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EXORCISM

EDITED BY
Dom Robert Petitpierre
O.S.B.

THE FINDINGS OF
A COMMISSION
CONVENED BY THE
BISHOP OF EXETER

EXORCISM

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THE REPORT OF A COMMISSION

CONVENED BY

THE BISHOP OF EXETER

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Dom Robert Petitpierre, O.S.B.

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FOREWORD

BY THE RIGHT REVEREND ROBERT MORTIMER
BISHOP OF EXETER

In 1963 I was much disturbed by the unhealthy and near-hysterical publicity given by the national press to the question of exorcisms in the Church of England. I was also disturbed by the number of requests for help and advice about the exorcizing of places or persons which I was receiving. It had become apparent that there were very few people indeed in the Church of England who had any knowledge or experience of the subject. The general attitude in the Church of England seemed to be to regard exorcism as an exercise in white magic or a survival of medieval superstition. It was seen as the purely negative action of expelling an evil force or cleansing an evil environment. Its positive aspect as an extension of the frontiers of Christ's Kingdom and a demonstration of the power of the Resurrection to overcome evil and replace it with good was overlooked.

So I decided to call together a small group to consider the theology, techniques, and place in the life of the Church of exorcism. The group consisted of the Reverend Father T. Corbishley, S.J., the Reverend Father J. Crehan, S.J., the Reverend Dr M. H. B. Joyce, the Reverend Dr E. L. Mascall, the Reverend Sir Patrick Ferguson-Davie, Bt., the Reverend Dr W. D. Omand, and the Reverend Dom Robert Petitpierre, O.S.B.

This book is the result of the group's work. It has been put together and edited by Dom Robert Petitpierre, O.S.B., and is offered as a contribution to the life and work of the Church.

In countries with a long Christian tradition the need for exorcism to find a place in the regular ministry of the Church is not, perhaps, very urgent or evident. In countries which were, comparatively recently, pagan or primitive the urgency has been only too apparent, and the place of exorcism in the

regular ministry of the Church has been taken for granted. In Western countries today, the widespread apostasy from the Christian Faith, accompanied by an increasing recourse to black magic and occult practices, is revealing the presence and the power of evil forces and the contaminating influence of an evil atmosphere in particular places and environments. The need, therefore, for the restoration of the practice of exorcism to its proper place is becoming steadily more urgent and more evident. This book is a small contribution towards meeting this need. It is an attempt to take the heat out of the subject and to put it into proper perspective, to explain the underlying theology, and to offer some practical help by providing specimen prayers and forms of service.

A programme for the training of selected clergy has been drawn up, and we are in touch with experienced clergy who are prepared to give this course in any diocese of the Church of England where the Bishop asks us to do so.

Finally, I offer my thanks to the members of the Group for their work, and especially to the two priests of the Roman Catholic Church for their invaluable help.

June 1971

✠ ROBERT EXON

EXORCISM IN THE NEW TESTAMENT

BY J. H. CREHAN S.J.

It was to be expected that the Messiah when he came would show that he possessed the power of an exorcist. Contemporary Jewry both at home and in the Dispersion was familiar with the practice. The Jewish exorcists whom St Paul encountered at Ephesus (Acts 19.13) were already in practice before he arrived in their city, and they took up the use of the name of Jesus "whom Paul preaches". (The variant readings in the passage make clear that this was a reinforcement of an existing practice.) In Palestine the sectaries of Qumran were in the habit of reading (in the *Genesis Apocryphon*) the tale of Abraham exorcizing the Pharaoh in Egypt: "I prayed for him . . . and I laid hands on his head; and the scourge departed from him, and the evil spirit was expelled and he lived." The Jewish theory about exorcism may be gathered, in so far as there was a systematized theory at all, from the *Testaments of the Twelve Patriarchs*, a work which was read at Qumran. The seven devils cast out of the woman called Magdalen (Luke 8.2), or referred to in Matt. 12.45, can be matched by what is said in the *Testament of Ruben* (3.2) that the spirit of deceit sends seven other spirits upon a man: lust, gluttony, anger, flattery, pride, lying, and grasping at injustice. This is almost the traditional catalogue of the seven deadly sins, but in Jewish thought they are all traced back to a spirit of wickedness, Beliar, outside man.

It is clear that the primitive preaching (e.g. of Peter, in Acts 10.78) gave as one of the chief characteristics of the mission of Christ the fact that he freed men from the power of the devil. Paul, when exorcizing Elymas the sorcerer, called him a son of the devil (Acts 13.10). The primitive catechesis, which can be seen in 1 Pet. 5.8, Jas. 4.7, and Eph. 4.27 and 6.11, called upon new Christians to resist the devil whom they re-

nounced at baptism. "Before we believed in God", says the *Epistle of Barnabas* (16.7), "our house was a house of devils . . . but when we received remission of our sins and hoped in the Name, we became new". A later document (1 John 3. 8-10) reaffirms the early view: "He that doth sin is of the devil, because the devil sinneth from the beginning. To this end was the Son of God made manifest, that he might undo the works of the devil".

It might be thought that all this was so much metaphorical language used to describe the passions of men and their effect in the world, but the direct claim made in 1 John 5.19 and John 17.15 rejects this. The world is indeed a wicked place but that is because it lies in the power of the devil. One cannot get away from the fact that the New Testament is teaching a personal origin for evil; it simply will not do to dismiss this language as metaphor. It was against such a background that the gospel narratives of particular exorcisms by Christ were composed. Now it is sometimes the fashion to treat these narratives as if they were accommodations to the popular belief of the age, that things did not happen in the way they are narrated, but that the language of Christ, e.g. when he healed the woman bent double (Luke 13.16), attributed her curvature to Satan simply because that was what people expected him to say and he did not want to undeceive them. Yet this principle of accommodation, recognized by patristic Scripture scholars such as St John Chrysostom, while it justifies one in supposing that God did not trouble to enlighten the prophets about matters of physical science but let them go bumbling on in their ignorance, cannot on any reasonable view of God's action in revelation be extended to matters which are of import to salvation. If one were to hold that misleading language on the part of Luke, or of Christ himself, about what Satan had done to the bent woman did not matter, and if one were to conclude that the existence or non-existence of the devil did not matter to the salvation of mankind, then it would be pertinent to ask what really does matter to that end. One might suggest that in so important an affair the motive of insuring oneself against the possibility that

Satan does exist ought to be an important consideration. This particular incident can hardly be made to fit the theories of those who claim that gospel language about the devil is metaphorical. Their favourite gambit is to say that it is the wrath of God towards sinful man that is being covered by the metaphor of the devil, but in that case why was an innocent woman its victim?

