formal agreement between them, but all the same that is how it worked out.

During his lifetime Padre Pio encouraged pilgrims and penitents to visit the shrine of St. Michael before going home; and today pilgrimages to San Giovanni Rotondo from various countries include the cave of St. Michael in the Gargano Mountain in their itinerary.

Clarice Bruno in her book, "Roads to Padre Pio" has a number of chapters devoted to Padre Pio and the angels. She recounts how one pilgrim to the shrine of St. Michael, an Italian air force officer, returned to San Giovanni Rotondo with a most unusual story. He related that while the group he was with was praying before the statue of St. Michael in the grotto, he was occupied at the entrance of the church, with his back to the altar, in looking at various souvenir medals, statues, etc. We can gather from this that the young man was not greatly interested in the grotto or in making his petitions known to the great Archangel. Suddenly he heard a terrifying scream, more of a howl, coming from his group at the shrine. Before he had a chance to turn around to see what had happened, he saw a horrible looking creature, part animal and part monster, run past him with the speed of lightning to the choir balcony and then disappear from sight in the valley below.

The young man later learned that some members of the pilgrimage had brought a friend with them whom they

considered possessed by the devil. Their faith was not in vain. St. Michael, who is credited with defeating Satan and the rebellious angels under the banner entitled "Who is like God?" had won another battle and liberated another soul from the tyranny of the devil.

So impressed was the officer by the experience he had at the grotto of St. Michael that he went tirelessly from group to group at San Giovanni Rotondo bearing witness to what he saw with his own eyes.

There are a number of well authenticated cases in which Padre Pio personally freed persons from the domination of the devil. In September of 1947 an Italian woman was brought forcibly to San Giovanni Rotondo by her sons to see Padre Pio. As soon as she was brought into the church she began to scream. At the Communion of the Mass she burst out with a whole litany of curses and blasphemies.

Padre Pio ordered that she be taken out of the church. She shouted back: "I'd rather die than go out." Raising the Sacred Host over the ciborium, Padre Pio fixed his piercing eyes upon her and said, "It is time now to put an end to this." At these words the woman fell over as if she were struck dead; but shortly after she rose to her feet and walked to the corner of the church where she sat quietly. She was free from the devil's possession and returned frequently to San Giovanni Rotondo telling many people of how Padre Pio had freed her from the devil's domination. She would tell them with a good deal of enthusiasm, "He is more powerful than St. Michael."

This excusable exaggeration might have received a rebuke from the holy friar had he heard it. For Padre Pio recognized, as the Church does, the power the Archangel Michael has in keeping the devil in check. The Church calls upon his help numerous times in the official prayer of exorcism. He is invoked as God's standard-bearer in the funeral liturgy of the Church and is often represented

bearing the scales of divine justice in which the lives of souls are weighed. He also presides over the worship of Christians, for he is the angel whom St. John saw in heaven near God's altar, a golden censer in his hand, offering the fragrant incense of the prayers of the saints.

All this Padre Pio was aware of and much more, for it would take a book to relate all the experiences he had with the angels. One famous preacher put it nicely when he said, "Padre Pio has been and is, I might say, the modern Gospel of the angels. . . ."

In spite of Padre Pio's contemporary, living testimony, and in spite of the numerous passages in the Bible dealing with angels, there is something of a conspiracy of silence, hatched in hell, to prevent the angels from becoming known and appreciated in our day. One has just to look at many more of the popular catechisms texts approved and praised by certain professional religious educators in the Church in America to realize something is wrong. Angels are, with one or two exceptions, omitted in the texts for all eight grades of grammar school. Evidently the authors buy the current Modernist heresy that angels are merely *messages* from God rather than real individuals *with messages*.

One day when Padre Pio's penitents were talking with him about the diabolical influence in the world, he emphatically stated: "My hand will crush the devil!" This could very well be a prophetic utterance; for does not his life and writings on the devil and the good angels give us reason to hope that the conspiracy of silence will be eventually broken? ■

9—A Case of Diabolical Possession

IT IS OF FAITH THAT THE DEVIL exists; it is part of Catholic teaching. Now and again God permits a case of diabolical possession to alert us to this terrible truth so that we will be conscious of the presence of our relentless enemy and not place our souls in danger.

The following story is completely authentic. It is taken from the official archives of the Diocese of Metz in the old French province of Alsace-Lorraine. Part of it is written by the Bishop of the Diocese himself and the facts were attested to by a number of priests from the faculty of the seminary adjoining the Bishop's house.

The Case of Maria Pfefferkorn

Maria Anna Pfefferkorn, daughter of a pious weaver, was born in German Lorraine about 1820. At the age of 16, being then employed as a domestic, she began to show signs of a quite extraordinary mental condition. Her eyes would suddenly become fixed, and her features strangely distorted. From this she would pass into a series of convulsions, and as these were accompanied by fearful screams, she soon found it impossible to retain a situation for any length of time. During these convulsions, she would howl in the most terrifying manner and displayed

such superhuman strength that six of the most powerful men in the locality could not restrain her. While this was going on, she would speak freely in Latin (which she did not normally understand) and disclose to the people, whom curiosity brought to the place, what sins they had committed in their lives.

It was the common belief that the girl had been cursed by some beggar who had approached the house when Maria was all alone in it and against whom she had closed the door. All were convinced that she was possessed and physicians summoned to attend her, held her to be afflicted with demonomania and entirely beyond their skill.

Replies in Latin

"I can assure you," says the chaplain of the hospital at Metz, "that it is a case of possession. Several of my fellow priests are as convinced of this as I am. As Maria Anna is German by birth I had to get her a German confessor, who, one day in my presence, questioned her in Latin. She replied in the same language. On another occasion she declared that she was possessed by devils and mentioned them by name, at the same time uttering the peculiar cries of various animals, her face meanwhile assuming a horrible expression, and becoming distorted into a mocking and sarcastic laugh. This happened especially when any one prayed for her. Her tongue would then protrude from her mouth and her eyes would present a terrifying aspect. The presence of a priest, or a cross or Rosary or image of the Blessed Virgin brought near her, without her being aware of it, would cause her to break into a fearful rage; and such tests as these were often applied in order to make absolutely sure that it was not merely a case of morbid and disordered imagination."

Maria had made a pilgrimage to Luxemburg in November 1838, and for a time it seemed as though this had

effected a perfect cure. The girl herself declared that if she could have stayed another two days she would have recovered entirely, and she was determined to return to Luxemburg. This second pilgrimage, however, did not take place until May 1842. We shall now let Bishop Laurent himself describe the subsequent progress of events. All that he wrote is preserved in the diocesan archives.

The Story of the Bishop

Last Monday Maria paid me a visit, accompanied by her sisters. . . . I had scarcely begun to talk to her when she suddenly shot up in the air, came flying up to me with the swiftness of an arrow, and exhibited a face which I shall not forget if I live to be a hundred years old. The very memory of it still fills me with horror. And all the while she roared in a manner compared with which the roaring of a lion may be regarded as music. As she approached me I could only just muster sufficient self-control to raise my hand in order to make the Sign of the Cross. This movement of mine seemed to undo the Evil One utterly, and he now threw the unfortunate girl on the floor at my feet, where she lay writhing in dreadful contortions. The same diabolic face continued glaring at me, and I have to confess that I was weak enough to lose my presence of mind and to rush from the room. When I had somewhat recovered myself, I called my chaplains, and, in company with two of them, and of Professor Fohr, of the Seminary, I returned to the room and with fear and trembling began the exorcisms. While these were being pronounced the Evil One continued to throw his victim from one corner of the room into the other, the three powerful men being pushed hither and thither by this delicate girl. After a while, when I had succeeded in assuming a firmer attitude, there was a cessation of these manifestations of strength. But the exorcisms, although continued for two hours, merely had the effect of producing the most

fearful contortions, and there was no cessation of the appalling screams.

I then resorted to the recitation of the Litany of our Lady, and, although it was apparent that the time of release had not yet come, the invocation of the Mother of Christ had a very notable effect. The rigidity of the arms of the poor sufferer, and indeed of her entire body, relaxed; her face became transfigured into that of a weeping angel; and such a marked expression of repose came over her that I ceased operations. Throughout the whole of that week, however, the interior conflict continued night and day, and Maria was tormented more than ever. She experienced burning and stinging pains all over her body, and her sister came to me several times to beseech me to continue.

As I was still suffering acutely from the effects of my recent experiences, I required four or five days to make up my mind and to prepare myself for a further ordeal. I finally arranged to continue this terrible work on the following Sunday afternoon at five o'clock, in the church and with closed doors. As it happened, however, I was summoned two hours before the time appointed, to appear at a Court dinner; and I consequently commissioned three of my own clergy with three others, and several pious men and women, to take my place.

When I returned home from Court, about eight o'clock in the evening, I was informed that messenger after messenger had been dispatched for me, since all efforts made by the clergy had proved unsuccessful. I proceeded to the Church with a heavy heart, and while yet some distance from it I could hear the screams of the girl intermingled with the prayers of the clergy.

Fearful Paroxysms

I was told that, at the beginning of the invocations, the Evil One had thrown the rigid form of his victim right

across the altar into the body of the Church, and with such violence that the noise of her fall on the stone floor could be heard by all present, although no bodily injury appeared to have been done to her. The fiend had then, like a resisting dog, suffered himself to be dragged back to the altar by means of a stole with which the poor girl had been bound. For three hours in succession he had continually roared and screamed, producing all the varieties of the sounds made by animals, especially those of the wolf and of birds of prey. These had been intermingled with sentences in languages which Maria cannot speak in her normal state; and they had been uttered in a harsh and hollow voice, wholly different from her own.

