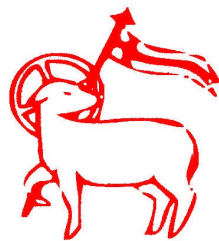


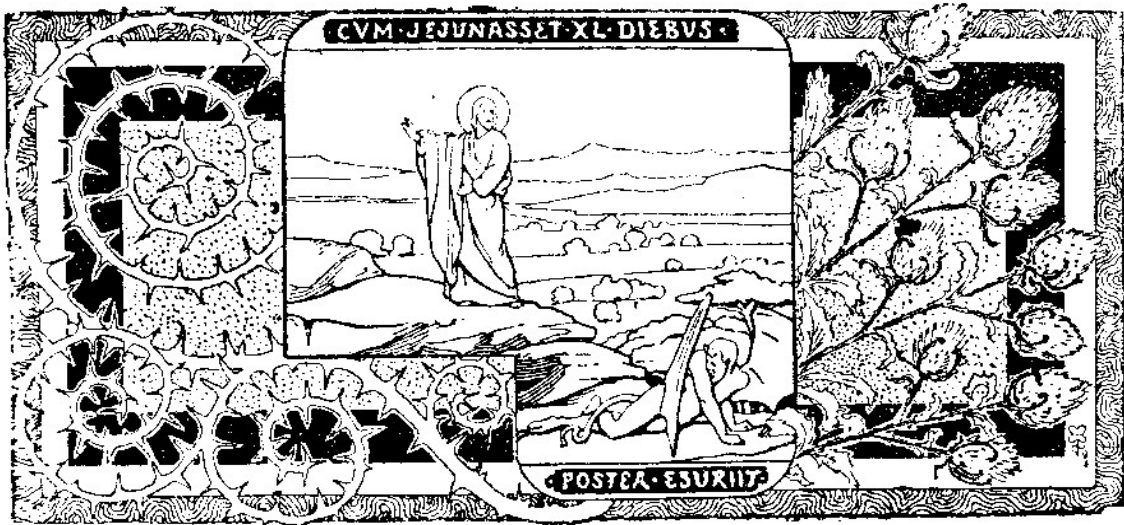
Exorcismale

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Liturgical Editions

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DE EXORCIZANDIS OBSESSIS A DÆMONIO

Sacerdos, de peculiari et expressa Ordinarii licentia, vexatos a dæmone exorcizaturus, ea qua par est pietate, prudentia, ac vitæ integritate præditus esse debet: qui non sua, sed divina fretus virtute, ab omni rerum humanarum cupiditate alienus, tam plenum opus ex caritate constanter et humilliter exsequatur. Hunc præterea maturæ ætatis esse decet, et non solum officio, sed etiam morum gravitate reverendum.

2. Ut igitur suo munere recte fungatur, cum alia multa sibi utilia documenta, quæ brevitatis gratia hoc loco prætermittuntur, ex probatis auctoribus, et ex usu noscere studeat; tum hæc pauca magis necessaria diligenter observabit.

3. In primis, ne facile credat, aliquem a dæmonio esse obsessum, sed nota habeat ea signa, quibus obsessus dignoscitur ab iis, qui morbo aliquo, præsertim ex psychicis, laborant. Signa autem obsessantis daemones esse possunt: ignota lingua loqui pluribus verbis, vel loquentem intelligere distantia et occulta patefacere; vires supra ætatis seu conditionis naturam ostendere; et id genus alia, quæ cum plurima concurrunt, majora sunt indicia.

4. Hæc autem ut magis cognoscat, post unum aut alterum exorcismum interroget obsessum, quid senserit in animo, vel in corpore, ut sciat etiam, ad quænam verba magis diaboli conturbentur, ut ea deinceps magis inculcet ac repetat.

EXORCISM OF THE POSSESSED

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

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

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

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

De Exorcizandis Obsessis a Dæmonio

5. Advertat, quibus artibus ac deceptionibus utantur dæmones ad Exorcistam decipiendum: solent enim ut plurimum fallaciter respondere, et difficile se manifestare, ut Exorcista diu defatigatus desistat; aut Infirmus videatur non esse a dæmonio vexatus.

5. He will be on his guard against the arts and subterfuges which the evil spirits are wont to use in deceiving the exorcist. For oftentimes they give deceptive answers and make it difficult to understand them, so that the exorcist might tire and give up, or so it might appear that the afflicted one is in no wise possessed by the devil
6. Aliquando postquam sunt manifesti, abscondunt se, et relinquunt corpus quasi liberum ab omni molestia, ut infirmus putet se omnino esse liberatum: sed cessare non debet Exorcista, donec viderit signa liberationis.

6. Once in a while, after they are already recognized, they conceal themselves and leave the body practically free from every molestation, so that the victim believes himself completely delivered. Yet the exorcist may not desist until he sees the signs of deliverance.
7. Aliquando etiam dæmones ponunt quæcumque possunt impedimenta, ne infirmus se subiciat exorcismis, vel conantur persuadere infirmitatem esse naturalem; interdum, durante exorcismo, faciunt ut dormiat Infirmus, et ei visionem aliquam ostendunt, subtrahendo se, ut infirmus liberatus videatur.

7. At times, moreover, the evil spirits place whatever obstacles they can in the way, so that the patient may not submit to exorcism, or they try to convince him that his affliction is a natural one. Meanwhile, during the exorcism they cause him to fall asleep, and dangle some illusion before him, while they seclude themselves, so that the afflicted one appears to be freed.
8. Aliqui ostendunt factum maleficium, et a quibus sit factum, et modum ad illud dissipandum: sed caveat, ne ob hoc ad magos, vel ad sagas, vel ad alios, quam ad Ecclesiæ ministros confugiat, aut ulla superstitione, aut alio modo illicito utatur.

8. Some reveal a crime which has been committed and the perpetrators thereof, as well as the means of putting an end to it. Yet the afflicted person must beware of having recourse on this account to sorcerers or necromancers or to any parties except the ministers of the Church, or of making use of any superstition, nay any sort of forbidden practice.
9. Quandoque diabolus infirmum quiescere et suscipere sanctissimam Eucharistiam permittit, ut discessisse videatur. Denique innumerabiles sunt artes et fraudes diaboli ad decipiendum hominem, quibus ne fallatur, Exorcista cautus esse debet.

9. Sometimes the devil will leave the possessed person in peace and even allow him to receive the Holy Eucharist, to make it appear that he has departed. In fact, the arts and frauds of the evil one for deceiving a man are innumerable. For this reason the exorcist must be on his guard, lest he fall into this trap.
10. Quare memor, Dominum nostrum dixisse, genus esse dæmoniorum, quod non ejicitur nisi per orationem et jejunium (Matth. 17, 20), hæc duo potissimum remedia ad impetrandum divinum auxilium, dæmonesque

10. Wherefore, he will be mindful of the words of our Lord (Matt. 17:20), to the effect that there is a certain type of evil spirit who cannot be driven out except by prayer and fasting. Therefore, let him avail himself of

De Exorcizandis Obsessis a Dæmonio

pellendos, exemplo Sanctorum Patrum, quoad ejus fieri potent, tum per se, tum per alios curet adhiberi.

11. In ecclesiam, si commode fieri potest, vel in alium religiosum et honestum locum seorsum a multitudine perductus energumenus exorcizetur; sed si sit ægrotus, vel alia honesta de causa, in domo privata exorcizari poterit.

12. Admoneatur obsessus, si mente et corpore valeat, ut pro se oret Deum, ac jejundet, et sacra confessione et communione sæpius ad arbitrium Sacerdotis se muniat; et dum exorcizatur, totum se colligat, et ad Deum convertat ac firma fide salutem ab eo deposcat cum omni humillitate. Et cum vehementius vexatur, patienter sustineat, nihil diffidens de auxilio Dei.

13. Habeat præ manibus, vel in conspectu Crucifixum. Reliquiæ quoque Sanctorum, ubi haberi possint, decenter ac tuto colligatæ, et coopertæ, ad pectus, vel ad caput obsessi reverenter admoveantur; sed caveatur, ne res sacræ indigne tractentur, aut illis a dæmone ulla fiat injuria. Sanctissima vero Eucharistia super caput obsessi, aut aliter ejus corpori ne admoveatur, ob irreverentiæ periculum.

14. Exorcista ne vagetur in multiloquio, aut supervacancis vel curiosis interrogationibus, præsertim de rebus futuris et occultis, ad suum munus non pertinentibus; sed jubeat immundum spiritum tacere, et ad interrogata tantum respondere; neve ei credatur, si dæmon simularet se esse animam alicujus Sancti, de vel defuncti, vel Angelum bonum.

these two means above all for imploring the divine assistance in expelling demons, after the example of the holy fathers; and not only himself, but let him induce others, so far as possible, to do the same.

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

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

13. He ought to have a crucifix at hand or somewhere in sight. If relics of the saints are available, they are to be applied in a reverent way to the breast or the head of the person possessed (the relics must be properly and securely encased and covered). One will see to it that these sacred objects are not treated improperly or that no injury is done them by the evil spirit. However, one should not hold the Holy Eucharist over the head of the person nor in any way apply it to his body, owing to the danger of desecration.

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

De Exorcizandis Obsessis a Dæmonio

15. Necessariæ vero interrogationes sunt, ex gr. de numero et nomine spirituum obsidentium, de tempore quo Ingressi sunt, de causa, et aliis hujusmodi. Ceteras autem dæmonis nugas, risus, et ineptias Exorcista cohibeat, aut contemnat, et circumstantes, qui pauci esse debent, admoneat, ne hæc curent, neque ipsi interrogent obsessum; sed potius humilliter et enixe Deum pro eo precentur.

16. Exorcismos vero faciat ac legat cum imperio, et auctoritate, magna fide, et humilitate, atque fervore; et cum viderit spiritum valde torqueri, tunc magis instet et urgeat. Et quoties viderit obsessum in aliqua corporis parte commoveri, aut pungi, aut tumorem alicubi apparere, ibi faciat signum crucis, et aqua benedicta aspergat, quam tunc in promptu habeat.

17. Observei etiam ad quæ verba dæmones magis contrenuscant, et ea sæpius repetat; et quando pervenerit ad commutationem, eam iterum et sæpius proferat, semper pœnam augendo; ac si videat se proficere, in ipsa perse veret per duas, tres, quatuor horas, et amplius prout poterit, donec victoriam consequatur,

18. Caveat proinde Exorcista, ne ullam medicinam infirmo obsesso præbeat, aut suadeat; sed hanc curam medicis relinquat.

19. Mulierem exorcizans, semper secum habeat honestas personas, quæ obsessam teneant, dum exagitur a dæmonio; quæ quidem personæ sint patienti, si fieri potest, cognatione proximæ; atque honestatis memor Exorcista caveat, ne quid dicat, vel faciat, quod sibi, aut aliis occasio esse possit pravæ cogitationis.

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

16. Let the priest pronounce the exorcisms in a commanding and authoritative voice, and at the same time with great confidence, humility, and fervor; and when he sees that the spirit is sorely vexed, then he oppresses and threatens all the more. If he notices that the person afflicted is experiencing a disturbance in some part of his body or an acute pain or a swelling appears in some part, he traces the sign of the Cross over that place and sprinkles it with holy water, which he must have at hand for this purpose.

17. He will pay attention as to what words in particular cause the evil spirits to tremble, repeating them the more frequently. And when he comes to a threatening expression, he recurs to it again and again, always increasing the punishment. If he perceives that he is making progress, let him persist for two, three, four hours, and longer if he can, until victory is attained.

18. The exorcist should guard against giving or recommending any medicine to the patient, but should leave this care to physicians.

19. While performing the exorcism over a woman, he ought always to have assisting him several women of good repute, who will hold on to the person when she is harassed by the evil spirit. These assistants ought if possible to be close relatives of the subject, and for the sake of decency the exorcist will avoid saying or doing anything which might prove an occasion of evil thoughts to himself or to the others.

De Exorcizandis Obsessis a Dæmonio

20. Dum exorcizat, utatur sacræ Scripturæ verbis potius, quam suis, aut alienis. Jubeatque dæmonum dicere, an detineatur in illo corpore ob aliquam operam magicam, aut malevomat; vel si alibi extra corpus fuerint, ea revelet; et intenta comburantur. Moneatur etiam obsessus, ut tentationes suas omnes Exorcistæ patefaciat.

21. Si vero obsessus liberatus fuerit, moneatur, ut dilligenter sibi caveat a peccatis, ne occasionem dæmoni præbeat in ipsum revertendi, ne fiant novissima hominis illius perjora prioribus.

20. During the exorcism he shall preferably employ words from holy Writ, rather than forms of his own or of someone else. He shall, moreover, command the devil to tell whether he is detained in that body by necromancy, by evil signs or amulets; and if the one possessed has taken the latter by mouth, he should be made to vomit if he has them concealed on his person, he should expose them; When discovered they must be burned. Moreover, the person be exhorted to reveal all his temptations to the exorcist.

21. Finally, after the possessed one has been freed, let him be admonished to guard himself carefully against falling into sin, so as to afford no opportunity to the evil spirit of returning, lest the last state of that man become worse than the former.



RITUS EXORCIZANDI OBSESSOS A DÆMONIO

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

Litaniæ Sanctorum

Kýrie, éleison.
Christe, éleison.
Kýrie, éleison.