In a general passage about the cures done by Christ, Matthew (4.24) distinguishes the following categories: those diseased and in pain; those under the devil; those moon-struck, and those who were paralysed. One must allow Matthew consistency in his language, and when he speaks about the "lunatic boy" as one who was moon-struck (Matt. 17.15) and then goes on to say that the devil came out of him (17.18), he is not mixing the categories he had laid down but simply means that this boy's moon-struck state was caused by a devil. In the same way elsewhere Matthew (12.22) can speak of a man who was blind and dumb *through possession*. In the days of the Cartesian dichotomy between matter and spirit it was anathema to speak of psychosomatic disease, but today it is possible to regard that anathema as obsolete. The causation of stigmata, for instance, may be natural, from some pathological condition of the victim, or there may be for stigmata a supernatural causation, good or evil, not lightly to be presumed. Similarly, Matthew presents the boy as one who had all the symptoms of epilepsy (which in those days was linked with the moon), but states that the true causation was from the devil. Matthew maintains with complete consistency his distinction between being ill and being possessed, while saying, as Christ said of the bent woman, that disease can have a diabolical causation. This power of the devil was in the teaching of the Church held to be exercised over bodies rather than over the spirit of those who did not lay themselves open to the devil. It was commonly held that the devil, though a higher intelligence, had to remain ignorant of what a man was thinking, unless that man gave himself away by perceptible movements. This is stated by the fifth-century author of the *Breviarium in psalmos* when commenting on Psalm 17.9.

"My enemies have surrounded my soul." The style of his comments indicates that they are a summary of earlier patristic writers whom the author has used. Scholastic theologians such as St Thomas Aquinas accepted the idea, which must presumably have stood the test of multiple experience by the time they encountered it.

The episode mentioned in Jude 9 where Michael is said to have been in altercation with Satan over the body of Moses as they went to judgement shows the restraint of the writer. He presumes that his audience will have read the *Assumption of Moses* and gives them the conduct of Michael as an example for their own: he is not concerned to predicate the factual truth of the story. Herein lies the great difference between the gospel narratives of exorcism and the great background of Jewish Haggada which was present to the minds of the first Jewish-Christian converts. It is quite unhistorical to argue that, because the early Christians were familiar with this Haggada and with all the appearances of the devil in the Old Testament, therefore the narratives in the New Testament must be put on the same level and made subject to a process of demythologizing. One may legitimately speculate about the import of the passage in Rev. 12. 9-12 about the downfall of Satan to the earth; the very earliest commentator on the passage, Victorinus of Pettau, was content to say that some part of it was fulfilled but the rest was still to come. He saw in the description of the woman with child a reference to the birth of Christ from Mary, but the flight of the woman (who was the Church) to the desert was still to come in the persecutions which had not yet ended when he wrote. The presence of this broad canvas as a background to the exorcism narratives of the Gospels no more calls them in question than the presence of the book of Daniel calls in question the narratives about David and Saul in the Old Testament.

Justin Martyr in his *Dialogue with Trypho* (85) claimed that every evil spirit which was exorcized in the name of Jesus Christ, born of the Virgin, suffered under Pontius Pilate, and risen from the dead, was overcome and expelled. He challenged his Jewish interlocutor in these words: "If you prac-

tised exorcism in the name of kings or prophets or patriarchs, you would get no obedience from the demons, but if you invoke the God of Abraham and Isaac and Jacob it might be expected that the demons would submit." From this one may infer that the Christian practice of exorcism was an instance of "take-over" procedure. Just as Christ (in Matt. 18.20) took over for himself the saying of the Jews about the Shekinah, so the early Christians understood that the use of the name of Jesus was as powerful in exorcism as that of Jahweh. In their day the observation of symptoms was quite acute, even though the assignment of a cause might have been often mistaken. Celsus, the medical writer born in 25 B.C., knew that epilepsy differed from paralysis, and this again from "phrensy", of which he distinguished three kinds.

One cannot dismiss the New Testament exorcisms as so much hysteria.

REPORT ON CHRISTIAN EXORCISM

I

DEFINITION

Christian exorcism is the binding of evil powers by the triumph of Christ Jesus, through the application of the power demonstrated by that triumph, in and by his Church. The New Testament not only assumes the existence of non-human powers of evil, it asserts repeatedly the fact of the triumph of Christ Jesus over them. The prominence given in the gospels to the exorcisms done by our Lord is evidence of this, as is also the close association with them of the word *exousia*.

It will be as well at the outset to note that in Christian usage the verb to exorcize applies strictly only to demons. It is possible to speak loosely about exorcizing persons or places, but what is meant is the exorcizing of the demonic forces of evil in those persons or places. Exorcism is an exercise of *exousia*: it commands and binds. This, as noted below, must never be applied to humans as such. And in dealing with places it is well to exorcize over the place, in order to release it from the domination of any evil powers that may be there. Such exorcism should of course always be associated with prayer and a blessing.

2

THE NEW TESTAMENT EVIDENCE

From the New Testament we may draw the following conclusions:

(a) God and the good angels never invade or attempt to dominate human wills, though the Lord both rebukes and commands evil spirits. The demons however do attempt to dominate human wills, and also invade and distort the natural order, at least on earth.

(b) Evil, a distortion of right orderliness, proceeds from created, intelligent wills, either human or demonic. Both are possible sources of evil. They may act independently or in some form of collaboration. Thus humans may accept demonic temptations, while black magicians sometimes attempt (perhaps with success) to obtain demonic aid.

(c) The New Testament, unlike the Jewish and Pagan society contemporary with it, is not very interested in the study of demonology. Rather it assumes the existence of evil powers which have their origin in personalities but which prefer to manifest themselves in disturbances such as disease, bad social conditions, political corruption, and mistaken cultural assumptions.

Similar effects also result from specific acts of human sin and from the non-specific effects of man's fallen state. Hence there is always potential error in diagnosis and treatment, and it is as faulty to over-emphasize the purely human contribution as to over-emphasize demonic domination.

Moreover, since the Logos is the Ratio of God, true reason is of divine origin. That which turns away from God becomes increasingly non-rational and so sub-rational. This casts light on the quasi-personal, quasi-impersonal, character of manifestations of evil. Demonic forces lead to a confusion and degradation of personalities.

(d) The New Testament is clear that the two chief manifestations of evil powers are to be found in *falsity* and in *lack of faith in God*. The devil is "the father of lies" (a distorted word) and "a murderer".¹ Phantasy, falsehood, wrong judgments and decisions, and general atomization and destructiveness, are typical manifestations.

(e) The New Testament teaches that the mission of our Lord is primarily the triumph of God (salvation) over the domination of Satan in the world. It seems permissible to summarize this triumph of our Lord in his creation under three heads:

¹ John 8.44

- (i) In our Lord's *authority over things*: e.g. the storm,² the water at Cana,³ and the stone of the sepulchre.⁴
- (ii) In his *cleansing of creation* by his *exousia* and his releasing it from the bonds of Satan. This is applied to the non-Christian world and to the social order generally. In part, this *exousia* is exercised by his witness to the truth.
- (iii) In his *redemption of men* and his incorporating them into himself by sacramental initiation ("those whom thou gavest me"⁵), and so the sharing with them of his triumphant life and work.