The prayers and exorcisms seemed to have caused the demon exquisite torment. Every now and then the poor girl would succeed in making brief ejaculations, such as "Jesus, Mary, Joseph! O Mary Conceived without original sin, pray for me!" and this in her own natural, sweet, and imploring voice just as she had done during the first attack in my own house.

When I entered the choir she became quite calm for a moment; but the instant I commenced operations the demon became more violent than ever, and began recounting my sins and weaknesses. I commanded him to be silent and to speak only when questioned by me—a command which he obeyed. He then endeavored, as on the previous occasion, to assault me; but I placed my stole on Maria's head and this arrested him—the girl all the while gnashing her teeth. I now proceeded to invoke the aid of Mary, Comforter of the Afflicted; whereupon he screamed pitifully and finally cried like a child. I renewed the exorcisms.

Of what was then uttered by his victim's mouth, I can cite only the following words. Upon my demanding whether he was going to depart he replied: "I shall have to stay a long time yet in hell *toujours, toujours, toujours, tou-*

jours bruler!" ("to burn forever and forever."). He also declared that Maria had to do penance for the sins of others, especially for those of the clergy of the land who were indolent and indifferent. He threatened to make things as uncomfortable for me as I was making them for him. And mention of the Incarnation and of the Passion of our Lord brought about the most violent agitation, causing him to cry out *Oui, oui, oui, j'irai.*" ("Yes, yes, yes, I shall go!") I asked, "When?" and he replied: "*Pas aujourd'hui, non, non, non.*" (Not today—no, no, no.)" After again emphatically commanding him to depart, he finally exclaimed: "*Demain a neuf heures!*" ("Tomorrow at nine o'clock"). It should be observed here that, although the demon 'did not speak in Latin he for the most part replied intelligently to the questions which I put to him' in that language.

Devil Manipulates His Feelings

Upon this we all returned home in silence, engaged in serious thought. While we remained together we seemed to cling to one another; when we withdrew to our respective rooms, an uncanny and anxious feeling took possession of us. It was only by the exercise of all my powers of faith that I was able to remain by myself during that dreadful night, in which I slept but little. The previous day had been one of the most dreadful of my whole life. I had never before experienced such a feeling of utter despair and wretchedness, and such a sense of having been forsaken by God. The very foundations of my religious faith and trust seemed to have been shaken, and I resolved to have nothing further to do with the matter. By the grace of God, however, so undeservedly bestowed upon me, I continued firm in my resolution to persevere with the work in hand, and with his help to finish it.

In the evening of the next day, about six o'clock, I returned to the church, accompanied by my chaplains.

The poor sufferer sat at the entrance to the choir, externally calm, but apparently greatly troubled and tormented internally. Approaching her, I exclaimed "Accedas, impie, ad altare Dei, ut confundaris et expellaris." ("Draw near unholy one, to the altar of God, that thou mayest be confounded and driven out.") The moment I pronounced these words the howls and screams began again. The poor girl raved and gnashed her teeth and the combined strength of six priests could not prevent her from being dragged about.

The Demon Gives Homage

When asked as to the time of his withdrawal from the unfortunate girl, he exclaimed: "I shall yet remain another hour." When I demanded what minute precisely this would take place, he refused to tell me. When I commanded him (not her) to repeat the Gloria Patri, etc., in his own (not in her) voice, I thought he would kill the unfortunate girl, so that I had not the heart to insist. He caused Maria to put out her tongue, to gnash her teeth, and to kick me; this, however, causing me no pain whatever. I told him (always speaking in Latin) that if he would not give Almighty God the honor due to him by word of mouth, he should do so by acts, prostrating himself on the ground and laying his head in the dust. He obeyed me at once. I then commanded him to kneel before the Blessed Sacrament. He fought against this, but was again obliged to obey. I then bade him rise and present the girl's forehead to me, so that I might impress upon it the Sign of the Cross. He obeyed.

The demon then exclaimed: "If this continues much longer, I shall be obliged to depart." He asked: "Where am I to go?" I replied, "In abyssum, unde venisti!" ("To hell, from which thou hast come!") He said: "Let me go to some other place." I replied again: "In abyssum." . . . I think it was at this time that he again moaned out those

fearful words: *Toujours, toujours!* ("Forever, forever!")

Utterly fatigued and exhausted, I commissioned a very holy priest (Professor Engling) to continue the exorcisms. Immediately he began, the demon mocked him and spoke of him as "this Wretch" (*ce vilain*)—a term which he had frequently applied to a saintly elderly lady present who was trying to assist the poor girl.

The Power of Mary

When evening came I adjured Satan to depart from the girl at the sound of the Angelus bell, and I began to recite the Joyful Mysteries of the Rosary. Maria quietly joined in the recitation of the first two mysteries; at the third, however, the struggle was renewed, and it was only by a supreme effort that she succeeded in uttering the words. Kneeling before the tabernacle, my eyes fixed on the statue of the Blessed Virgin, I recited the last three mysteries with ever increasing fervor, all the priests present joining me. And it seemed at that moment as though the Queen of Heaven descended into our midst, and, by a sweet glance of her eyes, promised us deliverance.

When the last Ave had been said, I told the sacristan to go up into the tower and ring the Angelus bell. This was at half-past nine o'clock. It was a moment of solemn silence. I now once more commanded the demon to go out of the girl and to depart into hell, without noise, without inflicting any injury, and without leaving even a trace of his presence behind him. Then calling the girl by name, I bade her kneel down, we all kneeling around her, and I placing the stole on her head.

As the bell sounded, we all recited the Angelus. When the closing words had been spoken, Maria exclaimed: "Three more Glorias must now be prayed." This done, I recited the proper Collect. After a moment's silence, I inquired with a beating heart: "Maria Catharina,

do you believe that you have been delivered from the demon through the intercession of the Mother of God?" She replied: "Yes, my Lord." (Herr Bischof). And, as I looked into her transfigured face, breathing a deep peace, a voice within me told me that she was indeed free. Weeping aloud, I intoned the Te Deum, in which all the priests present joined; while Maria, sinking upon her knees, recited the Lord's Prayer and the Angelus. When I concluded, she said with childish simplicity: "And now for the thanksgiving!" And with this she crawled up the steps of the altar upon her knees, and, lifting up her hands began to recite the Rosary.

Entirely Free

I now ordered the candles on the altar and before the indulgenced image of our Lady to be lighted; and the girl, then in a firm voice, with arms outstretched, recited the entire rosary, we making the responses with hearts full of gladness. We all felt that the atmosphere was clear, and that the evil spirits which had so tormented us had been banished, the angels round about our Lord and his Blessed Mother having come to our aid.

The news of what had taken place in the church had meanwhile spread amongst the people, and a crowd of several hundred had gathered at the doors. They had, however, kept very quiet, and had joined us in our prayers. When Maria appeared amongst them, she looked happy and exclaimed: "Blessed be Jesus Christ!" They responded with a fervent "Amen!" and then conducted her in triumph to her home.

She came to me yesterday morning to make her confession and to receive Holy Communion, which latter she is now to do daily. She passed the day praying before the Blessed Sacrament. She remains entirely free, and is quiet and happy. In a few days' time she will, if God permits, return to her aged mother in the neighborhood of Metz;

and she desires after that to enter a convent—most probably that of the Mother of God at Luxemburg, where she hopes to spend the remainder of her life. Yesterday afternoon she paid me another visit and spoke to me for a quarter of an hour or more in a natural, simple, and unrestrained manner. On her taking leave, I gave her a Rosary, a relic, and sacred pictures, which made her very happy.

My chaplains tell me that the people question them about the matter wherever they go, and that they often weep with joy when the story is concluded. Our church is better attended than ever before. Thanks be to God and to his Blessed Mother! ■

Single copies of this true story are available from Fatima International, P.O. Box 8947, Richmond, VA 23225, with whose permission it is reprinted here.

Pope Sees Devil Sabotaging Council Hopes

"We thought that after the council there would be a day of sunshine for the history of the church and instead we found new storms.

"How did this happen? We will confide this thought to you. And that is that there was an adverse power, the devil, whom the Gospel calls this mysterious enemy of man, something preternatural which came to suffocate the fruits of the ecumenical council. . . .

"One could say that from some fissure the smoke of Satan entered into the temple of God. There is doubt, there is uncertainty, there is the problematical, disquiet, dissatisfaction, there is confrontation."

—Pope Paul VI, June 29, 1972.

10—Devil-fighting

By Solange Hertz

DEVIL-FIGHTING isn't generally thought of as the first consequence of devotion to the Mother of God. If we progress in intimacy with her, however, we soon realize something of what almighty God meant when he said to Satan in Eden, "I will make you enemies of each other: you and the woman, your offspring and her offspring."

Suddenly, her enemies are our enemies. By the time we wake up to the situation, we're already in the thick of battle, locked in mortal combat with an invisible foe who seems to specialize in fouls. Devil-fighting, we learn, is basic Christian warfare. St. Paul nevertheless warned us at the outset that we aren't pitted against human enemies in this life, but against the "princeloms and powers, against those who have mastery of the world in these dark days, against malign influences in an order higher than ours" (Eph. 6, 12).