Christe, audi nos. Christe, exáudi nos.
Pater de cælis, Deus, miserere nobis.
Fíli Dei, Redemptor mundi, Deus, miserere.
Spíritus Sancte, Deus, miserere.
Sancta Trínitas, unus Deus, miserere.
Sancta María, ora pro nobis.
Sancta Dei Génatrix, ora.
Sancta Vírgo vírginum, ora.
Sancte Michaël, ora.
Sancte Gábriel, ora.
Sancte Ráphaël, ora.
Omnes sancti Angeli et Archángeli, orate.
Omnes sancti beatórum Spírituum órdenes, orate.
Sancte Joánnes Baptísta, ora.
Sancte Joseph, ora.
Omnes sancti Patriárchæ et Prophétæ, orate.
Sancte Petre, ora.
Sancte Paule, ora.
Sancte Andréa, ora.
Sancte Jacóbe, ora.
Sancte Joánnes, ora.
Sancte Thoma, ora.
Sancte Jacóbe, ora.
Sancte Philippe, ora.

RITE OF EXORCISM

The priest delegated by the Ordinary to perform this office shall have gone to confession, or at least elicited an act of contrition, and offered the holy Sacrifice of the Mass, if it was convenient to do so; he ought, moreover, to have implored God's help in devout prayer. Vested in surplice and purple stole, and having before him the person possessed (in fetters if there is any danger), he traces the sign of the Cross over him, over himself, and the bystanders, and then sprinkles them with holy water. Kneeling down he prays the Litany of the Saints, exclusive of the prayers which follow it, with the others making the responses. Thereupon he says:

Litany of the Saints

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us .
Christ, hear us. Christ, graciously hear us.
God, the Father of heaven, have mercy on us.¹
God, the Son, Redeemer of the world
God, the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Pray for us.²
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orderd of blessed spirits,
St. John the baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,

¹ After each invocation: "Have mercy on us."

² After each invocation: "Pray for Us."

Ritus Exorcizandi Obsessos a Dæmonio

Sancte Bartholomæe,	ora.	St. Bartholomew,
Sancte Matthæe,	ora.	St. Matthew,
Sancte Simon,	ora.	St. Simon,
Sancte Thaddæe,	ora.	St. Thaddeus,
Sancte Matthía,	ora.	St. Matthias,
Sancte Bárnaba,	ora.	St. Barnabas,
Sancte Luca,	ora.	St. Luke,
Sancte Marce,	ora.	St. Mark,
Omnes sancti Apóstoli et Evangelistæ,	oráte.	All ye holy apostles and evangelists,
Omnes sancti Discípuli Dómini,	oráte.	All ye holy disciples of the Lord,
Omnes sancti Innocéntes,	oráte.	All ye holy innocents,
Sancte Stéphane,	ora.	St. Stephen,
Sancte Lauréti,	ora.	St. Lawrence,
Sancte Vincéti,	ora.	St. Vincent,
Sancti Joánnes et Paule,	oráte.	SS. John and Paul,*
Sancti Fabiáne et Sebastíane,	oráte.	SS. Fabian and Sebastian,
Sancti Cosma et Damiáne,	oráte.	SS. Cosmas and Damian
Sancti Gervási et Protási,	oráte.	SS. Gervase and Protase,
Omnes sancti Mártyres,	oráte.	All ye holy martyrs,
Sancte Silvéster,	ora.	St. Sylverter,
Sancte Gregóri,	ora.	St. Gregory,
Sancte Ambrósi,	ora.	St. Ambrose,
Sancte Augustíne,	ora.	St. Augustine,
Sancte Hierónyme,	ora.	St. Jerome,
Sancte Martíne,	ora.	St. Martin,
Sancte Nicolæ,	ora.	St. Nicholas,
Omnes sancti Pontífices et Confessóres,		All ye holy bishops and confessors,
oráte.		All ye holy doctors,
Omnes sancti Doctóres,	oráte.	St. Anthony,
Sancte Antóni,	ora.	St. Benedict,
Sancte Benedicte,	ora.	St. Bernard,
Sancte Bernárde,	ora.	St. Dominic,
Sancte Dominice,	ora.	St. Francis,
Sancte Francisce,	ora.	All ye holy priests and levites,
Omnes sancti Sacerdótes et Levítæ,	oráte.	All ye holy monks and hermits,
Omnes sancti Mónachi et Eremítæ,	oráte.	St. Mary Magdalen,
Sancta María Magdaléna,	ora.	St. Agatha,
Sancta Agatha,	ora.	St. Lucy,
Sancta Lúcia,	ora.	St. Agnes,
Sancta Agnes,	ora.	St. Cecilia,
Sancta Cæcília,	ora.	St. Catherine,
Sancta Catharína,	ora.	St. Anastasia,
Sancta Anastásia,	ora.	All ye holy virgins and widows, Pray for us.
Omnes sanctæ Vírgines et Víduæ,	oráte.	All ye holy saints of God, Make intercession
Omnes Sancti et Sanctæ Dei, intercédite pro nobis.		for us.

* After each invocation: "Pray for us."

De Exorcizandis Obsessis a Dæmonio

Propítius esto,	parce nobis, Dómine.	Be merciful, spare us, O Lord.
Propítius esto,	exaudi nos, Dómine.	Be merciful, graciously hear us, O Lord.
Ab omni malo,	libera nos, Dómine.	From all evil, O Lord, deliver us. †
Ab omni peccáto,	libera.	From all sin,
Ab ira tua,	libera.	From thy wrath,
A subitánea et improvisa morte,	libera.	From sudden and unprovided death,
Ab insídiis diaboli,	libera.	From the snares of the devil,
Ab ira, et ódio, et omni mala voluntáte,	libera	From anger, hatred, and every evil will,
A spírítu fornicatiónis,	libera.	From the spirit of fornication,
A fúlgure et tempestáte,	libera.	From lightening and tempest,
A flagélló terræmótus,	libera.	From the scourge of earthquakes,
A peste, fame et bello,	libera.	From plague, famine, and war,
A morte perpétua,	libera.	From everlasting death,
Per mystérium sanctæ Incarnatiónis tuæ,	libera	Through the mystery of thy holy Incarnation,
Per Advéntum tuum,	libera.	Through thy coming,
Per Nativitátem tuam,	libera.	Through thy Nativity,
Per Baptísmum et sanctum Jejúnium tuum		Through thy baptism and holy fasting,
libera.		Through thy Cross and Passion,
Per Crucem et Passiõem tuam,	libera.	Through thy death and burial,
Per Mortem et Sepultúram tuam,	libera.	Through thy holy resurrection,
Per sanctam Resurrectiõem tuam,	libera.	Through thine admirable ascension,
Per admirábilem Ascensiõem tuam,	libera.	Through the coming of the Holy Ghost the
Per advéntum Spírítus Sancti Parácliti,	libera.	Paraclete,
In die iudicii,	libera.	In the day of judgment,
Peccatóres,	te rogamus, audi nos.*	We sinners, beseech Thee, hear us. †
Ut nobis parcas,		That thou wouldst spare us,
Ut nobis indúlgeas,		That thou wouldst pardon us,
Ut ad veram pœniténtiam nos perdúcere dignéris,		That thou wouldst bring us to true penance,
Ut Ecclésiám tuam sanctam régere et conserváre dignéris,		That thou wouldst vouchsafe to govern and preserve thy Holy Church,
Ut Domnum Apostólicum et omnes ecclesiásticos órdenes in sancta religiõe conserváre dignéris,		That thou wouldst vouch to preserve our Apostolic Prelate and all orders of the Church in holy religion,
Ut inimícos sanctas Ecclésiæ humiliáre dignéris,		That thou wouldst vouchsafe to humble the enemies of Holy Church,
Ut régibus et princípibus cristiánis pacem et veram concórdiam donáre dignéris,		That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
Ut cuncto pópulo cristiáno pacem et unitátem largíri dignéris,		That thou wouldst vouchsafe to grant peace and unity to the whole Christian world,
Ut omnes errántes ad unitátem Ecclésiæ revocáre, et infidèles unívrses ad Evangélii lumen perdúcere dignéri.		That thou wouldst restore to the unity of the Church all who who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris		

* After each invocation: Te rogamus, audi nos.

† After each invocation: "O Lord, deliver us."

‡ After each invocation: "We beseech Thee, hear us "

De Exorcizandis Obsessis a Dæmonio

Ut mentes nostras ad cælestia desidéria ér
Ut ómnibus benefactóribus nostris sempitérna
bona retríbuas,
Ut ánimas nostras, fratrum, propinquórum et
benefactórum nostrórum ab æténa
damnatióne erípias,
Ut fructus terræ dare et conserváre dignéri
Ut omnibus fidélibus defúntis réquiem
æténam donáre dignéris,
Ut nos exaudíre dignéris,
Fíli Dei, te rogámus.

Agnus Dei, qui tollis peccáta mundi, parce
nobis, Dómine.
Agnus Dei, qui tollis peccáta mundi, exáudi
nos, Dómine.
Agnus Dei, qui tollis peccáta mundi, miserére
nobis.

Christe, audi nos. Christe, exáudi nos.

Kýrie, éleison.
Christe, éleison.
Kýrie, éleison.

Ant. Ne reminiscáris, Dómine, delícta nostra,
vel paréntum nostrórum: neque vindíctam
sumas de peccátis nostris.

Pater Noster **secreto usque ad**
✠. Et ne nos indúcas in tentatiónem.
✠. Sed líbera nos a malo.

Psalmus 53

DEUS, in nómine tuo salvum me fac: * et in
virtúte tua júdica me.

Deus, exáudi oratiónem meam: * áuribus
percípe verba oris mei.

Quóniam aliéni insurrexérunt advérsum me, et
fortes quæsiérunt ánimam meam: * et non
proposuérunt Deum ante conspéctum suum.

Ecce enim Deus adjúvat me: * et Dóminus
suscéptor est ánimæ meæ.

Avérte mala inimícis meis: * et in veritáte tua
dispérde illos.

That thou wouldst vouchsafe to confirm and
preserve us in thy holy service,
That thou wouldst lift up our minds to
heavenly desires,
That thou wouldst render eternal blessings to
all our benefactors,
That thou wouldst deliver our souls and the
souls of our bretheren, relatives, and
benefactors from eternal damnation,
That thou wouldst vouchsafe to give and
preserve the fruits of the earth,
That thou wouldst vouchsafe to grant eternal
rest to all the faithful departed,

Lamb of God, Who takest away the sins of
the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the
world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the
world, have mercy on us.

Christ, hear us. Christ, graciously hear us.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Antiphon: Remember not, O Lord, our
offenses, nor those of our parents: Neither
take retribution on our sins.

Our Father, **the rest inaudibly until**
✠. And lead us not into temptation.
✠. But deliver us from evil.

Psalm 53

SAVE me, O God, by thy name, and judge
me in thy strength.

O God, hear my prayer: give ear to the words
of my mouth.

For strangers have risen up against me; and
the mighty have sought after my soul: and
they have not set God before their eyes.

For behold God is my helper: and the Lord is
the protector of my soul.

Turn back the evils upon my enemies; and cut
them off in thy truth.

De Exorcizandis Obsessis a Dæmonio

Voluntárie sacrificábo tibi, * et confitébor
nómini tuo, Dómine: quóniam bonum est:

Quóniam ex omni tribulatióne eripuísti me: *
et super inimícos meos despéxit óculus meus.

Glória Patri. Sicut erat.

Ÿ. Salvum (-am) fac servum tuum (ancillam
tuam).

℞. Deus meus, sperántem in te.

Ÿ. Esto ei, Dómine, turris fortitúdinis.

℞. A fácie inimíci.

Ÿ. Nihil proficiat inimícus in eo (ea).

℞. Et filius iniquitátis non appónant nocére ei.

Ÿ. Mitte ei, Dómine, auxiliúm de sancto.

℞. Et de Sion tuére eum (eam).

Ÿ. Dómine, exáudi oratióne meam.

℞. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

℞. Et cum spírítu tuo.

I will freely sacrifice to thee, and will give
praise, O God, to thy name: because it is
good:

For thou hast delivered me out of all trouble: and
my eye hath looked down upon my enemies.

Glory be to the Father

Ÿ. Save Thy servant (handmaid).

℞. Who places his (her) trust in Thee, my God.

Ÿ. Be unto him (her) O Lord, a fortified
tower.

℞. In the face of the enemy.

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

℞. And son of iniquity be powerless to harm
him (her).

Ÿ. Send him (her) O Lord, aid from on high.

℞. And watch over him(her) from Sion

Ÿ. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

Ÿ. The Lord be with you.

℞. And with thy spirit.

Orémus.

Oratio

Let us pray.

Prayer

DEUS, cui próprium est miséri semper et
párcere: súscipe deprecatióne nostram; ut
hunc fámulum tuum, quem (hanc fámulam
tuam, quam) delictórum cátena constríngit,
miserátio tuæ pietátis cleménte absolvat.

O GOD whose nature it is ever to show
mercy and to spare, receive our petition, that
this Thy servant (handmaid), bound by the
fettors of sin, may by Thy sweet forgiveness
be pardoned.

