

The Rites of Exorcism

That Which is Also Known from

The Roman Ritual

Presented here

The Orthodox Version Complete

With Full reference to quoted text.



The Rites of Exorcism



HOLY WATER BLESSING

Exorcism and Blessing of Salt (necessary for Exorcism of Water)

P: O salt, creature of God, I exorcise you by the living (+) God, by the true (+) God, by the holy (+) God, by the God who ordered you to be poured into the water by Elisha the prophet, so that its life-giving powers might be restored. I exorcise you so that you may become a means of salvation for believers, that you may bring health of soul and body to all who make use of you, and that you may put to flight and drive away from the places where you are sprinkled; every apparition, villainy, turn of devilish deceit, and every unclean spirit; adjured by him who will come to judge the living and the dead and the world by fire.

R: Amen.

P: Let us pray. Almighty and everlasting God, we humbly implore you, in your immeasurable kindness and love, to bless (+) this salt which you created and gave to the use of mankind, so that it may become a source of health for the minds and bodies of all who make use of it. May it rid whatever it touches or sprinkles of all uncleanness, and protect it from every assault of evil spirits. Through Christ our Lord.

R: Amen.

Exorcism and Blessing of Water

P: O water, creature of God, I exorcise you in the name of God the Father (+) Almighty, and in the name of Jesus (+) Christ His Son, our Lord, and in the power of the Holy (+) Spirit. I exorcise you so that you may put to flight all the power of the enemy, and be able to root out and supplant that enemy with his apostate angels, through the power of our Lord Jesus Christ, who will come to judge the living and the dead and the world by fire.

R: Amen.

P: Let us pray. O God, for the salvation of mankind, you built your greatest mysteries on this substance, water. In your kindness, hear our prayers and pour down the power of your blessing (+) into this element, made ready for many kinds of purifications. May this, your

creature, become an agent of divine grace in the service of your mysteries, to drive away evil spirits and dispel sickness, so that everything in the homes and other buildings of the faithful that is sprinkled with this water, may be rid of all uncleanness and freed from every harm. Let no breath of infection and no disease-bearing air remain in these places. May the wiles of the lurking enemy prove of no avail. Let whatever might menace the safety and peace of those who live here be put to flight by the sprinkling of this water, so that the health obtained by calling upon your holy name, may be made secure against all attack. Through Christ our Lord.

R: Amen.

(Priest pours exorcised salt into the water, in the form of a cross)

P: May a mixture of salt and water now be made, in the name of the Father, and of the (+) Son, and of the Holy Spirit.

R: Amen.

P: The Lord be with you.

R: And with your spirit.

P: Let us pray. O God, Creator unconquerable, invincible King, Victor ever-glorious, you hold in check the forces bent on dominating us. You overcome the cruelty of the raging enemy, and in your power you beat down the wicked foe. Humbly and fearfully do we pray to you, O Lord, and we ask you to look with favor on this salt and water which you created. Shine on it with the light of your kindness. Sanctify it by the dew of your love, so that, through the invocation of your holy name, wherever this water and salt is sprinkled, it may turn aside every attack of the unclean spirit, and dispel the terrors of the poisonous serpent. And wherever we may be, make the Holy Spirit present to us, who now implore your mercy. Through Christ our Lord.

R: Amen.



Of Prayers (additional) to Holy Water

In the name of the Father, and of the Son,
and of the Holy Ghost. *Amen.*

In nomine Patris et Filii et Spiritus Sancti

Amen

1. Like as the hart desireth the water-brooks:
so longeth my soul after thee, O God.
2. My soul is athirst for God, yea, even for
the living God: when shall I come to appear
before the presence of God?
3. My tears have been my meat day and
night: while they daily say unto me, Where is
now thy God?
4. Now when I think thereupon, I pour out
my heart by myself: for I went with the
multitude, and brought them forth into the
house of God;
5. In the voice of praise and thanksgiving:
among such as keep holy-day.

*Quemadmodum desiderat cervus ad fontes
aquarum: ita desiderat anima mea ad te Deus.*

*Sitivit anima mea ad Deum fortem vivum:
quando veniam et apparebo ante faciem Dei?*

*Fuerunt mihi lacrimæ meæ panes die ac
nocte: dum dicitur mihi quotidie: Ubi est
Deus tuus?*

*Hæc recordatus sum, et effudi in me
animam meam: quoniam transibo in locum
tabernaculi admirabilis, usque ad donum Dei:
In voce exultationis, et confessionis: sonus
epulantis.*

*Quare tristis es anima mea? et quare
conturbas me? Spera in Deo, quoniam adhuc
confitebor illi: salutare vultus mei,*

*The Priest shall mix a little salt with the
water, and shall say;*

The Lord hath said; "Salt is good, but if the
salt have lost his saltness, wherewith will
ye season it? Have salt in yourselves, and
have peace one with another." Mindful of
these words we mix this salt with the water,
as a token that all who devoutly sprinkle
themselves with this water, preserve within
themselves the salt of Christian wisdom and

strength, and should fulfil themselves with the
spirit of peace and love. With this intention we
consecrate the water, and sign it with the sign
of the holy cross +, that the Almighty, who
created it, of his boundless mercy may cleanse
our hearts from all sin, may fructify them with
the rich stream of his grace, and may satisfy
their thirst after righteousness with the water
of eternal life, through Christ our Lord. *Amen.*

Priest. Sprinkle me, O Lord, and I shall be
clean.

Answer. Wash me, and I shall be whiter than
snow.

Priest. Let us pray.

Almighty Creator, Lord of heaven and earth,
who in holy baptism hast made water to be an
emblem of the cleansing of our souls; grant,
we beseech thee, of thy goodness, to all of us
who use this water in enlightened piety and
in a Christian spirit, the heavenly water of thy
grace, that in accordance with the promise of
thy Son our Lord and Saviour Jesus Christ,
there may be within ourselves a well of living
water springing up into everlasting life. This
we pray thee through the merits of the same
thy Son, who liveth and reigneth with thee and
the Holy Ghost, God for ever and ever. *Amen.*



Posture of Hand for Blessing

In Greek Orthodox iconography, as also in
early Christian iconography, the gesture of the
blessing hand actually shapes the letters IC XC,



an abbreviation for
the Greek words
Jesus (IHCOYC)
Christ (XPICTOC)
which includes the
first and last letter
of each word. The
hand that blesses
reproduces, with
gestures, the Name
of Jesus, the "Name
above every name."

Notes and guidance for Sacraments

When praying with a person for healing and deliverance, it is helpful to use sacramentals. The use of sacramentals affects cures and expels the enemy.

The use of **blessed olive oil** is particularly effective, because it contains the prayer of exorcism at the very beginning. "**Exorcizo te, creatura olei**" (I exorcise, creature of oil). "**Omis virtus adversarii, omnis exceritus diaboli, omnis incúrus, omne phatasma Satanæ eradicare**" (All power of the adversary, all diabolical armies, all hostile attack, eliminating every satanic apparition). "**Uf fiat ómnibus, qui eo usuri sunt, salus menti et corporis**" (and all who would use this would have health of mind and body). Further into the prayer, it states that all those who are sick would be free of "**Ab omni languore**" (all weakness, languor, listlessness), "**omni qui infirmitate**" (all sickness) and "**insidiis inimici liberéntur**", (freed of any snares of the enemy). And "**cunctae adversitates separéntur a pumate tuo**" (all of the opposing powers that separate your creature from you).

Another sacramental feared by demons is **holy water**, which one can be sprinkled with or drink. "**Benedictio aquae in vigilia Ephaníae Domini**" (The blessing of water in the vigil of the Epiphany of the Lord) contains multiple exorcisms and should be used if time allows, especially in the case of a solemn public exorcism. The blessing in the Roman Ritual is titled, "**Benedicto auri, thuris et myrahae in Festo Ephaníæ**" (Blessing of gold, frankincense and myrrh on the Feast of Epiphany). The blessing on the Feast of the Epiphany also has the longest blessing of water and contains all of the exorcisms of the water and salt. This blessing seems to be more effective than just an ordinary blessing (salt should also be included).

Incense is very annoying to evil spirits. It is also good to have blessed candles, especially if blessed on the Feast of St. Blaise.

Another sacramental that is especially efficacious against the devil is the Medal of St. Benedict. Priest should use the long form

of the St. Benedict prayer, which contains a prayer of exorcism. This is the only medal in the Roman Catholic Church that has an exorcism prayer on the medal. It begins: "**Exorcizo vos, numísmata,...**" (I exorcise you medal) Once petitioning the Holy Trinity to eliminate all the power of the enemy. Then "**Ut fiant ómnibus, qui eis usuri sunt, salus mentis et corporis**" (That all those who would use it would have health of mind and body). The medal itself has initials inscribed that form a prayer of exorcism as indicated below.

In the angles of the cross are found these four letters: C.S.P.B. They stand for the words: **Crux Sancti Patris Benedicti** – "The Cross of the Holy Father Benedict."

On the vertical bar of the cross itself are found the letters: C.S.S.M.L., and on the horizontal bar of the cross: N.D.S.M.D. They signify: **Crux Sacra Sit Mihi Lux, Non Craco Sit Mihi Dux** – "May the holy Cross be my light. Let not the dragon be my guide."

Round the margin of the Medal, beginning at the right hand on top, are the following letters: V.R.S.N.S.M.V.–S.M.Q.L.I.V.B They stand for the verses: **Vade Retro, Satana! Nunquam Suade Mihi Vana. Sunt Mala Quae Libas; Ipse Venena Bibas.** – "Begone, Satan! Suggest not vain things to me. Evil is the cup thou offerest; Drink thou thine own poison."

In most instances, the medal produces a tranquilizing effect when worn. Some individuals experience the opposite—a burning sensation.



Blessing of the medal of St Benedict

The exorcism prayers below in both English and Latin can be said by any priest.

V. Our help is in the name of the Lord

R. Who made heaven and earth.

In the name of God the Father + Almighty, who made heaven and earth, the seas and all that is in them, I exorcise these medals against the power and attacks of the evil one. May all who use these medals devoutly be blessed with health or soul and body. In the name of the Father + Almighty, of his Son + Jesus Christ our Lord, and of the Holy + Spirit the Paraclete, and in the love of the same Lord Jesus Christ who will come on the last day to judge the living and the dead, and the world by fire.

R. AMEN

Let us pray. Almighty God, the boundless source of all good things, we humbly, ask that, through the intercession of St. Benedict, you pour out your blessings + upon these medals. May those who use them devoutly and earnestly strive to perform good works, be blessed by you with health of soul and the help of your merciful love, resist the temptations of the evil one and strive to exercise true charity and justice toward all, so that one day they may appear sinless and holy in your sight. This we ask through Christ our Lord.

R. AMEN

The medals are then sprinkled with holy water.

Latin version

V. *Adjutórium nostrum in nómine Dómini*

R. *Qui fecit cælum et terram.*

Exorcízo vos, numísmata, per Deum + Patrem omnipoténtem, qui fecit cælum et terram, mare et ómnia, quæ in eis sunt. Omnis virtus adversáarii, omnis exércitus diabóli et omnis incúrsus, omne phantásma sátanæ, eradicáre et effugáre ab his numismátibus: ut fiant ómnibus, qui eis usúri sunt, salus mentis et córporis: in nómine Pa + tris omnipoténtis, et Jesu + Christi Filii ejus, Dómini nostri, et Spíritus + Sancti Parácliti, et in caritáte ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et

sæculum per ignem.