Very early young mother Church developed practical doctrine for her children on this important subject, so they wouldn't be defenseless against diabolic logistics and would know what to expect. Much of the pioneering was done by those ancient stalwarts we call the Desert Fathers. Following the example of the Lord himself, they purposely stationed themselves in the wilderness to challenge the devils to hand to hand combat on their own ground.

One of these was the monk Serenus, noted for his outstanding chastity and purity of heart, which rendered him invincible against the powers of darkness. Speaking from his own experience and that of many saints before him—the great St. Anthony was one—he left us two

priceless conferences which lay the workings of devils before us in considerable detail.

It would be foolhardy for a servant of the Immaculata not to listen to what he has to say. No figment of the imagination, nor mere abstract "personification of evil" as some like to think, the devil is a real person, possessing intelligence and will, and he hates us inexorably.

Abba Serenus begins this discourse by making us aware of the terrible inconstancy of our thoughts, a condition resulting from original sin. He stresses the direct relation between our wavering minds and our susceptibility to the devil's wiles in our mentally and morally weakened state. The devil knows that if he is to make us sin he must first get us to think about it, to entertain the thought of it interiorly.

"Why do you have such wicked thoughts in your hearts?" our Lord asked the Pharisees (Matt. 9: 4). Sin is never committed from the outside in, although it might look that way; it's committed from the inside out. No temptation could gain entry into a properly God-oriented, disciplined mind. Inasmuch as "no one can be deceived by the devil but one who has chosen to yield to him the consent of his own will, . . . it is therefore clear," says Abba Serenus, "that each man goes wrong from this: that when evil thoughts assault him he does not immediately meet them with refusal and contradiction." If you crush the head of the serpent before he can strike, you don't have to worry about the rest of him.

Having made this clear, Abba Serenus then proceeds to acquaint us with certain basic facts. First he bucks us up by telling us what we don't have to worry about:

What Not To Worry About

For instance, *there can be no actual union between a human soul and the devil*, although both are spirits. This is possible only with God. Even in cases of posses-

sion, the devils can govern only the body, "laying on them an enormous intolerable weight which overwhelms the soul with foulest darkness and interferes with its intellectual powers." In the case of Job, we learn that God has to give permission for even this power over the body. The soul always remains free, no matter what antics the devil may put the body through.

Equally consoling is the fact that *unclean spirits cannot read our thoughts*, any more than good angels can. Both, however, are able to influence our thoughts by way of the imagination, which makes use of sensible images. Devils can excite feelings in us, such as lust, anger or despair. They can also deduce what we must be thinking by watching us closely and noting the effects they're producing in us. Even clever human beings can do this.

This is one good reason why exterior deportment is always important, even when we're alone. Devils study us like thieves planning to rob a bank. Wanting to bring down a particular soul, they find his weaknesses by throwing out various evil suggestions and observing which ones get favorable responses. They get to know us better than we know ourselves.

Not every devil has the power to suggest every passion. They have their specialties, and in order to implant their particular vice, they have to await the opportune time and place. This is why the Church has always taught us to avoid occasions of sin as we would sin itself.

Devils attack us systematically, taking their turns in order by pre-arranged plan according to opportunity. We know there's neither true concord nor brotherly agreement in hell, but common interest, sheer necessity, or hope of success can organize them temporarily for a kill. This is inevitable, because they can attack us only through our fixed inclinations at particular times. They can't, for instance, tempt us to silly giggling and anger at the same time. Our very nature forces them to use system in their temptations.

Devils vary in strength, boldness and malice. When one is defeated, a stronger one takes over. As we progress in virtue our struggles get fiercer, because Christ is the referee and matches opponents justly. We have his word for it that we'll not be tried beyond our strength.

Devils don't battle without effort on their part. It's a real fight, with exertion and exhaustion on both sides. They experience pain, anxiety and depression when they're pitted against saints and strong souls who put up serious resistance. They know grief and confusion at losing, and a certain malicious delight in winning. "Stand your ground!" says St. Paul (Eph. 6: 14). We actually gratify hell when we lose.

Still, *their power to hurt us doesn't depend on the devils themselves.* This occurs only when permitted by God, in the measure he decrees to test us, or as punishment for our sins or negligence. Without his express permission, they couldn't even enter the Gerasene swine.

Their power over us nevertheless increases or decreases according to the effectiveness of the resistance they meet with. The less opposition we give them, the greater control they gain over us. In preparing a victim for bodily possession, they move through three stages, says Abba Serenus: First they take possession of his mind and thoughts; then they rob him of his fear of God; and finally they destroy all possibility of recollection and meditation on spiritual things. At this point they take over because they have in fact won his consent.

A Message for Modern Times

Here Abba Serenus has a message all too pertinent to our modern scene. He says that *men possessed by sin are more wretched than those possessed bodily by the devil*, because they are the devil's slaves without knowing it. This gives Satan a much freer hand and leisure to operate without arousing suspicion. This constitutes the

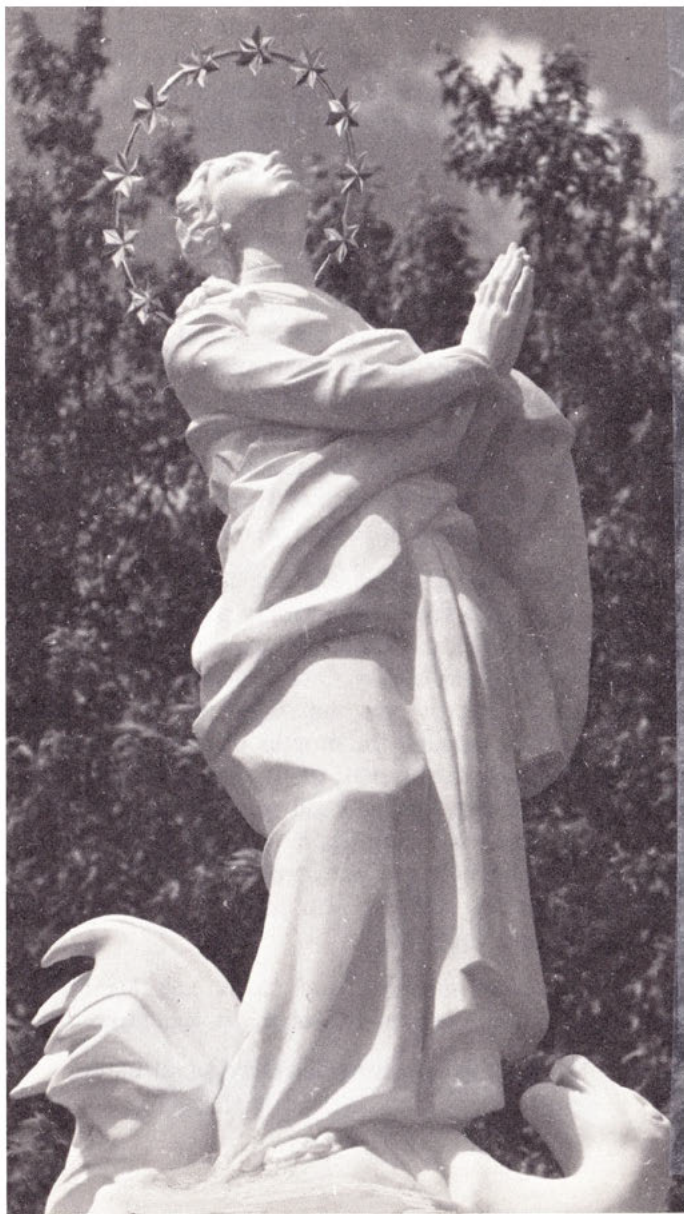
worst punishment God can deal out in this life, because the sinner not punished on earth is reserved for hellfire. Saints, on the other hand, are proverbially sent much suffering and trouble, the devil being allowed power against them for their greater glory and purification.

There's rarely a dull moment. *Unclean spirits have many different desires and wishes*, just as we do, says the Abba, because like us they have wills and personalities. Some, like poltergeists, are relatively harmless, but annoying. They seem to be intent on tiring us out rather than actually hurting us, by playing bad practical jokes, breaking car axles or perpetrating other minor sabotage, and they seem to infest certain localities by preference. Others, on the other hand, are extremely ferocious, like the ones our Lord encountered near the tombs in Gerasa, whom no one dared approach or restrain. These delight in bloodshed and do all they can to foment war and violence.

Still others specialize in exciting lust and promoting impurity. Some are seized with empty pride and excel in delusions of all kinds. Others are expert liars, inspiring men to blasphemy and heresy. One of these openly boasted to the Fathers that he was the originator of the Arian heresy professed through the mouths of Arius and Eunomius. St. Paul in fact writes to St. Timothy of certain Christians who were "giving heed to seducing spirits and doctrines of devils speaking lies in hypocrisy" (1 Tim. 4: 1-2). Heretical devils are extraordinarily intelligent and delight in deluding victims with high I.Q.'s who aren't also humble and obedient.

Such are our enemies, and God's and his blessed Mother's. They are legion. Be sober, be watchful.

St. Michael, the Archangel, defend us in battle!



11—The Woman Crushes the Evil One

By St. Louis Marie de Montfort

MARY MUST BE TERRIBLE to the devil and his crew, as an army ranged in battle, principally in these latter times, because the devil, knowing that he has but little time, and now less than ever, to destroy souls, will every day redouble his efforts and his combats. He will presently raise up new persecutions, and will put terrible snares before the faithful servants and true children of Mary, whom it gives him more trouble to surmount than it does to conquer others.