DOMINE sancte, Pater omnípotens, ætérne
Deus, Pater Dómini nostri Jesu Christi, qui
illum réfugam tyránnum et apóstatum
gehennæ ígnibus deputásti, quique
Unigénitum tuum in hunc mundum misísti, ut
illum rugiénte contéret: velóciter atténde,
accélera, ut erípias hóminem ad imáginem et
similitúdinem tuam créatum, a ruína, et
dæmónio meridiáno. Da, Dómine, terrórem
tuum super béstiam, quæ extérminat véneam
tuam. Da fidúciám servis tuis contra
nequíssimum dracónem pugnáre fortíssime, ne
contémnat sperántes in te, et ne dicat, sicut in
Pharaóne, qui jam dixit: Deum non novi, nec
Israël dimítto. Urgeat illum déxtera tua potens
discédere a fámulo tuo **N.** (a fámula tua **N.**),
✠ ne diutius præsumat captivum tenere, quem
tu ad imáginem tuam facere dignátus es, et in

O HOLY Lord, almighty Father, eternal God
and Father of our Lord Jesus Christ, Who
didst one time consign that fugitive and fallen
tyrant to everlasting hell fire, Who didst send
Thy sole-Begotten into the world to crush that
spirit of evil with his bellowing, do Thou
speedily give heed and hasten to snatch from
ruination and from the noonday demon a
human being, created in Thine image and
likeness. Strike terror, O Lord, into the beast
that lays waste Thy vineyard. Grant
confidence to Thy servants to fight most
manfully against that reprobate dragon, lest he
dare despise them who put their trust in Thee,
and lest he say with Pharaoh who once
declared: "I know not God, neither will I let
Israel go!" Let Thy powerful right hand
prevail upon him to depart from Thy

De Exorcizandis Obsessis a Dæmonio

Fílio tuo redemísti: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. *R̄*. Amen

2. Deinde præcipiat dæmoni hunc in modum:

PRÆCIPIO tibi, quicúmque es, spíritus immúnde, et ómnibus sociis tuis hunc Dei fámulum (hanc Dei fámulam) obsidéntibus: ut per mystéria incarnatiónis, passiónis, resurrectiόnis, et ascensiόnis Dómini nostri Jesu Christi, per missiόnem Spíritus Sancti, et per advéntum ejúsdem Dómini ad judícium, dicas mihi nomen tuum, diem, et horam éxitus tui, cum áliquo signo: et ut mihi Dei minístro licet indígno, prorsus in ómnibus obédias: neque hanc creatúram Dei, vel circumstántes, aut eórum bona ullo modo offéndas.

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

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

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

IN PRINCIPIO erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes crederent per ilium. Non erat ille lux, sed ut testimónium perhiberet de lúmine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum.

servant, **N.** (Thy handmaid, **N.**), **✠** so that he may no longer hold captive him (her) whom it has pleased Thee to make in Thine image and to redeem through Thy Son. Thou Who livest and reignest in the unity of the Holy Ghost, forever and ever. *R̄*. Amen.

2. Then he gives the command to the evil spirit as follows:

I COMMAND thee, unclean spirit, whoever thou art along with all thine associates who have taken possession of this servant (handmaid) of God, that, by the mysteries of the Incarnation, Passion, Resurrection, and Ascension of our Lord Jesus Christ, by the descent of the Holy Ghost, by the coming of our Lord unto judgment, thou shalt tell me by some sign or other thy name and the day and hour of thy departure. I command thee, moreover, to obey me to the letter, I who, though unworthy, am a minister of God; neither shalt thou be emboldened to harm in any way this creature of God, nor the bystanders, nor any of their possessions.

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

A reading of the Holy Gospel according to John. (John 1, 1-14)

Saying this, he signs himself and the possessed on the brow, lips, and breast.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light,

Ritus Exorcizandi Obsessos a Dæmonio

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt (**Hic genuflectitur**). Et Verbum caro factum est, et habitávit in nobis: et vidimus glóriam ejus, glóriam quasi Unigéniti a patre, plenum grátiae et veritátis.

℟. Deo grátias.

Léctio sancti Evangélii secúndum Marcum
Marc. 16, 15-18

IN ILLO témpore: Dixit Jesus discíplis suis: Eúntes in mundum univérsum, prædicáte Evangélium omni creatúræ. Qui credíderit, et baptizátus fuérit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, hæc sequéntur: In nómine meo dæmonia ejícient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super ægros manus impónent, et bene habébunt.

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

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

Lectio sancti Evangelii secundum Lucam
Luc. 11, 14-22

IN ILLO tempore: Erat Jesus ejíciens dæmónium, et illud erat mutum. Et cum

which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name. Who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (**genuflect**). And the Word was made flesh and dwelt among us, and we saw His glory, the glory as it were of the Only-Begotton of the Father, full of grace and truth.

℟. Thanks be to God.

A reading from the Holy Gospel According to St. Mark. **Mark 16:15-18**

AT that time, Jesus said to His disciples: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

A Reading from the Holy Gospel According to St. Luke. **Luke 10:17-20**

AT that time, the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And He said to them: I saw satan like lightening falling from heaven. Behold, I have given you power to tread upon the serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

A Reading From the Holy Gospel According to St. Luke. **11:14-22**

AT that time, He was casting out a devil, and the same was dumb; and when He had cast

De Exorcizandis Obsessis a Dæmonio

ejecisset dæmónium, locútus est mutus, et admirátæ sunt turbæ. Quidam autem ex eis dixerunt: In Beélzebub príncipe dæmoniórúm ejícit dæmónia. Et álii tentántes, signum de cælo quærebánt ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum divísium desolábitur, et domus supra domum cadet.

Si autem et sátanas in seípsum divísus est, quómo do stabit regnum ejus? quia dicitis, in Beélzebub me ejícere dæmónia. Si autem ego in Beélzebub ejício dæmónia, filii vestri in quo ejíciunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei ejício dæmónia: profécto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea, quæ póssidet. Si autem fórtior eo supervéniens vícerit eum, univér sa arma ejus áuferet, in quibus confidébat, et spólia ejus dístríbuet.

✠. Dómine, exáudi oratió nem meam.

✠. Et clamor meus ad te véniat.

✠. Dóminus vobíscum.

✠. Et cum spírítu tuo.

Orémus.

Oratio

OMNIPOTENS Dómine, Verbum Dei Patris, Christe Jesu, Deus et Dóminus univér sæ creatúræ; qui sanctis Apóstolis tuis dedísti potestátem calcá ndi super serpétes et scorpiónes: qui inter cétera mirabílium tuórum præcépta dignátus es dícere: Dæmones effugáte: cujus virtúte motus tamquam fulgur de cælo sátanas cécidit: tuum sanctum nomen cum timóre et tremóre suppliciter déprecor, ut indigníssimo mihi servo tuo, data vénia ómnium delictórum meórum, constántem fidem, et potestátem donáre dignéris, ut hunc crudélem dæmonem, bráchii tui sancti munítus poténtia, fidénter et secúrus aggrédiar: per te, Jesu Christe, Dómine Deus noster, qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem. ✠. Amen.

out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts said to them: every kingdom divided against itself shall be brought to desolation, and house upon house shall fall.

And if satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you.

✠. O Lord, hear my prayer.

✠. And let my cry come unto Thee.

✠. The Lord be with you.

✠. And with thy spirit.

Let us pray.

Prayer

O ALMIGHTY Lord, Word of God the Father, Christ Jesus, God and Lord of all creation! Who didst give to Thine apostles the power to tramp under foot serpents and scorpions; Who along with other mandates to work miracles hast deigned to say: "You shall drive out evil spirits!" Whose mighty command caused satan to fall like lightning from heaven. Wherefore, in fear and trembling I suppliantly call upon Thy holy Name: grant unto me, Thy most unworthy servant, pardon for all my sins; bestow on me steadfast faith and the power to attack this cruel demon with assurance and fearlessness, fortified by the might of Thy holy arm. Through Thee, Jesus Christ, our Lord and God, Who shalt come to judge the living and the dead and the world by fire. ✠. Amen.

De Exorcizandis Obsessis a Dæmonio

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

℣. Ecce Crucem Dómini, fúgite, partes advérsæ.

℞. Vicit leo de tribu Juda, radix David.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Oremus.

Oratio

DEUS, et Pater Dómini nostri Jesu Christi, ínvoco nomen sanctum tuum, et cleméntiam tuam supplex expóscó: ut advérsus hunc, et omnem immúndum spírítum, qui vexat hoc plasma tuum, mihi auxiliúm præstare dignéris. Per eúmdem Dominum. ℞. Amen.

Exorcismus

EXORCIZO te, immundíssime spírítus, omnis incúrsio adversáarii, omne phantásma, omnis légio, in nómine Dómini nostri Jesu ✠ Christi eradicáre, et effugáre ab hoc plásmate Dei. ✠ Ipse tibi ímperat, qui te de supérnis cælórum in inferióra terræ demérgi præcépit. Ipse tibi ímperat, qui mari, ventis, et tempestátibus imperávit. Audi ergo, et time, sátana, inimíce fidei, hostis géneris humáni, mortis addúctor, vitæ raptor, justítiæ declinátor, malórum radix, fomes vitiórum, sedúctor hóminum, próditor géntium, incitátor invidiæ, orígo avarítiæ, causa discórdiæ, excitátor dolórum: quid stas, et resístis, cum scias, Christum Dóminum vias tuas pérdere? Illum métue, qui in Isaac immolátus est, in Joseph venúmdatus, in agno occísus, in hómine crucifixus, deínde inférni triumphátor

4. Then he fortifies himself and the one possessed with the sign of the Cross, he places the end of the stole on the neck of the latter and, with his right hand laid on the persons head, he says what follows with constancy and firm faith:

℣. Behold the cross of the Lord! flee, ye hostile powers!

℞. The lion Juda's tribe hath conquered, He Who is the root of David!

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, and Father of our Lord Jesus Christ, I call upon Thy holy Name, and humbly entreat Thy clemency, that Thou wouldst graciously assist me in the assault against this as well as every other unclean spirit who now torments the creature fashioned by Thy hands. Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. ℞. Amen.

Exorcism

ICAST thee out, unclean spirit, along with the least encroachment of the wicked enemy, and every phantom and diabolical legion. In the name of our Lord Jesus ✠ Christ, depart and vanish from this creature of God. ✠ For it is He Who commands thee, He Who ordered thee cast down from the heights of heaven into the nethermost pit of the earth. He it is Who commands thee, Who once ordered the sea and the wind and the storm to obey. Hence, pay heed, Satan, and tremble, thou enemy of the faith, thou foe of the human race! For thou art the carrier of death and the robber of life; thou art the shirker of justice and the root of all evil, fomenter of vice, the seducer of men, the traitor of the nations, the instigator of envy, the font of avarice, the source of discord, the exciter of sorrows!

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fuit. **Sequentes cruces fiant in fronte obsessi.** Recède ergo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti: da locum Spíritui Sancto, per hoc signum sanctæ ✠ Crucis Jesu Christi Domini nostri: Qui cum Patre et eódem Spíritu Sancto vivit et regnat Deus, per ómnia sæcula sæculórum. **℞.** Amen.

℣. Dómine, exáudi oratióem meam.

℞. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Orémus.

Oratio

DEUS, cónditor et defénsor géneris humáni, qui hóminem ad imáginem tuam formásti: réspice super hunc fámulum tuum **N.**, qui (hanc fámulam tuam **N.**, quæ) dolis immúndi spíritus appétitur, quem vetus adversáriu, antíquus hostis terræ, formídinis horróre circúmvolat, et sensum mentis humánæ stupóre defígit, terróre contúrbat, et metu trépídi tímóris exágitat. Repéllé, Dómine, virtútem diáboli, fallacésque ejus insídias ámove: procul ímpius tentátor aufúgiat: sit nóminis tui signo ✠ (in fronte) fámulus tuus múnitus (fámula tua múnita) et in ánimo tutus (-a) et córpore. (**Tres cruces sequentes fiant in pectore dæmoniaci.**) Tu péctoris ✠ hujus intérna custódiás. Tu víscera ✠ regas. Tu ✠ cor confírmes. In ánima adversatrícis potestátis tentaménta evanéscant. Da, Dómine, ad hanc invocatióem sanctíssimi nóminis tui grátiam, ut, qui hucúsque terrébat, térritus aufúgiat, et victus abscédát, tibíque possit hic fámulus tuus (hæc fámula tua) et corde firmátus (-a) et mente sincéru (-a), débitum præbére famulátum. Per Dóminum. **℞.** Amen.

now himself fly terror-stricken and may he depart vanquished. Thus let this servant (handmaid) of Thine offer Thee with steadfast heart and sincere mind the meet that is Thy due. Through

Why tarriest thou resisting, when thou knowest that Christ the Lord doth bring thy plans to nought? Him shalt thou fear, Who in Israel was sacrificed, in Joseph was sold, in the lamb was slain, was crucified as man, and finally triumphed over hell. (**the three signs of the Cross which follow are traced on the brow of the one possessed.**) Wherefore, get thee gone in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost through this sign of the Holy ✠ Cross of our Lord Jesus. Who liveth and reigneth with the Father and the Holy Ghost, God, forever and ever. **℞.** Amen.

