

Anglican Rituals of
EXORCISM



Excerpted from the *Exeter Report* of 1972

Rituals excerpted from the “Exeter Report,” formally known as: *Exorcism: the Findings of a Commission Convened by the Bishop of Exeter*, edited by Dom Robert Petitpierre, O.S.B., 1972. The text in this booklet contains the entirety of Appendices 1-5 of the Report.

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These rites are found in the first five appendices of the “Exeter Report,” an Anglican examination of the theology and application of exorcism in the Church of England. The text is transcribed verbatim, with annotations regarding page number references.

Source: *Exorcism: the Findings of a Commission Convened by the Bishop of Exeter*, edited by Dom Robert Petitpierre, O.S.B., 1972. Appendices I-V.

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I

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

THE LITANY

PEITITIONS:

“... 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.)

[ANNOTATION: The original Latin is found on Pentecost XVII in the Roman Missal, and reads “Da, quǎsumus, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári.”

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 Christian 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 should 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 [*13-4 in this edition*].

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 around 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 him 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, wither 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 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 have 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.

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 incompleting 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 [*14-5 in this edition*].

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 [*14-5*]) 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 AND PRAYER OF 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 THE 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., who 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 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.