It is principally of these last and cruel persecutions of the devil, which shall go on increasing daily till the reign of Antichrist, that we ought to understand that first and celebrated prediction and curse of God, pronounced in the terrestrial Paradise against the serpent. It is to our purpose to explain this here, for the glory of the most holy Virgin, for the salvation of her children, and for the confusion of the devil.

Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus (Gen. 3, 15)—“I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel.”

God has never made or formed but one enmity; but it is an irreconcilable one, which shall endure and develop even to the end. It is between Mary, his worthy Mother, and the devil—between the children and the servants of the Blessed Virgin and the children and instruments of Lucifer.

The Most Terrible Enemy of the Devil

The most terrible of all the enemies which God has set up against the devil is his holy Mother Mary. He has inspired her, even since the days of the earthly Paradise, though she existed then only in his idea, with so much hatred against that cursed enemy of God, with so much industry in unveiling the malice of that old serpent, with so much power to conquer, to overthrow, and to crush that proud impious rebel, that he fears her not only more than all Angels and men, but in some sense more than God himself.

It is not that the anger, the hatred, and the power of God are not infinitely greater than those of the Blessed Virgin, for the perfections of Mary are limited, but it is, first, because Satan, being proud, suffers infinitely more from being beaten and punished by a little and humble handmaid of God, and her humility humbles him more than the Divine power; and, secondly, because God has given Mary such a great power against the devils, that, as they have often been obliged to confess, in spite of themselves, by the mouths of the possessed, they fear one of her sighs for a soul more than the prayers of all the Saints, and one of her menaces against them more than all other torments.

What Lucifer has lost by pride, Mary has gained by humility. What Eve has damned and lost by disobedience, Mary has saved by obedience. Eve, in obeying the serpent, has destroyed all her children together with herself, and has delivered them to him; Mary being perfectly faithful to God, has saved all her children and servants together

with herself, and has consecrated them to his Majesty.

God has not only set an enmity but *enmities*, not simply between Mary and the devil, but between the race of the holy Virgin and the race of the devil; that is to say, God has set enmities, antipathies, and secret hatreds between the true children and the servants of Mary and the children and servants of the devil. They do not love each other mutually. They have no inward correspondence with each other. The children of Belial, the slaves of Satan, the friends of the world (for it is the same thing), have always up to this time persecuted those who belong to our Blessed Lady, and will in the future persecute them more than ever; just as of old Cain persecuted his brother Abel, and Esau his brother Jacob, who are figures of those who are destined to be lost and those destined to be saved.

But the humble Mary will always have the victory over that proud spirit, and so great a victory that she will go the length of crushing his head, where his pride dwells. She will always discover the malice of the serpent. She will always counterwork his infernal mines and dissipate his diabolical counsels, and will guarantee even to the end of time her faithful servants from his cruel claw.

The power of Mary over all the devils will especially break out in the latter times, however, when Satan will lay his snares against her heel; that is to say, her humble slaves and her poor children, whom she will raise up to make war against him. They shall be little and poor in the world's esteem, and abased before all, like the heel, trodden underfoot and persecuted as the heel is by the other members of the body. But in return for this, they shall be rich in the grace of God, which Mary shall distribute to them abundantly. They shall be great and exalted before God in sanctity, superior to all other creatures by their animated zeal, and leaning so strongly on the divine succor, that, with the humility of their heel, in union with Mary, they shall crush the head of the devil, and cause Jesus Christ to triumph. ■

The Manuscript the Devil Tried to Keep from Being Published

Sometime between his ordination in 1700 and his death in 1716, St. Louis De Montfort wrote "True Devotion to the Blessed Virgin Mary," from which the preceding extract was taken. . . . St. Louis foretold that the little book would not come to light for a long time. He said that the devil would "envelop it in the silence of a coffer, in order that it might not appear." He went on to prophesy that eventually it would appear and that it would be successful. We have seen that these prophecies were fully realized. The manuscript was lost for 126 years, but the book is now widely circulated. . .

The manuscript of **True Devotion** was found in 1842. In the twelve years preceding its finding, there had been manifestations of the Blessed Mother at the convent of the Daughters of Charity in Paris, at Blangy, and at the shrine of Our Lady of Victories in Paris. Four years later, our Lady was to appear to children at La Salette. Twelve years later the dogma of Mary's Immaculate Conception was to be defined. Three years after that our Lady was to appear to Bernadette of Lourdes. And this was only the beginning! Truly, it would seem that God wants his mother more known, more loved, and more honored than ever before.

Why does God wish this? In **True Devotion** St. Louis tells us.

"Mary must shine forth more than ever in mercy, in might, and in grace in these latter times." In mercy, St. Louis says, to bring back the strayed sinner. In might, against the enemies of God who shall rise in terrible revolt against him. In grace, to sustain the soldiers and servants of Christ who shall battle in his service

The saint's words about Mary's power over the devil are consoling ones for these trying days. Satan may rage and roar at us. He may persecute us openly or subtly, but he cannot harm us so long as we stay by Mary's side.

- From the book, "The Woman Shall Conquer," by Don Sharkey.

12—Courses on the Devil and the Occult

In the conclusion of his book, "The Satan Seller," former satanist high priest Mike Warnke gives us a number of good suggestions on how to fight the satanism that is sweeping our country at the present time. Under the point "Investigate your schools" he warns parents and clergy: "See what your schools are teaching. Check courses called 'Mysticism' and 'Literature of the Supernatural.'"

Invariably such courses have supplementary reading lists. Frequently classics like Dante's "Inferno," or Goethe's "Faust," Milton's "Paradise Lost," Shakespeare, the Bible, etc. are included. At first glance a course with such an impressive array of literary works seems innocent enough, in fact quite respectable. When called upon to explain the rationale of such courses teachers or school administrators frequently contend they are not mere entertainment but courses in classic literature.

Such courses may indeed seem harmless, even worthwhile, especially to the many persons (even Christians) who no longer believe in devils, witches, Satan and the occult. Apart from the "supernatural" aspects, however, such courses even from a natural point of view are psychologically injurious and pedagogically unsound.

In this regard Fr. John W. Mole, O.M.I. editor of *Christian Communications* and founder of the Institute of Social Communications at Saint Paul University, Ottawa, Canada, in a recent visit to Marytown made this statement to *Immaculata's* editors:

"All good literature is art and entertaining; but it is more than mere entertainment. It is a re-creating of the human spirit. The artist sees life in its beauty and grandeur, and his artistic rendition renews and re-creates the spirit of the reader. There is a real distinction between artistic entertainment and escapist entertainment, which is corrupt art. Escapist entertainment is that which induces us to escape from reality. It focuses our attention on certain aspects of life in such a way as to isolate them from any meaningful context. As a result, they become objects of obsession or fixation, and this is what induces the individual to escape from reality. It becomes *alienative* rather than *communicative*.

"The problem then in introducing such a course, even though it includes such beautiful works of literature as Dante's "Inferno," Shakespeare, etc. is that the originators of the courses are taking their subject matter out of the context in which the artist placed it, thus making the occult an end in itself.

"The motivation for introducing courses such as 'Literature of the Supernatural' at this time seems to be due in no small measure to so much current interest in the occult, such as Satanism, witchcraft, ouija boards, etc. But this interest is obviously obsessive. Our society and in particular youth are obsessively fascinated with these phenomena, just as they are fascinated in an obsessive way with sex and drugs.

"Sex isolated from a meaningful context becomes an object of obsession. It becomes pornography, promiscuity. Sex viewed in its proper context is beautiful. It has its unique role to play in creation and procreation; but isolated from that context it becomes an object of obsession. Youth tend to become obsessed with sex in the same way that their interest in the occult is obsessive. The proper context to treat of devils, witches and the supernatural would be in a theological course.

"But this cannot be, for the teachers and administrators know well that they can not teach theology in the public school system of America, which is a pluralistic and secularistic society.

"So what do they do? They isolate these subjects from their proper theological context and put them into what they call a literature course, not realizing perhaps that by isolating them from their proper context they make them objects of obsession. Any obsession is harmful as the word implies. Many youth already have an obsessive interest in the occult. Such a course will merely intensify their obsession. Pedagogically it is an enormous mistake.

"But one dare not criticize the course or the maturity of high school students taking such a course. The defenders of the course, 'Literature of the Supernatural' will say: 'We must trust the integrity of the teachers and the maturity of the students.' But if young people are subject to an obsessive experience, it is not a question of integrity; it is rather a pathological problem. Formal sex education gives rise to the same problem. Once you put it into a course by itself, it is isolated and becomes a problem; inordinate attention is focused on it.* The normal way is

*Overemphasis on sex is surely one of the biggest factors contributing to the breakup of the home, which is so common in our day. In the U.S. NEWS AND WORLD REPORT of April 16, 1973 we read: "Sociologists say that an increasing source of marital problems is the new importance couples place upon enjoying satisfactory sexual relations. In the past, sex within marriage was viewed primarily as a way of producing children, and enjoyment was not considered essential for a happy marriage . . . many young couples place too much emphasis upon sexual performance [today]. One partner's failure to perform as expected may produce guilt and shame for one and sharp disappointment for the other.

"'The role of sex in marriage is vastly overrated,' says Dr. van den Haag, the New York psychoanalyst. . . . Overemphasis on sex produces a strain that causes some marriages to end, he said" — "Is the American Family in Danger?" p. 76.

for parents to instruct their children in this delicate area of sex education.