℣. O Lord, hear my prayer.

℞. And let my cry come unto Thee.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Prayer

O GOD, Creator and Defender of the human race, Who hast formed man in Thine image, look down with pity upon this Thy servant, **N.**, (handmaid), for he (she) has fallen prey to the carftiness of an evil spirit. The ancient adversary, the archenemy of the earth enshrouds him (her) in shuddering fear. He renders his (her) mental faculties befuddled; he keeps him (her) bewildered by making him (her) sore afraid; he holds him (her) in a state of perturbation, as he strikes terror within him (her). Drive out, O Lord, the power of the devil, and banish his artifices and frauds. Let him, the wicked tempter, be routed afar. By the sign ✠ (on the brow) of Thy Name let Thy servant (handmaid) be protected and safeguarded in both body and soul. (**The three Crosses which follow are traced on the breast of the subject.**) Keep watch over his (her) ✠ reason, rule Thou over his (her) ✠ emotions, bring cheer into his (her) ✠ heart. Let there vanish from his (her) soul the temptations of the mighty adversary. O Lord, as we call upon Thy holy Name, graciously grant that the evil spirit, who hitherto terrorized over us, may

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Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. *R̄.* Amen.

Exorcismus

ADJURO te, serpens antíque, per júdicem vivórum et mortuórum, per factórem tuum, per factórem mundi, per eum, qui habet potestátem mitténdi te in gehénnam, ut ab hoc fámulo Dei, *N.*, qui (ab hac fámula Dei *N.*, quæ) ad Ecclésiæ sinum recúrrit, cum metu, etexercítu furóris tui festínus discédas. Adjúro te íterum ✠ (in fronte) non mea infirmitáte, sed virtúte Spíritus Sancti, ut éxeas ab hoc fámulo Dei *N.*, quem (ab hac fámula Dei *N.*, quam) omnípotens Deus ad imáginem suam fecit. Cede ígitur, cede non mihi, sed ministro Christi. Illíus enim te urget potéstas, qui te Cruci suæ subjugávit. Illíus bráchium contremísce, qui devíctis gemítibus inférni, ánimas ad lucem perdúxit. Sit tibi terror corpus hóminis ✠ (in pectore), sit tibi formído imágo Dei ✠ (in fronte). Non resístas, nec moréris discédere ab hómine isto, quóniam complácuit Christo in hómine habitáre. Et ne contemnéndum putes, dum me peccatórem nimis esse cognóscis. Imperat tibi Deus. ✠ Imperat tibi majéstas Christi. ✠ Imperat tibi Deus Pater, ✠ ímperat tibi Deus Fílius, ✠ ímperat tibi Deus Spíritus Sanctus. ✠ Imperat tibi sacraméntum crucis. ✠ Imperat tibi fides sanctórum Apostólorum Petri et Pauli, et ceterórum sanctórum. ✠ Imperat tibi Mártyrum sanguis. ✠ Imperat tibi continéntia Confessórum. ✠ Imperat tibi pia Sanctórum et Sanctárum ónium intercéssio. ✠ Imperat tibi cristiánæ fidei mysteriórum virtus. ✠ Exi ergo, transgréssor. Exi, sedúctor, plene omni dolo et fallácia, virtútis inimíce, innocéntium persecútor. Da locum, diríssime, da locum, impiíssime, da locum Christo, in quo nihil invenísti de opéribus tuis: qui te spoliávit, qui regnum tuum destrúxit, qui te victum ligávit, et vasa tua dirípuit: qui te projécit in ténebras exterióres, ubi tibi cum ministris tuis erit præparátus intéritus. Sed quid truculente reníteris? quid temerárie detréctas? Reus es omnípoténti Deo, cujus statúta transgréssus es.

Exorcism

I ADJURE thee, thou ancient serpent, by the Judge of the living and the dead, by thy own Creator, by the Creator of the world, by Him Who has the power to consign thee to hell, that thou speedily depart in trembling, along with thy raving followers, from this servant (handmaid) of God, *N.*, who seeks refuge in the bosom of the Church. I adjure thee once more ✠ (on the brow), not by my own weakness but by the might of the Holy Ghost, begone from this servant (handmaid) of God, *N.*, whom the Almighty has made in His image. Yield, therefore, yield, not to myself but to the minister of Christ! For it is the power of Christ that compells thee, Who brought thee under the subjection of His Cross. Quake before His arm, for it is He Who silenced the groans of hell, and brought forth the souls unto light. Be afraid of the body of man ✠ (on the breast), be in dread of the image of God ✠ (on the brow). Make no resistance, neither delay in leaving this person, for it has pleased Christ to take up His dwelling in man. Let it not occur to thee to despise my command, because thou dost recognize in me a poor sinner. It is God Himself Who commands ✠ thee! God the Father commands ✠ thee, God the Son commands ✠ thee, God the Holy Ghost commands ✠ thee! The mystery of the Cross ✠ commands thee! The faith of the holy apostles Peter and Paul and the other saints commands ✠ thee! The blood of the martyrs commands ✠ thee! The constancy of the confessors commands ✠ thee! The devout intercession of all holy men and women commands ✠ thee! The power of the mysteries of Christian faith commands ✠ thee! Go out, then, thou transgressor, go out, thou seducer full of deceit and perfidy, thou enemy of virtue and persecutor of the innocent. Make way, thou horrible creature, make way, thou monster, make way for Christ, in whom thou hast found nothing

De Exorcizandis Obsessis a Dæmonio

Reus es Fílio ejus Jesu Christo Dómino nostro, quem tentáre ausus es, et crucifigere præsumpsísti. Reus es humano géneri, cui tuis persuasióibus mortis venénium propinásti.

Adjúro ergo te, draco nequíssime, in nómine Agni ✠ immaculati, qui ambulávit super áspidem et basilíscum, qui conculcávit leónem et dracónem, ut discédas ab hoc hómine ✠ (fiat signum crucis in fronte), discédas ab Ecclesia Dei ✠ (fiat signum crucis super circumstantes): contremísce, et éffuge, invocáto nómine Dómini illíus, quemínferi tremunt: cui Virtútes cælorum, et Potestátes, et Dominatiónes subjéctæ sunt: quem Chérubim et Séraphim indeféssis vóciibus laudant, dicéntes: Sanctus, sanctus, sanctus Dóminus Deus Sábaoth. Imperat tibi Verbum ✠ caro factum. Imperat tibi natus ex Vírgine. Imperat tibi Jesus ✠ Nazarénus, qui te, cum discípulos ejus contémneres, elísum atque prostrátum exíre præcépít ab hómine: quo præsénte, cum te ab hóminem separásset, nec porcórum gregem íngredi præsumébas. Recéde ergo nunc adjurátus in nómine ejus ✠ ab hómine, quem ipseplasmávit. Durum est tibi velle resístere. ✠ Durum est tibi contra stímulum calcitráre. ✠ Quia quanto tárdius exis, tanto magis tibi supplícium crescit, quia non hómines contémnis, sed illum, qui domináthur vivórum et mortuórum, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem. ✠. Amen.

of thy works. For He has stripped thee of thy might and laid waste thy kingdom; He has overcome thee and put thee in chains, and has blown up thy war materials. He has cast thee out into exterior darkness, where ruination is being made ready for thee and thine abettors. But to what purpose dost thou resist in thy insolence? To what purpose dost thou brazenly refuse? Thou art guilty before the almighty God, Whose laws thou hast transgressed. Thou art guilty before His Son, our Lord Jesus Christ, Whom thou didst presume to tempt, Whom thou wast emboldened to nail to the Cross. Thou art guilty before the human race, for through thy blandishments thou didst proffer it the poisoned cup of death.

I adjure thee, therefore, thou profligate dragon, in the name of the spotless ✠ lamb, Who walked upon the asp and the basilisk and tread underfoot the lion and the dragon, depart from this man ✠ (on the brow), depart from the Church of God ✠ (signing the bystanders). Quake and fly afar, as we call upon the name of the Lord, before Whom hell trembles, to Whom the heavenly Virtues and Powers and Dominations are subject, Whom the Cherubim and Seraphim praise with unending voice as they sing: Holy, holy, holy, Lord God of Sábaoth! The Word made flesh commands ✠ thee! He Who was born of a Virgin commands ✠ thee! Jesus of Nazareth commands ✠ thee! For when thou didst mock at His disciples, He did shatter and humble thy pride, and did order thee out of a certain man; and when He had cast thee forth, thou didst not even dare except by His leave to enter ito a herd of swine. And now as I adjure thee in His ✠ Name, vanish from this man (woman) whom He has created. It is hard for thee to want to resist. ✠ It is hard for thee to kick against the goad. ✠ For the longer thou dost delay thy departure, the heavier thy punishment shall be; since it is not men that thou dost contemn, but rather Him, the ruler over the living and the dead, Who shall come to judge the living and the dead and the world by fire. ✠. Amen.

De Exorcizandis Obsessis a Dæmonio

℣. Dómine, exáudi oratióem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobiscum.

℟. Et cum spírítu tuo.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

Oratio

Let us pray.

Prayer

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

O GOD of heaven and earth, God of the angels and God of the archangels, God of the prophets and God of the apostles, God of martyrs and God of virgins, thou hast the power to bestow life after death and rest after toil; for there is no other God beside Thee, nor could there be a true God apart from Thee, the Creator of heaven and earth, Who art truly the King of whose kingdom there shall be no end. Hence I humbly implore Thy sublime majesty that Thou wouldst vouchsafe to deliver this Thy servant (handmaid) from the unclean spirits. Through Christ our Lord. ℟. Amen.

Exorcismus

ADJURO ergo te, omnis immundíssime spírítus, omne phantásma, omnis incúrsio sátaná, in nómine Jesu Christi ✠ Nazaréni, qui post lavácrum Joánnis in desértum ductus est, et te in tuis sédibus vicit: ut, quem ille de limo terræ ad honórem glóriæ suæ formávit, tu désinas impugnáre: et in hómine miserábili non humánam fragilitátem, sed imáginem omnipoténtis Dei contremíscas. Cede ergo Deo ✠ qui te, et malítiam tuam in Pharaóne, et in exércitu ejus per Móysen servum suum in abýssum demérsit. Cede Deo ✠ qui te per fidelíssimum servum suum David de rege Saule spirituálibus cánticis pulsum fugávit. Cede Deo ✠ qui te in Juda Iscarióte proditóre damnávit. Ille enim te divínis ✠ verbéribus tangit, in cujus conspéctu cum tuis legiónibus tremens et clamans dixísti: Quid nobis et tibi, Jesu, iíli Dei altíssimi? Venísti huc ante tempus torquére nos? Ille te perpétuis flammis urget, qui in fine témporum dictúrus est ímpiis: Discédite a me, maledícti, in ignem ætérnum, qui parátus est diábolo et ángelis ejus. Tibi enim, ímpie, et ángelis tuis vermes erunt, qui numquam moriéntur.

Exorcism

Therefore I adjure thee, every unclean spirit, every phantom, every encroachment of Satan, in the name of Jesus Christ ✠ of Nazareth, Who, after John had baptized Him, was led into the desert and vanquished thee in thy citadel. Cease thy attack on man, whom He has made for His honor and glory out of the slime of the earth. Tremble before wretched man, not in the condition of human frailty but in the likeness of almighty God. Yield then to God, ✠ for it is He Who in Pharaoh and his army did drown thee and thy malice through His servant, Moses, in the depths of the sea. Yield to God, ✠ Who, by the singing of holy canticles on the part of David, His faithful servant, banished thee from the heart of king Saul. Yield to God, ✠ Who condemned thee in the traitor, Judas Iscariot. For He menaces thee with a divine ✠ scourge, before Whose countenance thou didst tremble and cry out: "What he we to do with thee, Jesus, Son of the Most High? Hast Thou come hither before the time to torture us?" He threatens thee with everlasting fire, Who at the end of time will say to the wicked: "Depart from me, ye cursed, into everlasting fire which has been

De Exorcizandis Obsessis a Dæmonio

Tibi, et ángelis tuis inextinguibile præparátur incéndium: quia tu es princeps maledícti homicídii, tu autor incéstus, tu sacrilegórú capít, to actiónum pessimárum magíster, tu hæreticórú doctor, tu totíus obscœnitatis invéntor. Exi ergo, ✠ ímpie, exi ✠ sclerate, exi cum omni fallácia tua: quia hómínem templum suum esse vóluit Deus. Sed quid diútius moráris hic? Da honorem Deo Patri ✠ omnipoténti, cui omne genu fléctitur. Da locum Dómino Jesu ✠ Christo, qui pro hómíne sánguinem suum sacratíssimum fudit. Da locum Spirítui ✠ Sancto, qui per beátum Apóstolum suum Petrum te maniféste stravit in Simóne mago; qui falláciam tuam in Ananía et Saphíra condemnávit; qui te in Heróde rege honorem Deo non dante percússit; qui te in mago Elyma per Apóstolum suum Paulum cæcítatis calígene pèrdidit, et per eúmdem de Pythoníssa verbo ímperans exíre præcépít. Discéde ergo nunc, ✠ discéde, ✠ sedúctor. Tibi erémus sedes est. Tibi habitátio serpens est: humiliáre, et prostérnere. Jam non est differéndi tempus. Ecce enim dominátor Dóminus próximat cito, et ignis ardébit ante ipsum, et præcédet, et inflammábit in circúitu inimícos ejus. Si enim hómínem fefélleris, Deum non póteris irridére. Ille te éjicit, cujus óculis nihil occúltum est. Ille te expéllit, cujus virtúti univérsa subjécta sunt. Ille te exclúdit, qui tibi, et ángelis tuis præparávit ætérnam gehénnam; de cujus ore exíbit gládius acútus: qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem. *R̄. Amen.*

prepared for the devil and his angels." For thee, O evil one, and for thy followers there will be worms which never perish. For thee and for thine angels is made ready an unquenchable fire, because thou art the prince of accursed murder, thou the author of lechery, thou the leader in sacrilege, thou the model of vileness, thou the teacher of heretics, thou the inventor of every obscenity. Depart then, ✠ O evil one, depart, ✠ accursed one, depart with all thy falsity, for God has desired that man be His temple. But why dost thou linger here yet longer? Give honor to God the Father ✠ Almighty, before Whom every knee bows. Give place to the Lord Jesus ✠ Christ, Who shed for men His most precious blood. Give place to the Holy ✠ Ghost, Who, through His holy apostle, Peter, struck thee down openly in Simon; Who afflicted thee in King Herod, because he had not given the honor to God; Who smote thee with night of blindness in Elymas, the magician, at the word of thine apostle, Paul, and at his command bade thee likewise to go out of Pythonissa, the soothsayer. Begone, ✠ now! Begone, ✠ thou seducer! Thy place is in solitude; thy dwelling in the serpent.

