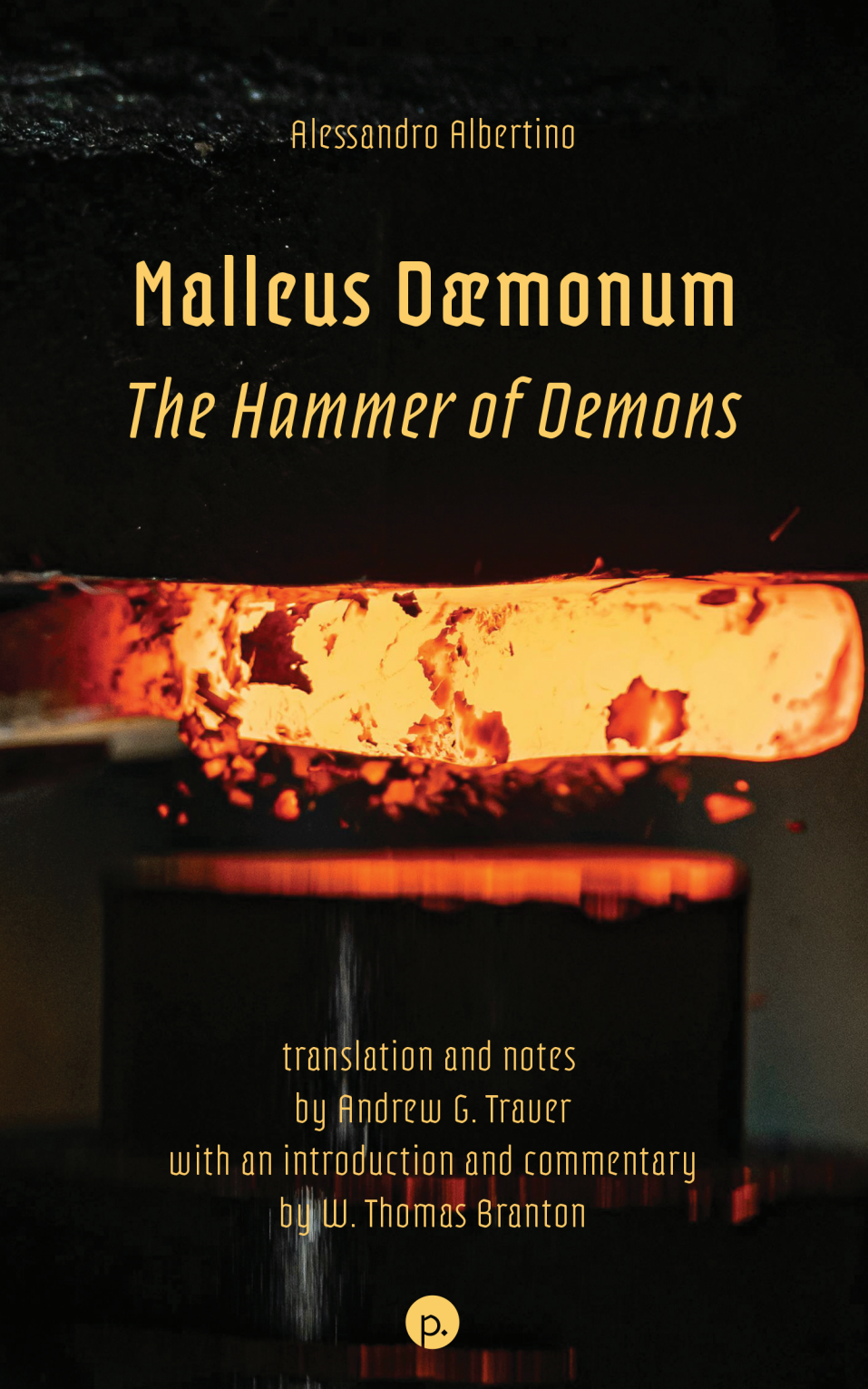




Alessandro Albertino

Malleus Dæmonum

The Hammer of Demons

translation and notes
by Andrew G. Traver
with an introduction and commentary
by W. Thomas Branton



MALLEUS DAEMONUM

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Fig. 1. Detail from Hieronymus Bosch, *Ship of Fools* (1490–1500)

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Contents

Introduction	17
Translator's Notes	41
<i>Malleus Daemonum: Sive quatuor experimentatissimi Exorcismi, ex Evangeliiis collecti.</i>	52
Hammer of Demons: Or the Four Most Proven Exorcisms Collected from the Gospels	53
<i>Exorcismus I</i>	84
Exorcism I	85
<i>Exorcismus II</i>	158
Exorcism II	159
<i>Exorcismus III</i>	250
Exorcism III	251
<i>Exorcismus IIII</i>	332
Exorcism IIII	333
<i>Deprecatione Utilissima</i>	428
Most Helpful Protective Prayer	429
Bibliography	445

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We all eventually recognized the significance of the work as one that has been neglected in modern times and left by the Roman Church to languish in the obscurity of the Vatican library archives. Here we acknowledge all the generous contributors who made this work possible.

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Abbreviations

Throughout this work, the following abbreviations of the Books of the Bible are employed:

Gen	Genesis	Ezek	Ezekiel
Exod	Exodus	Zech	Zechariah
Lev	Leviticus	Matt	Matthew
Num	Numbers	Mark	Mark
Josh	Joshua	Luke	Luke
1 Kgs	1 Kings	John	John
2 Chr	2 Chronicles	Acts	Acts of the Apostles
Tob	Tobit	1 Cor	1 Corinthians
Ps	Psalms	Eph	Ephesians
Isa	Isaiah	Phil	Philippians
Jer	Jeremiah	Col	Colossians
Lam	Lamentations	2 Thess	2 Thessalonians
Jas	James	1 Tim	1 Timothy
1 John	1 John		

*For Diana,
whose thoughtful gift,
continued support,
and natural optimism
made this work possible.*

Introduction

W. Thomas Branton

Exorcism has been highly dramatized, fictionalized, and sensationalized by popular culture and modern media for far more years than most would think. Ever since William Peter Blatty's novel *The Exorcist* and subsequently infamous film adaptation in the early 1970s, Western conceptions and assumptions about the rituals of exorcism have mostly centered around visual depictions of epic clashes between vomit-spewing, demon-possessed adolescents and piously stoic clergymen. Since then, there have been several books, documentaries, and films that have covered the whole spectrum between extremes of overdramatizing and demystifying this ancient practice and everything in between. In the occult and metaphysical world, exorcism seems to largely occupy an ambiguous space between those who snub the ancient practice as ecclesial charlantry at best (simony at worst) and those who praise the rituals for their classic style of theurgic efficacy. However, exorcism has been something of a dramatized mystery for centuries in religious life, occult practices, and common folklore, albeit far more fictionalized in the modern era.

Making mention of the cultural phenomenon of exorcism is significant to this work particularly because it, and many books like it, was very likely originally the result of just such

popular interest blended with a varied mix of morbid intrigue, genuine affliction (or what was perceived as such), and mass spiritual hysteria. The appearance of official and unofficial exorcism manuals in the Middle Ages coincided with the fluctuating bands of witchcraft-craze, which nearly always coincided with cases of purported demonic possession, as well as some of the earliest appearance of the medieval ceremonial (also known as “Solomonic magic”) grimoires. The *Malleus daemonum* and its contemporaries even share stylistic and theological elements with many ancient occult works of the time, the former possibly influencing the latter, its own Jewish and pagan predecessors notwithstanding.

This translation of the original 1620 edition of the *Malleus daemonum* (*The Hammer of Demons*) is true to the Latin text set down by Alessandro Albertino under the authority of Bishop Alberto Valier, with additional linguistic, historical, and theological commentary.¹ As no text develops in a vacuum, neither did the texts nor the conventions of ritual exorcism in medieval Christianity. Even the modern manuals and Roman rituals still bear vestiges of their pre-Christian, Jewish counterparts, which sometimes blended syncretistically with the pagan predecessors and contemporaries that were often the cultural scapegoats for demonic activity and sorcerous maleficence (if indeed they were not the literal cause of such disturbances).

The practical and thematic development of the practice of exorcism also parallels the theological development of the ideas of personified evil, or the understandings of what “demons” and “devils” even were. Although nearly every religious tradition on the planet has some form of exorcism, Christianity has certainly cornered the cultural market on the convention of the formalized ritual just as it has monopolized the personal face of evil as the devil or Satan. However, the face of the diabolical took a

1 Alessandro Albertino, *Malleus daemonum sive quatuor experimentatissimi exorcismi, ex evangelii collecti* (Typis Barthelomaei Merli, 1620), 4. Note that the final exorcism in Italian contains a separate frontispiece and the publication date of 1621. There is no evidence that it circulated as a separate text.

village to raise and several centuries of tradition to cultivate into what prevailing culture presents us with today. In its infancy, the generation of personified evil began as far back as the animistic roots of tribalism, but is more easily recognized from Mesopotamian influence on Jewish culture, to Persian syncretism after the double-edged liberation of Judah, to the more obvious Hellenistic influence taking hold from the fourth century BCE onward.

By the time the Gospel stories of Christ driving out Legion from the swine herds were penned, Christianity itself, carrying the germinating baggage of its Jewish and pagan predecessors, was deeply enthralled by fears of and crusading veracity against the demonic. At that point though, the stories of Jesus's exorcisms were unique and apart from Jewish tradition in that, much like the later termed sacrament of reconciliation, they empowered the individual as a conduit for the authority of God.

Although Jewish priests were no strangers to exorcism, they were largely reliant on the Psalms and other prayers to call down Yahweh's direct attention to the ordeal, effectively throwing everything they had at the invading entity except the kitchen sink, essentially hoping the affliction would resolve itself through God's sole and discretionary intervention. Christianity then, more akin to the ritualistic tribal practices it scorned and veraciously converted, took a more proactive approach against the demonic. But the questions of sacramentality would later become the topics of both Roman canon law and the medieval exorcism manuals. Who specifically had the authority to drive out demons and heal those afflicted by the devil? Like the scriptural mandate of "the Son of man hath power on earth to forgive sins" (Matt 9:6), could any person wield the authority to combat evil manifest? It was largely these questions that likely sparked the creation of the *Malleus daemonum* and contributed to its common promulgation.

The Author and the Work

Little is known to history of the Reverend Father Brother Alessandro Albertino of Rocca Contrada (Arcevia)² apart from his title and contributions in the form the present work, subsequent editions, and a smattering of similar, if not derivative works that followed over the next several decades by other clergymen. The work itself was recently scanned and reprinted by the Vatican Press in the original Latin for reasons left relatively obscured apart from general, preservative documentation.³ However, there seem to be almost no further accounts of Albertino's other works, if any existed, nor any other clerical appointments of note apart from being a friar of the Observant Order of Friars Minor of St. Francis during the papacy of Paul V (r. 1605–1621).⁴ Of the historical-cultural context of his work and his probable relevance to the history of exorcism in general, we can safely speculate some broad and intuitive points.

The permission granted to Albertino by Alberto Valier Bishop and Count of Verona to publish in 1620 may have indeed been more of an encouragement. The European witch trials were at their peak from the late sixteenth to the early seventeenth century, with the building fear of witchcraft naturally mounted an accompanying fear of demonic possession — sometimes as a precursor and at others as a consequence. The two were virtually synonymous in the eyes of the general public and shared mutual culpability in the eyes of the Church. With clergy being typically spread over large areas, the sacraments proper were in high demand from the few ordained priests available. Supply

2 The town of Rocca Contrada was renamed in 1817 by Pope Pius VII. See “Arcevia,” *Arcevia Turismo*, <https://www.arceviaweb.it/arcevia/arcevia-roccacontrada.html>.

3 The reprinted document has no publication date from Vatican Press, although the present copy was acquired in 2012 and was likely printed around or after 2010.

4 Pope Paul V, whose papacy was from 1605 to 1621, published the first *Rituale Romanum* in 1614, which also contained the first officially codified rite of exorcism.

priests were not uncommon, often displaced from their parishes for temporary appointments. Sacraments were even sought out and sometimes made available through special dispensation, from common lay people and lay religious. The demands of the public very simply often outweighed the abilities of the Church to supply.