R. AMEN

Kýrie, eléison. Christe, eléison. Kýrie, eléison.

V. *Dómine, exáudi oratiónem meam.*

R. *Et clamor meus ad te véniat*

V. *Dóminus vobíscum.*

R. *Et cum spíritu tuo.*

Orémus.

Oratio

Deus omnipotens, bonórum ómnium largítor, súpplīces te rogámus, ut per intercessiόnem sancti Benedícti his sacris numismátibus tuam bene + dictiόnem infúndas, ut omnes, qui ea gestáverint ac bonis opéribus inténti fúerint, sanitátem mentis et córporis, et grátiam sanctificatiόnis, atque indulgéntias (nobis) concéssas cónsequi mereántur, omnésque diabóli insídias et fraudes, per auxílium misericórdiæ tuæ, stúdeant devitáre et in conspéctu tuo sancti et immaculáti váleant apparére. Per Christum Dóminum nostrum.
R. AMEN.



Blessing and imposition of the scapular of Saint Michael the Archangel is another practice very much feared and detested by evil spirits. This scapular takes the shape of a shield with one cord being black and the other blue. On the shield we read the words “*Quis et Deus*” (“I am like God”). This was Michael’s reply to Lucifer, who stated “*non serviam*” (I will not serve). Michael means “*Quis ut Deus*” (Who is like unto God).



Cautions and Suggestions to the Exorcist

- A. The exorcist should be prepared to have the demon reveal the exorcist's sins, especially those which he has forgotten and not confessed and those for which he has not received absolution. It therefore is prudent that the exorcist confess and receive absolution immediately prior to each exorcism session, but not merely to avoid embarrassment, but primarily to protect his own immortal soul.
- B. For this purpose and also for his own protection and assistance, especially should the demon be exceptionally violent, if available, another priest should assist the exorcist, with it being clear and certain which is the exorcist or lead, and which is the assistant.
- C. If the exorcism is to take place not in the church or other place where the Holy Eucharist is present, it is permitted and advised that the exorcist carry It properly secured (in a pyx) on his person or place It in a place of reverence where the exorcism takes place, always mindful of Its safety.
- D. When tracing the sign of the Cross on the person afflicted it is not necessary that Holy Oil (Chrism) be used, though its use often is prudent or advisable.
- E. Be sure to know the full, proper name of the one thought to be possessed, as well as any familiar names by which the person is called. In some instances it is more proper to use but the proper first name, others the full name, or the first and last name, and even to use the full proper name followed by a statement of the familiar name, e.g.: N. Johnathan Westphalt Smithson, whom we often call John.
- F. The Exorcist should read the ritual to be used prior to using it. Not just an hour before, but at least several hours prior, at and in a time, place, and situation where he will be at peace, in a prayerful manner, not skimming or cursorily but contemplatively and studiously.

OF Holy Incense

A mixture of frankincense and myrrh is preferred.

In the story of the Magi who came to honor the Christ child, brought three gifts for Him. The first gift was gold, which is a gift given to a king.

The second gift was frankincense, which is a gift given to a god.

The third gift was myrrh, which is a spice used in burial.

Thus, these gifts were given to a King, who is God, and who will die for His people. Thus, this mixture of frankincense and myrrh represents a God who died for us. This fact of the sacrifice of Christ on the Cross and His Resurrection is of particularly powerful against demons as this even represents they total defeat.

Holy Incense can used bless a house or person using an censer with a handle to be able to walk around to incense each room. The censer may also be used to burned incense in a stationary place for regular use to fill the house with the fragrance and the blessing.

A priest must bless the incense.

P: Our help is in the name of the Lord.

℟. Who made heaven and earth.

Exorcism

God's creature, incense, I cast out the demon from you by God the Father + almighty, who made heaven and earth and sea, and all that they contain. Let the adversary's power, the devil's legions, and all Satan's attacks and machinations be dispelled and driven afar from this creature, incense. Let it bring health in body and mind to all who use it, in the name of God + the Father almighty, and of our Lord Jesus + Christ, His Son, and of the Holy Spirit, the Advocate, as well as in the love of the same Jesus Christ our Lord, who is coming to judge both the living and the dead and the world by fire.

℟. Amen.

P: Lord, heed my prayer.

℞. And let my cry be heard by you.

P: The Lord be with you.

℞. May He also be with you.

Let us pray.

Lord God almighty, before whom the hosts of angels stand in awe, and whose heavenly service we acknowledge; may it please you to regard favorably and to bless + and hallow + this creature, incense, which by your power has been prepared from aromatic plant materials. You have ordained it as a fragrant offering to glorify You and to bless people and things, they may give thanks to you, the living and true God. Grant, we pray, that those who will use this incense, which we are blessing + in your name, may be delivered from all suffering, all infirmity, and all wiles of the enemy. Let it be a means of averting any kind of adversity from man, made in your image and redeemed by the precious blood of your Son, so that he may never again suffer the sting of the ancient serpent; through Christ our Lord.

℞. Amen.

The incense is then sprinkled with holy water.



Psalm 23 ~

Prayer for strength, said to thyself.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the
paths of righteousness for his name's sake.
Yea, though I walk through the valley of the
shadow of death,
I will fear no evil: for thou art with me;
thy rod and staff they comfort me.
Thou preparest a table before me in the
presence of mine enemies:
thou anointest my head with oil;
my cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life: and I will dwell in the
house of the Lord forever.

*Dominus regit me, et nihil mihi deerit:
in loco pascuæ, ibi me collocavit.*

*Super aquam refectionis educavit me;
animam meam convertit.*

*Deduxit me super semitas justitiæ
propter nomen suum.*

*Nam etsi ambulavero in medio umbræ mortis,
non timebo mala, quoniam tu mecum es.*

*Virga tua, et baculus tuus,
ipsa me consolata sunt.*

*Parasti in conspectu meo mensam
adversus eos qui tribulant me;*

impinguasti in oleo caput meum:

et calix meus inebrians, quam præclarus est!

*Et misericordia tua subsequetur me
omnibus diebus vitæ meæ;*

*et ut inhabitem in domo Domini
in longitudinem dierum.*

Numbers 6 24:26

(blessing from priest to exorcist)

May the Lord bless you and keep you.

Benedicat tibi Dominus, et custodiat te.

May the Lord reveal his face to you and take
pity on you.

*Ostendat Dominus faciem suam tibi, et
misereatur tui.*

May the Lord turn his countenance toward you
and grant peace to you.

*Convertat Dominus vultum suum ad te, et det
tibi pacem.*

Instruction for Exorcising those Possessed by Demonic Spirits

1: The priest who with the particular and explicit permission of his Bishop is about to exorcise those tormented by Evil Spirit/s, must have the necessary piety, prudence and personal integrity. He should perform this most heroic work humbly and courageously, not relying on his own strength, but on the power of God; and he must have no greed for material benefit. Besides, he should be of mature age and be respected as a virtuous person.

2: To perform his task correctly, he should be acquainted with the many practical writings of approved authors on the subject of Exorcism. He should, in addition, carefully observe the following few rules which are of major importance.

3: Above all, he must not easily believe that someone is possessed by Evil Spirit. He must be thoroughly acquainted with those signs by which he can distinguish the possessed person from those who suffer from a physical illness. The signs of possession by Evil Spirit are of a peculiar genre. Among others: when the subject speaks unknown languages with many words or understands unknown languages; when he clearly knows about things that are distant or hidden; when he shows a physical strength far above his age or normal condition. These manifestations together with others of the same kind are major indications.

4: To be all the surer, the exorcist should interrogate the subject after one or two exorcism addresses, asking him what he feels in his spirit or in his body. In this way, also, he will find out what words disturb Evil Spirit more than others; and thus he can repeat such words and have greater effect on Evil Spirit.

5: Let the exorcist note for himself the tricks and deceits which evil spirits use in order to lead him astray. For they are accustomed to answering falsely. They manifest themselves only under pressure—in the hope that the ex-

orcist will get tired and desist from pressuring them. Or they make it appear that the subject of Exorcism is not possessed at all.

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

7: Sometimes, also, Evil Spirit throws up every possible obstacle in order to stop the possessed from submitting to Exorcism. Or it tries to persuade him that his affliction is quite natural. Sometimes, during Exorcism, it gets the possessed to go to sleep; or it shows him some vision. But it hides itself, so that the possessed appears to be freed from it.

8: Some evil spirits reveal an occult spell and by whom it was made, and the way in which it can be loosened. But the exorcist must beware of having recourse in such matters to witches or warlocks or sorcerers or to any others beyond Church ministers. And let him not rely on any superstitious practice or any other illicit method.

9: Sometimes, Evil Spirit leaves the possessed in peace and even allows him to receive Holy Communion, so that It seems to have gone away. In sum, innumerable are the stratagems and deceits which Evil Spirit uses in order to deceive men. The exorcist must practice caution in order not to be deceived by any of them.

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

11: If it is convenient, the possessed can be exorcised in a church or in some other religious and appropriate place apart from the public eye. If the subject is ill, or if there is any other

good reason, he can be exorcised in a private house.

12: The possessed must be encouraged to pray to God, to fast, and to get spiritual strength from the Sacraments of Confession and Holy Communion, if he enjoys mental and physical health.

13: The possessed should hold a Crucifix in his hands or have it in front of him. Wherever available, the relics of the saints can be placed on his chest, or on his head. They should be appropriately and safely covered. But let care be taken that these holy things are not treated irreverently and damaged by Evil Spirit. The Holy Eucharist should not be placed on the head or anywhere on the body of the possessed. There is a danger that it will be treated irreverently.

14: The exorcist must not make great speeches or put superfluous questions out of vain curiosity, especially about future events and hidden matters which have nothing to do with his work. He should command the unclean spirit to keep silent and only to respond to what is asked of it. And he must give no credence to Evil Spirit, if it claims to be the soul of some saint or of a dead person or to be the Good Angel.

15: Questions he must ask the possessing Evil Spirit are, for example: the number and name of the possessing spirits; when they entered the possessed; why they entered him; and other questions of the same kind. Let the exorcist restrain the other vanities, mockeries, and foolishnesses of Evil Spirit. He should treat them with contempt. And he should admonish those who are present—who should be few in number—not to take any notice of what Evil Spirit says and not to put any questions to the possessed. Let them pray humbly and fervently to God for the deliverance of the possessed.

16: The exorcist should perform and read the exorcism with command, authority, great faith, humility, and fervor. And, when he sees that the possessing spirit is being tortured mightily, he should multiply all these efforts at pres-

uring it. Whenever he sees some part of the possessed person's body moving or pierced or some swelling appearing, let him make the Sign of the Cross and sprinkle Holy Water.

17: Let him pay attention also to the words and expressions which disturb Evil Spirit most, and repeat them very often. And when he arrives at the point of Expulsion, let him pronounce that Expulsion again and again, always increasing the punishment. And, if he sees that he is succeeding, let him persevere until he is finally victorious.

18: Finally, let the exorcist beware not to offer any medicine to the possessed or suggest any to him. All this he should leave to the medical doctors.

19: If he is exorcising a woman, he should have with him some reputable women who will hold the possessed when she is tormented and shaken by Evil Spirit. Such women should be of great patience and belong to the family of the possessed. The exorcist must be mindful of scandal and avoid doing or saying anything which could provoke ill for himself or for others.

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

21: If the possessed person is freed from Evil Spirit, he should be advised to be diligent in avoiding sinful actions and thoughts. If he does not, he could give Evil Spirit a fresh occasion for returning and possessing him. In that case, he would be in a much worse condition than before.