Humble thyself and fall prostrate! This matter brooks no delay. For behold the Lord, the Ruler cometh quickly, and fire will burn before Him, and it will go on ahead and set flames round about His enemies. Man thou canst betray, but God thou canst not mock.

It is He that drives thee out, from Whose eyes nothing is hidden. By Him art thou cast forth, to Whose might all things are subject. By Him art thou expelled, Who hath prepared unending hell for thee and thine angels, from Whose mouth there shall come forth a pointed sword, Who shall come to judge the living and the dead and the world by fire. *R̄. Amen.*

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

6. Jubavit præterea plurimum super obsessum sæpe repetere Pater Noster, Ave Maria et Credo, atque hæc, quæ infra notantur, devote dicere.

5. All that proceeds can be repeated as needs be until the possessed one is fully liberated.

6. In addition, it will be very helpful to say devoutly over and over again the Our Father, Hail Mary, and the Creed, as well as all that follows.

De Exorcizandis Obsessis a Dæmonio

7. **Canticum** Magnificat (p.44), **ut supra; in fine** Gloria Patri. **Canticum** Benedictus (p.44), **ut supra, in fine** Gloria Patri.

Symbolum Athanasium

QUICUMQUE vult salvus esse, * ante ómnia opus est, ut téneat cathólicam fidem:

Quam nisi quisque íntegram inviolatámque serváverit, * absque dúbio in ætérnum períbit.

Fides autem catholica hæc est: * ut unus Deum in Trinitate, et Trinitatem in unitate veneremur.

Neque confundentes personas: * neque substantiam separantes.

Alia est enim persóna Patris, alia Fílii, * alia Spíritus Sancti:

Sed Patris, et Fílii, et Spíritus Sancti una est divínitas, * æquális glória, coætérna majéstas.

Qualis Pater, talis Fílius, * talis Spíritus Sanctus.

Increátus Pater, increátus Fílius, * increátus Spíritus Sanctus.

Imménsus Pater, imménsus Fílius, * imménsus Spíritus Sanctus.

Ætérnus Pater, ætérnus Fílius, * ætérnus Spíritus Sanctus.

Et tamen non tres ætérni, * sed unus ætérnus.

Sicut non tres increáti, nec tres imménsi, * sed unus increátus, et unus imménsus.

Simíliter omnípotens Pater, omnípotens Fílius, * omnípotens Spíritus Sanctus.

Et tamen non tres omnípoténtes, * sed unus omnípotens.

Ita Deus Pater, Deus Fílius, Deus Spíritus Sanctus.

Et tamen non tres Dii, * sed unus est Deus.

Ita Dóminus Pater, Dóminus Fílius, * Dóminus Spíritus Sanctus.

7. **The canticles** Magnificat (p.44) and Benedictus (p. 44.) **concluding with** Glory be to the Father.

The Athanasian Creed

WHOSOEVER wills to be saved must before all else hold true to the Catholic faith.

And unless everyone keeps this faith whole and undefiled, without doubt he will perish forever.

Now the Catholic faith is as follows: That we worship one God in Trinity, and Trinity in unity,

Neither confusing the Persons nor dividing the substance.

For the Father is one Person, the Son another, and the Holy Ghost yet another.

But the Godhead of the Father, of the Son, and of the Holy Ghost is one, their glory is equal, their majesty co-eternal.

As the Father is, so is the Son, and so likewise the Holy Ghost.

Uncreated is the Father, uncreated the Son, uncreated the Holy Ghost;

Infinite the Father, infinite the Son, infinite the Holy Ghost;

Eternal is the Father, eternal the Son, eternal the Holy Ghost.

Yet they are not three eternal, but one eternal;

As also they are not three uncreated nor three infinite, but one uncreated and one infinite.

Likewise the Father is almighty, the Son is almighty, and the Holy Ghost is almighty;

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

Thus the Father is God, the Son is God, and the Holy Ghost is God;

Yet they are not three gods, but one God.

Thus the Father is Lord, the Son is Lord, and the Holy Ghost is Lord;

De Exorcizandis Obsessis a Dæmonio

Et tamen non tres Dómini, * sed unus est Dóminus.

Quia, sicut singillátim unamquámque persónam Deum ac Dóminum confitéri christiána veritate compéllimur: * ita tres Deos aut Dóminos dícere cathólica religióne prohibémur.

Pater a nullo est factus: * nec creátus, nec génius.

Fílius a Patre solo est: * non factus, nec creátus, sed génius.

Spíritus Sanctus a Patre et Filio: * non factus, nec creátus, nec génius, sed procédens.

Unus ergo Pater, non tres Patres: unus Fílius, non tres Fílii: * unus Spíritus Sanctus, non tres Spíritus Sancti.

Et in hac Trinitáte nihil prius aut postérius, nihil majus aut minus: * sed totæ tres persónæ coætérnæ sibi sunt et coæquáles.

Ita ut per ómnia, sicut jam supra dictum est, et únititas in Trinitáte, * et Trínitas in unitáte veneránda sit.

Qui vult ergo sultus esse, * ita de Trinitáte séntiat.

Sed necessárium est ad ætérnam salútem, * ut Incarnatióem quoque Dómini nostri Jesu Christi fidéliter credat.

Est ergo fides recta, ut credámus et confiteámur, * quia Dóminus noster Jesus Christus, Dei Fílius, Deus et homo est.

Deus est ex substántia Patris ante sácula génius: * et homo est ex substántia matris in sáculo natus.

Perfécus Deus, perfécus homo: * ex ánima rationáli et humána carne subsistens.

Æquális Patri secúndum divinitátem: * minor Patre secúndum humanitátem.

Qui, licet Deus sit et homo, * non duo tamen, sed unus est Christus.

Unus autem non conversiόne divinitátis in carnem, * sed assumptiόne humanitátis in Deum.

Yet they are not three lords, but one Lord.

For as Christian truth demands that we acknowledge each Person in Himself to be God and Lord, so does the Catholic religion forbid us to say that there are three gods or three lords.

The Father is made by none, neither created nor begotten.

The Son is of the Father alone, neither made nor created, but begotten.

The Holy Ghost is of the Father and of the Son; not made, nor created, nor begotten, but He proceeds from them.

Thus there is one Father, not three; one Son, not three; one Holy Ghost, not three.

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

This in all things, as aforesaid, the unity in Trinity and the Trinity in unity is to be worshipped.

Who, therefore, wills to be saved—let him think thus of the Trinity.

But it is necessary for eternal salvation that one also believe with firm faith in the Incarnation of our Lord Jesus Christ.

Right faith, consequently, demands that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of the Father, begotten before the world; and man of the substance of His mother, born in the course of time.

He is perfect God and perfect man, having a rational soul and human flesh.

He is equal to the Father in whatever pertains to His divinity; but less than the Father in the things pertaining to His humanity apart.

And though He is God and man, yet He is not two but one Christ;

De Exorcizandis Obsessis a Dæmonio

Unus omnino, non confusione substantiæ, * sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo: * ita Deus et homo unus est Christus.

Qui passus est pro salute nostra: descendit ad inferos: * tertia die resurrexit a mortuis.

Ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis: * inde venturus est iudicare vivos et mortuos.

Ad cuius adventum omnes homines resurgere habent cum corporibus suis: * et reddituri sunt de factis propriis rationem.

Et qui bona egerunt, ibunt in vitam aeternam: * qui vero mala, in ignem aeternum.

Hæc est fides catholica, * quam nisi quisque fideliter firmiterque crediderit, * salvus esse non poterit.

Glória Patri
Sicut erat

One, however, not by conversion of divinity into flesh, but by the fact of God assuming humanity unto Himself.

He is one only, not through a mixture of substance, but through the unity of Person.

For as a reasoning soul along with flesh comprise one man, so the one Christ is both God and man;

Who suffered for our salvation, Who descended into hell, Who arose again the third day from the dead;

Who ascended into heaven and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the living and the dead;

At Whose coming all men shall rise again in their bodies, and shall give an account of their works.

They that have done good shall go into everlasting life, but they that have done evil into everlasting fire.

All this is Catholic faith which every man must believe faithfully and firmly, else he cannot be saved.

Glory be to the Father.

Psalmus 90

Qui habitat in adiutorio Altissimi, * in protectione Dei commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus sperabo in eum

Quoniam ipse liberavit me de laqueo venantium, * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridano.

Psalm 90

HE that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

De Exorcizandis Obsessis a Dæmonio

Cadent a látere tuo mille, et decem mília a dextris tuis: * ad te autem non appropinquábit.

Verúmtamen óculis tuis considerábis: * et retributió nem peccató rem vidébis.

Quóniam tu es, Dómine, spes mea:* Altíssimum posuísti refúgium tuum.

Non accéd at te malum * et flagélum non appropinquábit tabernáculo tuo.

Quóniam Angelis suis mandávit de te* ut custódi ant te in ómnibus viis tuis.

In má nibus portábunt te: * ne forte offé ndas ad lápidem pedem tuum.

Super áspidem et basilíscum ambulábis: * et conculcábis leónem et dracónem.

Quóniam in me sperávit, liberábo eum: * prótegam eum quóniam cognóvit nomen meum.

Clamábit ad me, et ego exáudiam me: * cum ipso sum in tribulatió ne: erípiam eum, et glorificábo eum.

Longitú dine diérum replébo eum: * et osté ndam illi salutáre meum.

Glória Patri.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hoped in me I will deliver him: I will protect him because he hath known my name.

He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days; and I will shew him my salvation.

Glory be to the Father.

Psalmus 67

EXSURGAT Deus, et dissipé ntur inimíci ejus, * et fú gíant qui odérunt eum, a fácie ejus.

Sicut défcit fumus, defícient: * sicut fluit cera a fácie ignis, sic péreant peccató res a fácie Dei.

Et justí epulé ntur, exúltent in conspé ctu Dei: * delecté ntur in lætítia.

Cantáte Deo, psalmum dícite nómini ejus: * íter fácite ei, qui ascé ndit super occásum: Dóminus nomen illi.

Exsultáte in conspé ctu ejus: * turbabú ntur a fácie ejus, patris orphanórum, et júdicis viduárum.

Psalm 67

LET God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

And let the just feast, and rejoice before God: and be delighted with gladness.

Sing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence,

Who is the father of orphans, and the judge of widows. God in his holy place:

De Exorcizandis Obsessis a Dæmonio

Deus in loco sancto suo: * Deus qui inhabitare facit unus moris in domo:

Qui educit vinctos in fortitudine, * similiter eos, qui exasperant, qui habitant in sepulchris.

Deus, cum egredereris in conspectu populi tui, * cum pertransiris in deserto:

Terra mota est, etenim cæli distillaverunt a facie Dei Sinaï, * a facie Dei Israël.

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

Animalia tua habitabunt in ea: * parasti in dulcedine tua pauperi, Deus.

Dominus dabit verbum evangelizantibus, * virtute multa.

Rex virtutum dilecti dilecti: * et speciei domus dividere spolia.

Si dormiatis inter medios cleros, pennæ columbæ deargentatæ, * et posteriora dorsi ejus in pallore auri.

Dum discernit cælestis reges super eam, nive dealbabuntur in Selmon: * mons Dei, mons pinguis.

Mons coagulatus, mons pinguis: * ut quid suspicamini montes coagulatos?

Mons, in quo beneplacitum est Deo habitare in eo: * etenim Dominus habitabit in finem.

Currus Dei decem millibus multiplex, millia ætantium: * Dominus in eis in Sina in sancto.

Ascendisti in altum, cepisti captivitatem: * accepisti dona in hominibus:

Etenim non credentes, * inhabitare Dominum Deum.

Benedictus Dominus die quotidie: * prosperum iter faciet nobis Deus salutarium nostrorum.