NOTE

Christian teaching about human disease (physical, mental, and spiritual) and about divine healing has been traditionally expressed in the above terms. In our contemporary post-Christian culture this has created a gulf between medical practice and sacerdotal exorcism.

3

THE EARLY LITURGICAL PRACTICE OF THE
CHRISTIAN CHURCH

(a) The general outlook is that all that comes into the Church needs to be freed from the domination of evil. The earliest traceable liturgical exorcisms are those of candidates for Christian initiation, which are specified in the *Apostolic Tradition* of Hippolytus. In this rite the candidates are exorcized frequently by their godparents: at the end of each weekly instruction by the teacher: and immediately before baptism by the bishop. No forms of exorcism are given in the *Apostolic Tradition*.

(b) In the whole liturgical tradition of the early period there is no sharp distinction between the "different" graces and effects of "different" sacraments. Such an outlook stems rather from early scholasticism. Until the eighth century at least the prayers for unction, penance, blessing of sick, exorcism,

² Mark 4.39. ³ John 2. 1-11. ⁴ Luke 24.2. ⁵ John 17.6

and holy communion, besides those over food and drink, all show the same kind of language and seem to expect the same kind of result: namely, the liberation of creation from disorder and distortion. Exorcisms are regarded as one among many ways by which Christ Jesus through his Church effects this liberation of creation from the powers of Satan.

(c) Exorcism, either as a command to demons or as prayer to God for release from their power, is used especially in four connections:

- (i) Upon all candidates for Christian initiation, whatever their age. When infant baptism became the normal pattern such exorcisms lost a great deal of their obvious relevance and tended to become vestigial. The first prayer book of Edward VI still retained one, but it was dropped after that. The Roman rite has them still, and their use has been reaffirmed in the new baptismal rite of that Church. This is closely linked with the increasing number of adult converts in Europe as well as in Asia and Africa, and the consequent revival of the catechumenate ceremonies and stages. There may also well be some connection with the number of infants receiving baptism who come from virtually pagan homes.
- (ii) Upon things; especially the various materials used for unction: for the blessing of the font: for holy water: and also upon food and drink.
- (iii) Upon places; chiefly, in the liturgical texts, upon the sites of churches to be consecrated or re-hallowed by means of a special water-mixture to be sprinkled in the place.
- (iv) Upon persons other than candidates for initiation. Under this heading must be included not only the various exorcism formulae scattered round the ancient books, but also some typical groups of prayers. The first of these is the "embolism" or addition to the *libera nos* of the Lord's prayer at the eucharist. These embolisms are very general, and pick up the last phrase of that prayer, *deliver us from (the) evil (one)*. The current Latin one is typical,

deliver us . . . from all evils, past, present, and to come. Then there are the "breastplate" prayers, emanating apparently from Egypt but known to us best in the prayer known as Saint Patrick's Breastplate. With these are closely linked the formulae in the various devotions to the Holy Cross current in the early middle ages. Both these last types are self-applied. Besides these we find also in the prayers accompanying penance, the healing of the sick, and commendatory prayers for the dying, continual supplications for deliverance from the evil powers; and such prayers also find a place in the variable prayers of the mass in the early sacramentaries. Many, but not all, of these occurrences find place in the Book of Common Prayer. (A note is added, in Appendix I, of the occurrences of some such prayers in that book.)

4

THE FORMS OF EXORCISM

- (a) All forms in ordinary use should contain, in the context of either prayer or command, an order to the demon (i) to depart, (ii) to harm no one and, most importantly, (iii) to depart to its own place, there to remain for ever.
- (b) The form of exorcism may take the form either of a prayer to Almighty God, or of a command in the name of Christ to the powers of evil. It would seem that older formulae were usually addressed to God, but the earliest on record is the word *Exi!* (*Get out!*) addressed to a demon by a nun. Later formulae, since the seventh century, are on the whole in the command form accompanied by a rich use of the names of God.
- (c) The Lord's prayer itself is a form of exorcism. It begins with an invocation of the holy name, and ends with the petition for deliverance from the evil one. It is very suitable for use with that intention by the laity, either in times of personal temptation or when in a group which is involved in a tense and potentially evil situation.

(d) It should be noted that exorcism can be and has been carried out by any Christian, and even by non-Christians, in the name of Christ.⁶ But since it is always advisable to follow every exorcism with a blessing, on the principle of not leaving the house empty,⁷ it is best to have a priest present, and therefore it is logical that the priest shall himself be the chief exorcist where there is not a bishop so acting.

(e) The external technique of exorcism consists in the recital of the formula, accompanied by some appropriate action at the operative clause in the formula. The most usual action is the sprinkling of holy water (prepared with the appropriate prayers): the sign of the cross: or a deep exhalation (an ancient form of invoking the Holy Spirit) over the affected person.

5

THE EXORCISM OF PLACES

Places—churches, houses, towns, countryside—may be strained and influenced by a variety of causes, and frequently by more than one of them at a time. Among these causes may be listed:

- (a) Souls of the departed (ghosts proper): most often of those who have recently died.
- (b) Magicians claim to be able to instigate and operate "haunts", and this can be in some measure substantiated.
- (c) Human sin: a house or site used for sexual misbehaviour (in the countryside often the ancient fertility-cult site), but equally the office of an organization devoted to greed or domination, can often incur trouble or act as a dispersal centre. Human sin also opens the door for other forces to enter in.
- (d) Place memories: these account for some nine-tenths of what are popularly called "haunts". They are impersonal

⁶ Mark 9.38-40. ⁷ Matt. 12.44-5.

human
 X - impersonal

traces of earlier personal action, and seem to be caused either by habitual actions or by actions accompanied by violent emotion. It is rare to find a place memory more than four hundred years old; but since they seem capable of reviving if frequently "seen", there are some which are older. (The tone of family life in a house is one factor producing place memories; hence the blessing of a new home is a not irrelevant activity.)

impersonal (e) Poltergeist, and the accompanying asportations, levitations, and other phenomena: these remain a mystery. It is exceedingly hard to arrive at adequate facts about them. There is the possibility of psychic action similar to table-turning, and possibly planchette, due to some uncontrolled human subconscious in the house, to the interference of magicians, or even perhaps to some form of non-human mischievous sprite.

(f) Demonic interference: this is common on desecrated sites such as ruined sanctuaries, as well as in connection with séances. This kind of activity and that of magicians [cf. (b)] frequently revivifies ancient celtic sites such as tumuli, circles, and snake-path shrines, and so causes a general sense of "buzz" or strain which can be disturbing, if rarely dangerous.

There are therefore at least three quite different types of forces which may possibly be operating on any given place: those which are purely human (a, b and c); those which are impersonal (*d* and perhaps *e*): those which are demonic (*f*). Only in cases of demonic interference with a place can exorcism be regarded as the major cure.