"In regard to the youth having sufficient maturity to deal with a course on the occult, one can very well ask: 'Who has sufficient maturity to deal with this subject of satanism without adverse effects?' A great deal of prudence and caution is necessary. Even a trained theologian has to enter into this subject, which exposes one to satanic influence, with a great deal of humility and be a man of deep faith and prayer. No one is so mature that he can go into such a course without exposing himself to real danger of diabolic possession or obsession. It is like throwing a child into deep water, confident that he will learn to swim, belatedly. Chances are he won't."

What has been said about introducing courses on the occult into our classrooms can perhaps be applied even more properly to the viewing of movies such as *The Exorcist*. Robert Shuker, chief of the D.C. Superior Court's U.S. Attorney's Office, after viewing that movie, immediately invoked a local obscenity law to keep children under seventeen from seeing it under any circumstances. He realized well enough how much harm the vivid detail of this shocker could have on impressionable youth. As one reviewer put it; "*The Exorcist* will possess you. It has scenes that are terrifying beyond words. It is a movie that will haunt you and finally take possession of you." As if our youth do not have enough problems today. . . . ■

Walk amid wind and waves, but with Jesus. If fear strongly grips you, exclaim with St. Peter: "O Lord, save me!" He will extend his hand to you. Seize it firmly and walk cheerfully. Let the world turn topsy turvy, everything be in darkness and Mount Sinai all aflame, covered with lightning, thunder, and noise, will we not be safe near him?

—Padre Pio

13—Real Story

Behind the Exorcist Movie

Fr. Donald Happe

ALMOST EVERYBODY WHO BUYS a ticket [to the Exorcist] "knows" that Blatty has served up something legitimate behind the facade of fiction.

Well, I happen to have it on firsthand authority, and can state apodictically, that any similarity between the book or screenplay and the actual case upon which it is allegedly based, is purely coincidental.

The real case in assumption is alleged to be that of the solemn exorcism of a twelve-year-old Maryland boy by two Jesuit priests, according to the Catholic ritual, in 1949. Anything but a freak show, it was a profound manifestation of the reality of Satan, the power of the priesthood, and the good that God draws from evil when his will is served.

The Maryland case began as an obsession in which supernatural forces were made manifest. While attending school, the boy's desk would move disturbingly. This forced him to drop out of school. In the home, chairs would move about and objects would fall from the walls. The sheets on the boy's bed would billow as if sustained by flowing air. Once, the dining-room table instantaneously flipped over, pressing food into the rug. The family became acutely distressed at these and similar incidents.

Since the family was Protestant, a local minister offered his assistance. He took the boy to his rectory nearby. Reportedly, he quickly found it necessary to secure the boy to a chair with ropes. But after he observed the chair gyrate around the room, with the boy intact and helpless, the minister bowed out of the case.

The obsession phase lasted about three weeks during which time the parents were almost reduced to a state of exhaustion. Acting upon outside advice they approached a nearby priest as "the only one who could help." Two Jesuit priests became accidentally involved in the case later when the family made an unplanned trip to St. Louis, and found it necessary to seek interim assistance in a local parish. The Jesuits solicitously returned to Maryland with the family, and shortly thereafter, with the approval of the local priest who had recognizance in the matter, sought and obtained permission from then Archbishop O'Boyle to conduct a solemn exorcism.

The successful exorcism took place over a six-week period. It was begun in Maryland and concluded in the Alexian Brothers Hospital in St. Louis. During the possession phase, the boy remained normal except for the two- or three-hour daily period during which the ritual of exorcism was performed. During his normal hours he had no recollection of the events that occurred through him, and he spent his time reciting the Rosary and offering other recommended prayers with his family. He also prepared himself for reception into the Catholic Church, for conditional Baptism, and the reception of Holy Communion. His parents also cooperated in the instruction, and subsequently all became exemplary, persevering Catholics who were the instrumental cause of other subsequent conversions.

As soon as the solemn exorcism was begun, the obsession phase ceased, and the possession phase became manifestly evident—but without recourse to the lurid, the obscene, or the sensational. The verification of demonic possession was quickly and certainly established, and the devils were numbered and identified as well.

The boy would lie with eyes tightly closed during each session. A diabolical, eerie laugh would originate within him. He had to be restrained by six strong men. Given the slightest leverage, exerting superhuman strength, he would attempt to spring at the nearest priest. He salivated excessively, but did not foam at the mouth. The priests constantly had to shield themselves from his spitting, if they let their guard down, even for an instant, the boy would unerringly hit them with spit at any distance, although his eyes would be closed. The slightest carelessness in restraining his arms would result in exacting a lightning jab of his fist. This manifestation produced the two isolated instances of violence that did occur: one priest had his nose and glasses broken by a blow, and

another priest took an incapacitating blow on the arm.

There was a fierce and prolonged resistance to the reception of Baptism. The renunciation of "Satan" was accomplished finally by means of an affirmative signal instead of the voice which, of course, was under the control of the Devil. The mind and will were not There was equal resistance to the reception of Holy Communion—which the boy only received once during the period of exorcism. In neither instance did the Devil resort to vilification, although there was some spitting during the reception of the Eucharist. Nor were obscenities visited upon the participants, except in one provoking accidental circumstance when an obscene suggestion was made. The most singular and peculiar physical manifestation consisted of highly visible red "claw" marks that would appear on the exposed back, chest, and legs of the boy. These would not bleed. They would completely fade away over the twenty-one-hour interval between sessions of the ritual.

Other than that, there was no irreparable harm done to the boy; no gross distortion of body or limbs, no eye rolling, no vomit, no stench. The key element, as it is in any exorcism, was "exhaustion"; exhaustion of the possessed; exhaustion of the exorcist; exhaustion of those attending. For the function of exorcism is to persistently affirm, by ritual, by power, and by presence, Christ's victory over Satan. When the human agent of Christ can no longer muster the strength to sustain the hellish confrontation, the strength of Christ prevails. At that dramatic point, the victim is exorcised and restored.

At that dramatic point, when the boy, too, seemed to be almost in total collapse and near death, a voice came forth from within him announcing (the words are inexact):

"I am Michael the Archangel, and do thou spirit depart from this body forever, and return to Hell!"

The boy immediately opened his eyes and smiled. He made an innocuous remark, and slept, safe in the bosom of the Church. The exorcist returned to the exercise of his fuller, greater powers of priesthood, in the anonymity of his Master, Christ.

Blatty and Friedkin should have it so good. ■

Condensed version of the article, "The Devil As Showman," which appeared in the Jan. 24, 1974 WANDERER. Reprinted with permission of the WANDERER.

Appendix: The Rite and Prayers of Exorcism

Since it is hard to find a copy of a Ritual these days that contains the Church's official "Rules" for exorcisms and exorcism formulas, these have been included for the convenience of the clergy. Following this extended form of exorcism is an approved English translation of the briefer, Leonine Exorcism. See p. 42 above for the "Rules" governing exorcism.

RITUS EXORCIZANDI OBSESSOS A DAEMONIO

Sacerdos ab Ordinario delegatus, rite confessus, aut saltem corde peccata sua detestans, peracto, si commode fieri possit, Sanctissimo Missæ sacrificio, divinoque auxilio piis precibus implorato, superpelliceo et stola violacea indutus, et coram se habens obsessum ligatum, si sit periculum, eum se et astantes communiat signo crucis, et aspergat aqua benedicta, et genibus flexis, aliis respondentibus, dicat Litanias ordinarias (Litanias Sanctorum) usque ad Preces exclusive. Postea dicat:

Ant. Ne reminiscáris, Dómine, delicta nostra, vel paréntum nostrórum. neque vindíctam sumas de peccátis nostris.
Pater noster (secreto usque ad)
V. Et ne nos indúcas in tentationem.
R. Sed libera nos a malo.

Psalmus 53

Deus, in nómine tuo salvum me fac, * et virtúte tua age causam meam.

Deus, audi orationem meam; * áuribus pécipie verba oris mei

Nam supérbi insurrexérunt contra me, † et violénti quaesierunt vitam meam; * non proposuerunt Deum ante óculos suos

Ecce, Deus ádjuvat me, * Dóminus sustentat vitam meam.

Retórque malum in adversários meos, * et pro fidelitáte tua destrue illos.

Voluntárie sacrificábo tibi, * celebrábo nomen tuum, Dómine, quia bonum est

Nam ex omni tribulatione erípuit me, * et inimícos meos confúsos vidit óculus meus

Glória Patri.

V. Salvum (-am) fac servum tuum (ancíllam tuam)

R. Deus meus, sperántem in te

V. Esto ei, Dómine, turris fortitúdinis.

R. A fácie inimíci.

℣. Nihil proficiat inimicus in eo (ea).
℞. Et filius iniquitatis non apponat nocere ei.
℣. Mitte ei, Dómine, auxiliúm de sancto.
℞. Et de Sion tuere eum (eam).
℣. Dómine, exáudi oratióem meam.
℞. Et clamor meus ad te véniat.
℣. Dóminus vobiscum.
℞. Et cum spíritu tuo.

Orémus.

Oratio

Deus, cui próprium est misereri semper et párcere: súcipe deprecatióem nostram; ut hunc fámulum tuum, quem (hanc fámulam tuam, quam) delictórum caténa constringit, miserátio tuae pietátis cleménte absólvat.