Deus noster, Deus salvos faciendi: * et Domini Domini exitus mortis.

God who maketh men of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

The Lord shall give the word to them that preach good tidings with great power.

The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

The mountain of God is a fat mountain. A curdled mountain, a fat mountain.

Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

De Exorcizandis Obsessis a Dæmonio

Verúm tamen Deus confrínget cápita inimicórum suórum: * vérticem capílli perambulántium in delíctis suis.

Dixit Dóminus: Ex Basan convértam, * convértam in profúndum maris:

Ut intinguátur pes tuus in ságuine: * lingua canum tuórum ex inimícis, ab ipso.

Vidérunt ingrèssus tuos, Deus, * ingrèssus Dei mei: regis mei qui est in sancto.

Prævenérunt príncipes conjúcti psalléntibus, * in medio juvenulárum tympanistriárum.

In ecclésiis benedícite Deo Dómino, * de fontibus Israëli.

Ibi Bénjamin adulescéntulus, * in mentis excéssu.

Príncipes Juda, duces eórum: * príncipes Zábulon, príncipes Néphthali.

Manda, Deus, virtúti tuæ: * confirma hoc, Deus, quod operátus es nobis.

A templo tuo in Jerúsalem, * tibi ófferent reges múnera.

Increpa feras arúndinis, congregátio taurórum in vaccis populórum: * ut exclúdent eos, qui probáti sunt argénto.

Díssipa Gentes, quæ bella volunt: vénient legáti ex Ægýpto: * Æthiopia præveniet manus ejus Deo.

Regna terræ, cantáte Deo: * psállite Dómino.

Psállite Deo, qui ascéndit super cælum cæli, * ad Oriéntem.

Ecce dabit voci suæ vocem virtútis, date glóriam Deo super Israëli, * magnificéntia ejus, et virtus ejus in núbibus.

Mirábilis Deus in sanctis suis, Deus Israëli ipse dabit virtútem, et fortitúdinem plebi suæ, * benedíctus Deus.

Glória Patri.

Give ye glory to God for Israel, his magnificence, and his power is in the clouds.

Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

The Lord said: I will turn them from Basan, I will turn them into the depth of the sea:

That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

Princes went before joined with singers, in the midst of young damsels playing on timbrels.

In the churches bless ye God the Lord, from the fountains of Israel.

There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephthali.

Command thy strength, O God: confirm, O God, what thou hast wrought in us.

From thy temple in Jerusalem, kings shall offer presents to thee.

Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

Ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

Sing to God, ye kingdoms of the earth: sing ye to the Lord: Sing ye to God,

Who mounteth above the heaven of heavens, to the east. Behold he will give to his voice the voice of power:

De Exorcizandis Obsessis a Dæmonio

God is wonderful in his saints: the God of Israel is he who will give power and strength to his people.

Blessed be God.

Glory be to the Father.

Psalmus 69

Deus in adiutorium meum intende:
*Dóminum ad adiuvandum me festína.

Confundántur, et revereántur, * qui quærunt
ánimam meam.

Avertántur retrórsus et erubéscant, * qui
volunt mihi mala.

Avertántur statim erubescéntes, * qui dicunt
mihi: Euge, euge.

Exsúltent et læténtur in te omnes quærunt te, *
et dicant semper:

Magnificétur Dóminus: qui diligunt salutáre
tuum.

Ego vero egénus, et pauper sum: * Deus
áduva me.

Adjútor meus, et liberátor meus es tu: *
Dómine, ne moréris.

Glória Patri.

Psalmus 53

DEUS, in nómine tuo salvum me fac: * et in
virtúte tua júdica me.

Deus, exáudi oratióem meam: * áuribus
percípe verba oris mei.

Quóniam aliéni insurrexérunt advérsus me, et
fortes quæsiérunt ánimam meam: * et non
proposuérunt Deum ante conspéctum suum.

Ecce enim Deus adjúvat me: * et Dóminus
suscéptor est ánimæ meæ.

Avérte mala inimícis meis: * et in veritáte tua
dispérde illos.

Voluntárie sacrificábo tibi, * et confitébor
nómini tuo, Dómine: quóniam bonum est:

Psalm 69

O God, come to my assistance; O Lord,
make haste to help me.

Let them be confounded and ashamed that
seek my soul:

Let them be turned backward, and blush for
shame that desire evils to me:

Let them be presently turned away blushing
for shame that say to me: Tis well, tis well.

Let all that seek thee rejoice and be glad in
thee; and let such as love thy salvation say
always: The Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord,
make no delay.

Glory he to the Father.

Psalm 53

SAVE me, O God, by thy name, and judge
me in thy strength.

O God, hear my prayer: give ear to the words
of my mouth.

For strangers have risen up against me; and
the mighty have sought after my soul: and
they have not set God before their eyes.

For behold God is my helper: and the Lord is
the protector of my soul.

Turn back the evils upon my enemies; and cut
them off in thy truth.

I will freely sacrifice to thee, and will give
praise, O God, to thy name: because it is
good:

De Exorcizandis Obsessis a Dæmonio

Quóniam ex omni tribulatióne eripuísti me: *
et super inimicos meos despéxit óculus meus.

Glória Patri.
Sicut erat.

Psalmus 117

Confitémini Dómino quóniam bonus quóniam
in sǎculum misericórdia ejus

Dicant nunc qui timent Dóminum: * quóniam
in sǎculum misericórdia ejus.

De tribulatióne invocávi Dóminum: * et
exaudívit me in latitúdine Dóminus.

Dóminus mihi adjútor: * non timébo quid
fáciat mihi homo.

Dóminus mihi adjútor: * et ego despíciam
inimicos meos

Bonum est confidere in Dómino, * quam
confidere in homine:

Bonum est speráre in Dómino, * quam speráre
in princípibus.

Omnes gentes circuíerunt me: * et in nómine
Dómini quia ultus sum in eos.

Circumdántes circumdedérunt me: * et in
nómine Dómini quia ultus sum in eos.

Circumdedérunt me sicut apes, et exarsérunt
sicut ignis in spinis: * et in nómine Dómine
quia ultus sum in eos.

Impúlsus evérsus sum ut cáderem* et
Dóminus suscepit me.

Fortitúdo me, et laus mea Dóminus: * et factus
est mihi in salútem.

Vox exsultatiónis, et salútis* in tabernáculis
justórum.

Déxtera Dómini fecit virtútem: déxtera
Dómine exaltavit me, * déxtera Dómini fecit
virtútem.

Non móriar, sed vivam: * et narrábo ópera
Dómini.

Castigans castigávit me Dóminus: * et morti
non trádidit me.

For thou hast delivered me out of all trouble:
and my eye hath looked down upon my
enemies.

Glory be to the Father.

Psalm 117

GIVE praise to Lord, for he is good: for his
mercy endureth for ever.

Let Israel now say, that he is good: that his
mercy endureth for ever.

Let the house of Aaron now say, that his
mercy endureth for ever.

Let them that fear the Lord now say, that his
mercy endureth for ever.

In my trouble I called upon the Lord: and the
Lord heard me, and enlarged me.

The Lord is my helper: I will not fear what
man can do unto me.

The Lord is my helper: and I will look over
my enemies.

It is good to confide in the Lord, rather than to
have confidence in man.

It is good to trust in the Lord, rather than to
trust in princes.

All nations compassed me about; and in the
name of the Lord I have been revenged on
them.

Surrounding me they compassed me about:
and in the name of the Lord I have been
revenged on them.

They surrounded me like bees, and they
burned like fire among thorns: and in the
name of the Lord I was revenged on them.

Being pushed I was overturned that I might
fall: but the Lord supported me.

The Lord is my strength and my praise: and he
is become my salvation.

The voice of rejoicing and of salvation is in
the tabernacles of the just.

De Exorcizandis Obsessis a Dæmonio

Aperíte mihi portas justítiæ, ingressus in eas confitébor Dómino:* hæc porta Dómini, justi intrábunt in eam.

Confitébor tibi quóniam exaudísti me: * et factus est mihi in salátem.

Lápidem, quem reprobavérunt ædificántes: * hic factus est in caput ánguli.

A Dómino factum est istud: * et est mirábile in óculis nostris.

Hæc est dies, quam facit Dóminus,* exsultémus, et lætémur in ea.

O Dómine, salvum me fac, O Dómine, bene prosperáre:* benedíctus qui venit in nómine Dómini.

Benedíximus vobis de domo Dómini:* Deus Dóminus, et illúxit nobis.

Constitúite diem solémnem in condénsis, * usque ad cornu altáris.

Deus meus es tu, et confitébor tibi:* Deus meus es tu, et exaltábo te.

Confitébor tibi quóniam exaudísti me: * et factus es mihi in salútem.

Confitémini Dómino quóniam bonus: * quóniam in sæculam misericórdia ejus.

Glória Patri.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

I shall not die, but live: and shall declare the works of the Lord.

The Lord chastising hath chastised me: but he hath not delivered me over to death.

Open ye to me the gates of justice: I will go into them, and give praise to the Lord.

This is the gate of the Lord, the just shall enter into it.

I will give glory to thee because thou hast heard me: and art become my salvation.

The stone which the builders rejected; the same is become the head of the corner.

This is the Lord's doing: and it is wonderful in our eyes.

This is the day which the Lord hath made: let us be glad and rejoice therein.

O Lord, save me: O Lord, give good success.

Blessed be he that cometh in the name Lord. We have blessed you out of the house of the Lord.

The Lord is God, and he hath shone upon us. Appoint a solemn day, with shady boughs, even to the horn of the altar.

Thou art my God, and I will praise thee: thou art my God, and I will exalt thee. I will praise thee, because thou hast heard me, and art become my salvation.

O praise ye the Lord, for he is good: for his mercy endureth for ever.

Psalmus 34

Júdica, Dómine, nocéntes me, * expúgna expugnántes me.

Apprehénde arma et scutum: * et exsúrge in adjutórium mihi.

Psalm 34

TAKE hold of arms and shield: and rise up to help me.

Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

De Exorcizandis Obsessis a Dæmonio

Effúnde frámeam, et conclúde advérsus eos, qui persecúntur me: * dic ánimæ meæ: Salus tua ego sum.

Confundántur et revereántur, * quæréntes ánimam meam.

Avertántur retrórsum, et confundántur, * cogitántes mihi mala.

Omnia ossa mea dicent: * Dómine quis símilis tibi?

Erípiens ínopem de manu fortiórum ejus: * egénium et páuperem a diripiéntibus eum.

Surgéntes testes iníqui, * quæ ignorábam interrogábant me.

Retribuébant mihi mala pro bonis: * sterilitátem ánimæ meæ.

Ego autem cum mihi molésti essent, * induébar cilício.

Humiliabám in jejúnio ánimam meam: * et orátio mea in sinu meo convertétur.

Quasi próximum, et quasi fratrem nostrum, sic conplacébam: * quasi lugens et contristátus, sic humiliábar.

Et advérsus me lætáti sunt, et convenérunt: * congregáta sunt super me flagélla, et ignorávi.

Dissipáti sunt, nec compúncti, tentavérunt me, subsannavérunt me subsannatióne: * frenduérunt super me déntibus suis.

Dómine, quando respícies? * restítue ánimam meam a malignitáte eórum, a leónibus únicam meam.

Confitébor tibi in ecclésia magna, * in pópulo gravi laudábo te.

Non supergáudeant mihi qui adversántur mihi iníque: * qui odérunt me gratis et ánnuunt óculis.

Quóniam mihi quidem pacífice loquebántur: * et in iracúndia terræ loquéntes, dolos cogitábant.

Et dilatavérunt super me os suum: * dixérunt: Euge euge, vidérunt óculi nostri.

Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise evil against me.

Let them become as dust before the wind: and let the angel of the Lord straiten them.

Let their way become dark and slippery; and let the angel of the Lord pursue them.

For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

All my bones shall say: Lord, who is like to thee? Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

Unjust witnesses rising up have asked me things I knew not.

They repaid me evil for good: to the depriving me of my soul.

But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

De Exorcizandis Obsessis a Dæmonio

Vidisti, Dómine, ne sileas: * Dómine, ne discédas a me.

Exsúrge et inténde iudicío meo: * Deus meus, et Dóminus meus in causam meam.

Júdica me secúndum justítiam tuam, Dómine, Deus meus, * et non supergáudeant mihi.

Non dicant in córdibus suis: Euge, euge, ánimæ nostræ: * nec dicant: Devorávimus eum.

Erubéscant et revearéantur simul,* qui gratulántur malis meis.

Induántur confusióne et reveréntia * qui magna loquúntur super me.

Exsúltent et læténtur qui volunt justítiam meam: * et dicant semper: Magnificétur Dóminus, qui volunt pacem servi ejus

Et lingua mea meditábitur justítiam tuam, * tota die laudem tuam.

Glória Patri.

I will give thanks to thee in a great church; I will praise thee in a strong people.

Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

For they spoke indeed peaceably to me; and speaking in the anger of the earth they devised guile.

And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

Arise, and be attentive to my judgment: to my cause, my God, and my Lord.

Judge me, O Lord my God according to thy justice, and let them not rejoice over me.

Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

Let them blush: and be ashamed together, who rejoice at my evils. Let them be clothed with confusion and shame, who speak great things against me.