The requirements and provisions for the ritual of exorcism, however, have always fallen into something of a gray area until the modern age, and so were sought out from all manner of religious folk at hand. The Jews had been performing priestly and communal exorcisms for centuries before Christ's time, and since his miraculous acts in scripture, Christians performed similar rites for over a millennium — ordained, religious, and lay people alike. It could even be strongly argued that the rite of exorcism was not traditionally adopted into the Catholic Church's catalogue of sacraments expressly as a holdover from the ancient custom of its availability to all members.⁵ In a later portion of the *Malleus*,⁶ Albertino includes vernacular exorcisms for the laity, perhaps owing to his own belief that they could/should be conducted freely by anyone in need of them.⁷ In the frontispiece, the author also mentions the vernacular prayers as being expressly "for the unlettered and for women," further demonstrating his presentation of the simplicity of exorcism for private use.⁸ Nonetheless, it was not until less than

5 The rite of exorcism is currently classified in the Roman Catholic Church as a sacramental, not a sacrament proper, alongside its familiar companion elements like holy water, blessed salt, saint icons, etc. It takes an even lower seat in Anglicanism, which classifies it under titles such as "deliverance ministry" or even just a diminutively simple blessing procedure.

6 Only portions of this vernacular Italian exorcism have been translated since it repeats much of the material contained in an earlier translated Latin exorcism.

7 Moshe Sluhovsky, *Believe Not Every Spirit: Possession, Mysticism, & Discernment in Early Modern Catholicism* (University of Chicago Press, 2007), 69.

8 Maria Sofia Messana, "I francescani di Noto e l'Inquisizione," in *Francescanesimo e cultura a Noto*, ed. Diego Ciccarelli and Simona Sarzana (Bibliotheca Franciscana-Officina di Studi Medievali, 2005), 173.

a decade before Albertino's work that the Church set down its first official guidelines for exorcism, and before then it was primarily done by priests, but also occasionally by anyone available with the appropriate scriptures, literacy, and nerve, as necessity dictated.

The purpose of the work itself then, appears to be more a matter of convenience than of doctrinal definitude. The early seventeenth century saw a great need, not only for documents involving the witch craze, but press-printed documents in general. Although the printing press had been cranking for some time and official documents were available in higher quantity than ever before, materials were still expensive, bound books were still a commodity, and literacy in general was still none too easy to come by among the laity (stalling the demand for more technical books to the general public). We can imagine, without too much speculation, that a clergyman such as Albertino would have written the *Malleus* with the intent to express an amalgamation of the relevant and significant doctrinal decrees of the Church, the needs of local parishes and more remote congregations, and the flavor of the local population, its cultural needs, and theological particularities. As a sign of the times, there is none of the material we get in modern exorcism manuals on the diagnosis of authentic possession, as we can assume the presumption of demonic activity over bodily or mental illness would be confidently, albeit with dubious and primitive medical measures, ascertained by the end user.

Although Albertino could most certainly be assumed to have been in possession of the official Church documents on exorcism, such information would need to be promulgated to the general public officials, parish priests, and particularly in the author's case, religious orders which were likely in high demand for pastoral service. So, with very little stretch of the imagination, we can assume that the *Malleus* and subsequent similar documents exist simply out of practical necessity. Albertino needed to disseminate the essential procedures of the larger Church documents on the subject, he needed to do it in a fashion that would be received by local clergy and relevant laity, and

needed to do it rather cheaply with whatever local printing resources were close at hand. In effect, the additional manuals of the Middle Ages overall served the same purpose as did the first batch of ordained priests in Biblical times to carry out pastoral activities when the first disciples found themselves occupied with preaching.⁹

Cultural and theological speculation aside, the present work would not exist had the Vatican Press not reprinted the original work, a fact which in and of itself hints at the Church's historical acknowledgment (at least) or perhaps even theological reverence (at best) of the work. Albertino's handling of exorcism and inclusion of prayers for the uneducated laity distinguishes him and the text from other clergy and similar manuals¹⁰ as one whose goal was more to get the job done (against demonic oppressions), so to speak, than to disseminate liturgy in an official capacity and form. In any case, the work was later suppressed when the *Malleus daemonum* was placed on the Catholic *Index librorum prohibitorum* and thenceforth prohibited for ecclesiastical use during the pontificate of Pope Clement XI on January 17, 1707.¹¹

The Tradesman Problem

Researching the origins and liturgical predecessors of the *Malleus* was a laborious process. Documents, both ancient and modern, all seem to bear strong resemblance to each other in many ways, some of which are vaguely traceable like a textual lineage, while in many other ways diverge sharply from each other in style, organization, and litany choices. The *Malleus* is indeed a particularly interesting work because it marks the beginnings,

9 Acts 6:1–7.

10 Bert Roest, "Demonic Possession and the Practice of Exorcism: An Exploration of the Franciscan Legacy," *Franciscan Studies* 76 (2018): 331.

11 "Albertinus, Alexander. *Malleus daemonum sive quatuor experimentatissimi exorcismi ex evangelii collecti; in fine erunt duae benedictiones et una vulgaris deprecatio* Decr. 17 ian. 1707." *Index librorum prohibitorum Leonis XIII Summi Pontificis Auctoritate* (Typis Polyglottis Vaticanis, 1917), 40.

or at the very least is one of the beginning works, of a long history of what more or less amounts to tradesmen manuals. Like any other highly specialized trade — whether we are studying the more common techniques of the butcher, the baker, and the candlestick maker, or more obscure skills of the goldsmith, the dentist, or the mortician — the craft of the exorcist seems to be a somewhat amorphous and highly personal body of skills that is the sum total of a smattering of documented prayers passed from one priest to the next combined with individually developed routines.

Of course, there are official texts published by Rome that are a baseline standard, namely the *Roman Ritual* and the *De exorcismis et supplicationibus quibusdam* (*Of Exorcisms and Certain Prayers*)¹² — essentially the *Malleus*'s youngest legitimate descendant document. However, when compared to each other and their ancient (or even recent) counterparts, there are several differences in style, word choice, and structure that lend the documents to be obscure at best or unreliable at worst for tracing any kind of discernible structural development over time. Add to this a large number of texts that could be considered modern analogues to the *Malleus*. These texts are often ones that could be more ecclesiastically credible (published by Catholic bishops or under the sanction of a diocese) and bear titles like *Manual of Minor Exorcisms*, *Manual of Exorcisms*, *User Manual of Exorcism*, etc., but also include assortments of texts written by Catholics and Protestants alike, which may include some ecclesial material (e.g., prayers and litanies), but are far more personalized and divergent from ancient source material.

All things considered, it becomes difficult to determine what to label a “primary” source or a “secondary” source proper, as even what could be considered a primary source today (e.g., the *De exorcismis*) is very likely derived from the secondary sources of the past (e.g., the *Malleus*, *Flagellum daemonum*,¹³ etc). And

12 The latest imprint, as of 2020, is the 2013 edition.

13 Girolamo Menghi, *The Devil's Scourge: Exorcism in the Italian Renaissance*, trans. Gaetano Paxia (Weiser, 2002).

the modern *Roman Ritual* itself contains far less material, especially in the way of litanies, than the *De exorcismis* while its predecessor, the 1952 *Roman Ritual*, contains almost nothing of the litanies of saints featured even in the modern version. What this leaves us with is a familiar dilemma that occurs whenever there is a highly developed, yet decentralized body of information: a tradesman problem, “Ask two exorcists, get three opinions,” one could say. This quickly becomes evident also when reading publications and memoirs by more public twentieth-century exorcists (e.g., Gabriele Amorth and Malachi Martin, two very different personalities and perspectives on the topic).

The conclusion or solution to the tradesman problem in analyzing texts on exorcism then lies in examining them in the context of their time, region, and cultural influences. The Roman Church has a history (at least post-Renaissance) of taking something of a hands-off approach to exorcism directly, leaving the gory details and dealings to its specially trained tradesmen—priests. As such, like the goldsmith or the mortician, we are better served — rather than judging the trade as a broad and standardized body of prescriptions — by examining each work as a unique window into the theological, liturgical, cultural, and even esoteric traditions of the author’s context.

Use of Sacramentals by the Laity

According to most liturgical Christian traditions, exorcism (along with traditions like holy water, prayer beads, and house blessings) is a sacramental rather than one of the seven sacraments proper. In recent times, there has been widespread misinformation (or lack of information) regarding any actual rules or canon laws on exactly who can perform certain blessings and sacramental rituals like exorcism and under what circumstances they would be considered licit or illicit. The modern assumption is generally that all such things are expressly reserved for ordained clergy (namely bishops and priests). But the rules for these lesser rites (lesser only in station compared to the proper sacraments, like baptism, eucharist, reconciliation, etc.) still

bear the vestiges of medieval and Renaissance necessity and circumstantial contingency. *The Catechism of the Catholic Church*, to this day, is vague on the matter, but does provide some cautious insight into how the Roman Church once viewed the administration of sacramentals:

Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy.

Regarding the characteristics of sacramentals, *The Catechism* states:

Sacramentals are instituted for the sanctification of certain ministries of the Church, certain states of life, a great variety of circumstances in Christian life, and the use of many things helpful to man. In accordance with bishops' pastoral decisions, they can also respond to the needs, culture, and special history of the Christian people of a particular region or time. They always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the cross, or the sprinkling of holy water (which recalls Baptism).

Sacramentals derive from the baptismal priesthood: every baptized person is called to be a "blessing," and to bless. Hence lay people may preside at certain blessings; the more a blessing concerns ecclesial and sacramental life, the more is its administration reserved to the ordained ministry (bishops, priests, or deacons).

Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it. For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event of their lives with the divine grace which flows from

the Paschal mystery of the Passion, Death, and Resurrection of Christ. From this source all sacraments and sacramentals draw their power. There is scarcely any proper use of material things which cannot be thus directed toward the sanctification of men and the praise of God.¹⁴

These sections at least outline the power and authority behind sacramentals somewhat more clearly as originating from the sacrament of baptism itself, rather than clerical ordination. They also do, however, stress the importance of the baptismal covenant and that the minister be among the “well-disposed members” of the Church, which is more or less consistent with the most basic criteria of any ritual in most major religions or practices — ensuring both a sense of good spiritual health or hygiene for the minister and a frequent participation in sanctifying or strengthening rituals (in this case, eucharist and reconciliation).¹⁵ The modern *Roman Ritual* describes the preferable state of the exorcist as 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.”¹⁶ These criteria are more or less what one would expect for a lay minister of sacramentals, but is in contrast to a later passage in the same book, which more specifically states:

The present rite also wisely provides that exorcism is not to be attempted by anyone indiscriminately. Although there is a special order of exorcists — one of the minor orders — it is allowed at present only to priests, who ordinarily are obliged to seek the authorization of the bishop before exorcism is resorted to.¹⁷

14 *Catechism of the Catholic Church*, 2nd ed. (Libreria Editrice Vaticana, 2023), §§1667–70.

15 See Albertino’s prologue in this work.

16 Philip Weller, ed., *The Roman Ritual*, Vol. II: *Christian Burial, Exorcisms, Reserved Blessings, Etc.* (Preserving Christian Publications, Inc., 1950), 169.

17 *Ibid.*, 167.

It could also easily be argued that this is to protect the liability of the Church in the modern, litigious world more so than potentially amateur ministers, as the same work also states:

Especially, he [the exorcist] 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.¹⁸

It is worth mentioning though, that the Roman Ritual specifies “the present rite [of 1950].” This might seem like grabbing a loophole to justify lay use of exorcism, but it is no more so than the wording the manual itself utilizes in validating newer rituals over the various older ones deriving “from the highly imaginative Middle Ages [...] which in some cases are superstitious to an extreme.”¹⁹

Although ordained priests are most notably the ministers of exorcism in the Roman tradition, the Anglican Church has little to say on the matter apart from carrying the modern Roman perspective forward, albeit minimally and somewhat noncommittally (as is often the case with Anglican treatment of Roman doctrine):

The practice of expelling evil spirits by means of prayer and ritual derives its authority from Christ Jesus, who understood power over these forces as a sign of Messianic identity. The Church in succeeding centuries recognized this power of Christ in their shared life but reserved the rites of exorcism to its bishops. Later still the bishops began to delegate this authority to select presbyters and others deemed competent. In accordance with this established tradition, someone in need of such a ministry, and anyone desiring to exercise it, makes the matter known to a presbyter, who in turn con-

¹⁸ Ibid., 169.

¹⁹ Ibid., 166.

sults with the bishop. The bishop then determines whether exorcism is needed, who is to officiate at the rite, and what prayers or other formularies are to be used.²⁰

This ruling should be taken as somewhat anecdotal though, due to the exceedingly rare occurrence of Anglican exorcism in the modern age. It is actually far more common to find exorcisms being practiced in various Protestant communities, which often have little to no restrictions on who may administer the ritual, apart from it being a form of ministry. The Baptist theology on exorcism and its ministry is less articulate on procedure, but also quite emphatic on its necessity and specific inclusion of its use by laity:

The New Testament is also clear that very real cases of demonic possession were encountered by Jesus and his followers. [...] A closer look at the crucial passages involved reveals no rite of exorcism, however, just the name of Jesus and the proclamation of the Gospel. Likewise, there is no notion of a priestly ministry of ordained exorcists in the New Testament.²¹

How one views the use of the ministry of exorcism and the associated rites then seems to be, like a great many other Christian doctrines, a matter of both time period and denominational interpretation. There is no consensus on where, when, how, and by whom the practice should be done, even within the typically rigorous distinctions of Roman Catholicism due to the myriad forms exorcism has taken and different contexts it has been translated into over the centuries. One could also always defer to the more overarching Roman statement on the holiness of ministers versus the sanctity of their sacramental dispensations:

20 *The Book of Occasional Services* (Church Publishing Incorporated, 2004), 174.