Dómine sancte, Pater omnipotens, aetérne Deus, Pater Dómini nostri Jesu Christi, qui illum réfugam tyránnum et apóstata gehénnæ ignibus deputásti, quiue Unigénitum tuum in hunc mundum misisti, ut illum rugiétem contéret: velóciter atténde, accélera, ut erípias hóminem ad imáginem et similitúdinem tuam creátum, a ruína et daemónio meridiano. Da, Dómine, terrórem tuum super béstiam, quae extérminat vineam tuam. Da fidúciam servis tuis contra nequíssimum dracóne pugnare fortissime, ne contémnat sperántes in te, et ne dicat, sicut in Pharaóne, qui jam dixit: Deum non novi, nec Israél dimitto. Urgeat illum dextera tua potens discedere a fámulo tuo N. (a fámula tua N.) ✠, ne diútius praesúmat captívum tenére, quem tu ad imáginem tuam fácere dignátus es, et in Filio tuo redemísti: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saecula saeculórum.

℞. Amen.

2. Deinde praecipiat daemóni hunc in modum:

Praecipio tibi, quicumque es, spírítus immúnde, et ómnibus sóciis tuis hunc Dei fámulum (hanc Dei fámulam) obsidéntibus: ut per mystéria incarnatiónis, passiónis, resurrectiόnis et ascensiόnis Dómini nostri Jesu Christi, per missiόnem Spíritus Sancti, et per advéntum ejúsdem Dómini nostri ad iudiciúm, dicas mihi nomen tuum, diem et horam éxitus tui, cum álíquo signo: et ut mihi Dei ministro licet indigno, prorsus in ómnibus obédiás: neque hanc creatúram Dei, vel circumstántes, aut eórum bona ullo modo offéndas.

3. Deinde legantur super obsessum haec Evangelia, vel saltem unum.

Léctio sancti Evangélii secúndum Joánnem. (Joann 1, 1-14)

Haec dicens, signat se et obsessum in fronte, ore et pectore.

In princípío erat Verbum, etc.

Léctio sancti Evangélii secúndum Marcum. (Marc. 16. 15-18)

In illo tempore: Dixit Jesus discipulis suis: Eúntes in mundum univérsum, prædicáte Evangélium omni creatúræ. Qui crediderit, et baptizátus fúerit, salvus erit: qui vero non crediderit, condemnábitur. Signa autem eos, qui crediderint, hæc sequéntur: In nómine meo dæmonia effícient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid biberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

Léctio sancti Evangélii secúndum Lucam. (Luc. 10, 17-20)

In illo tempore: Révési sunt septuagínta duo cum gáudio, dicéntes ad Jesum: Dómine, étiam dæmónia subjiciúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgur de cælo cadéntem. Ecce dedi vobis potestátem calcánda supra serpéntes, et scorpíones, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére, quia spíritus vobis subjiciúntur: gaudéte autem, quod nómina vestra scripta sunt in cælis.

Léctio sancti Evangélii secúndum Lucam. (Luc 11, 14-22)

In illo tempore. Erat Jesus ejíciens dæmónium, et illud erat mutum. Et cum eiecisset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt. In Beélzebub príncipe dæmoniórum éjicit dæmónia. Et álíi tentántes, signum de cælo quærébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum divisum desolábitur, et domus supra domum cadet. Si autem et sátanas in seípsum divisus est, quómodo stabit regnum ejus? quia dicitis, in Beélzebub me eícere dæmónia. Si autem ego in Beélzebub eício dæmónia, filii vestri in quo ejiúnt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei eício dæmónia: profecto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ pössidet. Si autem fórtior eo supervéniens vícerit eum, univérsa arma ejus áuferet, in quibus confidébat, et spólia ejus distribuet.

℣ Dómine, exáudi oratiónem meam.

℟ Et clamor meus ad te véniat.

℣ Dóminus vobíscum.

℟ Et cum spírítu tuo

Oremus.

Oratio

Omnípotens Dómine, Verbum Dei Patris, Christe Jesu, Deus et Dóminus univérsæ creatúræ: qui sanctis Apóstolis tuis dedisti potestátem calcánda super serpéntes et scorpíones: qui inter cétera mirabílium tuórum præcépta dignátus es dicere. Dæmones effugáte: cujus virtúte motus tamquam fulgur de cælo sátanas cécidit: tuum sanctum nomen cum timóre et tremóre suppliciter déprecor, ut indigníssimo mihi servo tuo, data vénia ómnium delictórum meórum, constántem fidem, et potestátem donáre dignéris, ut hunc crudélem dæmonem,

bráccii tui sancti munítus poténtia, fidéliter et secúrus aggrédíar: per te, Jesu Christe, Dómine Deus noster, qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem.

R̄. Amen.

4. *Deinde muniat se et obsessum signo crucis, imponat extremam partem stolæ collo ejus, et, dextera manu sua capiti ejus imposita, constanter et magna cum fide dicat ea quæ sequuntur:*

∇. Ecce Crucem Dómini, fúgite, partes advérsæ.

R̄. Vicit leo de tribu Juda, radix David.

∇. Dómine, exáudi oratiónem meam.

R̄. Et clamor meus ad te véniat.

∇ Dóminus vobíscum

R̄. Et cum spiritu tuo.

Oremus.

Oratio

Deus, et Pater Dómini nostri Jesu Christi, invoco nomen sanctum tuum, et cleméntiam tuam supplex expóscó: ut advérsus hunc, et omnem immúndum spírítum, qui vexat hoc plasma tuum, mihi auxiliúm præstáre dignéris. Per eúndem Dóminum.

R̄. Amen

Exorcismus.

Exorcizo te, immundíssime spiritus, omnis incúrsio advérsárii, omne phantásma, omnis légio, in nómine Dómini nostri Jesu ✱ Christi eradicáre, et effugáre ab hoc plásmate Dei ✱ Ipse tibi imperat, qui te de supérnis cælórum in inferióra terræ demérgi præcépít. Ipse tibi imperat, qui mari, ventis et tempestátibus imperávit. Audi ergo, et time, sátana, inimíce fidei, hostis géneris humáni, mortis addúctor, vitæ raptor, justítiæ declinátor, malórum radix, fomes vitiórum, sedúctor hóminum, próditor géntium, incitátor invidiæ, orígo avaritiæ, causa discórdiæ, excitátor dolórum: quid stas, et resistis, cum scias, Christum Dóminum vias tuas pérdere? Illum métue, qui in Isaac immolátus est, in Joseph venúmdatus, in agno occísus, in hómine crucifíxus, deinde inférni triumphátor fuit. (Sequentes cruces fiant in fronte obsessi.) Recéde ergo in nómine Pa✱tris, et Fi✱lii, et Spiritus ✱ Sancti: da locum Spírítui Sancto, per hoc signum sanctæ ✱ Crucis Jesu Christi Dómini nostri: Qui cum Patre et eódem Spírítu Sancto vivit et regnat Deus, per ómnia sæcula sæculórum.

R̄. Amen.

∇. Dómine, exáudi oratiónem meam.

R̄. Et clamor meus ad te véniat.

∇ Dóminus vobíscum

R̄. Et cum spiritu tuo.

Orémus.

Oratio

Deus, cōnditor et defēnsor géneris humáni, qui hómīnem ad imáginem tuam formásti: réspice super hunc fámulum tuum N., qui (hanc fámulam tuam N., quæ) dolis immúndi spírītus appétitur, quem vetus adversárius, antíquus hostis terræ, formídinis horróre circúmvolat, et sensum mentis humanæ stupóre defígit, terróre contúrbat, et metu trépīdi tímōris exágitat. Repélle, Dómine, virtútem diabóli, fallacésque ejus insídias ámove: procul ímpius tentátor aufúgiat: sit nóminis tui signo ✽ (in fronte*) fámulus tuus munítus (fámula tua muníta) et in ánimo tutus (-a) et córpore. (Tres cruces sequentes fiant in pectore dæmoniāci). Tu pécōris ✽ hujus intérna custódiās. Tu víscera ✽ regas. Tu ✽ cor confírmes. In ánima adversatrícis potestátis tentaménta evanéscant. Da, Dómine, ad hanc invocatiónem sanctíssimi nóminis tui grátiam, ut, qui hucúsque terrébat, térritus aufúgiat, et victus abscedat, tibi que hic fámulus tuus (hæc fámula tua) et corde firmátus (-a) et mente sincérus (-a), débitum præbére famulátum. Per Dóminum.

Ry. Amen.

Exorcismus.