Let them rejoice and be glad, who are well pleased with my justice, and let them say always: The Lord be magnified, who delights in the peace of his servant.

And my tongue shall meditate thy justice, thy praise all the day long.

Psalmus 30

In te, Dómine, sperávi, non confúndar in ætérnum: * in justítia tua líbera me.

Inclína ad me aurem tuam, * accélera ut éruas me.

Esto mihi in Deum protectórem: et in domum refúgii, * ut salvum me fácias.

Psalm 30

IN thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me: make haste to deliver me. Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

De Exorcizandis Obsessis a Dæmonio

Quóniam fortitúdo mea, et refúgium meum es tu: * et propter nomen tuum dedúces me, et enútries me.

Edúces me de láqueo hoc, quem abscondérunt mihi: * quóniam tu es protéctor meus.

In manus tuas comméndo spíritum meum: * redemísti me, Dómine, Deus veritátis.

Odísti observántes vanitátes, * supervácue.

Ego autem in Dómino sperávi : * exultábo, et lætábor in misericórdia tua.

Quóniam respexísti humilitátem meam, * salvásti de necessitátibus ánimam meam.

Nec conclusísti me in manibus inimíci: * statuísti in loco spatióso pedes meos.

Miserére mei, Dómine, quóniam tribulor: * conturbátus est in ira áculus meus, ánima mea, et venter meus:

Quóniam defécit in dolóre vita mea: * et anni mei in gemítibus.

Infirmáta est in paupertáte virtus mea: * et ossa mea conturbáta sunt.

Super omnes inimícos meos factus sum oppróbrium et vicínis meis valde: * et timor notis meis.

Qui vidébant me, foras fugérunt a me: * oblivióni datus sum, tamquam mórtuus a corde.

Factus sum tamquam vas pérditum: * quóniam audivi vituperatióem multórum commorántium in circúitu.

In eo dum convenírent simul advérsus me, * accíperere ánimam meam consiliáti sunt.

Ego autem in te sperávi, Dómine: * dixi: Deus meus es tu: in mánibus tuis sortes meæ.

Eripe me de manu inimicórum meórum, * et a persequéntibus me.

Illústra faciém tuam super servum tuum, salvum me fac in misericórdia tua: * Dómine, non confúndar, quóniam invocávi te.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

Thou hast hated them that regard vanities, to no purpose. But I have hoped in the Lord:

I will be glad and rejoice in thy mercy. For thou hast regarded my humility, thou hast saved my soul out of distresses.

And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty and my bones are disturbed.

I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance. They that saw me without fled from me.

I am forgotten as one dead from the heart. I am become as a vessel that is destroyed.

For I have heard the blame of many that dwell round about. While they assembled together against me, they consulted to take away my life.

But I have put my trust in thee, O Lord: I said: Thou art my God.

My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

Make thy face to shine upon thy servant; save me in thy mercy.

Let me not be confounded, O Lord, for I have called upon thee. Let the wicked be ashamed, and be brought down to hell.

De Exorcizandis Obsessis a Dæmonio

Erubescant impii, et deducantur in infèrum: * muta fiant lábia dolósa.

Quæ loquuntur advèrsus justum iniquitatem, * in supèrbia, et in abusióne.

Quam magna multitúdo dulcèdinis tuæ, Dómine, * quam abscondísti timéntibus te.

Perfecísti eis, qui speránt in te, * in conspèctu filiórum hóminum.

Abscóndes eos in abscondito facièi tuæ: * a conturbatióne hóminum.

Próteges eos in tabernáculo tuo * a contradicióne linguárum.

Benedíctus Dóminus: * quóniam mirificávit misericórdiam suam mihi in civitatè muníta.

Ego autem dixi in excéssu mentis meæ: * Projéctus sum a fácie oculórum tuórum.

Ideo exaudísti vocem oratiónis meæ, * dum clamárem ad te.

Dilígite Dóminum, omnes sancti ejus: * quóniam veritatem requíret Dóminus, et retribuet abundánter faciéntibus supèrbiam.

Viríliter ágite, et confortétur cor vestrum, * omnes, qui sperátis in Dómino.

Glória Patri.

Psalmus 21

DEUS, Deus meus, respice in me: quare me dereliquísti? * longe a salúte mea verba delictórum meórum.

Deus meus, clamábo per diem, et non exáudies: * et nocte, et non ad insipiéntiam mihi.

Tu autem in sancto hábitas, * laus Israël.

In te speravérunt patres nostri: * speravérunt, et liberásti eos.

Ad te clamavérunt, et salvi facti sunt: * in te speravérunt, et non sunt confúsi.

Ego autem sum vermis, et non homo: * obpróbrium hóminum, et abjéctio plebis.

Let deceitful lips be made dumb. Which speak iniquity against the just, with pride and abuse.

O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

Thou shalt hide them in the secret of thy face, from the disturbance of men. Thou shalt protect them in thy tabernacle from the contradiction of tongues.

Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

But I said in the excess of my mind: I am cast away from before thy eyes. Therefore thou hast heard the voice of my prayer, when I cried to thee.

O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Glory be to the Father.

Psalm 21

O GOD, my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped, and thou hast delivered them.

They cried to thee, and they were saved: they trusted in thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

De Exorcizandis Obsessis a Dæmonio

Omnes videntes me, deriserunt me: * locuti sunt labiis, moverunt caput.

Speravit in Domino, eripiat eum: * salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre: * spes mea ab uberibus matris meae. In te projectus sum ex utero:

De ventre matris meae Deus meus es tu, * ne discesseris a me:

Quoniam tribulatio proxima est: * quoniam non est qui adjuvet.

Circumdederunt me vituli multi: * tauri pingues obsederunt me.

Aperuerunt super me os suum, * sicut leo rapiens et rugiens.

Sicut aqua effusus sum: * et dispersa sunt omnia ossa mea.

Factum est cor meum tamquam cera liquescens * in medio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhesit faucibus meis: * et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: * concilium malignantium obsedit me.

Foderunt manus meas et pedes meos: * dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me: * diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me: * ad defensionem meam conspice.

Erue a fræmea, Deus, animam meam: * et de manu canis unicam meam.

Salva me ex ore leonis: * et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: * in medio ecclesiae laudabo te.

Qui timetis Dominum, laudate eum: * universum semen Jacob, glorificate eum.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

I was cast upon thee from the womb. From my mother's womb thou art my God,

Depart not from me. For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

They have numbered all my bones. And they have looked and stared upon me.

They parted my garments amongst them; and upon my vesture they cast lots.

But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

I will proclaim thy name to my brethren, in the midst of the assembly I will praise thee, saying:

"All ye who fear the Lord, praise Him; all ye the seed of Jacob, glorify Him; all ye seed of Israel, reverence Him!

Deliver, O God, my soul from the sword, my only one from the hand of the dog.

De Exorcizandis Obsessis a Dæmonio

Tímeat eum omne semen Israël: * quóniam non spreuit, neque despexit deprecationem páuperis:

Nec avértit fáciem suam a me: * et cum clamárem ad eum, exaudívit me.

Apud te laus mea in ecclésia magna: * vota mea reddam in conspéctu timéntium eum.

Edent páuperes, et saturabúntur: et laudábunt Dóminum qui requírunnt eum: * vivent corda eórum in sáeculum sáeculi.

Remiscéntur et converténtur ad Dóminum * univérsi fines terræ:

Et adorábunt in conspéctu ejus * univérsæ famíliæ Géntium.

Quóniam Dómini est regnum: * et ipse dominábitur Géntium.

Manducavérunt et adoravérunt omnes pingues terræ: * in conspéctu ejus cadent omnes qui descéndunt in terram.

Et ánima mea illi vivet: * et semen meum sérviet ipsi.

Annuntiábitur Dómino generátio ventúra: * et annuntiábunt cæli justítiam ejus pópulo qui nascétur, quem fecit Dóminus.

Glória Patri.

Save me from the lion's mouth; and my lowness from the horns of the unicorns.

I will declare thy name to my brethren: in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's; and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

And to him my soul shall live: and my seed shall serve him.

There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

Glory be to the Father.

Psalmus 3

Dómine, quid multiplicáti sunt qui tríbulant me? * multi insúrgunt advérsus me.

Multi dicunt ánimæ meæ: * Non est salus ipsi in Deo ejus.

Psalm 3

WHY, O Lord, are they multiplied that afflict me? many are they who rise up against me.

Many say to my soul: There is no salvation for him in his God.

De Exorcizandis Obsessis a Dæmonio

Tu autem, Dómine, suscēptor meus es, * glória mea, et exáltans caput meum.

Voce mea ad Dóminum clamávi: * et exaudívit me de monte sancto suo.

Ego dormívi, et soporátus sum: * et exsurréxi, quia Dóminus suscepit me.

Non timébo mília pópuli circumdántis me: * exsúrge, Dómine, salvum me fac, Deus meus.

Quóniam tu percussísti omnes adversántes mihi sine causa: * dentes peccatórum contrivísti.

Dómini est salus: * et super pópulum tuum benedíctio tua.

Glória Patri.

But thou, O Lord art my protector, my glory, and the lifter up of my head.

I have cried to the Lord with my voice: and he hath heard me from his holy hill.

I have slept and taken my rest: and I have risen up because the Lord hath protected me.

I will not fear thousands of the people, surrounding me: arise, O Lord; save me, O my God.

For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

Salvation is of the Lord: and thy blessing is upon thy people.

Glory be to the Father.

Psalmus 10

IN Dómino confído: quómodo dicitis ánimæ meæ: * Tránsmigra in montem sicut passer.

Quóniam ecce peccatóres intendérunt arcum, paravérunt sagíttas suas in pháretra, * ut sagíttent in obscúro rectos corde?

Quóniam quæ perfecísti, destruxérunt: * justus autem quid fecit?

Dóminus in templo sancto suo, * Dóminus in cælo sedes ejus.

Oculi ejus in páuperem respíciunt: * pálpebræ ejus intérogant filios hóminum.

Dóminus intérogat justum et ímpium: * qui autem diligit iniquitátem, odit ánimam suam.

Pluet super peccatóres láqueos: * ignis, et sulphur, et spíritus procellárum pars cálicis eórum.

Quóniam justus Dóminus, et justítias diléxit: * æquitátem vidit vultus ejus.

Glória Patri.

Psalm 10

IN the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain like a sparrow?

For, lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart.

For they have destroyed the things which thou hast made: but what has the just man done?

The Lord is in his holy temple, the Lord's throne is in heaven. His eyes look on the poor man: his eyelids examine the sons of men.

The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.

He shall rain snares upon sinners: fire and brimstone and storms of winds shall be the portion of their cup.

For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

Glory be to the Father.

De Exorcizandis Obsessis a Dæmonio

Psalmus 12

Usquequo, Dómine, obliviscéris me in finem? * Usquequo avértis fáciem tuam a me?

Quámdu ponam consília in ánima mea, * dolórem in corde meo per diem?

Usquequo exaltábitur inimicus meus super me? * réspice, et exáudi me, Dómine, Deus meus.

Illúmina óculos meos ne umquam obdórmiam in morte: * nequándo dicat inimicus meus: Præválui advérsus eum.

Qui tríbulant me, exsultábunt si motus fúero: * ego autem in misericórdia tua sperávi.

Exsultábit cor meum in salutári tuo: cantábo Dómino qui bona tríbuit mihi: * et psallam nómini Dómini altíssimi.

Glória Patri.

Oratio post Liberationem

ORÁMUS te, Deus omnipotens, ut spiritus iniquitátis amplius non habeat potestátem in hoc fámulo tuo **N.** (hac fámula tua **N.**), sed ut fugiat, et non revertatur: ingrediatur in eum (eam), Dómine, te jubente, bonitas et pax Dómini nostri Jesu Christi, per quem redempti sumus, et ab omni malo non timeámus, quia Dóminus nobiscum est: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus, per omnia sáecula sáeculórum. **R̄.** Amen.

Psalm 12

HOW long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

How long shall I take counsels in my soul, sorrow in my heart all the day?

How long shall my enemy be exalted over me?

Consider, and hear me, O Lord my God. Enlighten my eyes that I never sleep in death:

Lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved:

But I have trusted in thy mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high.

Glory be to the Father...

Prayer Following Deliverance

WE BESEECH Thee, O almighty God, that the spirit of iniquity may no longer have any power over Thy servant, **N.** (handmaid, **N.**), but rather that he may depart afar and nevermore return. At Thy command, O Lord, let there enter into this man (woman) a disposition to goodness and the peace of our Lord Jesus Christ, by Whom we have been redeemed, and let us fear no evil, because the Lord is with us. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. **R̄.** Amen.



EXORCISMUS IN SATANAM ET ANGELOS APOSTATICOS

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

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

Ad S. Michaelem Archangelum Precatio

Princeps gloriosissime cælestis militiæ, sancte Michaël Archángele, defénde nos in prælio advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae, in cælestibus. Veni in auxiliúm hóminum; quos ad imáginem similitúdinis suæ fecit, et a tyránnide diaboli emit prætio magno. Te custódem et patrónem sancta venerátur Ecclésia; tibi trádedit Dóminus ánimas redemptórum in supérna felicitáte locándas. Deprecáre Deum pacis, ut cónterat sátanam sub pédibus nostris, ne ultra valeat cáptivos tenere hómines, et Ecclésiæ nocére. Offer nostras preces in conspéctu Altíssimi, ut cito anticipent nos misericórdiæ Dómini, et apprehéndas dracónem, serpéntem antíquum, qui est diábolus et sátanas, et ligátum mittas in abýssum, ut non sedúcat ámplius gentes.