The other types of trouble must be approached by means of prayer and pastoral care of the persons involved. But it is sound general principle to conduct an exorcism in general over the place, accompanied of course by other prayer and followed by a blessing: the principle being to remove at least one possible factor from the situation. In all cases the most "satisfactory" action is the celebration on the site of the holy eucharist.

THE EXORCISM OF PERSONS

(a) Exorcism of (*i.e.* over) human beings was a normal, frequent, and repeated routine liturgical action for all candidates for Christian initiations, from the end of the second century at least. In less emphatic form than in the earlier centuries it still remains so in the Eastern Orthodox Churches, and in the newly-reformed baptismal rite of the holy Roman Church. Realization of this fact helps to reduce the present unfortunate emphasis on exorcism as an action concerned exclusively with so-called demonic "possession". Until the more Christian concept of general exorcism returns to the consciousness of the Church, she is likely to be faced—indeed is being faced—with demands for such "possession" exorcisms. It cannot be overstressed that, as it is usually understood, this concept of demonic "possession" is extremely dubious.

(b) In the first place it should be assumed that the patient's illness has a physical or mental cause, and the case should be referred by his general practitioner to a competent physician in psychological medicine. The exorcism of a person must not be performed until possible mental or physical illness has been excluded in this way, and furthermore until a thorough investigation has been made of the patient in terms of spiritual values by a duly licensed exorcist. Only in an extreme emergency should either of these safeguards be omitted.

(c) The need for exorcism however, when all other steps have been taken, may still arise. The testing and decision about this should be undertaken only by a priest with experience in such matters, acting under the authority of the bishop of the diocese (and usually licensed by him for the work). It is not a field which forms a part of the ordinary duties of the pastoral ministry for which a parish priest may properly be assumed to be competent.

(d) The apparent failure of medical treatment should not

necessarily be taken as evidence that the illness is spiritual. Psychological medicine is still limited in scope, empirical in form, and rapidly changing. Paradoxically the relative success of medical treatment should not be considered as excluding a residual spiritual problem, requiring spiritual treatment. The diagnosis of demonic "possession" must rest on precise and positive criteria.

(e) In every case where exorcism is decided upon, the utmost effort must be made to train the patient in the practice of the Christian life. This is of course in the main the responsibility of the parish priest, who must however work under the guidance of and in co-operation with the bishop of the diocese and whoever he may appoint.

(f) When the patient is a Christian and churchman, regular prayer, confession, and communion should be normal. Frequent laying on of hands and also, provided the patient is sufficiently instructed, one administration of holy unction, are probably advisable as part of healing, and may well prove to effect the cure rather than exorcism. It is important to remember that all forms of Christian healing lead the patient back into the full baptismal life, and that for a right use of this solid instruction is in practice required.

(g) When the patient is not baptized, the preparation for exorcism should if possible take the pattern of the normal preparation for baptism, with instruction and prayer, the normal exorcism supplied in the ancient rites, and the act of Christian initiation. When the patient has been baptized but is not a committed Christian the same pattern should if possible be followed, but in this case omitting baptism (and confirmation, if this too has already been conferred).

(h) The after-care of the patient will also devolve upon the parish priest, under the guidance of the bishop or his deputy, and the importance of this work cannot be over-stated. Our Lord tells us that when the evil spirit is gone out of a man the house, if left empty, will be reoccupied by evil and the last

state will be worse than the first.⁸ Those who have been exorcized must be warned about this, and encouraged by all means possible to lead a prayerful life in union with the Church, to study Holy Scriptures, and to receive the sacraments regularly.

7 SAFEGUARDS

(a) No exorcism of a person may take place, therefore, without the explicit permission of the diocesan bishop of the place where the exorcism occurs, given for every individual case concerned. This is clear from Canon LXXII of 1604. An exorcism may be performed only by a trained exorcist who holds a current licence to practise. It should normally take place in the presence of witnesses (at least one), and in the case of a woman patient one such witness ought to be a woman. These witnesses, like the exorcists, need to be trained and prepared. Although the formulae of exorcism appear to make the operation external to the exorcists and to those present, in fact the degree of tension between good and evil is felt within them, reflecting the co-operation of the Church with its Lord. This tension may last for some time, and it is important that the exorcist be fully aware of his responsibility as a Christian, and be living a devout and disciplined life. This lies behind the many exhortations to prayer and fasting before exorcism as before baptism. Every exorcist represents the bishop of his diocese, as being the centre of unity of the Church in that diocese; hence the desirability that bishops should appoint priests to act as exorcists, and should ensure that they are adequately trained.

(b) In the matter of exorcism of places it is equally important that the bishop of the diocese be consulted beforehand; but there is no reason why a parish priest in the course of his pastoral duties should not say some appropriate prayers when confronted with a case which appears to need action, before bringing the facts to the attention of his bishop.

⁸ Matt. 12.45.

RECOMMENDATIONS

It is much to be desired that every diocesan bishop should appoint a priest as diocesan exorcist, and that in each province centres of training should be established, if possible in collaboration with our Roman Catholic brethren.

Although the liturgical forms for exorcism vary from place to place and age to age, those appended here should be considered normal for the province, and be so used.

APPENDIXES

I

A NOTE ON THE OCCURRENCE OF EXORCISM PRAYERS IN THE BOOK OF COMMON PRAYER

THE LITANY

PETITIONS

"... from the crafts and assaults of the devil; ..."
"... from all the deceits of the world, the flesh, and the devil."

FIRST PRAYER

"... that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought."

THE COLLECTS

EPIPHANY VI

"O God, whose blessed Son was manifested that he might destroy the works of the devil." (No Latin original.)

TRINITY XVIII

"... the temptations of the world, the flesh, and the devil." (Cf. Latin original.)

MICHAELMAS

"... succour and defend us on earth" (taken in the context of the epistle, Revelation 12.7).

THE BAPTISMAL RITES

THE RENUNCIATION

"... the devil and all his works."

PRAYER AFTER VOWS

"Grant that he may have the power and strength to have victory, and to triumph, against the devil, the world and the flesh."

FINAL ADDRESS

"Forasmuch as this child hath promised by you his sureties to renounce the devil and all his works."

THE CATECHISM

THIRD ANSWER

"First, that I should renounce the devil and all his works."
(Cf. Revised catechism.)

THE VISITATION OF THE SICK

FIRST PRAYER

"... defend him from the danger of the enemy."

PRAYER AFTER ABSOLUTION

"Renew in him, most loving Father, whatsoever hath been decayed by the fraud or malice of the devil."

COMMENDATORY PRAYER

"... that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away."

II

THE EXORCISM AND BLESSING OF A PLACE

1. At all exorcisms it is well to have one or two committed and instructed Christians present to help in prayer, since exorcism is an act of the Church and not simply of an individual.

2. If an outside site has to be exorcized and blessed, it is better that the assistants stand within sight of the exorcist, but do not walk round with him, as this might attract undesirable attention and publicity.