21 Albert Mohler, "On Exorcism and Exorcists: An Evangelical View," *Albert Mohler*, November 15, 2010, <https://albertmohler.com/2010/11/15/on-exorcism-and-exorcists-an-evangelical-view>.

The [Church affirms] that the sacraments act *ex opere operato* (literally: “by the very fact of the action’s being performed”), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that “the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God.”²² From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister.²³

This is comparable to a similar, more pointed statement from the Anglican perspective:

Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments: Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ’s, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ’s ordinance taken away by their wickedness, nor the grace of God’s gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ’s institution and promise, although they be ministered by evil men.²⁴

All things considered, it would not be unfair to assume that the essential criteria for sacramental ministration are widely based on similar traditional principles but have been variously altered over time to support clerical hierarchies and conform to different institutional agendas.

22 Thomas Aquinas, *Summa Theologiae* (The Aquinas Institute for the Study of Sacred Doctrine, 2012), pt.III, q.68, a.8.

23 *Catechism of the Catholic Church*, §1128.

24 *The Book of Common Prayer* (Church Publishing Incorporated, 1979), 873.

Cultural/Pagan Influences on the Work

Albertino introduces each of his four Latin exorcisms with epigrams written in elegiac couplets. The epigrams that begin the work and precede each of the Latin exorcisms are notably rife with Greco-Roman pagan imagery, references to mythical stories, and some oddly fluid blending of early Christian modes of thought with pagan poetic literature. Although at first they seem starkly out of place in such a work, especially during a time when persecutions of folk pagan practices were so quickly and harshly inflicted, the epigrams themselves appear to be a short sampling of literary growth from mythical flights of fancy to almost dogmatic tones of typical medieval Christian manuals. The narrative begins by extolling the cosmological functions and power of the divine thunderbolts from Jove/Jupiter, followed by nods to other ranking Olympians. We get mentions of heroic Achilles and the menacing aspect of Medea, but are actually taking a downward slide from the heights of Olympus to the depths of the underworld, where “infernal Pluto,” most likely a devil character for the purposes of the narrative, dwells in a kind of darkly divine impotence.

The three epigrams contained before the first exorcism on the Gospel of Matthew could be shown to mirror the theological concept that early Christianity was more in tune with than in later times. The first is the longest, taking due measure to boast the power and deeds of ancient gods and heroes. The second connects the otherwise romanticized mythic themes (through the conduit of Medea) to the witchcraft that “terrifies souls” and plagues both the living and the dead. The third brings the reader, quickly and in a mere six lines, to the true power of divinity, which is overall exemplified in the prayers of the book being more powerful than Jupiter’s thunderbolts, Apollo’s arrows, Neptune’s trident, and all the other pagan gods’ mythical weapons combined. All that being said, though not to diminish the author’s poetic abilities, while this may solely represent the Christian vanquishing of enduring paganism, it also (at least in part) could signify Albertino simply strutting a Renaissance,

perhaps humanist education — true to form for Renaissance humanists using classical *exempla* for modern purposes.

Worth mentioning at this point is the more practical nature of the pagan imagery, which speaks to the nature of medieval Christianity as an assimilative religion in terms of its modes of communications and frequent willingness to syncretize or overlay itself with indigenous cultures for the purposes of mass and efficient evangelization. Although the epigrammatic narratives can be interpreted richly in literary terms, and do accomplish their intended goals quite effectively, it should be remembered that Christianity, particularly in such a time of supernatural/superstitious turmoil, was a religion still seeking total cultural dominance, if even among few and scattered holdouts of indigenous European nature religions and the occasional odd pockets of cunning folk. Stuart Clark linked Albertino's use of metaphor in his exorcism prayers to the idea of establishing harmonious relations among royalty,²⁵ which could perhaps have involved relations between Christian kings and pagan localities. As such, using familiar language of both myth and fable served to connect the document's contents to both cradle Christians and old-world holdouts alike, few as they may or may not have been in Albertino's region.

The epigrams likely represent a contrast of pagan and Christian theology of prayer and petition, both in content and in style. Whereas one requires an arsenal of the weaponry of the Olympians to half-combat the monsters from the underworld feebly, to dispel the wiles of Satan himself, one only needs take up a prayer of Matthew the apostle, or rather, the demon in question only needs bend to the apostle's words to alleviate its torment from the exorcism. The hymns and prayers of the ancient pagans tended to be long-winded and poetic, and right-

25 Stuart Clark, *Thinking with Demons: The Idea of Witchcraft in Early Modern Europe* (Oxford University Press, 1997), 579. Clark cites examples repeated in Albertino's exorcism prayers: "That you would vouchsafe to give peace and true concord to Christian kings and princes and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us."

fully so to exhort and extol the myriad gods and their various domains properly, while the ancient Christian prayers and rites were shorter, simpler, and appealed primarily to Christ. The ancient Jewish rituals and prayers also, perhaps due to some later Hellenistic influence, grew to become rather wordy. We could dare cautiously to compare these three passages thematically to the message encapsulated by the contest on Mt. Carmel, where Elijah allowed the prophets of Ba'al to rant, rave, dance, and mutilate themselves all day in vain, and then thwarted their efforts in a paltry few moments of calling down Yahweh directly.²⁶ Such a comparison should be taken with a grain of salt though, given the particularly lengthy nature of the litanies that follow in the work, which reflect more the style of the late medieval period of liturgy.

Use of Divine and of Saintly Names

There is a fairly notable deviation in style between ancillary exorcism manuals and the rites of exorcism featured in the various editions of the *Rituale romanum*. The *Roman Ritual* will, as a standing norm, include a decently lengthy set of prayers, readings, and spoken rituals for exorcism preceded, in modern times, by some careful instructions on diagnosis. The specific manuals however, now official Vatican publications, traditionally include even lengthier prayers, but also exhaustive litanies of saints that call on a seemingly motley roster of ancient saints and angels to combat the possessing demon. While there are traditionally certain figures in Christian tradition that are more specifically directed at battling infernal forces (not the least of which include archangels Michael and Raphael, St. Benedict of Nursia, the Virgin Mary, etc.), as well as lesser-known exorcist-saints (e.g., St. Anastasia of Sirmium), the litanies in the *Mal-leus*, as well as those that were published shortly thereafter and those that are still officially in print today, seem to call on a more

26 1 Kgs 18:20–40.

exhaustive list of almost random, albeit perhaps scripturally and contemporarily significant saints.

When compared to what could be considered its modern counterpart, the *De exorcismis*, the litanies featured in the exorcism prayers seem fairly par for the course and the differences are only in select saint choices. The modern edition of the manual contains only one saintly name dating after the period of the *Malleus* (i.e., Saint John Vianney from the eighteenth century). Since the standard manual originates from an official edition in 1614, which supposedly has gone through only minimal revisions in the past four centuries, the *Malleus*'s minor deviations may be merely regional or perhaps even preferential or stylistic on the part of Albertino.

There is also a curious, though brief section in Exorcism II in which the author makes use of a more esoteric style of divine invocation. Using such divine names (sometimes barbarous names or titular descriptors) as "Sabaot[h]," "Tetrag[r]amaton," "Agyos," "Athanatos," etc. which are otherwise not uncommon when occurring individually in texts of their respective Hebrew and Greek contexts, the author follows an atypical current for liturgical documents that is more reminiscent of a medieval grimoiric tradition. Many medieval (Solomonic) grimoires, on which many ceremonial occult traditions are based today — despite their dubious history of corruption, forgeries, and translation errors — often make use of strings of divine names (sometimes interspersed with other unrecognizable words) in prayers, blessings, and spirit (i.e., angelic and demonic) invocations. These grimoiric prayers and conjurations are more properly thought of as derivative of earlier Hebrew (Jewish) and Greek (Christian) predecessor works, but had become a style of miscellany of their own, using strings and (sometimes mismatched) combinations of Hebrew, Greek, and Latin names, by the time the *Malleus* was penned. Divine names and titles, which are expounded upon in notes later in the text, range from the merely descriptive word of Tetragrammaton to a rendering of the already questionable name Jehovah.

This singular use of a vaguely grimoiric style of divine invocation potentially tells us less about the *Malleus* itself and more about Albertino's theological backdrop and audience. During a time of still quite rampant fear and superstition, there was still a low-simmering exchange between philosophers writing cautiously speculative and gently involved works on the philosophies of the occult and the demonic (e.g., Giambattista della Porta and Heinrich Cornelius Agrippa) and the Roman Church publishing more heavy-handed documents on exorcism (the present work perhaps to be included). As such, a subtle syncretism between occult documents and their opponents could naturally be expected to some degree, and it would be difficult to trace their stylistic roots back to one or the other as originator.

What is distinct about the *Malleus* is its exhaustive inclusion of scriptural content into the exorcism prayers. While the use of certain psalms and Gospel passages are highly traditional and still used today, even in the modern *De exorcismis* do we only see around a half-dozen preface lines taken directly from Scripture and included as part of the monologue. Albertino's work strings together lengthy excerpts from all four Gospels to form the backbone of what could be called its support prayers. The passages provide the theme of the prayers for the exorcist to then apply to the flagellation of the possessing demon, from drawing a loose comparison between the thirty pieces of silver paid to Judas and condemning the demon to thirty years of "punishments"²⁷ to connecting the otherwise contrived (though creative) application of adjuring the demon to reveal itself by appealing to the passage about a passerby questioning Peter in his denial of Christ.²⁸ These prayers are, in all their redundancy and length, meticulously thematic works of derivative literature in their own right.

²⁷ See Exorcism I.

²⁸ See Exorcism IV.

The Varying Stages of Possession

Sources throughout the medieval and modern era vary widely on the topic of how to categorize the stages or levels of possession as they occur in a diagnostic fashion. It is possible, though difficult, to determine with much certainty, that these now traditional levels originated from the *Malleus* or similar documents of its time period. This translation renders Albertino's stages as obsessed, oppressed, afflicted, and possessed.²⁹ Other sources may vary in number and wording anywhere from two to four different stages — some including only obsession and possession, some only oppression and possession, etc. More modern sources, including practicing exorcists, claim that the stages manifest in the form of systematic phenomena, typically in a traceable sequence and sometimes depending on whether the patient is the victim of sorcery, sin-induced weakness, or simply a wayward, harassing demonic entity.

The modern *De exorcismis* utilizes only two terms, *obsessus* and *vexatus*³⁰ (often contextually translated to up to four possible terms: “obsession,” “vexation,” “affliction,” or “possession”), but does not present them in any diagnostic or systematic order. The *Roman Ritual* on the other hand, uses the three terms *vexatus*, *obsessus*, and *infirmus*, which in the English edition are translated interchangeably as simply either “afflicted” or “possessed” with seemingly little contextual reasoning for which English forms are chosen.³¹ It otherwise also contains no diagnostic list of the stages as they occur.

The trade of exorcism, so to speak, seems largely to be exactly that — a trade whose procedures and idiosyncrasies are written down only in part in ecclesial documents and taught in select seminary environments, but that are very seldom authorita-

29 Translated from *obsessus*, *vexatus*, *maleficatus*, and *facturatus*, respectively. See the commentary notes in the Author's Prologue for more info on the use and interpretation of *fracturatus*.

30 *De exorcismis et Supplicationibus Quibusdam*, rev. ed. (Libreria Editrice Vaticana, 2013), §10.

31 Weller, *The Roman Ritual*, Vol. II, 169–75.

tive and almost never exhaustively documented in a single text, but rather passed by word of mouth or cultivated by individual clergy. The uncharacteristically outspoken exorcist Fr. Gabriele Amorth³² outlined in greater and more systematic detail the sequential stages of possession as infestation, oppression, obsession, and possession, which are probably the most widely used today to describe both what are classified as genuine cases of possession and what are (perhaps more often) considered false cases or merely psychological disorders. These stages, regardless of their classification, unanimously represent the successive amount of affliction that a victim is subject to over the course of anywhere from a few days to several years, and are typically characterized by increasing amounts of supernatural phenomenon, psychological degradation, and a gradual breakdown of the accepted personality and typical behaviors of the victim.