Adjúro te, serpens antíque, per júdicem vivórum et mortuórum, per factórem tuum, per factórem mundi, per eum, qui habet potestátem mitténdi te in gehénnam, ut ab hoc fámulo Dei N., qui (ab hac fámula Dei N., quæ) ad Ecclésiæ sinum recúrrit, cum metu, et exércitu furóris tui festinus discédas. Adjúro te íterum ✽ (in fronte*), non mea infirmitáte, sed virtúte Spírītus Sancti, ut éxeas ab hoc fámulo Dei N., quem (ab hac fámula Dei N. quam) omnípotens Deus ad imáginem suam fecit. Cede igitur, cede non mihi, sed ministro Christi. Illíus enim te urget potéstas, qui te Cruci suæ subjugávit. Illíus bráccium contremísce, qui, devictis gemítibus inférni, ánimas ad lucem perdúxit. Sit tibi terror corpus hómīnis ✽ (in pectore*), sit tibi formído imágo Dei ✽ (in fronte*). Non resístas nec moréris discédere ab hómīne isto, quóniam complácuít Christo in hómīne habitáre. Et ne contemnéndum putes, dum me peccatórem nimis esse cognóscis. Imperat tibi Deus ✽ Imperat tibi majéstas Christi ✽. Imperat tibi Deus Pater ✽, imperat tibi Deus Fílius ✽, imperat tibi Deus Spírītus Sanctus ✽ Imperat tibi sacraméntum crucis ✽. Imperat tibi fides sanctórum Apostolórum Petri et Pauli, et ceterórum Sanctórum ✽. Imperat tibi Mártyrum sanguis ✽. Imperat tibi continéntia Confessórum ✽. Imperat tibi pia Sanctórum et Sanctárum ómnium intercéssio ✽ Imperat tibi cristiánæ fidei mysteriórum virtus ✽. Exi ergo, transgréssor. Exi, sedúctor, plene omni dolo et fallácia, virtútis inimíce, innocéntium persecútor Da locum, diríssime, da locum, impiíssime, da locum Christo, in quo nihil invenísti de opéribus

*i.e hæc signa fiunt in fronte vel in pectore dæmoniāci.

tuis: qui te spoliávit, qui regnum tuum destrúxit, qui te vic-
tum ligávit, et vasa tua dirípuit: qui te projéctit in ténebras
exterióres, ubi tibi cum ministris tuis erit præparátus intéri-
tus. Sed quid truculente reniteris? quid temerarie detréctas?
Reus es omnipoténti Deo, cujus statúta transgréssus es. Reus
es Fílio ejus Jesu Christo Dómino nostro, quem tentáre ausus
es, et crucifigere præsumpsisti. Reus es húmano géneri, cui
tuis persuasióibus mortis venénum propinásti.

Adjúro ergo te, draco nequíssime, in nómine Agni ✠ im-
maculáti, qui ambulávit super áspidem et basiliscum, qui con-
culcávit leónem et dracónem, ut discédas ab hoc hómine ✠
(fiat signum crucis in fronte), discédas ab Ecclésia Dei ✠ (fiat
signum crucis super circumstantes): contremisce, et éffuge,
invocáto nómine Dómini illius, quem ínferi tremunt: cui Vir-
tútes cælórum, et Potestátes, et Doinatiónes subjéctæ sunt:
quem Chérubim et Séraphim indeféssis vóicibus laudant, di-
céntes: Sanctus, sanctus, sanctus Dóminus Deus Sabaoth.
Imperat tibi Verbum ✠ caro factum. Imperat tibi natus ✠ ex
Virgine. Imperat tibi Jesus ✠ Nazarénus, qui te, cum discipu-
los ejus contémneres, élsum atque prostrátum exíre præcépit
ab hómine: quo præsenté, cum te ab hómine separásset, nec
porcórum gregem ingredi præsumébas Recéde ergo nunc ad-
jurátus in nómine ejus ✠ ab hómine, quem ipse plasmávit.
Durum est tibi velle resistere ✠. Durum est tibi contra stímu-
lum calcitráre ✠. Quia quanto tárdius exis, tanto magis tibi
supplícium crescit, quia non hómines contémnis, sed illum,
qui dominátur vivórum et mortuórum: Qui ventúrus est judi-
cáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spiritu tuo.

Orémus.

Oratio

Deus cæli, Deus terræ, Deus Angelórum, Deus Archán-
gelórum, Deus Prophetárum, Deus Apostolórum, Deus Márty-
rum, Deus Vírginum, Deus, qui potestátem habes donáre vitam
post mortem, réquiem post labórem: quia non est álius Deus
præter te, nec esse póterit verus, nisi tu, Créator cæli et ter-
ræ, qui verus Rex es, et cujus regni non erit finis; humíliter
majestáti glóriæ tuæ súpplico, ut hunc fámulum tuum (hanc
fámulam tuam) de immúndis spíritibus liberáre dignéris. Per
Christum Dóminum nostrum.

R. Amen.

Exorcismus.

Adjúro ergo te, omnis immundíssime spíritus, omne
phantásma, omnis incúrsio sátanæ, in nómine Jesu Christi ✠

Nazaréni, qui post lavácrum Joánnis in desértum ductus est, et te in tuis sédibus vicit: ut, quem ille de limo terræ ad honórem glóriæ suæ formávit, tu désinas impugnáre: et in hómine miserábili non humanam fragilitátem, sed imáginem omnipoténtis Dei contremíscas. Cede ergo Deo ✠, qui te, et malítiam tuam in Pharaóne, et in exércitu ejus per Móysen servum suum in abyssum demérsit. Cede Deo ✠, qui te per fidelíssimum servum suum David de rege Saule spirituálibus cánticis pulsum fugávit. Cede Deo ✠, qui te in Juda Iscarióte proditóre damnávit. Ille enim te divínis ✠ verbéribus tangit, in cujus conspéctu cum tuis legiónibus tremens et clamans dixísti: Quid nobis et tibi, Jesu, Fili Dei altíssimi? Venísti huc ante tempus torquére nos? Ille te perpétuis flammis urget, qui in fine témporum dictúrus est impiis: Discédite a me, maledicti, in ignem ætérnum, qui parátus est diábolo et ángelis ejus. Tibi enim, impie, et ángelis tuis vermes erunt, qui numquam moriéntur. Tibi, et ángelis tuis inexstinguibile præparátur incéndium: quia tu es princeps maledícti homicídi, tu auctor incéstus, tu sacrilegórum caput, tu actiónum pessimárum magister, tu hæreticórum doctor, tu totius obscenitatis invéntor. Exi ergo ✠, impie, exi ✠, sceleráte, exi cum omni fallácia tua: quia hóminem templum suum esse vóluit Deus. Sed quid diútius moráris hic? Da honórem Deo Patri ✠ omnipoténti, cui omne genu fléctitur. Da locum Dómino Jesu ✠ Christo, qui pro hómine sánguinem suum sacratíssimum fudit. Da locum Spiritui ✠ Sancto, qui per beátum Apóstolum suum Petrum te manifeste stravít in Simóne mago; qui falláciam tuam in Ananía et Saphíra condemnávit; qui te in Heróde rege honórem Deo non dante percússit; qui te in mago Elyma per Apóstolum suum Paulum cæcítatis caligine pérdidit, et per eúndem de Pythoníssa verbo ímperans exíre præcépít. Discéde ergo nunc ✠, discéde ✠, sedúctor Tibi erémus sedes est. Tibi habitátio serpens est: humiliáre, et prostérnere. Jam non est différendi tempus. Ecce enim dominátor Dóminus próximat cito, et ignis ardébit ante ipsum, et præcédet, et inflammábit in circúitu inimícos ejus. Si enim hóminem fefelleris, Deum non póteris irridére. Ille te éjicit, cujus óculis nihil occultum est. Ille te expéllit, cujus virtúti univérsa subjécta sunt. Ille te exclúdit, qui tibi, et ángelis tuis præparávit ætérnam gehénnam; de cujus ore exíbit gládus acútus. Qui ventúrus est judicáre vivos et mórtuos et sæculum per ignem.

R. Amen.

5. *Prædicta omnia, quatenus opus sit, repeti possunt, donec obsessus sit omnino liberatus.*

6. *Juvabit præterea plurimum super obsessum sæpe repetere Pater noster, Ave María et Credo, atque hæc, quæ infra notantur, devote dicere.*

Canticum Magnificat, in fine Glória Patri.

Canticum Benedictus, in fine Glória Patri.

ORATIO POST LIBERATIONEM

Orámus te, Deus omnipotens, ut spíritus iniquitátis ámplius non hábeat potestátem in hoc fámulo tuo N. (hac fámula tua N.), sed ut fúgiat, et non revertátur: ingrediátur in eum (eam), Dómine, te jubénte, bónitas et pax Dómini nostri Jesu Christi, per quem redémpti sumus, et ab omni malo non timeámus, quia Dóminus nobíscum est: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

℟ Amen.

The Leonine Exorcism

EXORCISMUS

IN SATANAM ET ANGELOS APOSTATICOS

Sequens exorcismus recitari potest ab Episcopis, nec non a Sacerdotibus, qui ab Ordinariis suis ad id auctoritatem habeant.

In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

Ad S. Michaëlem Archangelum

Precatio.

Princeps gloriosissime cælestis militiæ, sancte Michaël Archángelo. defénde nos in prælio advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequitiæ, in cælestibus. Veni in auxiliium hóminum; quos Deus ad imáginem similitúdinis suæ fecit, et a tyránnide diabóli emit prætio magno. Te custódem et patrónum sancta venerátur Ecclésia; tibi trádidit Dóminus ánimas redemptórum in supérna felicitáte locándas. Deprecáre Deum pacis, ut cónterat sátanam sub pédibus nostris, ne ultra váleat captivos tenére hómines, et Ecclésiæ nocére. Offer nostras preces in conspéctu Altíssimi, ut cito anticipent nos misericórdiæ Dómini, et apprehéndas draconem, serpéntem anti-quum, qui est diabólus et sátanas, et ligátum mittas in abyssum, ut non sedúcat ámplius gentes.

Exorcismus

In nómine Jesu Christi Dei et Dómini nostri, intercedénte immaculáta Virgine Dei Genetríce Maria, beati Michaéle Archángelo, beátis Apóstolis Petro et Paulo et ómnibus Sanctis, et sacra ministérii nostrí auctoritáte confisi, ad infestatiónes diabólicæ fraudis repelléndas secúri aggredimur.

Psalmus 67

Exsúrgat Deus, et dissipéntur inimici ejus, * et fúgiant qui odérunt eum, a fácie ejus.

Sicut déficit fumus, deficient: * sicut fluit cera a fácie ignis, sic péreant peccatóres a fácie Dei.