3. When a building is to be exorcized the assistants would normally accompany the exorcist from place to place within it.

If the building is a house, then the congregation would normally include some members of the household. In such case all should be gathered into one room, which would be exorcized and blessed at the start. The congregation would remain in that room until the end of the operation.

4. When all is ready, the officiant will lead in prayers. These should include the Lord's Prayer, a confession and absolution, a short reading from the Gospels with a request to our Lord for his help, and an invocation of the Holy Spirit.

After this it may be useful to add some portion of the Mozarabic form given on pages 43-4.

5. The exorcist shall then pronounce the form of exorcism in this main room. A possible form runs as follows:

*God, the Son of God, who by death destroyed death, and overcame him who had the power of death,
Beat down Satan quickly.*

[here he may then make the sign of the cross over the place, or exhale deeply]

Deliver this place (room, house, church) from all evil spirits; all vain imaginations, projections and phantasms; and all deceits of the evil one; and bid them harm no one but depart to the place appointed them, there to remain for ever.

God, Incarnate God, who came to give peace, bring peace.

6. Having said the form of exorcism, the exorcist then goes round the room sprinkling it with holy water. When he returns to his place a blessing should be given on the congregation and the room by the exorcist or (if he is not a priest) by a priest who is present:

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon this place and upon all here present, now and always. Amen.

7. The exorcist then goes round the rest of the house or building, repeating the form of exorcism as he goes and sprinkling with holy water. The assistants should go with him, opening doors of rooms and cupboards, dealing with lights if need be, and helping to maintain a spirit of prayer.

It is important to pause a while at each stage (e.g. in each room or passage) to renew the awareness of the presence and power of God. If at any stage some opposition makes itself known, there should be a period for such recollection lasting for one or two minutes.

8. BLESSING OF THE HOUSE OR PLACE

When the exorcism has been completed, all those in the house should be gathered together, either in the main hall or in the main room, the other doors being left open.

The officiant then says either or both of the following prayers and gives the blessing:

Visit, we beseech you, Lord, this place and drive far from it all the snares of the enemy. May your holy angels dwell here to keep us in peace, and may your blessing be upon us evermore. Through Jesus Christ your Son our Lord. Amen.

The following may also be used:

O God, the Father Almighty, we humbly entreat you for this house (place); for all who live here; and for all things in it. Grant, Lord, to those living here such earthly and heavenly blessings as are necessary for the maintenance of life; and so control what they desire that they may be able to receive thy mercy.

Bless and hallow this place (house) and let Angels of light dwell within it to guard it and all its inhabitants; through Christ our Lord. Amen.

The officiant will then pronounce a blessing on the house, using a form like that given in paragraph 6.

9. After the blessing, the officiant will again sprinkle the congregation and the room with holy water, and then, with his assistants, go round the rest of the house.

In each main section he will repeat the blessing, and sprinkle with holy water.

10. CONCLUSION

After all this is done, the whole group will meet together for a short act of thanksgiving. This might be informal, or take the form of saying together the *Te Deum*, or the *Gloria in Excelsis*.

11. If any of the inhabitants of the house has been seriously disturbed, frightened, or damaged by the past events in the place, it is of considerable value for them to receive the Laying on of hands. The form given here, taken with slight adaptation from that issued by the Guild of St Raphael, is suitable:

In the Name of God most High may release from your pain be given you, and your health restored according to his holy will.

In the Name of Jesus Christ, the Prince of life, may new life surge through your mortal body.

In the name of God the Holy Spirit may you receive inward health and the peace that passes understanding.

And may God, who gives us peace, make you completely his, and keep your whole being, spirit and soul and body, free from all fault at the coming of our Lord Jesus Christ.

III

THE EXORCISM AND BLESSING OF A PERSON

1. The priest should only undertake the exorcism of a person if he himself is in a state of recollection and confident of our Lord's victory over evil in general and in the situation confronting him.
2. It is wise to share such situations with another priest experienced in this aspect of the ministry.
3. The priest should prepare himself, and those whom he selects to be present, by confession, prayer and fasting, and if possible, communion together.
4. Those present should consist only of mature Christian people who are sympathetic to this ministry. If the afflicted person is a woman, at least one other woman should be present willing to restrain or help her as occasion demands.
5. People unknown to the priest should not be present. This includes those "interested", reporters, and so on, not least because of the spiritual danger in which they place themselves.
6. If the exorcism takes place in a house, animals and children should be removed, and the latter given a prayer of protection and a blessing before the service begins.
7. The service should, if possible, take place in a church, or at least in a place chosen by or agreeable to the exorcist.

8. Appropriate steps should be taken to ensure that no unscheduled exit on the part of the person is possible before the ministrations are complete.

9. It is recommended that doctor and psychiatrist are aware of the steps that are being taken by the Church, and that, if they are not excluded by the demands of (4) above, they be invited to attend.

10. Prayers of a select number of other Christians not present should be encouraged, not only for the sufferer but also for those present and the exorcist. Such imparted knowledge need not include personal details, and must not be such as would break confidences or cause gossip.

11. As, occasionally, a prolonged period is necessary, two hours or more should be made available, so that if the case is of this nature the person will not be left in a state of acute distress by an uncompleted ministry.

12. If the sufferer is brought into church, he should on no account be left alone, but at least two people, capable of restraining violent activity, should stay with him. (If these people are to attend the exorcism itself, it will mean that separate arrangements may have to be made for their spiritual preparation.)

13. The priest should not hesitate at any time prior to the exorcism itself to dismiss any person or persons whose presence, for any reason, he feels to be inappropriate. The presence of another priest makes it possible for the would-be exorcist, if inexperienced, to exclude himself should he, for example, experience sudden doubt or fear. This is not a trivial point.

14. Because of the possibility of self-injury, the patient could well be seated in a deep armchair throughout the service.

15. The exorcist should be open to the possibility that after the exorcism other sacramental means of grace would be appropriate: e.g. Holy Communion, Holy Unction, and perhaps even Baptism. It is wise to arrange things so that these are readily available without the need for extensive preparations.

THE IMMEDIATE PREPARATION

All being gathered together round the patient, they shall join in the Lord's Prayer, after which shall be read John 1.1-14.

After this shall be a pause for silent prayer, which could conclude with the following:

O God, whose nature and property it is ever to have mercy and to forgive, grant that the chains of evil binding this person may, by your mercy, be loosed, and let no evil power harm any one. Through Jesus Christ your Son our Lord. Amen.

THE EXORCISM

The exorcist, standing before the patient shall say this, or one other of the prayers given on pages 44-5.

I command you, every evil spirit, in the Name of God the Father Almighty, in the Name of Jesus Christ his only Son, and in the Name of the Holy Spirit, that harming no one you depart from this creature of God, N., and return to the place appointed you, there to remain for ever.

The exorcist may then exhale deeply, or sprinkle the patient with holy water.