Structure and Translation

With the *Malleus daemonum*, Albertino has composed a hands-on, user-friendly manual for the expulsion of demons based on practical pastoral experience. He first attests to his ability in expelling demons, then provides great detail about the preparation for the exorcist, including when, how, and why he should conduct the exorcism. He then presents his *formulae* for the exorcisms. After the epigrams, prayers, and invocations, he gives four Latin exorcisms; each one closely follows the Gospel narrative of Christ's Passion (Matt 26–27; Mark 14–15; Luke 23–24; John 18–19). Albertino explains:

I adhere throughout the entire process to the words of the Passion of our Lord Jesus Christ, so that by their power the enemy may flee. Wherein the words of Pilate, Annas, Caiaphas, the multitude, and the Jews are brought forth, not by

32 See Gabriele Amorth, *An Exorcist Tells His Story* (Ignatius Press, 1990). Amorth (1925–2016) was the chief exorcist of Rome until his retirement in 2000.

their own power as from their own mouths, but by the providence of God, through the mouths of the holy Evangelists, and through their own styli, which have come down to us from the truth of history.³³

He continues:

The Instruments of the Lord's Passion, most troublesome to evil spirits, the words of Pilate, etc., among the instruments of the Passion, and through them, as through the instruments of the Passion of Christ, I intend to wage war against demons.³⁴

Albertino has composed a series of exorcisms by appropriating the words of Christ's detractors and instead uses the very same words to cast out demons from those who are obsessed, oppressed, afflicted, or possessed. He explains that by reciting the words of Pilate, Caiaphas, the crowds, and the Jews against demons, one may best torture and expel them.

This work is a translation of the 1620 edition of the *Malleus daemonum* recently scanned and reprinted by the Vatican Press from the codex Biblioteca apostolica vaticana, R.G.Teol.V.2933. When this text is manifestly in error, we have corrected it with the 1624 printing contained at Munich, Bayerische Staatsbibliothek, Liturg. 1202.³⁵ After his prefatory dedication to his archbishop and his Introduction, Albertino presents three epigrams and then offers his first exorcism based on the Passion narra-

33 "Cohaereo in toto progressu, verbis Passionis Domini Nostri Iesu Christi, ut horum vi hostis fugetur: Vbi vero Pilati, Annae, Caiphae, Turbarum, & Iudaeorum verba adferuntur, non per virtutem ipsorum, ut ab ore illorum, sed ut Dei prouidentia, per os Sanctorum Euangelistarum, & per eorundem calamos, ex veritate historiae ad nos devenerunt." *Malleus daemonum*, *infra*, 62.

34 "Instrumenta Dominicae Passionis, malis spiritibus molestissima; verba Pilati, &c. inter instrumenta Passionis, & per ea, ut per instrumenta Passionis Christi, intendo militare contra Daemones." Ibid.

35 Alessandro Albertino, *Malleus daemonum sive quatuor experimentatissimi exorcismi, ex evangeliiis collecti* (Milan, 1624).

tive in Matthew. The next three exorcisms detail the Passion narratives in the three subsequent Gospels — Mark, Luke, and John — and are preceded by one epigram apiece. The final exorcism in the vernacular Italian does not contain an epigram and again addresses the Passion narrative in John; it repeats much of the material Albertino had previously presented in Latin. For this reason, we have translated only the two blessings (in Italian) and the Litany of the Blessed Virgin Mary (in Latin with an Italian introduction), which precede the exorcism proper.

Translator's Notes

Andrew G. Traver

The Observant Franciscan Alessandro Albertino of Arcevia (Rocca Contrada) wrote the work the *Malleus daemonum* (*Hammer of Demons*) and dedicated it to his bishop Alberto Valier of Verona (r. 1606–Sep 1, 1630). Albertino had this work published twice in the early seventeenth century (1620, 1624). The subsequent transcription and translation follow the text of the *Malleus daemonum* in the codex Vatican, Biblioteca Apostolica Vaticana, R.G. Teol.V.2933 published at Verona in 1620. When in manifest error, we look to the 1624 edition of the work published in Milan using the codex Munich, Bayerische Staatsbibliothek, Liturg. 1202 for correction.

This current work contains a historical introduction and both a Latin transcription and an English translation of a hitherto neglected series of personal exorcisms, which, as Albertino explains, have proven themselves by experience. He wrote this work at a critical time, one in which the papacy attempted to eradicate all private exorcisms and replace them only with those approved by the Church in the *Roman Ritual* of 1614. The *Malleus* thus bears witness to the end of a period in which priests could freely create and compose their own exorcisms as a regular part of their pastoral duties.

Scholars have characterized the preceding century as a Golden Age of exorcism manuals, with much of the work produced by Observant Franciscans.¹ Albertino's work therefore falls into a well-established literary tradition dominated by his confrères. The Observant Franciscan Girolamo Menghi (1529–1609) produced five works on exorcism and demonology and received both the title “father of the exorcist's art,” and recognition as the greatest exorcist of the sixteenth century.² One of his most famous works, and his most comprehensive, was his *Compendia dell'arte essorcistica* (1576) written in Italian. Using Kraemer's *Malleus maleficarum* as a model for structure and content, Menghi divides this work in a tripartite manner, examining systematically the origins of demons, their capabilities, how they interact with the world and engage humans, and how one may counter them and their works.³ In 1585 the Franciscan Pope Sixtus V promulgated the bull *Coeli et terrae*, which called for an Inquisitorial offensive against sorcery and witchcraft.⁴ As a consequence, there was a great growth both in the number of cases of demonic possession and in manuals to treat those so afflicted.

What Albertino presents here, however, is neither a scholastic nor a synthetic compendium of the practice of exorcisms. Rather, he has composed an extremely useful biblically-based manual for the expulsion of demons based on his years of practical pastoral experience. He does not examine the nature of evil and the origin of demons nor does he investigate how or why demons possess humans. He notes repeatedly that demons had once been expelled from Paradise and he seeks to send them back to the depths of Hell. He does, however, employ many of

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- 1 Bert Roest, “Demonic Possession and the Practice of Exorcism: An Exploration of the Franciscan Legacy,” *Franciscan Studies* 76 (2018): 331.
 - 2 Girolamo Menghi, *The Devil's Scourge: Exorcism During the Italian Renaissance*, trans. Gaetano Paxia (Weiser Books, 2002). 16.
 - 3 Roest examines the parallels between these two texts in “Demonic Possession and the Practice of Exorcism,” 323–24.
 - 4 Donato Verardi, “Les enseignements sur l'astrologie d'Augustine d'Hippone et de Thomas d'Aquin dans le bulle ‘Coeli et terrae’ de Sixte V,” *Revue des Sciences philosophiques et théologiques* 101, no. 1 (2017): 125.

the common *topoi* found in exorcism manuals of the period since he tries to force the demons to reveal their names, explain how they have escaped Hell, divulge how and why they have entered the patient, and disclose when they may depart. He also requests the aid of both Lucifer and other enemy demons to remove the demons currently afflicting the patient. In order to meet his objective of eradicating the demons, he intends to use his four “most proven” exorcisms. Indeed, he insists that one afflicted by demonic possession must avoid earthly physicians and doubts the efficacy of their skill and training. Instead, he directs the patient to seek out a religious person who is skilled at curses.

What follows is a series of exorcisms based very closely on the Passion narrative in the four Gospels (Matt 26–27; Mark 14–15; Luke 23–24; John 18–19). Albertino's strategy is to employ the words and instruments used against Christ by his detractors against the demons occupying the possessed individual to expel them. Those words and weapons which were once used to torment, harass, and crucify Christ thus become spiritual weapons which the exorcist should use to treat his patient.

After he attests to his skill in expelling demons, Albertino explains how the exorcist should prepare for the ritual. After due confession and penance, the exorcist must then determine if the patient is obsessed (*obsessus*) or oppressed (*vexatus*) or afflicted (*maleficatus*) or possessed (*facturatus*). Yet he never completely explains how one may differentiate between these states; instead, he directs his reader to a veritable cornucopia of sources which have addressed this issue. He writes:

And if you want to have perfect signs and certainty about this science or knowledge, seek out Tostado⁵ in chapter 8 of Saint Matthew, question 114 and also see the same Doctor at 25, nor

5 Spanish theologian Alonso Tostado (1410–1455).

should you neglect to read Viadana,⁶ Polydorus,⁷ and Tyreus⁸ completely, since they render an account of all relevant matter both beautifully and clearly; for this reason, I am not going to relate such material. And if you will also see Surius⁹ *On the Lives of the Saints*, it will satisfy you in many places.¹⁰

The vagueness with which Albertino cites his authorities makes one wonder if he himself had mastered them.

He next details the manner in which the exorcism should best be conducted. One may begin the procedure after mass, Albertino explains, or in the evening. One prepares the patient by blessing it and making the sign of the cross upon it; the exorcist then gives the patient blessed oil or bread and fumigates it with a blessed rue. The exorcist must have a stole and holy water available and should direct his assistants to stand around the patient in the shape of a cross. Albertino frequently mentions or calls upon these assistants throughout the exorcisms, identifying them alternately “those who are present,” “those standing around,” or “those assisting.” After the prerequisite prayers and litanies, Albertino describes his proven technique. He identifies those who disparaged Christ at the time of his Passion, namely Pilate, Annas, Caiaphas, the crowds of people, and the Jews. He then proclaims that the words of the aforesaid are to be included among the weapons of Christ’s Passion. Noting that the instruments of Christ’s Passion are most harmful to evil spirits, Albertino then produces a series of exorcisms designed to parallel and empower the Vulgate text simultaneously. And as he explains,

6 Italian Observant Franciscan Lodovico Grossi da Viadana (1560–1627).

7 Italian historian Polydore Vergil (1470–1555).

8 German Jesuit theologian Peter Thyraeus (1546–1601).

9 German hagiographer Laurentius Surius (1523–1578).

10 “Et si perfecte signa habere cupis, & certitudinem de ista scientia, seu cognitionem, Tostatum quaeras in 8. Diui Matthaei quaest. 114, & etiam eundem Doctorum vide 25. nec aspernas videre Viadanam, Polydorum, atque Tyreum per totum; quia isti posuerunt omnia per pulchra, & clara: propterea ego ponere nolui. Si etiam Surius videbis de vita Sanctorum, multis in locis tibi satisfaciet.” *Malleus daemonum*, *infra*, 56.

with the use of these instruments, he brings those under some degree of diabolical possession to exorcism.

As examples of his use of parallel structures, when discussing Christ's appearance before Pilate, Albertino quotes the Vulgate text "Then Pilate saith to thee: 'Dost not thou hear how great testimonies they allege against thee?'"¹¹ He then takes the testimony raised against Christ and turns it into a weapon to be used against demons. He writes:

And you wicked ones, have you not heard the great testimony I have alleged against you and will allege against you, that you may come out? By the patience of Christ, come out, you wicked demons and rebels of God.¹²

Likewise, when treating Matt 27:30, in which Christ's enemies spat upon him and hit him on the head with a cane, Albertino directs the exorcist to take his stole and strike the head of the one afflicted with it. He then implores God to strike the heads of all of the demons harassing the patient. Albertino's exorcisms are rife with such analogous renderings of Scripture and exorcism material since he takes the words and weapons used against Christ and employs them directly against demons.

Albertino presents five exorcisms in the *Malleus daemonum*, four of which he wrote in Latin; he composed the final one in Italian. He explains that the vernacular exorcism is for the use of the unlettered or for women who do not have access to a priest.¹³ Three of the Latin exorcisms (Mark, Luke, and John) follow a similar trajectory: Albertino introduces the biblical text, provides it with an epigram, presents the litanies, and then offers an introductory prayer. The exorcism on Matthew, however, fol-

¹¹ Matt 27:13.

¹² "Et vos scelesti non audistis quanta adversum vos dixi, & sum dicturus contra vos, ut exeatis? Per patientiam Christi exite iniqui daemones, & rebelles Dei." *Malleus daemonum*, *infra*, 125.

¹³ "In fina erunt duae benedictiones, & una vulgaris deprecari pro ignaris, & mulieribus, ut possint semetipsos praeservare, & liberare Deo auxiliante: si non habuerint sacerdotem." *Malleus daemonum*, *infra*, 52.

lows a different format. After Albertino presents his dedication and introduction to the work, he provides three epigrams; the first two relate to the entire work, while the third refers specifically to Matthew. After this third epigram, Albertino provides the litany and an introductory prayer; the exorcism on Matthew then follows.