Exorcismus

IN NOMINE Jesu Christi Dei et Dómini nostri, intercédente immaculáta Vírgine Dei Genetrice María, beáto Michaële Archángelo, beátis Apóstolis Petro et Paulo et ómnibus Sanctis, et sacra ministérii auctoritáte confisi, ad infestatiónes diabólicæ fraudis repelléndas secúri aggredimur.

Psalmus 67

EXSURGAT Deus, et dissipéntur inimíci ejus, et fúgiant qui odérunt eum, a fácie ejus.

EXORCISM OF SATAN AND THE FALLEN ANGELS

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

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

Prayer to St. Michael the Archangel

MOST glorious prince of the heavenly hosts, holy Michael the Archangel, from thy heavenly throne defend us in the battle against the princes and powers, against the rulers of this world's darkness. Come to the assistance of humankind, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny. Thee the holy Church does venerate as her patron and guardian. To thee the Lord has entrusted the service of leading the souls of the redeemed into heavenly blessedness. Intercede for us to the God of peace, that He would crush Satan under our feet, lest he any longer have power to hold men captive and do harm to the Church. Present our prayers at the throne of the Most High, so that He may all the more speedily favor us with His mercy. Lay hold of the dragon, the ancient serpent, non other than the demon, Satan, and cast him bound into the abyss, so that he may no longer seduce mankind.

Exorcism

IN THE name of Jesus Christ, our Lord and God, with confidence in the intercession of the Virgin Mary, Mother of God, of blessed Michael the Archangel, of the holy apostles Peter and Paul, and all the saints, and with assurance in the sacred power of our ministry, we steadfastly proceed with the task of expelling the molestations of the devil's frauds.

Psalm 67

LET God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

Exorcismus in Satanam et Angelos Apostaticos

Sicut déficit fumus, deficiant: sicut fluit cera a fácie ignis, sic péreant peccatáres a fácie Dei.

☩. Ecce Crucem Dómini, fúgite, partes advérsæ.

☩. Vicit Leo de tribu Juda, radix David.

☩. Fiat misericórdia tua, Dómine, super nos.

☩. Quamádmodum sperávimus in te.

As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

☩. Behold the Cross of the Lord, begone, ye hostile powers!

☩. The Lion of Juda's tribe hath conquered. He Who is the rod of Jesse.

☩. Let thy mercy, O Lord, be upon us.

☩. Even as we have trusted in Thee.

Exorcismus

Exorcízo te, omnis immúnde spíritus, omni satánica potéstas, omnis incúrsio infernális adversárii, omnis légio, omnis congregátio et secta diabólica, in nómini et virtúte Dómini nostri Jesu ☩ Christi, eradicáre et effugáre a Dei Ecclésia, ab animábus ad imáginem Dei cónditis ac pretiósó divíni Agni sánguini redéptis. Non ultra áudeas, serpens callidíssime, decípere humánum genus, Dei Ecclésiám pérsequi, ac Dei electos excútere et cribráre sicut tríticum. Imperat tibi Deus altíssimus, cui in magna tua supérbia te símililem habéri adhuc præsumís; *qui omnis hómines vult salvos fieri, et ad agnitiónem veritátis venire. (I Tim. 2.)* Imperat tibi Deus Pater; ☩ imperat tibi Deus Fílius ☩; imperat tibi Deus Spíritus Sanctus ☩. Imperat tibi Christus, ætérnum Dei Verbum caro factum ☩, qui pro salúte géneris nostri tua invidia pérditi, *humiliávit semetípsum factus obédiens usque ad mortem (Phil. 2.);* qui Ecclésiám suam ædificávit supra firmam petram et portas ínferi advérsus eam numquam esse prævalitrúras edixit, cum ea ipse permansúrus *ómnibus diébus usque ad consumatióem sæculi. (Matth. 28., 20.)* Imperat tibi sacraméntum Crucis ☩, omniúmque cristiánæ fidei Mysteriórúrum virtus ☩. Imperat tibi excélsa Dei Génatrix Vírgo María ☩, quæ superbíssimum caput tuum a primo instánti immaculátæ suæ Conceptionís in sua humilitáte contrivit.

Exorcism

WE CAST thee out, every unclean spirit, every devilish power, every assault of the infernal adversary, every legion, every diabolical group and sect, by the name and power of our Lord Jesus ☩ Christ, and command thee to fly far from the Church of God and from all who are made to the image of God and redeemed by the Precious Blood of the Divine Lamb. ☩ Presume never again, thou cunning serpent, to deceive the human race, to persecute the Church of God, nor to strike the chosen of God and sift them as wheat. ☩ For the Most High God commands thee, ☩ He to Whom thou didst hitherto in thy great pride presume thyself equal; He Who desireth that all men might be saved, and come to the knowledge of truth. God the Father ☩ commandeth thee! God the Son ☩ commandeth thee! God the Holy ☩ Ghost commandeth thee! The majesty of Christ commands thee, the Eternal Word of God made flesh, ☩ Who for the salvation of our race, lost through thine envy, humbled Himself and was made obedient even unto death; Who built His Church upon a solid rock, and proclaimed that the gates of hell should never prevail against her, and that He would remain with her all days, even to the end of the world! The sacred mystery of the Cross ☩ commands thee, as well as the power of all mysteries of Christian faith! ☩ The most excellent Virgin Mary, Mother of God ☩ commands thee, who in her lowliness crushed thy proud head from the first moment of her Immaculate Conception!

Exorcismus in Satanam et Angelos Apostaticos

Imperat tibi fides sanctorum Apostolorum Petri et Pauli ceterorumque Apostolorum ✠. Imperat tibi Martyrum sanguis, ac pia Sanctorum et Sanctorum omnium intercessio ✠. Ergo, draco maledicte et omnis legio diabolica adjuramus te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, *qui sic dilexit mundum, ut Filium suum unigenitum daret, ut omnis, qui credit in eum, non pereat, sed habeat vitam aeternam (Joan. 3.)*: cessa decipere humanas creaturas, eisque aeternae perditionis venenum propinare: desine Ecclesiae nocere et ejus libertati laqueos injicere. Vade, satana, inventor et magister omnis fallaciae, hostis humanae salutis. Da locum Christo, in quo nihil invenisti de operibus tuis; da locum Ecclesiae uni, sanctae, catholicae, et Apostolicae, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contemisce et effuge, invocato a nobis sancto et terribili Nomini Jesu, quem inferi tremunt, cui Virtutis caelorum et Potestates et Dominationes subjectae sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

✠. Domine, exaudi orationem meam.

✠. Et clamor meus ad te veniat.

✠. Dominus vobiscum.

✠. Et cum spiritu tuo.

Oremus.

Oratio

DEUS caeli, Deus terrae, Deus Angelorum, Deus Archangelorum, Deus Patriarcharum, Deus Prophetarum, Deus Apostolorum, Deus Martyrum, Deus Confessorum, Deus Virginum, Deus qui potestatem habes donare vitam post mortem, requiem post laborem: quia non est Deus praeter te, nec esse potest nisi tu, creator omnium visibilium et invisibilium, cujus regni non erit finis: humiliter majestati gloriae tuae supplicamus, ut ab omni infernalium spirituum potestate, deceptione et nequitia nos potenter liberare, et incolumes

The faith of the holy apostles Peter and Paul and the other apostles ✠ commands thee! The blood of the martyrs commands thee, as well as the pious intercession ✠ of holy men and women!

Therefore, accursed dragon and every diabolical legion, we I adjure thee by the living ✠ God, by the true ✠ God, by the holy ✠ God, by the God Who so loved the world that He gave His Sole-Begotten Son, that whosoever believeth in Him shall not perish, but shall have life everlasting — cease thy deception of men and thy giving them to drink of the poison of eternal damnation; desist from harming the Church and fettering her freedom! Get thee gone, Satan, founder and master of all falsity, enemy of mankind! Give place to Christ in Whom thou didst find none of thy works; give place to the one, holy, catholic, and apostolic Church which Christ Himself bought with His blood! Be thou brought low under God's mighty hand; tremble and flee as we call upon the holy and awesome name of Jesus, before Whom hell trembles, and to Whom the Virtues, Powers, and Dominations are subject; Whom the Cherubim and Seraphim praise with unfailling voices, saying: Holy, holy, holy, the Lord God of Hosts!

✠. O Lord, hear my prayer.

✠. And let my cry come unto Thee.

✠. The Lord be with you.

✠. And with thy spirit.

Let us pray.

Prayer

O God of heaven and God of earth, God of the angels and God of the archangels, God of the patriarchs and God of the prophets, God of the apostles and God of martyrs, God of confessors and God of virgins! O God, Who hast the power to bestow life after death and rest after toil; for there is no other God beside Thee, nor could there be a true God apart from Thee, the creator of all things visible and invisible, of Whose kingdom there shall be no end. Hence we humbly appeal to Thy sublime Majesty, that Thou wouldst graciously

Exorcismus in Satanam et Angelos Apostaticos

custodire digneris. Per Christum Dóminum nostrum. **R̄**. Amen.

Ab insídiis diaboli, libera nos, Dómine.

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

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

Et aspergatur locus aqua benedicta.

vouchsafe to deliver us by Thy might from every power of the accursed spirits, from their bondage and from their deception, and to keep us from all harm. Through Christ our Lord. **R̄**. Amen.

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

That thou wouldst assist thy Church to serve thee in all security and freedom, we beseech thee, hear us.

That thou wouldst vouchsafe to humble the enemies of holy Church, we beseech thee, hear us.

The surroundings are sprinkled with holy water.

Pater Noster

PATER noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débíta nostra, sicut et nos dimíttimus debitóribus nost-ris. Et ne nos indúcas in tentatiónem: sed libera nos a malo. Amen.

Ave Maria

Ave, Maria, grátia plena; Dóminus tecum: benedicta tu in muliéribus, et benedíctus fructus ventris tui Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

Credo

CREDO in Deum, Patrem omnipoténtem, creatórem cæli et terræ, et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus; descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad cælos; sedet ad dexteram Dei Patris omnipoténtis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiám Cathólicam, Sanctórum

Our Father

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 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.

Hail Mary

Hail, Mary, full of grace, the Lord is with thee : Blessed art thou among 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.

Creed

I BELIEVE in God, the Father almighty, creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sits at the right of God, the Father Almighty; thence He shall come to judge the living and the dead. I believe in the Holy

Prayers

communióem, remissionem peccatórum, carnis resurrectionem, vitam ætérnam. Amen.

Ghost, the Holy catholic Church, the communion of saints, the forgive-ness of sins, the resurrection of the body and life everlasting. Amen.

Magnificat

Luc. 1. 46-55

MAGNIFICAT: * ánima mea Dóminum.

Et exultávit spíritus meus: * in Deo, salutári meo.

Quia respéxit humilitátem ancillæ suæ: * ecce enim ex hoc beátam me dicent omnes generatióes.

Quia fecit mihi magna, qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus, a progénie in progénies: * tíméntibus eum.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede: * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israël púerum suum: * recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros: * Abraham, et sémini ejus in sæcula.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in principio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Canticum Zachariæ

Luc. 1, 68-79

BENEDICTUS Dóminus, Deus Israël: * quia visitávit, et fecit redemptionem plebis suæ :

Et eréxit cornu salutis nobis: * in domo David, púeri sui.

Canticle of the Virgin Mary

Luke 1:46-55

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid; 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 to the Father, and to the Son, * and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

Canticle of Zachary

Lk. 1, 68-79

BLESSED be the Lord God of Israel; because he hath visited and wrought the redemption of his people:

And hath raised up an horn of salvation to us, in the house of David his servant:

Prayers

Sicut locútus est per os sanctórum, * qui a sæculo sunt, prophetárum ejus :

Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt nos.

Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti.

Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis :

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi.

In sanctitáte, et justítia coram ipso, * ómnibus diébus nostris.

Et tu, puer, Prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini, paráre vias ejus :

Ad dandam sciéntiam salútis plebi ejus: * in remissionem peccatórum eórum :

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, * et in sæcula sæculórum. Amen.

As he spoke by the mouth of his holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us:

To perform mercy to our fathers, and to remember his holy testament,

The oath, which he swore to Abraham our father, that he would grant to us,

That being delivered from the hand of our enemies, we may serve him without fear,

In holiness and justice before him, all our days.

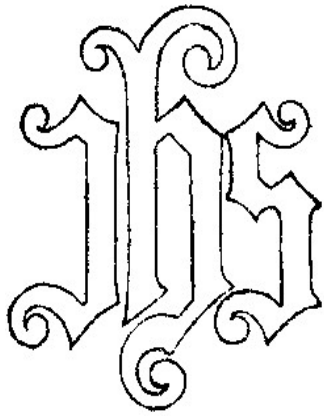
And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

To give knowledge of salvation to his people, unto the remission of their sins:

Glory be to the Father, and to the Son, * and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be,* world without end. Amen.





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