If, as occasionally happens, there are somewhat violent physical reactions, the patient should be firmly held down, and a form of exorcism (such as given on pages 44-5) should be repeated.

It can be helpful, if this occurs, to use also some form of Saint Patrick's Breastplate, such as :

*Christ be with you: Christ within you;
Christ before you: Christ behind you;
Christ on your right hand: Christ on your left hand;
Christ above you: Christ beneath you,
Christ round about you.*

This can well be said with both hands on the patient's head.

FINAL PRAYER

O God, the creator and defender of men, look upon this your servant N. Drive back from him, O Lord, the power of the demons and banish for ever their treacherous deceits. May the wicked tempters flee away. May your servant N. be fortified in mind and body by the power of your Name.

Guard his inner life, rule his desires, strengthen his purposes. May the powerful temptations of the enemy vanish from his soul.

Grant grace, O Lord, by this invocation of your Name, that the prince of this world, who has struck terror until now, may himself flee in terror to his own place.

And may this your servant be enabled to do your will with a firm heart and undivided mind: through Jesus Christ your Son our Lord. Amen.

It is often useful, and if there has been any contact with occultism it is usually essential, to renew the Baptismal Promises. This can be done only with a person already baptized. This should be done in any of the official forms available.

THE FINAL BLESSING

This can be given in any form which is acceptable. It is good that hands should be laid on the person's head. The following form is possible for such use :

*God the Father, who creates you, preserve and keep you;
God the Son, who bought you with his blood, bind you to himself;*

*God the Holy Spirit, the Giver of life,
grant you the new and eternal life;*

May all the Saints pray with you;

May the holy Angels and Archangels guard, guide, and protect you;

*And the Blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you now and always.
Amen.*

IN EMERGENCY

The exorcist must make a quick, deep act of Recollection calling upon the help and power of the Holy Spirit, and then speak the Command, using perhaps the form "God, the Son of God" as in the exorcism of places, or else a brief command to the effect :

In the Name of Jesus Christ our Lord, I command you, evil spirit, to harm no one, but depart to the place appointed you.

IV

A FORM FOR BLESSING HOLY WATER

Salt, in quantity enough to cover a twopenny piece, is placed on a piece of paper. Water, in suitable quantity in a bowl or jug, stands beside the salt. The salt is exorcized and blessed first and then the water. After this they are mixed by pouring the salt into the water, and the last prayer is said.

It is well, when a house or place is being dealt with, to carry out this blessing in the presence of those concerned so that they come to understand that Holy Water is not a "Christian Magic" but the symbol of the prayers that are offered to God as it is blessed.

EXORCISM OF THE SALT

I exorcize you, creature of salt, by the living God, so that you be fit for the healing of mind and body of all who use you. Wherever you are sprinkled may all evil and wicked thoughts depart, all works and deceits of the evil one be driven away, and all unclean spirits be cast out, by him who is ready to judge the living and the dead. Amen.

BLESSING OF THE SALT

Almighty and eternal God, graciously bless and make holy this creature of salt. May it give health of body and mind to them that use it. Let all touched or sprinkled with it be protected against all that is sinful and against all attacks of spiritual wickedness. Through Jesus Christ your Son, our Lord. Amen.

EXORCISM OF THE WATER

I exorcize you, creature of water, in the Name of God the Father Almighty, in the Name of Jesus Christ his Son our Lord, and in the power of the Holy Spirit, that you be fit to put to flight all the power of Satan and to root out and expel Satan himself and his fallen angels: through the power of the same Lord Jesus Christ who shall come to judge the living and the dead. Amen.

BLESSING OF THE WATER

Almighty God, Father Eternal, hear our prayers and bless and make holy this creature of water, that it may serve you for the casting out of devils and the driving away of sickness of mind and body. Grant that whatever is sprinkled with this water may be cleansed from all that is foul or harmful. Let no sickness abide there, and cause all the power of the unseen enemy, with his cunning and deceits, to go away.

Through this water dispel all that is contrary to the health and peace of your people, so that, protected by the invocation of your Holy Name, they may be secure against every adversary; through Jesus Christ your Son our Lord. Amen.

The Officiant then pours the salt into the water, saying:

May this mixing of salt and water be done in the Name of the Father and of the Son and of the Holy Spirit. Amen.

After this mixing, he shall say:

Almighty Father, look with mercy on this creature of salt and water and of your loving kindness sanctify it. Wherever it shall be sprinkled with the invocation of your holy Name may the attacks of evil spirits be repelled and the fear of evil be kept far away.

May the presence of the Holy Spirit be given to all who seek your mercy; through Jesus Christ your Son our Lord, who lives and reigns with you and the same Holy Spirit, ever one God, world without end. Amen.

V

SUITABLE FORMS OF PRAYER AND EXORCISM

EXORCISM OF PLACES

A PREPARATORY PRAYER FROM THE MOZARABIC RITE

O God, the Author of blessing and Fount of salvation, we earnestly pray and beseech you to pour the manifold dew of your grace and the abundance of your blessing upon this place. Amen.

May you grant it prosperity and drive out adversity. Amen.

May you drive out Satan, the author of evil. Amen.

May you place herein the angel of light, the guard and defender of good. Amen.

By the multitude of your mercies may peace abound for those who dwell in this place. Amen.

And may there always be present here, O Lord, those of your gifts which are profitable to all. Amen.

AND/OR

Send, O Lord, to this dwelling your good and holy angel. Amen.

As watchman, sentinel and guard. Amen.

To resist evil things and provide good things. Amen.

So that all disquiet and disaster may be banished from this house. Amen.

May your presence always keep far from here, need, pestilence, sickness and the attacks of the evil ones. Amen.

So that, where your holy Name is invoked, abundant good may follow and the attacks of the demons be driven back and your protection and the help of the Saints take their place. Amen.

Our Father . . . deliver us from evil.

May the Lord bless and sanctify this tabernacle of his servants and grant to them the riches of the kingdom of heaven. Amen.

FORM FOR THE EXORCISM OF PLACES

God, the Son of God, who by death destroyed death, and overcame him who had the power of death, beat down Satan quickly.

Deliver this place (house, church, etc.) from all evil spirits, all vain imaginations and phantasms, projections, and all deceits of the evil one. Bid them harm no one, but depart to the place appointed them, there to remain for ever.

God, incarnate God, who came to give peace, bring peace. Amen.

EXORCISM OF PERSONS

A PREPARATORY PRAYER BEFORE THE EXORCISM OF A PERSON

O Holy Lord, Almighty Father, who hast sent your only-begotten Son into the world that he might destroy the works of the devil, speedily hear us we pray you. Grant strength to your servants to fight valiantly against the evil one. May the strength of your right hand make Satan loose thy servant N., so that he no longer dares to hold captive him whom you have made in your image and redeemed in your Son: who lives and reigns with you in the unity of the Holy Spirit, world without end. Amen.