After the introductory prayer, the exorcism proper begins; it features a citation from the Vulgate, followed by an attempt to reconfigure the biblical text into a tool for expelling demons. In the early portions of the Passion narrative, before Christ is actively persecuted, Albertino invokes the patience and merits of Christ to force the demons to depart. But as the Passion develops, the nature and breadth of Albertino's exorcism material expand. He expounds that scriptural narrative of Judas' treachery by noting that just as Judas betrayed Christ to the Jewish Chief Priests and Elders, so too should the exorcist betray the demons to the hands of Lucifer and to all of their demonic enemies. And as we have seen, as Judas received thirty pieces of silver for his perfidy, so too should the exorcist impose thirty years of additional punishments upon the demons unless they depart from the patient swiftly. Similarly, as the Jews bound Christ and led him to Pilate, so too should the exorcist bind the demons and have Lucifer or their enemy demons lead them to the depths of Hell. The *Malleus daemonum* is replete with such biblical parallelism since Albertino's goal is to follow the biblical text closely in order to adhere to what has been called the "evangelical well-spring of divine power."¹⁴

Interspersed among the biblical citations and the exorcisms, Albertino provides specific instructions to the exorcist presented here in boldface. Following the passage Matt 26:67, in which Christ was spat upon and struck, Albertino directs the exorcist to "strike the obsessed with the stole and command them how they are going to leave, and when, and from which part" of the body. After Christ is delivered to be crucified in Matthew 27:26, he again tells the exorcist to strike the patient with the stole. In

14 Roest, "Demonic Possession and the Practice of Exorcism," 331.

fact, Albertino's most common instruction to the exorcist is to strike the patient with the stole; he recommends doing so seven times, in a symbolic reversal of Christ's scourging. Other common directions to the exorcist include placing the right hand on the patient's head, making the sign of the cross over it, praying, and asking the demons explicit questions such as what their names are, why they have entered the patient, and when they are going to depart.

Following the Latin exorcism based on the Passion narrative in John, Albertino includes a series of personal exorcisms. The first one is a general exorcism to expel demons from all the parts of the body, which reads curiously like a lesson in human anatomy. It invokes the crucified Christ, and then cites a portion of the Passion narrative in which his opponents injured him on a specific part of his body. Albertino next beseeches his aid to expel demonic oppression from the same body part of the patient. As an example,

Just as Pilate's most wicked servants spat at and veiled your face, so too may you deign ✠ to expel all malicious spirits and their works from the forehead, ✠ from the eyelashes, ✠ from the eyebrows, ✠ from the eyes, ✠ of this your creature N.¹⁵

He begins at the head and progresses by name through the internal organs, ending at the extremities. Although written in Latin, these exorcisms seem tailor-made for the personal use of the laity.

Next, Albertino includes a general blessing and a prayer for linen items, so that wherever they may be stored, they may be free from incantations, diabolical pacts, witchery, sorcery, or any disturbance of malicious spirits. He then explains the procedure of how to wash the clothes that had been previously blessed and

15 "Sicut nefandissimi ministri Pilati expuerunt, & velarunt faciem tuam, ita de fronte ✠ de ciliis ✠ de super ciliis ✠ de oculis ✠ istius creaturae tuae N. expellere digneris ✠ omnes malignos spiritus, omniaque opera eorum." *Malleus daemonum*, *infra*, 408. Albertino uses N. often to designate the name (*nomen*) of the patient.

details how to dispose of the water properly. He subsequently presents a blessing on all clothes, which details specifically which garments are to be blessed extending from headwear to shoes. His preoccupation with clothes, and how diabolical intervention may affect them, bears witness to the belief that individual articles of clothing, like humans, can too be subject to possession. Thus, these also form part of his repertoire of private exorcisms. And finally, he presents a prayer that contains a general blessing on all garments. As an example, he first appeals to Christ and writes:

And so in your piety, may you deign to bless, ✠ sanctify, and exorcise all these garments, namely, the cap, the veil, the chest covering, the thigh coverings, the shoes, the cloak, the garment, and the hair and leg bands, that they may be an efficacious remedy against the power of all our enemies, and also against all possession, witchery, incantations, sorcery, bonds that have been made, or will be made.¹⁶

These litanies and exorcisms in general and the exorcism on the individual body parts and the blessing, prayer, and exorcisms and articles of clothing in particular, constitute what must be considered a form of early-seventeenth-century home health care. Albertino is able to treat his patients with a variety of incantations, invocations, and exorcisms without recourse to a medical doctor. Thus on some level, the *Malleus daemonum* can be seen as not only a collection of litanies and exorcisms, but also an introductory medical text for non-professionals.

Regarding the final vernacular exorcism, Albertino bases this one again on the Passion account in John 18–19. This is the only exorcism in the work that does not contain an epigram. He

16 “Ita bene ✠ dicere, sanctificare, & exorcizare pro tua pietate digneris omnia haec vestimenta, scilicet Pileum, calanticam, Toracem, foemoralia, calciamentum, Pallium, vestem, Vinculaque capilorum, & cruruum, ut sint efficax remedium contra potestatem omnium inimicorum nostrorum, nec non contra omnes facturas, fascinationes, incantationes, maleficia, ligationes, quae factae fuerunt, vel fient.” *Malleus daemonum*, *infra*, 422.

provides a brief introduction, repeating much of the information that he had stated in the Introduction of the work, warning the sufferer of listening to the advice of medical doctors. He again encourages the prescriptions related by Italian Observant Franciscan Lodovico Grossi da Viadana (1560–1627) and the Italian humanist Polydore Vergil (1470–1555) but cautions that many have not observed or understood the warnings contained within the works of these authors. He then recites the Litany of the Blessed Virgin Mary (Loreto), which Pope Sixtus V had approved in 1587. He next presents the Vulgate text, providing it with an Italian component which likewise turns the words and weapons of Christ's detractors into vehicles to drive out all degrees of demonic intrusion. The vernacular text presents little new material and instead relates what is in effect a "greatest hits" of Albertino's exorcisms, rehashing material that had previously appeared throughout all four of his earlier exorcisms but particularly in the Latin one on John. For this reason, we have only included a translation of the Introduction, litanies, and opening prayer of this final exorcism.

Albertino introduces the four Latin exorcisms with epigrams written in elegiac couplets. The epigrams form a marked departure from the remainder of the text; while Albertino's latinity is almost completely ecclesiastical, the epigrams present a poetic narrative concerning the struggle of combatting demons, often depicted through very detailed and graphic classical allusions. They raise the question of whether Albertino actually composed the epigrams himself since they diverge so radically from the rest of the text. Before Exorcism I on Matthew, Albertino presents three epigrams; the first two apply to the entire work, while the third treats Matthew specifically. The first epigram contrasts the weapons of the Olympian deities with the *Hammer of Demons*; the second juxtaposes the spells of the Sorceress Medea with the exorcisms of the *Malleus*, while the third depicts Matthew with a drawn sword fighting Satan. The epigram on Mark portrays him as a lion conquering hellish monsters led by Pluto while its counterpart on Luke depicts the evangelist as

an ox bellowing against Satan. The final epigram describes the Evangelist John in a battle against Jupiter.

The obvious question regarding these epigrams is where Albertino, or whoever actually composed them, found this material. The first epigram preceding the exorcism on Matthew, as we have seen, details the various weapons of the Olympian deities. The first six lines read:

The armed right hand of Jove threatens with sulfuric thunderbolts;
the bolt, we are told, is shot by Apollo's hand.
Pallas makes whomever she wishes, with her stony shield as
a defense;
the club is turned often with a Herculean thumb.
Neptune has warlike scepters, his three-pronged iron;
Achilles's breast loves to be defended with a shield.¹⁷

The second line of the epigram, which reads in Latin *fertur Apollinea missa sagitta manu*, has a demonstrably clear literary referent. It derives directly from the tradition of the Priapic poems, most notably poem number twenty.¹⁸ This poem reads:

Jove wields the lightning, Neptune's trident-lord.
Minerva, yours the spear. Mars bears the sword.
The thrysus serves to rally Liber's band;
the shaft speeds onward from Apollo's hand;
for Hercules a club is standard gear;
but it's my hard-on that inspires fear.¹⁹

Thus, the inspiration for the first epigram derives from erotic Latin poetry with the *Hammer of Demons* substituted for the erect phallus. But the question remains: how did this material

¹⁷ *Malleus daemonum*, Epigram I, *infra*, 65.

¹⁸ Richard W. Hooper, trans., *The Priapus Poems: Erotic Epigrams from Ancient Rome* (University of Illinois Press, 1999), 61.

¹⁹ *Ibid.*, 60.

make it into an exorcism manual? Albertino, or more likely someone assisting him, composed these epigrams by basing the first one on priapic literature. This material came in as it were, under the radar, neither attracting the attention of the work's examiners nor of Bishop Valier. We can only conclude that someone included the material as a pun, which was then later concealed by the expansion of the epigram and the addition of further ones.

In transcribing the Latin text, we have maintained the capitalization and punctuation of the 1620 edition published at Verona. When this edition presents a faulty reading, we look to the 1624 edition for emendation and indicate it in the footnotes. Significant variant readings are noted in the footnotes of the Latin text. The capitalization and punctuation of the English translation are in accordance with modern standards. Words enclosed in square brackets ([]) are extraneous or redundant and should be disregarded for the sake of sense. Angle brackets (< >) surround words that must be supplied for the understanding of a sentence. Translations of the Vulgate text derive from the Douay-Rheims version. All footnotes are our own. We use the following abbreviations in the footnotes to the Latin text:

MD = *Malleus daemonum*

add. = *addidit* (added)

om. = *omisit* (omitted)

rep. = *repetit* (repeated)

**Malleus Daemonum:
Sive quatuor experimentatissimi
Exorcismi, ex Evangeliiis collecti.**

**In fina erunt duae benedictiones, & una
vulgaris deprecata pro ignaris, & mulieribus,
ut possint semetipsos praeservare, & liberare
Deo auxiliante: si non habuerint sacerdotem.**

Auctore

*R.P.F Alexandro Albertino a Rocha Contrada
Ditionis Ecclesiae, Ord. Minorum de Observantia
S. Francisci Praedicatore Evangelico*

Hammer of Demons: Or the Four Most Proven Exorcisms Collected from the Gospels

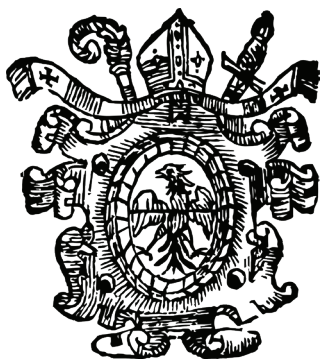
At the end of this work there will be two blessings and one prayer¹ in the common tongue for the unlettered and for women that they may preserve and deliver themselves with God's aid, if they have no priest.²

By the author Reverend Father Brother Alessandro Albertino of Arcevia (Rocca Contrada), with the authority of the Church, of the Observant Order of Minor brothers of St. Francis, Preacher of the Gospel.

¹ The prayer precedes the Litany of the Blessed Virgin Mary (Loreto).

² As we have indicated above, Albertino's final exorcism in Italian revisits the Passion narrative in the Gospel of John and repeats much of the material he had already presented in his Fourth Latin Exorcism based on John. For this reason, we have translated here only the two blessings (in Italian) which precede and follow the Litany of the Blessed Virgin Mary (in Latin) and the Litany itself, which precedes the vernacular exorcism.

Ad Illustriss. & Reuerendiss, D. ALBERTUM VALERIUM
 Episcopum Veronensem, & Comitem, & c.
 VIRONAE, typic Bartholomaei Merli, MDCXX
 Superiorum Permissu



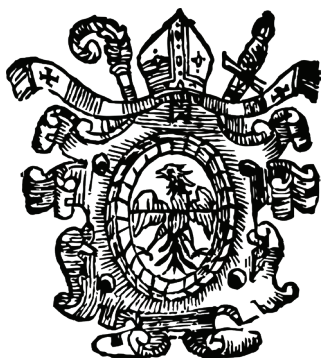
ILLUST. AC REV.
 PATRONOQ. MEO COLENDISS.
 D.D. ALBERTO VALERIO
 Episcopo Veronensi, & Com. &c.

FR. ALEXANDER ALBERTINUS D.D.

Inter munera dignitatis Apostolicae non postremum eiicere Daemonia afflante Deo ritum hunc (pietatis opus) ad eiiciendos hostes humanae salutis meditatus sum; usu, Dei gratiam expertus sum. In alterius beneficium (charitate superante) typis dare honestum duxi. Tibi Apostolico viro, quem multis nominibus colo, & colere teneor quidquid industriae ac laboris insumpsi, Libens, & Libans humillime voveo: pensum exiguum pensans, Tua dignitas animum addictissimum adspiciat, Modus inspicendi, obiectum aut multiplicat, aut tenuat, si rem, uti a me prodit, conspexeris, gratissimum mihi, si pro modo te oblectas, ex minimo magnum apparebit. Sanctae suae Ecclesiae diu te Deus fervet.