Before starting the exorcism, the priest appointed by the Bishop should make a good Confession—or, at least, renew in his heart sincere contrition for all his sins. He should say Mass, and ask for God's help. Then, wearing a surplice and purple stole, he should stand in front of the possessed. The possessed should be tied down, if there is any danger of violence. The exorcist is then to invoke protection on the possessed, on himself, and on his assistants, by making the Sign of the Cross and sprinkling Holy Water.



Of the Ritual of Exorcism.

Kneeling down, the exorcist is to recite the following invocations, to which his assistants respond:

Exorcist: (The Litanies of the Saints).

P: Lord, have mercy.

All: Lord, have mercy.

P: Christ, have mercy.

All: Christ, have mercy.

P: Lord, have mercy.

All: Lord, have mercy.

P: Christ, hear us.

All: Christ, graciously hear us.

P: God, the Father in heaven.

All: Have mercy on us.

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

All: Have mercy on us.

P: God, the Holy Spirit.

All: Have mercy on us.

P: Holy Trinity, one God.

All: Have mercy on us.

Holy Mary, pray for us,*

* After each invocation: "Pray for us."

Holy Mother of God,
Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All holy angels and archangels,

All holy orders of blessed spirits,

St. John the Baptist,

St. Joseph,

All holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All holy apostles and evangelists,

All holy disciples of the Lord,

All holy Innocents,

St. Stephen,

St. Lawrence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

SS. Cosmas and Damian,

SS. Gervase and Protase,

All holy martyrs,

St. Sylvester,

St. Gregory,

St. Ambrose,

St. Augustine,

St. Jerome,

St. Martin,

St. Nicholas,

All holy bishops and confessors,

All holy doctors,

St. Anthony,

St. Benedict,

St. Bernard,

St. Dominic,

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

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

P: Be merciful,
All: Spare us, O Lord.
P: Be merciful,
All: Graciously hear us, O Lord.

From all evil, deliver us, O Lord.*
* After each invocation: "Deliver us, O Lord."
From all sin,
From your wrath,
From sudden and unprovided death,
From the snares of the devil,
From anger, hatred, and all ill will,
From all lewdness,
From lightning and tempest,
From the scourge of earthquakes,
From plague, famine, and war,
From everlasting death,
By the mystery of your holy incarnation,
By your coming,
By your birth,
By your baptism and holy fasting,
By your cross and passion,
By your death and burial,
By your holy resurrection,
By your wondrous ascension,
By the coming of the Holy,
Spirit, the Advocate,
On the day of judgment,

P: We sinners,
All: We beg you to hear us.*
* After each invocation: "We beg you to hear us."
That you spare us,
That you pardon us,
That you bring us to true penance,
That you govern and preserve your holy
Church,

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

Do not remember, O Lord, our sins or those of
our forefathers.
Assistants: And do not punish us for our of-
fences.



**PATER NOSTER, qui es in caelis, sanctifi-
cetur nomen tuum. Adveniat regnum tuum.
Fiat voluntas tua, sicut in caelo et in terra.
Panem nostrum quotidianum da nobis
hodie, et dimitte nobis debita nostra sicut
et nos dimittimus debitoribus nostris. Et ne
nos inducas in tentationem, sed libera nos a
malo. Amen.**

OUR FATHER, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Save this man (woman) your servant.

A: Because he (she) hopes in you, My God.

E: Be a tower of strength for him (her), O Lord.

A: In the face of the Enemy.

E: Let the Enemy have no victory over him (her).

A: And let the Son of Iniquity not succeed in injuring him (her).

E: Send him (her) help from the Holy Place, Lord.

A: And give him (her) Heavenly protection.

E: Lord, hear my prayer.

A: And let my cry reach you.

E: May the Lord be with you.

A: And with your spirit.

E: Let us pray.

God, it is an attribute of yours to have mercy and to forgive. Hear our prayer, so that this servant of yours who is bound with the chain of sins, be mercifully freed by the compassion of your goodness.

Holy Lord! All-powerful Father! Eternal God! Father of Our Lord Jesus Christ! You who destined that recalcitrant and apostate Tyrant to the fires of Hell; you who sent your only son into this world in order that he might crush this Roaring Lion: Look speedily and snatch from damnation and from this Devil of our times this man (this woman) who was created in your image and likeness. Throw your terror, Lord, over the Beast who is destroying what belongs to you. Give faith to your servants against this most Evil Serpent, to fight most bravely. So that the Serpent not hold in contempt those who hope in you, and say—as It said through the Pharaoh:

I do not know God, and I will not let Israel go. Let your powerful strength force the Serpent to let go of your servant, so that it no longer possess him (her) whom you deigned to make in your image and to redeem by your son, Who

lives and reigns with you in the unity of the Holy Spirit, as God, for ever and ever.

A: Amen.

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E: Unclean Spirit! Whoever you are, and all your companions who possess this servant of God. By the mysteries of the Incarnation, the Sufferings and Death, the Resurrection, and the Ascension of Our Lord Jesus Christ; by the sending of the Holy Spirit; and by the Coming of Our Lord into Last Judgment, I command you:

Tell me, with some sign, your name, the day and the hour of your damnation.

Obey me in everything, although I am an unworthy servant of God.

Do no damage to this creature (the possessed), or to my assistants, or to any of their goods.

John.

{1:1} **In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.**

{1:1} In the beginning was the Word, and the Word was with God, and God was the Word.

{1:2} **Hoc erat in principio apud Deum.**

{1:2} He was with God in the beginning.

{1:3} **Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est,**

{1:3} All things were made through Him, and nothing that was made was made without Him.

{1:4} **in ipso vita erat, et vita erat lux hominum:**

{1:4} Life was in Him, and Life was the light of men.

~ **Deus, Verbum, Vita represents Father, Son, Spirit.**

{1:5} **et lux in tenebris lucet, et tenebrae eam non comprehenderunt.**

{1:5} And the light shines in the darkness, and the darkness did not comprehend it.

{1:6} **Fuit homo missus a Deo, cui nomen**

erat Ioannes.

{1:6} There was a man sent by God, whose name was John.

{1:7} Hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum.

{1:7} He arrived as a witness to offer testimony about the Light, so that all would believe through him.

{1:8} Non erat ille lux, sed ut testimonium perhiberet de lumine.

{1:8} He was not the Light, but he was to offer testimony about the Light.

{1:9} Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

{1:9} The true Light, which illuminates every man, was coming into this world.

{1:10} In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit.

{1:10} He was in the world, and the world was made through him, and the world did not recognize him.

{1:11} In propria venit, et sui eum non receperunt.

{1:11} He went to his own, and his own did not accept him.

{1:12} Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius:

{1:12} Yet whoever did accept him, those who believed in his name, he gave them the power to become the sons of God.

{1:13} qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

{1:13} These are born, not of blood, nor of the will of flesh, nor of the will of man, but of God.

{1:14} Et verbum caro factum est, et habitavit in nobis: et vidimus gloriam eius, gloriam quasi unigeniti a Patre plenum gratiæ et veritatis.

{1:14} And the Word became flesh, and he lived among us, and we saw his glory, glory like that of an only-begotten Son from the

Father, full of grace and truth.

Mark

{16:15} Et dixit eis: Euntes in mundum universum prædicate Evangelium omni creaturæ.

{16:15} And he said to them: "Go forth to the whole world and preach the Gospel to every creature.

{16:16} Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur.

{16:16} Whoever will have believed and been baptized will be saved. Yet truly, whoever will not have believed will be condemned.

{16:17} Signa autem eos, qui crediderint, hæc sequentur: In nomine meo dæmonia eiicient: linguis loquentur novis:

{16:17} Now these signs will accompany those who believe. In my name, they shall cast out demons. They will speak in new languages.

{16:18} serpentes tollent: et si mortiferum quid biberint, non eis nocebit: super ægros manus imponent, et bene habebunt.

{16:18} They will take up serpents, and, if they drink anything deadly, it will not harm them. They shall lay their hands upon the sick, and they will be well."

Luke

{10:17} Reversi sunt autem septuaginta duo cum gaudio, dicentes: Domine, etiam dæmonia subiiciuntur nobis in nomine tuo.

{10:17} Then the seventy-two returned with gladness, saying, "Lord, even the demons are subject to us, in your name."

{10:18} Et ait illis: Videbam Satanam sicut fulgor de cælo cadentem.

{10:18} And he said to them: "I was watching as Satan fell like lightning from heaven.

{10:19} Ecce dedi vobis potestatem calcandi supra serpentes, et scorpiones, et super omnem virtutem inimici: et nihil vobis nocebit.

{10:19} Behold, I have given you authority to tread upon serpents and scorpions, and upon all the powers of the enemy, and nothing shall

hurt you.

{10:20} **Verumtamen in hoc nolite gaudere quia spiritus vobis subiiciuntur: gaudete autem, quod nomina vestra scripta sunt in cælis.**

{10:20} Yet truly, do not choose to rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.”

{11:14} **Et erat eiiciens dæmonium, et illud erat mutum. Et cum eiecisset dæmonium, locutus est mutus, et admiratæ sunt turbæ.**

{11:14} And he was casting out a demon, and the man was mute. But when he had cast out the demon, the mute man spoke, and so the crowds were amazed.

{11:15} **Quidam autem ex eis dixerunt: In Beelzebub principe dæmoniorum eiicit dæmonia.**

{11:15} But some of them said, “It is by Beelzebub, the leader of demons, that he casts out demons.”

{11:16} **Et alii tentantes, signum de cælo quærebant ab eo.**

{11:16} And others, testing him, required a sign from heaven of him.

{11:17} **Ipse autem ut vidit cogitationes eorum, dixit eis: Omne regnum in seipsum divisum desolabitur, et domus supra domum cadet.**

{11:17} But when he perceived their thoughts, he said to them: “Every kingdom divided against itself will become desolate, and house will fall upon house.

{11:18} **Si autem et Satanias in seipsum divisus est, quomodo stabit regnum eius? quia dicitis in Beelzebub me eiicere dæmonia.**

{11:18} So then, if Satan is also divided against himself, how will his kingdom stand? For you say that it is by Beelzebub that I cast out demons.

{11:19} **Si autem ego in Beelzebub eiicio dæmonia: filii vestri in quo eiiciunt? Ideo ipsi iudices vestri erunt.**

{11:19} But if I cast out demons by Beelzebub, by whom do your own sons cast them out? Therefore, they shall be your judges.

{11:20} **Porro si in digito Dei eiicio dæmonia: profecto pervenit in vos regnum Dei.**

{11:20} Moreover, if it is by the finger of God that I cast out demons, then certainly the kingdom of God has overtaken you.

{11:21} **Cum fortis armatus custodit atrium suum, in pace sunt ea, quæ possidet.**

{11:21} When a strong armed man guards his entrance, the things that he possesses are at peace.

{11:22} **Si autem fortior eo superveniens vicerit eum, universa arma eius auferet, in quibus confidebat, et spolia eius distribuet.**

{11:22} But if a stronger one, overwhelming him, has defeated him, he will take away all his weapons, in which he trusted, and he will distribute his spoils.

E: Lord, Hear my prayer.

A: And let my cry reach you.

E: May the Lord be with you.

A: And with your spirit.