FORMS FOR EXORCISM OF PERSONS

1. *I command you, every unclean spirit, in the Name of God the Father Almighty, in the Name of Jesus Christ his Son our Lord and our Judge, and by the power of the Holy Spirit, that you go from this image of God, N., whom our Lord of his goodness has called to become a temple of the living God, that the Holy Spirit may dwell in him. Through the same Christ our Lord. Amen. (From the Roman Ritual.)*

2. *I command you, unclean spirits, in the name of the Father and of the Son and of the Holy Spirit, that you come out and depart from this person N., whom our Lord Jesus Christ has vouchsafed to call to Baptism and so to be made a member of his Body and congregation. Therefore, thou cursed spirit, remember your sentence and your judgement, remember the day to be at hand wherein you shall burn in fire everlasting prepared for you and your angels. And presume not hereafter to exercise any tyranny towards this person whom Christ hath bought with his precious blood, and by his Holy Baptism called to be of his flock. Amen. (From the First Prayer Book of Edward VI.)*

3. *I command you, O evil spirit, through God the Father Almighty, and through Jesus Christ his Son, and through the Holy Spirit the Paraclete, that you depart, through his power, from this his vessel, N., whom you hold captive. (From the East Syrian Rite.)*

4. *If any of the inhabitants of the house has been seriously disturbed, frightened, or damaged by the past events in the place, it is of considerable value for them to receive the Laying on of Hands. The form given here, taken with slight adaptation from that issued by the Guild of St Raphael, is suitable:*

In the Name of God most High may release from your pain be given you, and your health be restored according to His holy will.

In the Name of Jesus Christ the Prince of life, may new life surge through your mortal body.

In the Name of God the Holy Spirit may you receive inward health and the peace that passes understanding.

And may God, who gives us peace, make you completely his, and keep your whole being, spirit and soul and body, free from all fault at the coming of our Lord Jesus Christ. Amen.

VI

FORMS OF SERVICE FOR
THE MINISTRY OF
THE LAYING ON OF HANDS
AND FOR
THE ANOINTING WITH OIL
FOR THE SICK

The two forms are based upon those issued by The Guild of Saint Raphael, 77 Kinnerton Street, London sw1, by kind permission of the Warden of the Guild and of the Editor of *Chrism*.

FORM FOR
THE LAYING ON OF HANDS

This Ministry is of much help in building up interior peace in those who are troubled in mind as well as body. It conveys a healing of the spirit which can, under the will of God, further the restoration of health of mind and body.

At the actual Laying on of Hands the priest needs to be aware that he is simply the channel through which our Lord is working, and the recipient should if possible be seeking to accept this work of our Lord. Therefore simple, sincere, possibly informal prayer should precede the manual act and its accompanying prayer. A pattern for such devotions is indicated below.

Unnecessary pressure of the hands upon the head of the sick person is to be avoided, but it is profitable to let them remain upon the head for a minute or so, in silence, after the form of prayer has been recited. After the blessing has been given it is well to have a further period of silence to enable the patient to accept and gather up the blessings he has received.

In the course of pastoral ministry it is quite normal for such a Laying on of Hands to be given when priest and patient are alone, as for example after sacramental Absolution. But if it is possible for other Christians to be present, which is always an advantage, they are to be encouraged to join in the psalms and prayers.

The Psalm given as part of the opening prayers is printed in the Revised Psalter version. The older version can of course be used if desired.

OPENING PRAYERS

Antiphon (to be said by all present)

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: save us and help us, we humbly beseech thee, O Lord.

Psalm 91. 1-6, 11-12.

*Whoso dwelleth under the defence of the Most High:
and abideth under the shadow of the Almighty,*

*Shall say unto the Lord "Thou art my refuge and my
stronghold:
my God in whom I trust".*

*For he shall deliver thee from the snare of the hunter:
and from the deadly pestilence.*

*He shall defend thee under his wings, and thou shalt be
safe under his feathers:
his arm shall be thy shield and buckler.*

*Thou shalt not be afraid for any terror by night:
nor for the arrow that flieth by day,*

*For the pestilence that walketh in darkness:
nor for the sickness that destroyeth in the noon-day.*

*For he shall give his angels charge over thee:
to keep thee in all thy ways.*

*They shall bear thee in their hands:
that thou hurt not thy foot against a stone.*

*Glory be to the Father, and to the Son:
and to the Holy Spirit.*

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

Antiphon (said by all)

O Saviour of the world, who by thy Cross and previous Blood hast redeemed us: save us and help us, we humbly beseech thee, O Lord.

ACT OF PENITENCE

EITHER

An informal self-examination, led by the priest and followed by a statement of penitence and a prayer for forgiveness.

OR

CONFESSION

*We confess to God Almighty/the Father, the Son, and the Holy Spirit,/in the sight of the whole company of heaven,
/that we have sinned very much,/in thought and word,/in what we have done or neglected to do,/through our own fault./*

Therefore we pray God Almighty,/Father, Son, and Holy Spirit,/to have mercy upon us.

ABSOLUTION

The Almighty and merciful God forgive your sins, and keep you in eternal life. Amen.

PRAYERS IMMEDIATELY BEFORE THE IMPOSITION OF HANDS

*Lord, have mercy upon us
Christ, have mercy upon us
Lord, have mercy upon us*

Our Father . . . deliver us from evil.

*Almighty God, giver of all health and strength,
Mercifully help N. your servant
And take from him his distress,
In and through Jesus Christ our Lord. Amen.*

FORM OF PRAYER DURING
THE LAYING ON OF HANDS

*In the Name of God most High may release from your pain
be given you and your health restored according to his holy
Will.*

*In the Name of Jesus Christ, the Prince of life, may new life
surge through your mortal body.*

*In the Name of God the Holy Spirit may you receive
inward health and the peace that passes understanding.*

*And may God, who gives us peace, make you completely
his, and keep your whole being, spirit and soul and body,
free from all fault at the coming of our Lord Jesus Christ.
Amen.*

FINAL PRAYERS

After a period of silence, the following prayers may well be
said:

*Almighty and everlasting God,
Direct, sanctify and govern
Both inwardly and outwardly
Our hearts and bodies to do your will:
That, through your mighty protection
We may be preserved eternally
Through Jesus Christ our Saviour and our Lord. Amen.*

*To God's gracious mercy and protection we commit you.
The Lord bless you and keep you:
Make his face to shine upon you,
And be gracious to you.
May he give you his peace,
Both now and for evermore. Amen.*

The priest then gives a Blessing.

FORM FOR
ANOINTING WITH HOLY OIL

The Anointing of the sick, with oil normally blessed for this
purpose by the bishop of the diocese, is used as an act of
healing for Christians suffering from grave disease of mind,
body, or spirit. It should be administered with the consent of
the patient, or (if he be unconscious, an infant, or mentally
deranged) at the request of a responsible person.

The sick person to be anointed should be prepared before-
hand, wherever possible, by careful teaching about faith,
repentance, prayer, and sacraments.