To the most illustrious and reverend Doctor Alberto Valier
Bishop and Count of Verona etc.

Verona: At the printing house of Bartholomew Merli, 1620.
With the permission of his superiors



To my most illustrious, reverend, and cherished patron Doctor
Alberto Valier Bishop and Count of Verona etc.

Brother Alessandro Albertino, Doctor of Divinity

Among the duties of apostolic dignity, not the least of which is the casting out of demons. By the inspiration of God, I have meditated on this rite (a work of piety) for casting out the enemies of human salvation; by practice, I have experienced the grace of God. I thought it honorable to give in print for the benefit of another (out of overwhelming charity). To you, apostolic man, whom I revere with many titles, and am bound to revere, whatever industry and labor I have expended, I most humbly and willingly vow, considering the small effort, may your dignity look upon my most devoted mind. The manner of looking at the object either multiplies or diminishes it. If you look at the thing as it comes out from me, it is most pleasing to me. If you delight yourself for a while, great things will appear from the least. May God long keep you close to his holy Church.

BENIGNISSIME LECTOR SIVE EXORCISTA

Quando accessurus es ad hoc officio fungendum, prius fac sis bene confessus de omnibus peccatis tuis, & peracta poenitentia cum omnibus suis circumstantiis, cave ne te moveat ad faciendum hoc, seu hanc charitatem aliquod praemium temporale, neque lucrum, neque favor, neque aliud, sed tantummodo charitas Dei, & proximi: ne facile quando inveneris aliquem obsessum, aut vexatum, exorcizare incipias; Sed prius videbis si obsessus, aut vexatus, aut maleficatus, aut facturatus sit, vel non: Et si perfecte signa habere cupis, & certitudinem de ista scientia, seu cognitionem, Tostatum quaeras in 8. Diui Matthaei quaest. 114, & etiam eundem Doctorum vide 25. nec aspernas videre Viadanam, Polydorum, atque Tyreum per totum; quia isti posuerunt omnia per pulchra, & clara: propterea ego ponere nolui. Si etiam Surium videbis de vita Sanctorum, multis in locis tibi satisfaciet. Et prius incipias exhortari vexatum, aut maleficiatum, aut obsessum, ut bene confessus sit, & lacrymosa poenitentia facta, quomodo potuerit, tu prius benedic eum signando in fronte, & in pectore, & postea dabis ei aut aquam benedictam, aut oleum benedictum, aut panem benedictum, & simi-

Author's Prologue

MOST BENIGN READER OR EXORCIST

When you are about to perform this office, first make sure that you have confessed all of your sins well, and having completed the penance with all of its circumstances, beware lest you be moved to do this, or this charity, by any temporal reward, nor by profit, nor by favor, nor by anything else, but only by the love of God and of your neighbor: Do not easily begin to exorcise when you find someone obsessed or oppressed. But first you will see if the person is obsessed or oppressed or afflicted or possessed or not.³ And if you want to have perfect signs and certainty about

3 The diagnostic levels of possession, according to Albertino: *obsessus*, *vexatus*, *maleficatus*, and *facturatus*. *Facturatus*, interpreted from here on in the work as “possessed,” more directly translates to a thing that is nearly or about to be created/transformed, “almost transformed” or similar. It is rendered here as “possession” following the theological spirit of the work and its successors to generally look on possession as a transformative event for the body of the victim. Once “possessed,” the victim has undergone something vaguely akin to a diabolical transubstantiation, but in body only. Therefore, the objective of the exorcist is less so to save the body, now having become the possession of the invading spirit or the devil himself as an instrument of sin/evil, and more so to save the victim's soul

lia; & Ruta benedicta fumiga eum, & dabis alia remedia, quae supradicti Doctores bene posuerunt. Et quando certior eris de maleficio, & tibi nota erit ex his benedictionibus veritas, tunc incipias magna devotione fide, ac spes incipias exorcizare post missam, & post horam Vespertinam, vel ad placitum quando erit tibi commoditas signando semper obsessum in fronte, aut ubi magis vexatur infirmum; & cave ne vanagloria, atque laudes te decipiant; & nunquam in ore tuo sint ista verba, scilicet, Volo te liberare, aut sanum facere, quia hoc pertinent ad Deum benedictum; & magis est opus Divinum, quam humanum Daemones expellere, ut dicit Divus Gregorius. Et licet posuerint Doctores multa medicamenta, tamen fuge hos: quia Medicorum est dare medicamenta corporalia, & nisi habueris statim, aut brevi tempore victoriam contra Daemones, tamen sequere, ut incepisti magna fide, magnaue spe, & semper exortare patientem, & vexatum verbis blandis, & benevolis, & tene eum in magna fide, & spe in obtinendo liberationem, ne Daemones immergant, & ponant eum in desperatione, sed semper facias sic. Ante omnia supradicta, Tu, qui exorcizas, indue te saltem stola, & ad primum ingressum ad patientem, aspergas aqua benedicta te, obsessum & omnes adstantes in modum Crucis; postea signa te in fronte, in ore, in pectore, & in corde, sic dicendo.

this science or knowledge, seek out Tostado⁴ in chapter 8 of Saint Matthew, question 114 and also see the same Doctor at 25, nor should you neglect to read Viadana,⁵ Polydorus,⁶ and Tyreus⁷ completely, since they render an account of all relevant matter both beautifully and clearly; for this reason, I am not going to relate such material. And if you will also see Surius's⁸ *On the Lives of the Saints*, it will satisfy you in many places. And before you begin to exhort the one who is oppressed or afflicted,⁹ or obsessed, so that they may confess well, and have made tearful penance, as they were able, you first bless them by making the sign of the Cross upon their forehead and upon their breast, and afterwards you will give them either holy water or blessed oil or blessed bread or something similar. Fumigate them with a blessed rue¹⁰ and you will give them other remedies that the aforementioned doctors have well prescribed. And when you will be more certain about this sorcery and the truth is known to you from these blessings, then begin with great devotion, faith, and hope to begin to exorcize after mass and after the Vespers hours, or at your convenience, whenever it is convenient for you, by always making the sign of the Cross upon the forehead of the afflicted person, or wherever the sick person is most oppressed.

And take heed, lest vainglory and praise deceive you, and never let these words be in your mouth, namely, "I want to deliver you" or "make you healthy" since this pertains to blessed

from damnation — the body still being hopeful as an object of salvation, but less significant in light of eternal salvation for the soul.

4 Spanish theologian Alonso Tostado (1410–1455).

5 Italian Observant Franciscan friar Lodovico Grossi da Viadana (1560–1627).

6 Italian historian Polydore Vergil (1470–1555).

7 German Jesuit theologian Peter Thyraeus (1546–1601).

8 German hagiographer Laurentius Surius (1523–1578).

9 *maleficiatum*.

10 Translated from *ruta* or "rue." The ritual use of burning rue as incense speaks to subtle clues of pagan influence. Rue was commonly used in earlier European witchcraft as well as some areas of Africa and pre-Islamic middle/near east folk-medicine for treating both spiritual and psychological ailments.

Signum Crucis ✠ sit in fronte mea, verba Christi sint in ore meo, arma Christi sint in pectore meo

& similiter facies super vexatum: postea flecte genua una cum patiente, & omnibus adstantibus, si commode fieri potest, & dicas Confiteor totum; Misereatur nostri totum; Indulgentiam, &c. Et postea dices Litanias; & semper si commode facere poteris, manum tuam super vexatum pones.

God, and it is more of a divine work to expel demons than a human one, as St. Gregory relates.¹¹ And although the Physicians have prescribed many medicines, yet avoid them, since it is the duty of Physicians to give bodily medicine. And unless you have immediate or short-term victory over the demons, still continue as you began with great faith and great hope, and always exhort the patient and oppressed one with soothing and benevolent words, and hold them in great faith and hope in obtaining deliverance, lest the demons drown them and put them in despair, but always do so. Before all the above, you who are performing the exorcism, put on at least a stole, and upon first approaching the patient, sprinkle holy water on yourself, the afflicted one, and all those present standing in the shape of a cross.¹² Afterwards make the sign of the Cross upon their forehead, upon their mouth, upon their breast, and upon their heart, saying thus:

May the sign of the Cross ✠ be on my forehead, may the words of Christ be on my mouth, may the arms of Christ be on my breast.

And you will do the same over the oppressed one. Afterwards, genuflect together with the patient, with all those present, if it

11 Probably referencing Gregory of Nazianzus's *Poemata Arcana*: "Christ, seeing whatever heavenly portion he had deposited in the human body was being devoured by the evil which consumes the soul and seeing the crooked dragon ruling over human beings, in order to raise up his own possession, no longer left the care of human disease to other physicians. For it was insufficient to supply a trifling cure to major ills. Rather did he empty himself of the glory which he shares with the everlasting..."

12 Although ancient manuals often give little explicit instruction on the presence of assistants during exorcism, modern texts are unanimously insistent (suggesting it as an enduring tradition) on the matter of having at least one assistant present with the exorcist, serving both as a witness to the operation and as a physical helper for ensuring the safety of all present, detainment of the patient, etc. The "assistants" in this text are usually called *astantantes* or those "standing about."

Studium meum, benigni Lectores, in hoc Opusculo, circa devotionem tantum. Cohaeo in toto progressu, verbis Passionis Domini Nostri Iesu Christi, ut horum vi hostis fugetur: Vbi vero Pilati, Annae, Caiphae, Turbarum, & Iudaeorum verba adferuntur, non per virtutem ipsorum, ut ab ore illorum, sed ut Dei prouidentia, per os Sanctorum Euangelistarum, & per eorundem calamos, ex veritate historiae ad nos devenerunt, suspicio, vanoror, & adduco ad exorcizandum. Sic enim per Prophetas praedictum fuerat, Christus vero figuras ac Prophetias impleuit. In hoc summa potestatis: his non dubitandum Daemones torqueri, & contorquerei. Instrumenta Dominicae Passionis, malis spiritibus molestissima; verba Pilati, &c. inter instrumenta Passionis, & per ea, ut per instrumenta Passionis Christi, intendo militare contra Daemones. Haec mea sollicitudo. Pietas omnium bonorum mater concepta in hoc opusculo foveat; Faeturam se dignam excutiat. Pie proposita, pie amplectimini.

is conveniently possible, and say the whole *Confiteor*;¹³ then the *Misereatur nostri*¹⁴ completely; *Indulgentiam*¹⁵ etc. And afterwards you will recite the Litanies, and always, if you can do it conveniently, you will place your hand on the oppressed one.

My study, kind readers, in this little work is only about devotion. I adhere throughout the entire process to the words of the Passion of our Lord Jesus Christ, so that by their power the enemy may flee. Wherein the words of Pilate, Annas, Caiaphas, the multitude, and the Jews are brought forth, not by their own power as from their own mouths, but by the providence of God, through the mouths of the holy Evangelists, and through their own styli, which have come down to us from the truth of history.¹⁶ I suspect, take pride, and bring to be exorcised. For thus it

13 *Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis fratres, quia peccavi nimis cogitatione verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum* ("I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the angels and Saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray for me to the Lord our God").

14 *Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam* ("May Almighty God have mercy upon us and, our sins having been forgiven, may He bring us to eternal life").

15 *Indulgentiam absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus* ("Almighty and Merciful Lord grant us pardon, absolution, and remission of our sins").
The *Confiteor*, *Misereatur nostri*, and *Indulgentiam* are from the Latin mass in *Missale Romanum*.

16 See the frequent scriptural quotations from even biblical antagonists integrated into the coming exorcisms. This speaks to the Judeo-Christian convention for prophecy to be both the subject of saints and prophets as well as various villains and sinners as they operate under the unpredictable machinations of divine providence, e.g., the prophecies of Balaam against

Epigrammata
In Malleum Daemonum

Fulmine dextra Iovis phlegraeo armata minatur;
Fertur Apollinea missa sagitta manu.
Obiecta Palla quovis facit Aegide saxa;
Voluitur Herculeo pollice clava frequens.
Bellica Neptuno sunt septra trisissile ferrum;
Muniri clypeo pectus Achillis amat.
Digna quidem haec superis, & convenientia sunt,
Sed magis apta tibi Lemnius arma dedit.
Hercule, Tenario, Iove, Pallade, Achille, Phoenetto,
Fortis Alexander fartior vnus ades.
Namque horum Stygius non pellitur ictus ab armis,

had been foretold by the Prophets, but Christ fulfilled the signs and the prophecies. In this, the highest power: with these there is no doubt that demons are tortured and contorted. The Instruments of the Lord's Passion, most troublesome to evil spirits, the words of Pilate, etc., among the instruments of the Passion, and through them, as through the instruments of the Passion of Christ, I intend to wage war against demons. This is my concern. May piety, the mother of all good things conceived in this little work, cherish it. May it shake off the stench that is worthy of it. Piously proposed, let it be piously embraced.