E: Let us pray:

All-powerful God! Word of God, the Father! Christ Jesus! God and Lord of all creation! You gave power to your Apostles to pass through dangers unharmed. Among your commands to do wondrous things, you said: Drive out Evil Spirit. By your strength, Satan fell like lightning from Heaven. With fear and trembling, I pray and supplicate your Holy Name. Pardon all the sins of your unworthy servant. Give me constant faith and power; so that, armed with the power of your holy strength, I can attack this cruel Evil Spirit in confidence and security. Through you, Jesus Christ, Our Lord God, Who will come to judge the living and the dead and the world by fire.

A: Amen.

LAYING OF HANDS ON POSSESSED

The exorcist then invokes divine protection on himself and on the possessed by making the Sign of the Cross. Then he places the tip of the

stole on the neck of the possessed and his right hand on the head of the possessed. He intones the following with great conviction and faith;

E: Behold the Cross of the Lord. Depart, Enemies!

A: Jesus, with ancient strength, with noble power, is conqueror.

E: Lord, Hear my prayer.

A: And let my cry reach you.

E: May the Lord be with you.

A: And with your spirit.

E: Let us pray:

God, Father of Our Lord Jesus Christ, I invoke your Holy Name and suppliantly request you; Deign to give me strength against this and every other unclean Spirit which is tormenting this creature of yours. Through the same Lord Jesus.

A: Amen.

EXORCISM ADDRESSES TO EVIL SPIRIT

(1) Serving notice on Evil Spirit:

E: I exorcise you, Most Unclean Spirit! Invading Enemy! All Spirits! Every one of you! In the name of Our Lord Jesus † Christ: Be uprooted and expelled from this Creature of God. † He who commands you is he who ordered you to be thrown down from the highest Heaven into the depths of Hell. He who commands you is he who dominated the sea, the wind, and the storms. Hear, therefore, and fear, Satan! Enemy of the Faith! Enemy of the human race! Source of death! Robber of life! Twister of justice! Root of evil! Warp of vices! Seducer of men! Traitor of nations! Inciter of jealousy! Originator of greed! Cause of discord! Creator of agony! Why do you stay and resist, when you know that Christ our Lord has destroyed your plan? Fear him who was prefigured in Isaac, in Joseph, and in the Paschal Lamb; who was crucified as a man, and who rose from death.

(Then making the Signs of the Cross on the forehead of the possessed):

Retire, therefore, in the name of † Father, and of the + Son, and of the Holy † Spirit. Give way to the Holy Spirit, because of this sign of the Holy † Cross of Our Lord Jesus Christ, Who

lives and reigns as God with the Father and the same Holy Spirit, for ever and ever.

A: Amen.

E: Lord, hear my prayer.

A: And let my cry reach you.

E: May the Lord be with you.

A: And with your spirit.

E: Let us pray:

God, Creator and Defender of the human race; you who made man in your own image: Look on this, your servant (the exorcist names the possessed) who is assaulted by the cunning of the unclean spirit. The primeval adversary, the ancient enemy of Earth, surrounds him with the horror of fear, paralyzes his mind with darkness, strikes him with terror, agitates him with shaking and trembling. Repel, O Lord, the power of Evil Spirit! Dissolve the fallacies of its plots! May the unholy temptor take flight. May your servant be protected in soul and body by the sign + of your name (on the forehead of possessed).

(Then he makes three signs of the Cross on the chest of the possessed, while pronouncing the following words):

† Preserve what is within this person.

† Rule his (her) feelings.

† Strengthen his (her) heart.

Let the efforts of the Enemy power be dispelled from his (her) soul, Lord, because of this invocation of your holy name. Grant the grace that he who has inspired terror up to this, now be put to flight and retire defeated; so that this man (woman), your servant, be able to worship you with a firm heart and a sincere mind. Through Christ Our Lord.

A: Amen.

Enjoining of Evil Spirit:

E: I enjoin you under penalty, Ancient Serpent! In the name of the Judge of the Living and the Dead! In the name of Our Creator! In the name of the creator of the world! In the name of him who has power to send you into Hell! Depart from this servant of God (the exorcist names the possessed) who has had recourse

to the Church. Cease to inspire your terror in him (her) I again enjoin you solemnly † (on forehead of possessed), not because of myself who am weak, but because of the strength of the Holy Spirit: that you go out from this servant of God (name of the possessed) whom the all-powerful God made in his own image. Surrender, not to me, but to the minister of Christ. His power forces you. He defeated you by His Cross. Fear the strength of him who led the souls of the dead to the light of salvation from the darkness of waiting. May the body of this man † (on the chest of possessed) be a source of terror for you. May the image of God † (on forehead of possessed) be a source of fear for you. † God the Father commands you. † God the Son commands you. † God the Holy Spirit commands you. † The faith of the Holy Apostles, Peter and Paul, and the other saints commands you. † The blood of Martyrs commands you. † The purity of the Confessors commands you. † The pious and holy intercession of all the Saints commands you. † The strength of the mysteries of the Christian faith commands you. † Get out! Offender! Get out! Seducer! Full of guile and falseness! Enemy of virtue! Persecutor of the Innocents! Give way, most despicable being! Give way, most impious! Give way to Christ in whom you did not find any of your own doing! He destroyed your kingdom. He bound you up in defeat. He broke your strength. He threw you out into the exterior darkness where destruction was prepared for you and your followers.

But why are you resisting truculently? Why do you dare refuse? You are condemned by the all-powerful God whose law you broke. You are condemned by his son, Jesus Christ, Our Lord. You dared tempt him and you dared to have him crucified. You are condemned by the human race to whom you offered the deathly poison of your suggestions.

I, therefore, charge you solemnly under penalty, Most Evil Serpent, in the name of the Lamb + most immaculate who walked unharmed among dangers; who was immune to all Evil Spirit: Depart from this person † (on forehead of possessed). Depart from the Church of God † (over the assistants). Fear and take flight at the name of Our Lord whom the powers of

Hell fear, to whom the Powers and Virtues and Dominations of Heaven are subject, whom the Cherubim and Seraphim praise with unceasing voices, saying: Holy! Holy! Holy! Lord God of Hosts!

The Word made Flesh † commands you. He who was born of a Virgin + commands you. Jesus † of Nazareth commands you. When you ignored contemptuously his disciples, he ordered you broken and humiliated to get out of that man. And when he tore you from that man, you did not dare in his presence even to enter the swine. Now that you are enjoined in his name †, depart therefore from this person whom he created. It is impossible for you to will to resist. † It is impossible for you to refuse to obey. † Because the more you delay, the more punishment you will get. It is not men you are disobeying. It is he who rules the living and the dead. It is he who will come to judge the living and the dead and the world by fire.

A: Amen.

E: Lord, hear my prayer.

A: And let my cry reach you.

E: May the Lord be with you.

A: And with your spirit.

E: Let us pray:

God of Heaven! God of Earth! God of Angels! God of Archangels! God of Prophets! God of Apostles! God of Martyrs! God of Virgins! God who has the power to give life after death and repose after labor: There is no god but you. Nor could there be a true god but you. Creator of Heaven and Earth. You are a true king. Your kingdom is without end. Humbly, I supplicate your majesty and your glory: that you deign to free this your servant from unclean spirits. Through Christ Our Lord.

A: Amen.

Second Enjoining of Evil Spirit:

I, therefore, enjoin every unclean spirit, each devil, each part of Satan: In the name of Jesus Christ † of Nazareth. After his baptism by John, he was led into the desert and he conquered you on your own ground. Desist from attacking this man (woman) whom Jesus formed from matter for his honor and his glo-

ry. Shake with fear, not at the human fragility of a miserable man, but at the image of the all-powerful God. Surrender to God, therefore, †, who put you to flight from King Saul by the spiritual songs of his faithful servant David. Give in † to God who damned you in Judas Iscariot, the traitor. For he touched you with divine punishment and, shouting, you exclaimed: "What is there between us and you, Jesus, Son of the Most High God? Have you come here before the proper time to torture us?" He who drives you now into perpetual flames will say at the end of time to Satan and his angels: "Leave me, Cursed Ones! And go into eternal flames which have been prepared for the Devil and his angels." Death is your lot, Impious One! And for your angels there is an endless death. For you and for your angels the unquenchable flame is prepared, because you are the Prince of cursed homicides, the author of incest, the head of all the sacrilegious, master of the most evil actions, the teacher of heretics, the inventor of all obscenity. Go out, therefore, † Impious one. Go out † Criminal! Go out with all your falsehoods! God has willed man to be his temple. Why linger any longer here? Give honor to God the Father † the all-powerful, to whom every knee will bend. Give place to Our Lord Jesus † Christ, who poured out his blood for man. Give place to the Holy † Spirit who through the Blessed Apostle Peter defeated you manifestly in Simon the Magician, condemned your falsehood in Ananias and Saphira, frustrated you in the magician Elymas by afflicting him with blindness. By the same apostle, he ordered you to depart from the Prophetess of Python. Leave therefore now †. Go away † Seducer! The desert is your home. The serpent is your dwelling. Be humiliated and cast down. The time cannot be put off. Behold the victorious Lord is near and quick. The fire is burning before him and devours all his enemies. For, even though you have deceived men, you cannot make a mockery of God. From his eyes nothing is hidden: he has ejected you. All things are subject to his power: He has expelled you. The living and the dead and the world will be judged by him with complete discernment: He has prepared Hell for you and your angels.

Further Instructions and Prayers

When all has been recited, it can be repeated as often as is necessary, until the possessed is completely free.

It will help, besides, to repeat with devotion the Pater Noster,

**Ave Maria,
Gratia plena, Dominus tecum.
Benedicta tu in mulieribus,
Et benedictus, fructus ventris tui, Jesus.
Sancta Maria, sancta Maria, Maria,
Ora pro nobis, nobis peccatoribus,
Nunc et in hora, in hora mortis nostrae.
Amen. Amen.**

Hail Mary, full of grace,
the Lord is with thee;
blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium eius unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad infernos, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,

and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Magnificat ánima mea Dóminum. Et exultávit spíritus meus: in Deo salutári meo. Quia respéxit humilitátem ancíllae suae: Ecce enim ex hoc beátam me dicent omnes generatiónes. Quia fécit mihi mágna qui pótens est: et sánctum nómen eius. Et misericórdia eius in progénies et progénies timéntibus eum.

Fécit poténtiam in bráchio suo: dispérsit supérbos mente cordis sui. Depósuit poténtes de sede: et exaltávit húmiles. Esuriéntes implévit bonis: et dívites dimísit inánes. Suscépit Ísrael púerum suum: recordátus misericórdiae suae.

Sicut locútus est ad patres nostros: Ábraham, et sémini eius in saecula.

Glória Patri, et Fílio, et Spirítui Sancto, Sicut erat in princípio, et nunc, et semper, et in saecula saeculórum. Amen.

My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. Because He hath regarded the humility of His slave: For behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me; and holy is His name. And His mercy is from generation unto generations, to them that fear Him. He hath shewed might in His arm: He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy: As He spoke to our fathers, to Abraham and to his seed for ever. Glory be the Father, and to the Son, and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be, forever and ever, Amen.

Benedictus Dominus Deus Israel; quia visitavit et fecit redemptionem plebi suae et erexit cornu salutis nobis, in domo David pueri sui, sicut locutus est per os sanctorum, qui a saeculo sunt, prophetarum eius, salutem ex inimicis nostris, et de manu omnium, qui oderunt nos; ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti, iusiurandum, quod iuravit ad Abraham patrem nostrum, daturum se nobis, ut sine timore, de manu inimicorum liberati, serviamus illi

in sanctitate et iustitia coram ipso omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis: praeibis enim ante faciem Domini parare vias eius, ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum, per viscera misericordiae Dei nostri, in quibus visitabit nos oriens ex alto, illuminare his, qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.