Where possible, a table covered with a white cloth should
stand near the patient, and on it lighted candles, some cotton
wool, and a small dish for taking the used fragments of the
cotton wool. The priest, who will normally wear surplice and
stole, places the container containing the oil for the sick on
the table.

If the patient intends to make a special confession of his
sins and seek absolution, as indicated in the Order for the
Visitation of the Sick, this is the moment at which it should
be done, before other Christians are admitted to the room to
take part in the service of Anointing. Such presence of other
Christians is desirable and in close agreement with early
Christian practice.

The service will normally start with the antiphon and psalm
given in the text. The version used here is that of the Revised
Psalter. Other versions can of course be substituted. If, on
account of weakness, it is necessary to shorten the service,
the priest may omit passages marked with*. In grave emer-
gency it is sufficient to use only the prayers given at the Form
of Anointing.

OPENING PRAYERS

Antiphon (to be said by all present)

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: save us and help us, we humbly beseech thee, O Lord.

Psalm 23

*The Lord is my shepherd:
therefore can I lack nothing.*

*He shall make me to lie down in green pastures:
and lead me forth beside the waters of comfort.*

*He shall refresh my soul:
and bring me forth in the right way for his name's sake.*

*Yea, though I walk through the darkest valley, I will fear
no evil:
for thou art with me, thy rod and thy staff comfort me.*

*Thou shalt prepare a table before me, in the presence of
them that trouble me:*

*Thou hast anointed my head with oil, and my cup shall
be full.*

*Yea, thy loving-kindness and mercy shall follow me all
the days of my life:
and I will dwell in the house of the Lord for ever.*

*Glory be to the Father, and to the Son:
and to the Holy Spirit:*

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

Antiphon (by all)

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: Save us and help us, we humbly beseech Thee, O Lord.

THE SCRIPTURE READING

THE LESSON is taken from the fifth chapter of the Letter of Saint James, the fourteenth and fifteenth verses.

Is there any one of you who is sick? He should call the church elders, who will pray for him, and pour oil upon him in the name of the Lord. This prayer, made in faith, will save the sick man: the Lord will restore him to health, and the sin he has committed will be forgiven.

CONFESSION AND ABSOLUTION

If the patient has already made a special confession of his sins and received absolution this section may be omitted. Nevertheless, it is well that the priest and others present should themselves acknowledge their sinfulness and ask forgiveness, so that they may not work unworthily with the Lord in the ministry of healing.

The Confession may be repeated after the priest, phrase by phrase, if the formula is unfamiliar.

CONFESSION

We confess to God Almighty/the Father, the Son, and the Holy Spirit,/in the sight of the whole company of heaven,/that we have sinned very much,/in thought and word,/in what we have done or neglected to do,/through our own fault./

Therefore we pray God Almighty,/Father, Son, and Holy Spirit,/to have mercy upon us.

ABSOLUTION

The Almighty and merciful God forgive your sins, and keep you in eternal life. Amen.

PRAYERS BEFORE ANOINTING

*Lord, have mercy upon us
Christ, have mercy upon us
Lord, have mercy upon us*

Our Father . . . deliver us from evil.

The priest then lays a hand upon the head of the sick person, saying:

*Holy God, holy and strong, holy and immortal,
Have mercy upon [Name],
Strengthen him with all your saving help;
Restore him when and how it pleases you,
That, as a living member of your Church,
He may give thanks and praise you,
Now, and for all eternity. Amen.*

THE BLESSING OF THE OIL

If the Oil has not been already blessed, the priest prays as follows:

*Almighty God, our Father and Creator,
Saint James your Apostle has taught us
To anoint the sick with oil
That they may be restored to health and thankfulness.*

*We ask you to bless this oil,
That by this sacramental anointing
Your servant N. may receive, if it is your holy will,
Healing of body, mind, and spirit,
With deliverance from his temptations and sins.*

*Against all the powers of evil protect him
Through the triumph of Jesus Christ your Son
In the power of the Holy Spirit. Amen.*

THE ANOINTING

(In emergency, this is the minimum and essential act.)

The priest dips his thumb in the oil, and makes the sign of the Cross on the patient's forehead, saying:

*Outwardly and with sacramental oil
Your body has received anointing.
So may Almighty God, our Father,
Inwardly anoint your soul, to strengthen you
With all the comfort and the joy
Of his most Holy Spirit.*

*Through the power of Jesus Christ our Lord
May you be loosed from all that troubles you
In body, mind, or spirit;
To praise the Blessed Trinity,
One God, beyond all time and space
Eternally. Amen.*

After the anointing and the prayer, the priest uses pieces of the cotton wool to remove the oil from the patient's forehead and from his own hands, placing the oily fragments in the dish. When the service is over, the pieces should be burnt.

FINAL PRAYERS

PRIEST
Let us thank God in silence for this anointing.

Then follows a suitable time of silent prayer

PRIEST
*Father, we thank you, for yours is the kingdom
and the power and the glory, for ever and ever. Amen.*

* *The Lord God be*

Within you: (him, her) to strengthen you; (him, her)

Outside you: to preserve you;

Over you: to shelter you;

Beneath you: to support you;

Before you: to guide you;

Behind you: to steady you;

Round about you: to secure you.

* *Receive a blessing for all that may be required of you,
That love may drive out fear,
That you may be more perfectly abandoned to the will of
God;
And that peace and contentment may reign in your heart
In the Name of the Blessed Trinity. Amen.*

* *Unto God's gracious mercy and protection we commit
you,
The Lord bless you and keep you.
The Lord make his face to shine upon you
and be gracious unto you.
The Lord smile upon you, and give you his peace,
Both now, and for evermore. Amen.*

* *Send us out into the world
In the power of your Spirit,
To live and work
To your praise and glory.*

* *v. Go forward in peace
r. In the Name of Jesus Christ our Lord.*

At a time when there is increasing, and too often unhealthy, interest in witchcraft, magic, and the occult, it is important that the Church should have a clear mind about the spiritual casualties so often involved and how to deal with them. A commission was appointed by the Bishop of Exeter to inquire into the history and practice of Exorcism as a function of the Christian ministry and their report is printed here, supported by an introductory essay on "Exorcism in the New Testament" by Fr J. Crehan, S.J., and by a number of forms of service and prayer for the various occasions of exorcism and spiritual healing. Edited by Dom Robert Petitpierre (an Anglican Benedictine monk, who has experience in these matters; and has on occasion made broadcasts about them) this book will bring welcome help not only to the clergy but also to doctors, psychiatrists, social workers, and others concerned with these problems.

MEMBERS OF THE COMMISSION

Fr T. Corbishley, S.J., Fr J. Crehan, S.J., the Reverend Sir Patrick Ferguson-Davie, Bt., the Reverend Dr M. H. B. Joyce (consultant psychiatrist), the Reverend Dr E. L. Mascall, the Reverend Dr W. D. Omand, and Dom Robert Petitpierre, O.S.B.

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