Epigrams for the Hammer of Demons

The armed right hand of Jove threatens with sulfuric¹⁷ thunderbolts;
the bolt, we are told, is shot by Apollo's hand.
Pallas makes whomever she wishes, with her stony shield as a
defense;
the club is turned often with a Herculean thumb.
Neptune has warlike scepters, his three-pronged iron;¹⁸
Achilles's breast loves to be defended with a shield.
Indeed, let these things be suitable and worthy of the gods;
but Vulcan¹⁹ gave weapons more appropriate for you.
Strong Alexander, be near as one more full
than Hercules, Tenarius, Jove, Pallas, Achilles, Saturn.
For the infernal blow²⁰ is not beaten back by their weapons,

Balak (Num 22), the madness of King Saul helping David assume the throne of Israel (2 Sam), etc. This sort of theology is often cited also with an appeal to the story of Joseph's persecution from his brothers that eventually brought about the salvation of Israel: "Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today" (Gen 50:20).

17 *Phlegraeo*. Phlegethon is fiery river in the lower world. Phlegraeus is a plain abounding in sulfur between Naples and Puteoli.

18 I.e., a trident.

19 *Lemnius*, i.e., Vulcan forged you a hammer.

20 I.e., death.

Pluto, sed in superos tela retorta vibrat.
Ast tuus ut premium contudit Malleus ora;
Illius ad solidum sternitur usque solum.
Cur, Fulmen, Clypeum, Clauam, Aegida, Fuscinam, & Arcum,
Non dicam superat? Malleus ergo tuus.

Aliud

Effera carminibus potuisse venefica, fertur
Phasias, ex Erebi ducere Monstra lacu.
Miraris? tantamque stupes vim? desine; vis est
In verbis maior, quae docet iste codex.
Eductos etenim manes phlegetonte silentes
Carminibus, cogunt verba redire statim.
Illa animos terrent, animis haec territa demunt;
Adiuvat his verbis, sed nocet illa modis.
Quae vis ergo minor, cuiusve potentia maior?
Huius, an illius? Carminis, an ne libri?
Concedas libri, nisi forsán dicere mavis;
Est prodesse minus, posse nocere magis.

Alia eiusdem

Vel fuge, vel parcas, Medicum, Sathana, omne negatur;
Angelus est homini iunctus, uterque potens.
Matthaei ni sermo fugam te iusserit, Ales

but Pluto launches his missiles, which are turned back against the gods.

But, as before, your hammer has now smashed.

Its matter is strewn all the way to the earth.

Why, lightning, shield, mace, defenses, trident, and bow, should I not say which one is greater? And so, your hammer.

Another

The witch Medea²¹ is said to have been able, with her incantations,

to bring forth savage monsters from the lake of Hell.

Do you marvel? Do you wonder at such power? Don't.

Power is greater in words, which this book teaches.

In fact, words compel silent ghosts led forth from the underworld²² with spells to return immediately.

The former terrify souls, the latter remove the dread from their souls;

the latter helps with words, but the former harms in various ways.

Therefore, which force is lesser, or whose power is greater?

The power of the latter or the former? The spell's or the book's?

You should yield to the power of the book, unless perhaps you prefer to say

that it is of less benefit, that it can harm more.

Others of the same

Either avoid or use the doctor sparingly; Satan, the angel²³ is united to man, and both are powerful.

Unless Matthew's sermon orders you to flee,

21 *Phasias*. A river in Colchis and applied to Medea. St. Matthew the Evangelist is traditionally characterized as a winged man or an angel

22 *Phlegetonte*. Referring to Phlegethon, a fiery river in the lower world.

23 St. Matthew the Evangelist is traditionally characterized as a winged man or an angel.

Ense dabit stricto coelicus exitium.
Elige, quod mavis tibi, nil mihi, cedit utrumque
Sive fugam his iubeat, sive det ille necem.

Malleus Daemonum

Exorcismus I

Kyrie eleison, Christe eleison, Kyrie eleison, Christe audi nos,
Christi exaudi nos. Pater de Coelis Deus, libera hanc Crea-
turam tuam ab omnibus malis, & vexationibus Daemonum.
Fili Redemptor Mundi Deus, libera hanc Creaturam tuam N.
ab omnibus malis, & vexationibus Daemonum.
Spiritus sancte Deus, libera hanc Creaturam tuam N. ab omni-
bus malis, & vexationibus Daemonum.
Sancta Trinitas unus Deus, libera hanc Creaturam tuam N. ab
omnibus malis, & vexationibus Daemonum.
Sancte Maria, impetra mihi gratiam animae, & corporis istius
Creaturae Dei, N.
Sancta Dei genitrix, impetra mihi gratiam, & sanitatem ani-
mae, & corporis istius Creaturae Dei, N.
Sancta Virgo Virginum, impetra mihi gratiam, & sanitatem
animae, & corporis istius Creaturae Dei, N.
Sancte Michael, sis mihi auxilium in expulsione omnium ma-
lorum, & maleficiorum ab hac Creatura Dei, N.
Sancte Gabriel, sis mihi auxilium in expulsione omnium malo-
rum, & maleficiorum ab hac Creatura Dei, N.
Sancte Raphael, sis mihi auxilium in expulsione omnium ma-
lorum, & maleficiorum ab hac Creatura Dei, N.
Omnes sancti Angeli, & Archangeli, sitis mihi auxilium in
expulsione omnium malorum, & maleficiorum ab hac
Creatura Dei, N.

the heavenly winged one will bring death with his drawn sword.

Choose what you prefer for yourself, not for me, he yields both: either let the latter one order flight or let the former bring death.

Exorcism I

[Opening Litany]

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, deliver this your creature from all evils and oppression of demons.

God the Son, Redeemer of the world, deliver this your creature N.²⁴ from all evil and oppression of demons.

God the Holy Spirit, deliver this your creature N. from all evil and oppression of demons.

Holy Trinity, one God, deliver this your creature N. from all evil and oppression of demons.

Holy Mary, grant for me grace for the soul and body of this creature of God N.

Holy Mother of God, grant for me grace and health for the soul and body of this creature of God N.

Holy Virgin of Virgins, grant for me grace and health for the soul and body of this creature of God N.

Saint Michael, help me expel all evil and sorcery from this creature of God N.

Saint Gabriel, help me expel all evil and sorcery from this creature of God N.

Saint Raphael, help me expel all evil and sorcery from this creature of God N.

All you holy Angels and Archangels, help me expel all evil and sorcery from this creature of God N.

24 For the entirety of the work, "N." (Lat. *nomen*) represents the name of the patient.

Omnes sancti Beatorum spirituum ordines, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Ioannes Baptista, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Omnes sancti Patriarche, & Prophetae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Petre, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Paule, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Andrea, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Iacobe, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Philippe, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Bartholomaeae, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Mathaeae, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Simon, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Tadaee, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Matthia, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Barnaba, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Luca, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Marce, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Omnes sancti Apostoli, & Euangelistae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

All you holy orders of blessed Spirits, help me expel all evil and
 sorcery from this creature of God N.
 Saint John the Baptist, help me expel all evil and sorcery from
 this creature of God N.
 All you holy Patriarchs and Prophets, help me expel all evil and
 sorcery from this creature of God N.
 Saint Peter, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Paul, help me expel all evil and sorcery from this creature
 of God N.
 Saint Andrew, help me expel all evil and sorcery from this
 creature of God N.
 Saint James, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Philip, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Bartholomew, help me expel all evil and sorcery from this
 creature of God N.
 Saint Matthew, help me expel all evil and sorcery from this
 creature of God N.
 Saint Simon, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Thaddeus, help me expel all evil and sorcery from this
 creature of God N.
 Saint Matthias, help me expel all evil and sorcery from this
 creature of God N.
 Saint Barnabas, help me expel all evil and sorcery from this
 creature of God N.
 Saint Luke, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Mark, help me expel all evil and sorcery from this crea-
 ture of God N.
 All you holy Apostles and Evangelists, help me expel all evil
 and sorcery from this creature of God N.

Omnes sancti Discipuli Domini, sitis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Omnes sancti Innocentes, sitis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Stephane, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Laurente, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Vincenti, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancti Fabiane, & Sebastianae sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancti Ioannes, & Paule, sitis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancti Cosma, & Damiane, sitis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancti Geruasi, & Protasi, sitis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Omnes sancti Martires, sitis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Sylvester, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Gregori, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Amrosi, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Augustine, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Hieronyme, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Martine, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

Sancte Nicolae, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei, N.

All you holy Disciples of the Lord, help me expel all evil and
 sorcery from this creature of God N.
 All you Holy Innocents, help me expel all evil and sorcery from
 this creature of God N.
 Saint Stephen, help me expel all evil and sorcery from this
 creature of God N.
 Saint Lawrence, help me expel all evil and sorcery from this
 creature of God N.
 Saint Vincent, help me expel all evil and sorcery from this
 creature of God N.
 Saints Fabian and Sebastian, help me expel all evil and sorcery
 from this creature of God N.
 Saints John and Paul, help me expel all evil and sorcery from
 this creature of God N.
 Saints Cosmas and Damian, help me expel all evil and sorcery
 from this creature of God N.
 Saints Gervase and Protase, help me expel all evil and sorcery
 from this creature of God N.
 All you holy Martyrs, help me expel all evil and sorcery from
 this creature of God N.
 Saint Sylvester, help me expel all evil and sorcery from this
 creature of God N.
 Saint Gregory, help me expel all evil and sorcery from this
 creature of God N.
 Saint Ambrose, help me expel all evil and sorcery from this
 creature of God N.
 Saint Augustine, help me expel all evil and sorcery from this
 creature of God N.
 Saint Jerome, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Martin, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Nicholas, help me expel all evil and sorcery from this
 creature of God N.

- Omnis sancti Pontifices, & Consessores, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Omnes sancti Doctores, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Benedicte, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Antoni, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Bernarde, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Dominice, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Francisce, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Omnis sancti Sacerdotes, & Levitae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Omnis sancti Monachi, & Heremitae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Maria Magdalena, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Agatha, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Lucia, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Agnes, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Cecilia, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Catherina, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.
- Sancte Anastasia, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei, N.

All you holy Bishops and Confessors, help me expel all evil and sorcery from this creature of God N.

All you holy Doctors, help me expel all evil and sorcery from this creature of God N.

Saint Benedict, help me expel all evil and sorcery from this creature of God N.

Saint Anthony, help me expel all evil and sorcery from this creature of God N.

Saint Bernard, help me expel all evil and sorcery from this creature of God N.

Saint Dominic, help me expel all evil and sorcery from this creature of God N.

Saint Francis, help me expel all evil and sorcery from this creature of God N.

All you holy Priests and Levites,²⁵ help me expel all evil and sorcery from this creature of God N.

All you holy Monks and Hermits, help me expel all evil and sorcery from this creature of God N.

Saint Mary Magdalene, help me expel all evil and sorcery from this creature of God N.

Saint Agatha, help me expel all evil and sorcery from this creature of God N.

Saint Lucy, help me expel all evil and sorcery from this creature of God N.

Saint Agnes, help me expel all evil and sorcery from this creature of God N.

Saint Cecilia, help me expel all evil and sorcery from this creature of God N.

Saint Catherine, help me expel all evil and sorcery from this creature of God N.

Saint Anastasia, help me expel all evil and sorcery from this creature of God N.

²⁵ This is an apparently outdated custom — to include pre-Christian authorities such as the Levitical line of priests — that is not featured in modern manuals.

- Omnes sanctae Virgines, & Viduae, impetrate sanitatem animae, & corporis istius Creaturae Dei, ut liberetur ad omnibus vexationibus Daemonum.
- Omnes sancti, & sanctae Dei, impetrate sanitatem animae, & corporis istius Creaturae Dei, ut liberetur ad omnibus vexationibus daemonum.
- Propitius esto, munda hanc Creaturam ab omnibus malis, & vexationibus Daemonum.
- Propitius esto, munda hanc Creaturam ab omnibus malis, & vexationibus Daemonum.
- Ab omni malo, & ab omnibus vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.
- Ab omni peccato, & ab omnibus vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.
- Ab ira tua, & ab omnibus vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.
- A subitanea, & improvisa morte, & ab omnibus vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.
- Ab insidiis Diaboli, & ab omnibus ipsorum vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.
- Ab ira, & odio, & omni mala voluntate, & ab omnibus vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.
- A spiritu fornicationis, & ab omnibus vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.
- A fulgure, & tempestate, & ab omnibus vexationibus Daemonum, libera me Domine, & hanc creaturam tuam.

All you holy Virgins and Widows, procure the health of the soul and body of this creature of God to deliver it from all oppression of demons.