Blessed be the Lord, the God of Israel; he has come to his people and set them free. He has raised up for us a mighty savior, born of the house of his servant David. Through his holy prophets he promised of old that he would save us from our enemies, from the hands of all who hate us. He promised to show mercy to our fathers and to remember his holy covenant. This was the oath he swore to our father Abraham: to set us free from the hands of our enemies, free to worship him without fear, holy and righteous in his sight all the days of our life. You, my child, shall be called the prophet of the Most High; for you will go before the Lord to prepare his way, to give his people knowledge of salvation by the forgiveness of their sins. In the tender compassion of our God the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.

Glória in excélsis Deo

**et in terra pax homínibus bonae voluntátis.
Laudámus te,
benedícimus te,
adorámus te,
glorificámus te,
grátias ágimus tibi propter magnam glóriam
tuam,
Dómine Deus, Rex cæléstis,
Deus Pater omnípotens.
Dómine Fili unigénite, Jesu Christe,
Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi, miserére nobis;
qui tollis peccáta mundi, súscipe deprecatió-
nem nostram.
Qui sedes ad délixteram Patris, miserére no-
bis.
Quóniam tu solus Sanctus, tu solus Dómi-
nus, tu solus Altíssimus,
Jesu Christe, cum Sancto Spírítu: in glória
Dei Patris. Amen**

Glory be to God on high
And in earth peace, goodwill towards men,
We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thanks to thee, for thy great glory
O Lord God, heavenly King,
God the Father Almighty.
O Lord, the only-begotten Son, Jesu Christ;
O Lord God, Lamb of God, Son of the Father,
that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
have mercy upon us.
Thou that takest away the sins of the world,
receive our prayer.
Thou that sittest at the right hand of God the
Father,
have mercy upon us.
For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost,
art most high
in the glory of God the Father.
Amen.



PROFESSION OF FAITH (ST. ATHANASIUS)

Whoever wishes to be saved, must above all other things, hold firmly to the universal belief. If anyone does not preserve this in its integrity and purity, he shall without doubt perish forever. This universal faith is as follows.

We adore one God in the Trinity and the Trinity in one God, without confusing the Persons or dividing the substance of God. For the Person of the Father is different from the Person of the Son. And both are different from the Person of the Holy Spirit. But the divinity of the Father and the Son and the Holy Spirit is one and the same in equal glory and coeternal majesty.

What the Father is, that the Son is, and the Holy Spirit is. The Father is uncreated, the Son uncreated, the Holy Spirit uncreated. The Father is immeasurable, the Son is immeasurable, the Holy Spirit immeasurable. The Father is eternal, the Son eternal, the Holy Spirit eternal. Nevertheless, there are not three eternal beings, but one eternal Being. There are not three uncreated beings, nor three immeasurable beings, but one uncreated and immeasurable Being.

Similarly, the Father is omnipotent, the Son omnipotent, the Holy Spirit omnipotent. But, still, there are not three omnipotent beings, but one omnipotent Being.

Thus, God the Father, God the Son, God the Holy Spirit. And, nevertheless, not three gods, but one God. Thus, the Father is lord, the Son is lord, the Holy Spirit is lord. But, nevertheless, not three lords, but one Lord. Just as we are compelled by our Christian truth to confess that each Person is God and Lord, so we are prohibited by the universal faith from speaking of three gods and lords.

The Father was made by no one: neither created nor generated. The Son is from the Father: not created, but generated. The Holy Spirit is from the Father and the Son: not made, not created, not generated, but proceeding. There

is one Father, therefore, not three fathers. And there is one Son, not three sons. And there is one Holy Spirit, not three spirits.

And in this Trinity, there is no prior or posterior element, no greater or lesser. But all three Persons are coeternal with Each Other and coequal. And, thus, in all things, as said above, we adore unity in the Trinity and the Trinity is unity. Whoever therefore wishes to be saved, must believe this about the Trinity.

But it is necessary for eternal life that you also faithfully believe in the Incarnation of Our Lord Jesus Christ. The correct belief, then, which we profess and believe, is that Jesus Christ, Our Lord, is the Son of God and is man. He is God from the substance of the Father, and generated before all time. And he is man from the substance of his mother, having been born from his mother in time.

Perfect God. Perfect man subsisting with a rational soul and human flesh. Equal to the Father in divinity. Less than the Father according to his humanity. Although he is God and man, he is not two but one. He is one, however, not because his divinity is changed into humanity, but because his humanity is assumed by his divinity. He is integrally one, not because his divine and human substances are fused and made one, but because of the oneness of his person. For, just as the rational soul and body make up one man, so God and man make up Christ.

He suffered for our salvation, liberated those already dead and waiting, and rose from the dead three days later. He ascended into Heaven and sits at the right hand of God. Afterwards, he shall come to judge the living and the dead. At his arrival, all human beings must rise again with their bodies and they must give an account of all their own actions. And those who have done good, will enter eternal life. And those who have done evil, will enter eternal fire.

This is the universal faith. If you do not faithfully and firmly hold on to it, you cannot be saved.

Gloria.

A: Amen.

PSALM READINGS

E: Psalms: 90, 67, 34, 30, 21, 3, 10, 12.

{90:2} **Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus sperabo in eum.**

{90:2} He will say to the Lord, "You are my supporter and my refuge." My God, I will hope in him.

{90:3} **Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.**

{90:3} For he has freed me from the snare of those who go hunting, and from the harsh word.

{90:4} **Scapulis suis obumbrabit tibi: et sub pennis eius sperabis:**

{90:4} He will overshadow you with his shoulders, and you will hope under his wings.

{90:5} **Scuto circumdabit te veritas eius: non timebis a timore nocturno,**

{90:5} His truth will surround you with a shield. You will not be afraid: before the terror of the night,

{90:6} **A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.**

{90:6} before the arrow flying in the day, before the troubles that wander in the darkness, nor of invasion and the midday demon.

{90:7} **Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.**

{90:7} A thousand will fall before your side and ten thousand before your right hand. Yet it will not draw near you.

{90:8} **Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.**

{90:8} So then, truly, you will consider with your eyes, and you will see the retribution of sinners.

{90:9} **Quoniam tu es Domine spes mea: Al-**

tissimum posuisti refugium tuum.

{90:9} For you, O Lord, are my hope. You have set the Most High as your refuge.

{90:10} Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

{90:10} Disaster will not draw near to you, and the scourge will not approach your tabernacle.

{90:11} Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

{90:11} For he has given his Angels charge over you, so as to preserve you in all your ways.

{90:12} In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

{90:12} With their hands, they will carry you, lest you hurt your foot against a stone.

{90:13} Super aspidem, et basiliscum ambulabis: et conculcabis leonem et draconem.

{90:13} You will walk over the asp and the king serpent, and you will trample the lion and the dragon.

{90:14} Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

{90:14} Because he has hoped in me, I will free him. I will protect him because he has known my name.

{90:15} Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione: eripiam eum et glorificabo eum.

{90:15} He will cry out to me, and I will heed him. I am with him in tribulation. I will rescue him, and I will glorify him.

{90:16} Longitudine dierum replebo eum: et ostendam illi salutare meum.

{90:16} I will fill him with length of days. And I will reveal to him my salvation.



{67:2} Exurgat Deus, et dissipentur inimici eius, et fugiant qui oderunt eum, a facie eius.

{67:2} May God rise up, and may his enemies be scattered, and may those who hate him flee from before his face.

{67:3} Sicut deficit fumus, deficient: sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

{67:3} Just as smoke vanishes, so may they vanish. Just as wax flows away before the face of fire, so may sinners pass away before the face of God.

{67:4} Et iusti epulentur, et exultent in conspectu Dei: et delectentur in lætitia.

{67:4} And so, let the just feast, and let them exult in the sight of God and be delighted in gladness.

{67:5} Cantate Deo, psalmum dicite nomini eius: iter facite ei, qui ascendit super occasum: Dominus nomen illi. Exultate in conspectu eius, turbabuntur a facie eius,

{67:5} Sing to God, sing a psalm to his name. Make a path for him, who ascends over the west. The Lord is his name. Exult in his sight; they will be stirred up before his face,

{67:6} patris orphanorum, et iudicis viduarum. Deus in loco sancto suo:

{67:6} the father of orphans and the judge of widows. God is in his holy place.

{67:7} Deus qui inhabitare facit unius moris in domo: Qui educit vinctos in fortitudine, similiter eos, qui exasperant, qui habitant in sepulchris.

{67:7} It is God who makes men dwell in a house under one custom. He leads out those who are strongly bound, and similarly, those who exasperate, who dwell in sepulchers.

{67:8} Deus cum egredereris in conspectu populi tui, cum pertransires in deserto,

{67:8} O God, when you departed in the sight of your people, when you passed through the desert,

{67:9} terra mota est, etenim cæli distillaverunt a facie Dei Sinai, a facie Dei Israel.

{67:9} the earth was moved, for the heavens rained down before the face of the God of Sinai, before the face of the God of Israel.

{67:10} **Pluviam voluntariam segregabis Deus hereditati tuæ: et infirmata est, tu vero perfecisti eam.**

{67:10} You will set aside for your inheritance, O God, a willing rain. And though it was weak, truly, you have made it perfect.

{67:11} **Animalia tua habitabunt in ea: parasti in dulcedine tua pauperi, Deus.**

{67:11} Your animals will dwell in it. O God, in your sweetness, you have provided for the poor.

{67:12} **Dominus dabit verbum evangelizantibus, virtute multa.**

{67:12} The Lord will give the word to evangelizers, along with great virtue.

{67:13} **Rex virtutum dilecti dilecti: et speciei domus dividere spolia.**

{67:13} The King of virtue is beloved among the beloved. And the beauty of the house will divide spoils.

{67:14} **Si dormiatis inter medios cleros, pennæ columbæ deargentatæ, et posteriora dorsi eius in pallore auri.**

{67:14} If you take your rest in the midst of the clergy, you will be like a dove whose wings are covered with fine silver and edged with pale gold.

{67:15} **Dum discernit cælestis reges super eam, nive dealbabuntur in Selmon:**

{67:15} When heaven discerns kings to be over her, they will be whitened with the snows of Zalmon.

{67:16} **mons Dei, mons pinguis. Mons coagulatus, mons pinguis:**

{67:16} The mountain of God is a fat mountain, a dense mountain, a thick mountain.

{67:17} **ut quid suspicamini montes coagulatos? Mons, in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.**

{67:17} So then, why are you distrustful of dense mountains? The mountain on which God is well pleased to dwell, even there, the Lord will dwell until the end.

{67:18} **Currus Dei decem millibus multiplex, millia lætantium: Dominus in eis in Sina in sancto.**

{67:18} The chariot of God is ten thousand fold: thousands rejoice. The Lord is with them in Sinai, in the holy place.

{67:19} **Ascendisti in altum, cepisti captivitatem: accepisti dona in hominibus: Etenim non credentes, inhabitare Dominum Deum.**

{67:19} You have ascended on high; you have taken captivity captive. You have accepted gifts among men. For even those who do not believe dwell with the Lord God.

{67:20} **Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.**

{67:20} Blessed is the Lord, day after day. The God of our salvation will make our journey prosper for us.

{67:21} **Deus noster, Deus salvos faciendi: et Domini, Domini exitus mortis.**

{67:21} Our God is the God who will bring about our salvation, and our Lord is the Lord who has brought an end to death.