℣. Ecce Crucem Dómini, fúgite, partes advérsæ.

℞. Vicit Leo de tribu Juda, radix David.

℣. Fiat misericórdia tua, Dómine, super nos.

℞. Quemádmódum sperávimus in te.

Exorcizámus te, omnis immúnde spíritus, omnis satánica potéstas, omnis incúrsio infernális adversáarii, omnis légio, omnis congregátio et secta diabólica, in nómine et virtúte Dómini nostri Jesu ✠ Christi, eradicáre et effugáre a Dei Ecclésia, ab animábus ad imáginem Dei cónditis ac pretiósó divíni Agni ságuine redéptis ✠. Non ultra áudeas, serpens callidíssime, decípere humánum genus, Dei Ecclésiám pérsequi, ac Dei eléctos excútere et cribráre sicut tríticum ✠. Imperat tibi Deus altíssimus ✠, cui in magna tua supérbia te símilem habéri adhuc præsúmis; qui omnes hómínes vult salvos fieri, et ad agnitiónem veritátis veníre. Imperat tibi Deus Pater ✠; imperat tibi Deus Fílius ✠; imperat tibi Deus Spíritus Sanctus ✠. Imperat tibi Christus, ætérnum Dei Verbum caro factum ✠, qui pro salúte géneris nostri tua invídía pèrditi, humiliávit semetipsum factus obédiens usque ad mortem; qui Ecclésiám suam ædificávit supra firmam petram et portas inferi advérsus eam numquam esse prævalitúras edíxit, cum ea ipse permansúrus ómnibus diébus usque ad consummatiónem sæculi. Imperat tibi sacraméntum Crucis ✠, omniúmque cristiánæ fidei Mysteriórúum virtus ✠. Imperat tibi excélsa Dei Génatrix Virgo María ✠, quæ superbíssimum caput tuum a primo instánti immaculátæ suæ Conceptiónis in sua humilitáte contrívit. Imperat tibi fides sanctórum Apostolórúum Petri et Pauli ceterorúumque Apostolórúum ✠. Imperat tibi Mártyrum sanguis, ac pia Sanctórum et Sanctárum ómnium intercessio ✠.

Ergo, draco maledícte et omnis légio diabólica, adjurámus te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui sic diléxit mundum, ut Fílium suum unigénitum daret, ut omnis, qui credit in eum, non péreat, sed hábeat vitam ætérnam: cessa decípere humánas creatúras, eisque ætérnæ perditiónis venénúum propináre: désine Ecclésiæ nocére et ejus libertáti láqueos injícere. Vade, sátana, invéntor et magíster omnis falláciæ, hostis humánæ salútis. Da locum Christo, in quo nihil invenisti de opéribus tuis: da locum Ecclésiæ uni, sanctæ, cathólicæ, et Apostólicæ, quam Christus ipse acquisívit ságuine suo Humiliáre sub poténti manu Dei; contremisce et éffuge, invocáto a nobis sancto et terríbili Nómine Jesu, quem inferi tremunt, cui Virtútes cælorúum et Potestátes et Dominatiónes subjéctæ sunt; quem Chérubim et Séraphim indeféssis vócbus laudant, dicéntes: Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth.

Ÿ. Dómine, exáudi oratióem meam.

Ÿ. Et clamor meus ad te véniat.

Ÿ. Dóminus vobiscum.

Ÿ. Et cum spírítu tuo.

Orémus.

Oratio

Deus cæli, Deus terræ, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártyrum, Deus Confessórum, Deus Vírginum, Deus qui potestátem habes donáre vitam post mortem, réquiem post labórem: quia non est Deus præter te, nec esse potest nisi tu, creátor ómnium visibílium et invisibílium, cuius regni non erit finis: humíliter majestáti glóriæ tuæ supplicámus, ut ab omni infernálium spírítuum potestáte, láqueo, deceptióne et nequítia nos poténter liberáre, et incólumes custodíre dignéris. Per Christum Dóminum nostrum.

Ÿ. Amen.

Ab insídís diáboli, libera nos, Dómine.

Ut Ecclésiám tuam secúra tibi fácias libertáte servíre, te rogámus, audi nos.

Ut inimícos sanctæ Ecclésiæ humiliáre dignéris, te rogámus, audi nos.

Et aspergatur locus aqua benedicta.

These official formulas of exorcism were taken from the *Rituale Romanum*, Editio prima post typicam: Typis Polyglottis Vaticanis, 1954, pp 843 878.

Exorcism Against Satan and the Rebellious Angels

Published by order of His Holiness, Pope Leo XIII

(Translation)

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

Prayer to Saint Michael, the Archangel

Glorious Prince of the Celestial Host, St. Michael the Archangel, defend us in the conflict which we have to sustain against principalities and powers, against the rulers of the world of darkness, against the spirits of wickedness in the high places (Eph. 6, 12). Come to the rescue of men whom God has created to his image and likeness and whom he has redeemed at a great price, from the tyranny of the devil. It is you whom Holy Church venerates as her guardian and her protector; you whom the Lord has charged to conduct redeemed souls into heaven. Pray, therefore, the God of Peace to subdue Satan beneath our feet, that he may no longer retain men captive nor do injury to the Church. Present our prayers to the Most High, that without delay they may draw his mercy down upon us. Seize "the dragon, the

old serpent, which is the devil and Satan," bind him and cast him into the bottomless pit . . . "that he (may) no longer seduce the nations" (Apoc. 20, 2-3).

Exorcism

In the name of Jesus Christ, our Lord and Savior, strengthened by the intercession of the Immaculate Virgin Mary, Mother of God, of the Blessed Michael, the Archangel, of the Blessed Apostles, Peter and Paul and all the Saints, and powerful in the holy authority of our ministry we confidently undertake to repulse the attacks and deceits of the devil

Psalm 67

Let God arise, let his enemies be scattered; let them that hate him flee before him.

"As smoke is driven away so drive them away; as wax melts before the fire so let the wicked perish at the presence of God."

℣. Behold the Cross of the Lord, flee bands of enemies.

℟. The Lion of the Tribe of Juda, the Offspring of David has conquered.

℣. May your mercy, Lord, descend upon us

℟. As great as our hope in you.

We drive you from us, whoever you may be, unclean spirits, Satanic powers, infernal invaders, wicked legions, assemblies and sects; in the name and by the virtue of our Lord Jesus Christ ✠, may you be snatched away and driven from the Church of God and from the souls redeemed by the Precious Blood of the Divine Lamb ✠. Cease your audacity, cunning serpent, to delude the human race, to persecute the Church, to torment God's elect, and to sift them as wheat ✠. This is the command made to you by the most high God ✠, with whom in your haughty insolence you still pretend to be equal ✠ The God "who will have all men to be saved and come to the knowledge of the truth" (1 Tim. 2, 4). God the Father commands you ✠, God the Son commands you ✠; God the Holy Spirit commands you ✠; Christ commands you, the Eternal Word of God made Flesh; he who to save our race, outdone through your malice, "humbled himself, becoming obedient even unto death" (Phil. 2. 8). He who has built his Church on the firm rock and declared that the gates of hell shall not prevail against her, because he dwells with her "all days even to the consummation of the ages" (St. Matt. 28, 20) The hidden virtue of the Cross requires it of you as does also the power of the mysteries of the Christian Faith ✠ The glorious Mother of God, the Virgin Mary commands you ✠ she who by her humility and from the first moment of her Immaculate Conception crushed your proud head. The faith

of the holy Apostles, Peter and Paul and of the other Apostles command you ✠. The blood of the martyrs and the pious intercession of all the saints command you ✠.

Thus, cursed dragon, and you wicked legions, we adjure you by the Living God ✠ by the true God ✠, by the holy God ✠, by the God, "who so loved the world that he delivered his only Son that every soul believing in him might not perish but have life everlasting" (John 3). Cease deceiving human creatures and pouring out to them the poison of eternal perdition; cease harming the Church and hindering her liberty. Retreat, Satan, inventor and master of all deceit, enemy of man's salvation. Cede the place to Christ in whom you have found none of your works. Cede the place to the One, Holy, Catholic, and Apostolic Church acquired by Christ at the price of his blood. Stoop beneath the all-powerful hand of God, tremble and flee at the evocation of the holy and terrible name of Jesus, this name which causes hell to tremble, this name to which the Virtues, Powers, and Dominations of heaven are humbly submissive, this name which the Cherubim and Seraphim praise unceasingly repeating: Holy, Holy, Holy, is the Lord, the God of Armies.

V. O Lord hear my prayer

R. And let my cry come to you

V. The Lord be with you.

R. And also with you.

Let us Pray

God of heaven, God of earth, God of Angels, God of Archangels, God of Patriarchs, God of Prophets, God of Apostles, God of Martyrs, God of Confessors, God of Virgins, God who has power to give life after death and rest after work; because there is no other God than you and there can be no other, for you are the Creator of all things, visible and invisible, of whose reign there shall be no end, we humbly prostrate ourselves before your Glorious Majesty and we supplicate you to deliver us from all the tyranny of the infernal spirits, from their snares, and their furious wickedness. Deign, O Lord, to protect us by your power and to preserve us safe and sound We beseech you through Jesus Christ our Lord Amen

From the snares of the devil, deliver us, O Lord.

That your Church may serve you in peace and liberty; we beseech you to hear us

That you may crush down all enemies of your Church; we beseech you to hear us. (Holy water is sprinkled in the place where we may be.)

Nihil Obstat: Ambrose Ondrak, O.S.B., Abbot

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