{67:22} **Verumtamen Deus confringet capita inimicorum suorum: verticem capilli perambulantium in delictis suis.**

{67:22} So then, truly, God will break the heads of his enemies, the hairy skull of those who wander around in their offenses.

{67:23} **Dixit Dominus: Ex Basan convertam, convertam in profundum maris:**

{67:23} The Lord said: I will turn them away from Bashan, I will turn them into the depths of the sea,

{67:24} **Ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis, ab ipso.**

{67:24} so that your feet may be soaked in the blood of your enemies, so that the tongue of your dogs may be soaked with the same.

~ Here is an example of a slight departure of the Challoner version from the Clementine Vulgate. The latter contains no reference to the color red, but the former does use the word 'red.'

{67:25} **Viderunt ingressus tuos Deus, ingressus Dei mei: regis mei qui est in sancto.**

{67:25} O God, they have seen your arrival, the arrival of my God, of my king who is in a holy place.

{67:26} **Prævenerunt principes coniuncti psallentibus, in medio iuencularum tympanistriarum.**

{67:26} The leaders went ahead, united with the singers of psalms, in the midst of girls playing on timbrels.

{67:27} **In ecclesiis, benedicite Deo Domino, de fontibus Israel.**

{67:27} In the churches, bless the Lord God from the fountains of Israel.

{67:28} **Ibi Benjamin adolescentulus, in mentis excessu. Principes Iuda, duces eorum: principes Zabulon, principes Nephthali.**

{67:28} In that place, Benjamin is a youth in ecstasy of mind. The leaders of Judah are their governors: the leaders of Zebulun, the leaders of Naphtali.

{67:29} **Manda Deus virtuti tuæ: confirma hoc Deus, quod operatus es in nobis.**

{67:29} Command by your virtue, O God. Confirm in this place, O God, what you have wrought in us.

{67:30} **A templo tuo in Ierusalem, tibi offerent reges munera.**

{67:30} Before your temple in Jerusalem, kings will offer gifts to you.

{67:31} **Increpa feras arundinis, congregatio taurorum in vaccis populorum: ut excludant eos, qui probati sunt argento. Dissipa gentes, quæ bella volunt:**

{67:31} Rebuke the wild beasts of the reeds, a congregation of bulls with the cows of the people, for they seek to exclude those who have been tested like silver. Scatter the nations that are pleased by wars.

{67:32} **venient legati ex Ægypto: Æthiopia præveniet manus eius Deo.**

{67:32} Ambassadors will come out of Egypt. Ethiopia will offer in advance her hands to God.

{67:33} **Regna terræ, cantate Deo: psallite Domino: psallite Deo.**

{67:33} Sing to God, O kingdoms of the earth. Sing psalms to the Lord. Sing psalms to God.

{67:34} **qui ascendit super cælum cæli, ad Orientem. Ecce dabit voci suæ vocem virtutis,**

{67:34} He ascends, up to the heaven of the heavens, toward the east. Behold, he will utter his voice, the voice of virtue.

{67:35} **date gloriam Deo super Israel, magnificentia eius, et virtus eius in nubibus.**

{67:35} Give glory to God beyond Israel. His magnificence and his virtue is in the clouds.

{67:36} **Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem, et fortitudinem plebi suæ, benedictus Deus.**

{67:36} God is wonderful in his saints. The God of Israel himself will give virtue and strength to his people. Blessed is God.



{34:2} **Apprehende arma et scutum: et exurge in adiutorium mihi.**

{34:2} Take hold of weapons and a shield, and rise up in assistance to me.

{34:3} **Effunde frameam, et conclude adversus eos, qui persequuntur me: dic animæ meæ: Salus tua ego sum.**

{34:3} Bring forth the spear, and close in on those who persecute me. Say to my soul, "I am your salvation."

{34:4} **Confundantur et reveantur, quærentes animam meam. Avertantur retrorsum, et confundantur cogitantes mihi mala.**

{34:4} Let them be confounded and in awe, who pursue my soul. Let them be turned back and be confounded, who think up evil against me.

{34:5} **Fiant tamquam pulvis ante faciem venti: et angelus Domini coarctans eos.**

{34:5} May they become like dust before the face of the wind, and let the Angel of the Lord hem them in.

{34:6} **Fiat via illorum tenebræ et lubricum: et angelus Domini persequens eos.**

{34:6} May their way become dark and slippery, and may the Angel of the Lord pursue them.

{34:7} **Quoniam gratis absconderunt mihi interitum laquei sui: supervacue exprobraverunt animam meam.**

{34:7} For, without cause, they have concealed their snare for me unto destruction. Over nothing, they have rebuked my soul.

{34:8} **Veniat illi laqueus, quem ignorat: et captio, quam abscondit, apprehendat eum: et in laqueum cadat in ipsum.**

{34:8} Let the snare, of which he is ignorant, come upon him, and let the deception, which he has hidden, take hold of him: and may he fall into that very snare.

{34:9} **Anima autem mea exultabit in Domino: et delectabitur super salutari suo.**

{34:9} But my soul will exult in the Lord and delight over his salvation.

{34:10} **Omnia ossa mea dicent: Domine, quis similis tibi? Eripiens inopem de manu fortiorum eius: egenum et pauperem a diripientibus eum.**

{34:10} All my bones will say, "Lord, who is like you?" He rescues the needy from the hand of the stronger one, the indigent and the poor from those who plunder him.

{34:11} **Surgentes testes iniqui, quæ ignorabam interrogabant me.**

{34:11} Unfair witnesses have risen up, interrogating me about things of which I am ignorant.

{34:12} **Retribuebant mihi mala pro bonis: sterilitatem animæ meæ.**

{34:12} They repaid me evil for good, to the deprivation of my soul.

{34:13} **Ego autem cum mihi molesti essent, induebar cilicio. Humiliabam in ieiunio animam meam: et oratio mea in sinu meo convertetur.**

{34:13} But as for me, when they were harassing me, I was clothed with haircloth. I hum-

bled my soul with fasting, and my prayer will become my sinews.

{34:14} **Quasi proximum, et quasi fratrem nostrum, sic complacebam: quasi lugens et contristatus sic humiliabar.**

{34:14} Like a neighbor, and like our brother, so did I please; like one mourning and contrite, so was I humbled.

{34:15} **Et adversum me lætati sunt, et convenerunt: congregata sunt super me flagella, et ignoravi.**

{34:15} And they have been joyful against me, and they joined together. Scourges have been gathered over me, and I was ignorant of it.

{34:16} **Dissipati sunt, nec compuncti, tentaverunt me, subsannaverunt me subsannatione: frenduerunt super me dentibus suis.**

{34:16} They have been scattered, yet they were unremorseful. They have tested me. They scoffed at me with scorn. They gnashed their teeth over me.

{34:17} **Domine quando respicies? restitue animam meam a malignitate eorum, a leonibus unicum meum.**

{34:17} Lord, when will you look down upon me? Restore my soul from before their malice, my only one from before the lions.

{34:18} **Confitebor tibi in Ecclesia magna, in populo gravi laudabo te.**

{34:18} I will confess to you in a great Church. I will praise you among a weighty people.

{34:19} **Non supergaudeant mihi qui adversantur mihi inique: qui oderunt me gratis et annuunt oculis.**

{34:19} May those who are my unjust adversaries not be glad over me: those who have hated me without cause, and who nod agreement with their eyes

{34:20} **Quoniam mihi quidem pacifice loquebantur: et in iracundia terræ loquentes, dolos cogitabant.**

{34:20} For indeed, they spoke peacefully to me; and speaking with passion to the earth, they intended deceit.

{34:21} **Et dilataverunt super me os suum: dixerunt: Euge, euge, viderunt oculi nostri.**

{34:21} And they opened their mouth wide over me. They said, "Well, well, our eyes have seen."

{34:22} **Vidisti Domine, ne sileas: Domine ne discedas a me.**

{34:22} You have seen, O Lord, do not be silent. Lord, do not depart from me.

{34:23} **Exurge et intende iudicio meo: Deus meus, et Dominus meus in causam meam.**

{34:23} Rise up and be attentive to my judgment, to my cause, my God and my Lord.

{34:24} **Iudica me secundum iustitiam tuam Domine Deus meus, et non supergaudeant mihi.**

{34:24} Judge me according to your justice, O Lord, my God, and do not let them be glad over me.

{34:25} **Non dicant in cordibus suis: Euge, euge, animæ nostræ: nec dicant: Devoravimus eum.**

{34:25} Do not let them say in their hearts, "Well, well, to our soul." Neither let them say, "We have devoured him."

{34:26} **Erubescant et revereantur simul, qui gratulantur malis meis. Induantur confusione et reverentia qui magna loquuntur super me.**

{34:26} Let them blush and be in awe together, those who congratulate at my misfortunes. Let them be clothed with confusion and awe, who speak great things against me.

{34:27} **Exultent et lætentur qui volunt iustitiam meam: et dicant semper: Magnificetur Dominus, qui volunt pacem servi eius.**

{34:27} Let them exult and rejoice, who wish my justice, and let them ever say, "The Lord be magnified," who will the peace of his servant.

{34:28} **Et lingua mea meditabitur iustitiam tuam, tota die laudem tuam.**

{34:28} And so my tongue will express your justice: your praise all day long.

{30:2} **In te Domine speravi non confundar in æternum: in iustitia tua libera me.**

{30:2} In you, Lord, I have hoped; let me never be confounded. In your justice, deliver me.

{30:3} **Inclina ad me aurem tuam, accelera ut eruas me. Esto mihi in Deum protectorem: et in domum refugii, ut salvum me facias.**

{30:3} Incline your ear to me. Hasten to rescue me. Be for me a protector God and a house of refuge, so as to accomplish my salvation.

{30:4} **Quoniam fortitudo mea, et refugium meum es tu: et propter nomen tuum deduces me, et enutries me.**

{30:4} For you are my strength and my refuge; and for the sake of your name, you will lead me and nourish me.

{30:5} **Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.**

{30:5} You will lead me out of this snare, which they have hidden for me. For you are my protector.

{30:6} **In manus tuas commendo spiritum meum: redemisti me Domine Deus veritatis.**

{30:6} Into your hands, I commend my spirit. You have redeemed me, O Lord, God of truth.

{30:7} **Odisti observantes vanitates, supervacue. Ego autem in Domino speravi:**

{30:7} You have hated those who practice emptiness to no purpose. But I have hoped in the Lord.

{30:8} **exultabo, et lætabor in misericordia tua. Quoniam respexisti humilitatem meam, salvasti de necessitatibus animam meam.**

{30:8} I will exult and rejoice in your mercy. For you have looked upon my humility; you have saved my soul from needfulness.

{30:9} **Nec conclusisti me in manibus inimici: statuisti in loco spatioso pedes meos.**

{30:9} And you have not enclosed me in the hands of the enemy. You have set my feet in a spacious place.

{30:10} **Miserere mei Domine quoniam tribulor: conturbatus est in ira oculus meus, anima mea, et venter meus:**

{30:10} Have mercy on me, Lord, for I am troubled. My eye has been disturbed by wrath, along with my soul and my gut.

{30:11} **Quoniam defecit in dolore vita mea: et anni mei in gemitibus. Infirmata est in paupertate virtus mea: et ossa mea conturbata sunt.**

{30:11} For my life has fallen into sorrow, and my years into sighing. My virtue has been weakened in poverty, and my bones have been disturbed.

{30:12} **Super omnes inimicos meos factus sum opprobrium et vicinis meis valde: et timor notis meis. Qui videbant me, foras fugerunt a me:**

{30:12} I have become a disgrace among all my enemies, and even more so to my neighbors, and a dread to my acquaintances. Those who catch sight of me, flee away from me.

{30:13} **oblivioni datus sum, tamquam mortuus a corde. Factus sum tamquam vas perditum:**

{30:13} I have become forgotten, like one dead to the heart. I have become like a damaged utensil.

{30:14} **quoniam audiui vituperationem multorum commorantium in circuitu: In eo dum convenirent simul adversum me, accipere animam meam consiliati sunt.**

{30:14} For I have heard the harsh criticism of many who linger in the area. While assembled together against me in that place, they deliberated on how to take away my life.

{30:15} **Ego autem in te speravi Domine: dixi: Deus meus es tu:**

{30:15} But I have hoped in you, O Lord. I said, "You are my God."

{30:16} **in manibus tuis sortes meae. Eripe me de manu inimicorum meorum, et a persecutibus me.**

{30:16} My fate is in your hands. Rescue me from the hand of my enemies and from those who are persecuting me.

{30:17} **Illustra faciem tuam super servum tuum, salvum me fac in misericordia tua:**

{30:17} Shine your face upon your servant. Save me in your mercy.

{30:18} **Domine non confundar, quoniam invocavi te. Erubescant impii, et deducantur in infernum:**

{30:18} Do not let me be confounded, Lord, for I have called upon you. Let the impious be ashamed and be drawn down into Hell.

{30:19} **muta fiant labia dolosa. Quae loquuntur adversus iustum iniquitatem, in superbia, et in abusione.**

{30:19} May deceitful lips be silenced: those that speak iniquity against the just, in arrogance and in abusiveness.

{30:20} **Quam magna multitudo dulcedinis tuae Domine, quam abscondisti timentibus te. Perfecisti eis, qui sperant in te, in conspectu filiorum hominum.**

{30:20} How great is the multitude of your sweetness, O Lord, which you keep hidden for those who fear you, which you have perfected for those who hope in you, in the sight of the sons of men.

{30:21} **Abscondes eos in abscondito faciei tuae a conturbatione hominum. Proteges eos in tabernaculo tuo a contradictione linguarum.**

{30:21} You hide them in the concealment of your face, from the disturbance of men. You protect them in your tabernacle, from the contradiction of tongues.

{30:22} **Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munita.**

{30:22} Blessed is the Lord. For he has shown his wonderful mercy to me, in a fortified city.

{30:23} **Ego autem dixi in excessu mentis meae: Proiectus sum a facie oculorum tuorum. Ideo exaudisti vocem orationis meae, dum clamarem ad te.**

{30:23} But I said in the excess of my mind: "I have been cast away from the glance of your eyes." And so, you heeded the voice of my prayer, while I was still crying out to you.

{30:24} **Diligite Dominum omnes sancti eius: quoniam veritatem requiret Dominus, et retribuet abundanter facientibus superbiam.**

{30:24} Love the Lord, all you his saints. For the Lord will require truth, and he will abundantly repay those who act with arrogance.

{30:25} **Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.**

{30:25} Act manfully, and let your heart be strengthened, all you who hope in the Lord.



{21:2} **Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum.**

{21:2} O God, my God, look upon me. Why have you forsaken me? Far from my salvation are the words of my offenses.

{21:3} **Deus meus clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.**

{21:3} My God, I will cry out by day, and you will not heed, and by night, and it will not be foolishness for me.

{21:4} **Tu autem in sancto habitas, Laus Israel.**

{21:4} But you dwell in holiness, O Praise of Israel.

{21:5} **In te speraverunt patres nostri: speraverunt, et liberasti eos.**

{21:5} In you, our fathers have hoped. They hoped, and you freed them.

{21:6} **Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.**

{21:6} They cried out to you, and they were saved. In you, they hoped and were not confounded.

{21:7} **Ego autem sum vermis, et non homo: opprobrium hominum, et abiectio plebis.**

{21:7} But I am a worm and not a man: a disgrace among men, and an outcast of the people.

{21:8} **Omnes videntes me, deriserunt me: locuti sunt labiis, et moverunt caput.**

{21:8} All those who saw me have derided me.

They have spoken with the lips and shook the head.

{21:9} **Speravit in Domino, eripiat eum: saluum faciat eum, quoniam vult eum.**

{21:9} He has hoped in the Lord, let him rescue him. Let him save him because he chooses him.

{21:10} **Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meæ.**

{21:10} For you are the one who has drawn me out of the womb, my hope from the breasts of my mother.

{21:11} **In te proiectus sum ex utero: de ventre matris meæ Deus meus es tu,**

{21:11} I have been thrown upon you from the womb; from the womb of my mother, you are my God.

{21:12} **ne discesseris a me: Quoniam tribulatio proxima est: quoniam non est qui adiuvet.**

{21:12} Do not depart from me. For tribulation is near, since there is no one who may help me.

{21:13} **Circumdederunt me vituli multi: tauri pingues obsederunt me.**

{21:13} Many calves have surrounded me; fat bulls have besieged me.

{21:14} **Aperuerunt super me os suum, sicut leo rapiens et rugiens.**

{21:14} They have opened their mouths over me, just like a lion seizing and roaring.

{21:15} **Sicut aqua effusus sum: et dispersa sunt omnia ossa mea. Factum est cor meum tamquam cera liquescens in medio ventris mei.**

{21:15} And so, I have been poured out like water, and all my bones have been scattered. My heart has become like wax, melting in the midst of my chest.

{21:16} **Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.**

{21:16} My strength has dried up like clay, and my tongue has adhered to my jaws. And you have pulled me down, into the dust of death.

{21:17} **Quoniam circumdederunt me canes multi: concilium malignantium obsedit me.**

Foderunt manus meas et pedes meos:

{21:17} For many dogs have surrounded me. The council of the malicious has besieged me. They have pierced my hands and feet.

{21:18} **dinumeraverunt omnia ossa mea. Ipsi vero consideraverunt et inspexerunt me:**

{21:18} They have numbered all my bones. And they have examined me and stared at me.

{21:19} **diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.**

{21:19} They divided my garments among them, and over my vestment, they cast lots.

{21:20} **Tu autem Domine ne elongaveris auxilium tuum a me: ad defensionem meam conspice.**

{21:20} But you, O Lord, do not take your help far from me; be attentive to my defense.

{21:21} **Erue a framea Deus animam meam: et de manu canis unicam meam:**

{21:21} O God, rescue my soul from the spear, and my only one from the hand of the dog.

{21:22} **Salva me ex ore leonis: et a cornibus unicornium humilitatem meam.**

{21:22} Save me from the mouth of the lion, and my humility from the horns of the single-horned beast.

{21:23} **Narrabo nomen tuum fratribus meis: in medio ecclesiae laudabo te.**

{21:23} I will declare your name to my brothers. In the midst of the Church, I will praise you.

{21:24} **Qui timetis Dominum laudate eum: universum semen Iacob glorificate eum:**

{21:24} You who fear the Lord, praise him. All the offspring of Jacob, glorify him.

{21:25} **Timeat eum omne semen Israel: quoniam non sprexit, neque despexit deprecationem pauperis: Nec avertit faciem suam a me: et cum clamarem ad eum exaudivit me.**

{21:25} May all the offspring of Israel fear him. For he has neither spurned nor despised the

pleas of the poor. Neither has he turned his face away from me. And when I cried out to him, he heeded me.

{21:26} **Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.**

{21:26} My praise is with you, within a great church. I will pay my vows in the sight of those who fear him.

{21:27} **Edent pauperes, et saturabuntur: et laudabunt Dominum qui requirunt eum: vivent corda eorum in sæculum sæculi.**

{21:27} The poor will eat and be satisfied, and those who yearn for the Lord will praise him. Their hearts will live forever and ever.

{21:28} **Remiscentur et convertentur ad Dominum universi fines terræ: Et adorabunt in conspectu eius universæ familiæ Gentium.**

{21:28} All the ends of the earth will remember, and they will be converted to the Lord. And all the families of the Gentiles will adore in his sight.

{21:29} **Quoniam Domini est regnum: et ipse dominabitur Gentium.**

{21:29} For the kingdom belongs to the Lord, and he will have dominion over the Gentiles.

{21:30} **Manducaverunt et adoraverunt omnes pingues terræ: in conspectu eius cadent omnes qui descendunt in terram.**

{21:30} All the fat of the earth have gnashed their teeth, and they have adored. In his sight, they will fall down, all those who descend to the ground.

{21:31} **Et anima mea illi vivet: et semen meum serviet ipsi.**

{21:31} And my soul will live for him, and my offspring will serve him.

{21:32} **Annunciabitur Domino generatio ventura: et annuntiabunt cæli iustitiam eius populo qui nascetur, quem fecit Dominus.**

{21:32} There will be announced for the Lord a future generation, and the heavens will announce his justice to a people who will be born, whom the Lord has made.

{3:2} **Domine quid multiplicati sunt qui tribulant me? multi insurgunt adversum me.**

{3:2} Lord, why have those who trouble me been multiplied? Many rise up against me.

{3:3} **Multi dicunt animæ meæ: Non est salus ipsi in Deo eius.**

{3:3} Many say to my soul, "There is no salvation for him in his God."

{3:4} **Tu autem Domine susceptor meus es, gloria mea, et exaltans caput meum.**

{3:4} But you, Lord, are my supporter, my glory, and the one who raises up my head.

{3:5} **Voce mea ad Dominum clamavi: et exaudivit me de monte sancto suo.**

{3:5} I have cried out to the Lord with my voice, and he has heard me from his holy mountain.

{3:6} **Ego dormivi, et soporatus sum: et exurrexi, quia Dominus suscepit me.**

{3:6} I have slept, and I have been stupefied. But I awakened because the Lord has taken me up.

{3:7} **Non timebo millia populi circumdantis me: exurge Domine: salvum me fac Deus meus.**

{3:7} I will not fear the thousands of people surrounding me. Rise up, Lord. Save me, my God.

{3:8} **Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.**

{3:8} For you have struck all those who oppose me without cause. You have broken the teeth of sinners.

{3:9} **Domini est salus: et super populum tuum benedictio tua.**

{3:9} Salvation is of the Lord, and your blessing is upon your people.



{10:2} **In Domino confido: quomodo dicitis animæ meæ: Transmigra in montem sicut passer?**

{10:2} I trust in the Lord. How can you say to my soul, "Sojourn to the mountain, like a sparrow."

{10:3} **Quoniam ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde.**

{10:3} For behold, the sinners have bent their bow. They have prepared their arrows in the quiver, so as to shoot arrows in the dark at the upright of heart.

{10:4} **Quoniam quæ perfecisti, destruxerunt: iustus autem quid fecit?**

{10:4} For they have destroyed the things that you have completed. But what has the just one done?

{10:5} **Dominus in templo sancto suo, Dominus in cælo sedes eius: Oculi eius in pauperem respiciunt: palpebræ eius interrogant filios hominum.**

{10:5} The Lord is in his holy temple. The Lord's throne is in heaven. His eyes look upon the poor. His eyelids question the sons of men.

{10:6} **Dominus interrogat iustum et impium: qui autem diligit iniquitatem, odit animam suam.**

{10:6} The Lord questions the just and the impious. Yet he who loves iniquity, hates his own soul.

{10:7} **Pluet super peccatores laqueos: ignis, et sulphur, et spiritus procellarum pars calicis eorum.**

{10:7} He will rain down snares upon sinners. Fire and brimstone and windstorms will be the portion of their cup.

{10:8} **Quoniam iustus Dominus et iustitias dilexit: æquitatem vidit vultus eius.**

{10:8} For the Lord is just, and he has chosen justice. His countenance has beheld equity.



{12:1} **Usquequo Domine oblivisceris me in finem? Usquequo avertis faciem tuam a me?**

{12:1} How long, O Lord? Will you forget me until the end? How long will you turn your face away from me?

{12:2} **Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?**

{12:2} How long can I take counsel in my soul, sorrowing in my heart throughout the day?

CONCLUDING PRAYER OF THANKS

{12:3} **Usquequo exaltabitur inimicus meus super me?**

{12:3} How long will my enemy be exalted over me?

{12:4} **Respice, et exaudi me Domine Deus meus. Illumina oculos meos ne umquam obdormiam in morte:**

{12:4} Look upon me and listen to me, O Lord my God. Enlighten my eyes, lest I fall asleep forever in death,

{12:5} **ne quando dicat inimicus meus: Prævalui adversus eum. Qui tribulant me, exultabunt si motus fuero:**

{12:5} lest at any time my enemy may say, "I have prevailed against him." Those who trouble me will exult, if I have been disturbed.

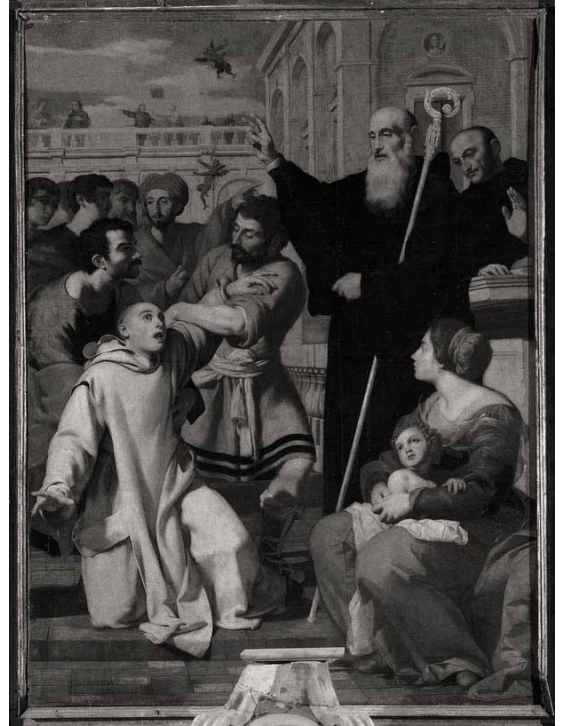
{12:6} **ego autem in misericordia tua speravi. Exultabit cor meum in salutari tuo: cantabo Domino qui bona tribuit mihi: et psallam nomini Domini altissimi.**

{12:6} But I have hoped in your mercy. My heart will exult in your salvation. I will sing to the Lord, who assigns good things to me. And I will sing psalms to the name of the Lord Most High.



E: We pray you, all-powerful God, that Evil Spirit have no more power over this servant of yours (give name of possessed), but that it flee and not come back. Let the goodness and the peace of our Lord Jesus Christ enter him (her) at your bidding, Lord. For through Jesus we have been saved. And let us not fear any ill, because the Lord is with us, He who lives and reigns as God with you in the unity of the Holy Spirit, for ever and ever.

A: **Amen.**



St Benedict Delivering a Monk from the Devil,
by Guarino Francesco, 17th Century

Prayer of Enlightenment.

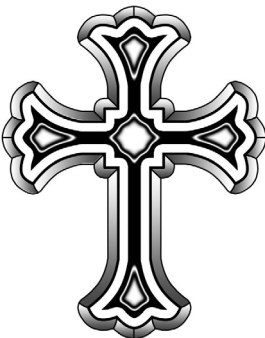
Holy Lord, almighty Father, everlasting God,
source of light and truth,

I appeal to your sacred and boundless
compassion on behalf of this servant of yours

Be pleased to enlighten them by the light of
your eternal wisdom. Cleanse, sanctify, and en-
dow them with true knowledge. For thus will
they be made ready and ever remain steadfast,
never losing hope, never faltering in duty,
never straying from sacred truth;

through Christ our Lord.

Amen.



Exorcism of Satan and Apostate Angels



1. Instructions: The following exorcism can be recited by Bishops and also by priests who have received authorization to do so from their own Bishops.

2. Invocation of Michael the Archangel:

E: “Most glorious Prince of the Heavenly Army, Holy Michael the Archangel, defend us in battle against the princes and powers and rulers of darkness in this world, against the spiritual iniquities of those former angels. Come to the help of men whom God made in his own image and whom he bought from the tyranny of Satan at a great price. The Church venerates you as her custodian and patron. The Lord confided to your care all the souls of those redeemed, so that you would lead them to happiness in Heaven. Pray to the God of peace that he crush Satan under our feet; so that Satan no longer be able to hold men captive and thus injure the Church. Offer our prayers to the Most High God, so that his mercies be given us soon. Make captive that Animal, that Ancient serpent, which is enemy and Evil Spirit, and reduce it to everlasting nothingness. so that it no longer seduces the nations.

3. Announcement of Exorcism:

E: “In the name of Jesus Christ, God and Lord; through the intercession of the Immaculate Virgin, Mother of God, Mary, and Holy Michael the Archangel, the Blessed Apostles, Peter and Paul, and all the Saints; and relying on the holy authority of our office, we are about to undertake the expulsion of a diabolic infestation.

4. Prayer:

E: “(*Psalm 67*) May God rise up, and may his enemies be dissipated.”

A: “ And let those who hate him flee before him.”

E: “Let them be dissipated like smoke.”

A: “As wax flows before fire, so let sinners perish before God.”

E: “Look on the Cross of the Lord. Be defeated, all enemies!

A: “The ancient strength will conquer, the King of Kings!

E: “Let your mercy be with us, O Lord!”

A: “According to our hopes in you.”

5. Exorcism Address to Satan and to Apostate Angels:

“We exorcise you, each unclean spirit, each power of Satan, each infestation of the Enemy from Hell, each Legion, each Congregation, each Satanic sect! In the name and by the power of our Lord Jesus + Christ! Be uprooted and put to flight from the Church of God; from the souls that were made in the image of God and redeemed with the blood of the divine Lamb.

+ Do not dare further, most cunning Serpent, to deceive the human race, to persecute the Church of God, to strike and shake the chosen of God like chaff +. The Most High God orders you +. It is He whom you, in your gargantuan

pride, emulated. He wishes all men to be saved and to come to the acknowledgment of the truth.

God the Father + commands you. God the Son + commands you. God the holy Spirit + commands you. Christ orders you, he who is the eternal Word of God become man +; he who destroyed your hateful jealousy against the salvation of our race; he who humiliated himself making himself obedient to death; he who builds his Church on a firm rock and provided that the strength of Hell would never prevail over that Church; he who will remain with his Church for all days even up to the end of human time.

The Sacrament of the Cross + commands you. The virtue of all the mysteries of the Christian faith commands you. The most exalted Mother of God, Mary the Virgin, + commands you. She, though lowly, trampled on your head from the first instant of her immaculate conception. The faith of the Blessed Apostles, Peter and Paul, + commands you. The Blood of Martyrs and the pious intercession of all the Saints + commands you.

Therefore, Accursed Serpent, and all the power of Satan, we enjoin you under penalty, through the living God +, through the true + God, through the holy + God, through God who so loved the world that he gave his only son so that all who believe should not perish but should have eternal life.

Cease to deceive human beings and to offer them the poison of eternal perdition.

Cease to injure the Church and to set traps for the Church's liberty. Go, Satan! Inventor and master of all falsehood! Enemy of human salvation! Give way to Christ in whom you could find nothing of your own evil. Give way to the Holy, Catholic, and Apostolic Church which Christ himself created by his blood. Be humiliated under the powerful hand of God. Fear and take flight, when the holy and terrible name of Jesus is invoked by us. For he is feared by Evil Spirit, and to him all Powers and Virtues and Dominations of Heaven are subject. And the Cherubim and the Seraphim praise him with

unfailing voices, saying: Holy! Holy! Holy! Lord God of Hosts."

E: "Lord hear my prayer."

A: "And let my cry reach you."

E: "May the Lord be with you."

A: "And with your spirit."

6. Prayer:

E: "Let us pray. God of heaven! God of Earth! God of Angels! God of Archangels! God of Patriarchs! God of Prophets! God of Confessors! God of Virgins! God who has power to grant eternal life after death and rest after labor! There is no god but you. Nor could there be any other god. Creator of all visible and invisible beings! Your kingdom is without end.

We humbly supplicate you in your majesty and glory; Liberate us, through your power, from all the power of Evil Spirit, from its traps, deceptions, and treachery, and deign to keep us safely. Through Christ Our Lord."

A: "Amen."

7. Invocations:

E: "From the ambushes of Evil Spirit."

A: "Free us, O Lord."

E: "When we ask you to help your church to serve you securely in liberty."

A: "We pray you; Hear us!"

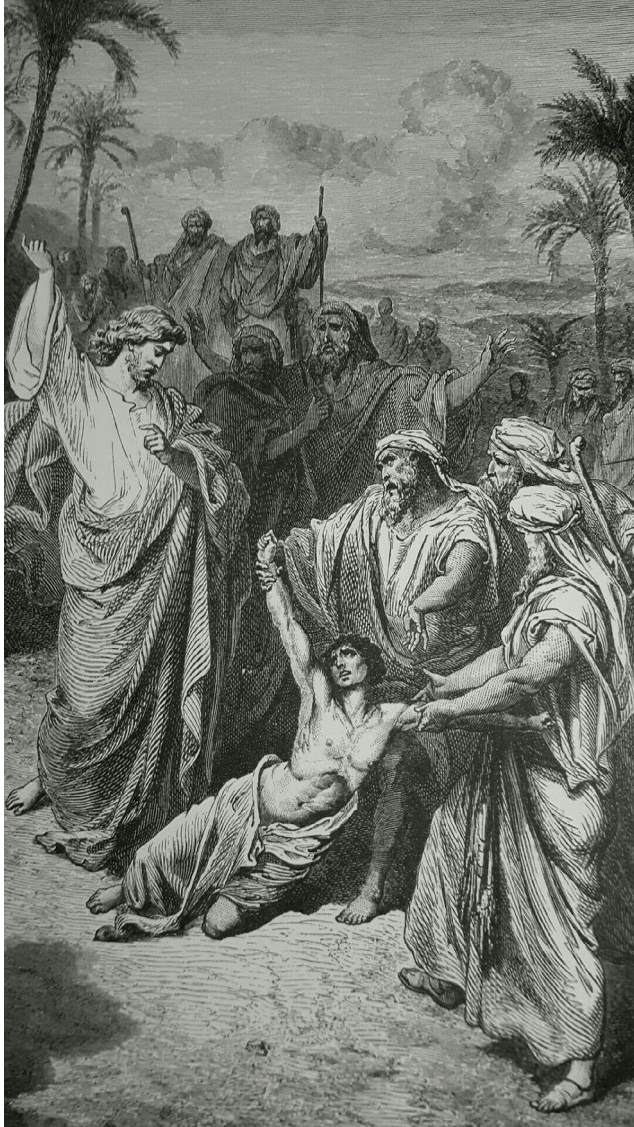
E: "Humiliate the enemies of the Holy Church."

A: "We pray you; Hear us!"

8. Blessing of Place of Exorcism:

The place is sprinkled with Holy Water.





Jesus Healing the Lunatic. *Matthew 17:14-15* Gustave Doré