All you holy male and female Saints of God, procure the health of the soul and body of this creature of God to deliver it from all oppression of demons.

Be merciful, cleanse this creature from all evil and oppression of demons.

Be merciful, cleanse this creature of all evil and oppression of demons.

From all evil and all oppression of demons, deliver me O Lord and this your creature.

From all sin and all oppression of demons, deliver me O Lord and this your creature.

From your wrath and all oppression of demons, deliver me O Lord and this your creature

From a sudden and unforeseen death and all oppression of demons, deliver me O Lord, and this your creature.

From the snares of the Devil and all oppression of the same, deliver me O Lord, and this your creature.

From all anger and hate and all ill-will and all oppression of demons, deliver me O Lord, and this your creature.

From the spirit of fornication and all oppression of demons, deliver me O Lord, and this your creature.

From lightning and storms and all oppression of demons,²⁶ deliver me O Lord, and this your creature.

26 The above lines are somewhat indicative of certain, more modernly alleged “stages” of the exorcism process, as detailed by Malachi Martin (1921–1999). Many exorcists believe these general stages to characterize the typical phenomena that occur during the operation itself as the demon resists, fights back, and eventually departs: The intangible “Presence” of an invading entity, the “Pretense” of the entity to disguise itself as the exorcist coerces it to reveal its identity, the “Breakpoint” at which the entity reveals itself and becomes vulnerable, the “Voice” of the entity that attempts to frighten or intimidate the exorcist as a last-ditch effort, the “Clash” or climax of the battle of wills between entity and exorcist that may be accompanied by environmental phenomena (such as lightning and thunder), and the ultimate “Expulsion” of the entity by the divine power channeled

A morte perpetua, & ab omnibus vexationibus Daemonum,
libera me Domine, & hanc creaturam tuam.
Per Mysterium sanctae Incarnationis tuae, expelle ab hac Creatura tua omnes Daemones cum omnibus maleficiis suis.
Per adventum tuum, expelle ab hac Creatura tua omnes Daemones cum omnibus maleficiis, ac operibus suis.
Per Natiuitatem tuam, expelle ab hac creatura tua omnes daemones cum omnibus maleficiis suis.
Per Baptismum, & sanctum Ieiunium tuum, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.
Per Crucem, & Passionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.
Per Mortem, & Sepulturam tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.
Per sanctum Resurrectionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.
Per admirabilem Ascensionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.
Per adventum Spiritus sancti Paracliti, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.
In Die Iudecii, libera Domine hanc Creaturam tuam.
Peccatores, te rogamus, ut expellas ab hac Creatura tua omnes vexationes, & maleficia Daemonum.
Ut ei parcas, & ab hac Creatura tua expellas omnes vexationes, & maleficia Daemonum, te rogamus audi nos.
Ut ei indulgeas, & ab hac Creatura tua expellas omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

From everlasting death and all oppression of demons, deliver me Lord, and this your creature.
 Through the mystery of your holy Incarnation, expel from this your creature all demons with all their sorcery.²⁷
 Through your Coming, expel from this your creature all demons with all their sorcery and works.
 Through your Birth, expel from this your creature all demons with all their sorcery.
 Through your Baptism and Holy Fasting, expel from this your creature all demons with all their sorcery.
 Through your Cross and Passion, expel from this your creature all demons with all their sorcery.
 Through your Death and Burial, expel from this your creature all demons with all their sorcery.
 Through your Holy Resurrection, expel from this your creature all demons with all their sorcery.
 Through your admirable Ascension, expel from this your creature all demons with all their sorcery.
 Through the Coming of the Holy Spirit, the Paraclete, expel from this your creature all demons with all their sorcery.
 On the Day of Judgment, Lord deliver this your creature.
 We sinners, we beseech you to expel all oppression and sorcery of demons from this your creature.
 That you would spare it and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
 That you would pardon it and expel all oppression and sorcery of demons from that same creature, we beseech you, hear us.

by the exorcist. See Malachi Martin, *Hostage to the Devil* (Reader's Digest Press, 1976).

27 This and the following several lines refer to the medieval notion, particularly during the witch-craze of the time, that sorcery and witchcraft were believed to be less the workings of humans of some natural though mysterious, metaphysical forces, but more the harnessing and utilization of diabolical forces provided by the pact-binding of the witch or conjurer with a demon or the devil himself. In effect, it was most often assumed that any sorcerous effect was either directly (by the entity itself) or indirectly (by a witch in the service of an entity) the product of demonic activity.

Ut ad veram poenitentiam hanc Creaturam tuam perducere digneris, & ab eadem expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut Ecclesiam tuam sanctam regere, & conseruare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut domnum Apostolicum, & omnes Ecclesiasticos ordines in sancta Religione conseruare digneris, & expellere ab hac Creatura tua omnes vexationes, & malificia Daemonum, te rogamus audi nos.

Ut inimicos sanctae Ecclesiae humiliare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut Regibus, & Principibus Christianis pacem, & veram concordiam donare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut cunctis Populo Christiano pacem, & unitatem largiri digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut nosmetipsos in tuo sancto servitio confortare, & conservare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut mentes nostras ad Coelestia desideria erigas, & ab hac Creatura tua expellas omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, & ab hac Creatura tua expellas omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut animas nostras fratrum propinquorum, & benefactorum nostrorum ab aeterna damnatione eripias, & ab hac Creatura tua expellas omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut fructus terrae dare, & conservare digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia Daemonum te rogamus audi nos.

- That you would bring true penance to this creature and expel all oppression and sorcery of demons from it, we beseech you, hear us.
- That you would vouchsafe to govern and preserve your holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to preserve our apostolic prelate and all the orders in holy religion, and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to humble the enemies of the holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to give peace and true concord to Christian kings and princes and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to grant peace and unity to the whole Christian world and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to confirm and preserve us in your holy service and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would lift up our minds to heavenly desires and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would render eternal blessings to all our benefactors and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would deliver our souls, and the souls of our brethren, relations, and benefactors from eternal damnation and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to give and preserve the fruits of the earth and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, & ab hac Creatura expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut nos ex audire digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Fili Dei, ut expellas ab hac Creatura tua omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Demonum.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Demonum.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Demonum.

Kyrie eleison, Christe eleison,

Kyrie eleison.

℣: Domine exaudi orationem meam.

℞: Et clamor meus ad te veniat.

OREMUS

Respice quaesumus Domine super hanc Creaturam tuam N. pro qua Dominus noster Iesus Christus non dubitavit manu tradi nocentium, & Crucis subire tormentum. Qui tecum vivit, & regnas in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

Exurge Christe advoca nos, & libera eam ab omnibus maleficiis, & operibus daemonum.

Amen. Fiat, fiat.

That you would vouchsafe to grant eternal rest to all the faithful departed and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to hear us graciously and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

Son of God, that you would expel all oppression and sorcery of demons from this creature, we beseech you, hear us.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lord have mercy. Christ have mercy.

Lord have mercy.

℣: Lord hear my prayer.

℟: And let my cry come unto thee.

LET US PRAY

We beseech you, Lord, to look upon this your creature N. on behalf of whom our Lord Jesus Christ did not hesitate to be delivered up to the hands of the wicked and to suffer the torment of the Cross. He who with you lives and reigns in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

Arise Lord and counsel us, and deliver it from all sorcery and works of demons.

Amen. Let it be, let it be.

Exorcismus I

*Sive quatuor experimentatissimi Exorcismi
ex Evangeliiis collecti.*

*A.R.P.F. Alexandro Albertino a Rocca Contrada
Ditionis Ecclesiae, Ordinis Minorum de Observ.
S. Francisci Praedic. S. Evangelii*

In primis igitur animadvertendum est, mi Lector, sive, Exorcista, quod in uno quoque praecepto poteris signare patientem in fronte ad placitum, & ubi magis vexatur videlicet in haec infra-scripta forma.

✠ Coniuro vos Daemones omnes, ac impero vobis, quando exituris estis, ut sine laesione animae, & corporis istius Creaturae Dei, N. exeatis. Et hoc praeceptum sufficiat in tota exorcitatione mea nunc pro tunc, & semper sic intelligo.

Exorcism I

*or the four most proven exorcisms collected from the Gospels,
by the author Reverend Father Brother Alessandro Albertino of
Rocca Contrada with the authority of the Church, of the Obser-
vant Order of Minor brothers of St. Francis, Preacher of the Holy
Gospel.*

First of all, therefore, it must be observed my Reader, or Exorcist, that in one precept you will be able to make the sign of the Cross upon the forehead of the patient at will, where it is most oppressed, namely, through these words contained in the formula written below.

✠ I conjure all you demons and I command you, when you are about to leave, to depart without injury to the soul and body of this creature of God N. And let this precept suffice in all of my exorcisms now and then, and I intend.

Exorcismus Primus

Ex fonte Evangelii Divi Matthaei exhaustus.

In illo tempore dixit Iesus Discipulis suis: *Scitis, quia post bi-
duum Pasca fiet, & filius hominis tradetur, & crucifigetur.*

Per revelationem D. N. Iesu Christi factam Discipulis suis de
eius passione, per patientiam, & merita ipsius Domini Nostri
Iesu Christi, & per virtutem istorum verborum ✠ Impero vobis,
ut exeatis de isto corpore cum omni societate vestra absque lae-
sione corporis, & animae istius Creaturae Dei, N.

*Tunc congregati sunt Princeps Sacerdotum & Seniores Populi in
atrium Princeps Sacerdotum, qui dicebatur Caiphas; & consilium
fecerunt, ut Iesum dolo tenerent, & occiderent.*

Per patientiam, & merita Iesu Christi, & per virtutem istorum
verborum ex parte Santissime Trinitatis ✠ Impero vobis, ut exe-
atis, &c.

Non in die festo, ne forte tumultus fieret in populo.

Et vos timete verba coniurantis, & Praecepta mea, & per merita,
& patientiam Christi ✠ exite rebelles Dei, & ite ad loca vobis a
Deo deputata cum omni societate vestra.

First Exorcism

(Extracted from the source of the Gospel of St. Matthew.)

In that time Jesus said to his disciples:

“You know that after two days shall be Passover and the Son of Man shall be delivered up to be crucified.” (Matt 26:2)

By the revelation made by our Lord Jesus Christ to his disciples about his Passion, by the patience¹ and merits of our Lord Jesus Christ himself, and by the power of these words: ✠ I command you to leave this body with all your company without injury to the body and soul of this creature of God, N.

Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Cai-phas. And they consulted together, that by subtilty they might apprehend Jesus, and put him to death. (Matt 26:3–4)

By the patience and merits of Jesus Christ and by the power of these words on behalf of the Most Holy Spirit: ✠ I command you to depart, etc.

Not on a festival day, lest perhaps there should be a tumult amongst the people. (Matt 26:5.)

And you, fear the words of the incantation and my commands, and by the merits and patience of Christ, ✠ go forth, rebels of God, and go to those places assigned to you by God with all your company.²

1 Cf. 2 Thess 3:5 “And the Lord direct your hearts, in the charity of God, and the patience of Christ.”

2 The “places assigned” could be few different intended meanings. It is, as the text bears out presently, blatantly intended to be Hell or the underworld/abyss. However, in the older Hebrew/Jewish tradition (influenced in no small part by Persian syncretism), demons and chthonic spirits were believed to take refuge, or sometimes to be imprisoned in dry, arid wilder-

Cum autem esset Iesus in Bethania in domo Simonis leprosi accessit ad eum mulier habens alabastrum unguenti praecosi, & fudit super caput ipsius recumbentis.

✠ Impero vobis per patientiam ipsius Christi, & per charitatem istius mulieris, qua usa est erga Dominum nostrum Iesum Christum, & per virtutem istorum verborum praecipio vobis, ut exeatis absque mora ab ipsa Creatura Dei, N. & ✠ Impero vobis, ut in nomine Iesu Christi Nazareni Crucifixi, & per merita ipsius, & patientiam ✠ exeatis de isto corpore, N.

Sciens autem Iesus, &c. Quid molesti estis huic mulieri. Opus enim bonum operata est in me.

Per excusationem factam a Domino nostro Iesu Christo istius Magdalenae non sit vobis potestas Daemones permanendi, & absque excusatione exite per virtutem istorum verborum, & merita, & patientiam Christi abite, abite rebelles Dei absque laesione animae, & corporis istius creaturae Dei, N.

Nam semper Pauperes habetis vobiscum: me autem non semper habetis. Mittens enim hac unguentum hoc in corpus meum ad sepeliendum me fecit. Amen dico vobis, ubicunque predicatum fuerit hoc Evangelium in toto mundo dicetur, & quod hac fecit in memoriam eius.

And when Jesus was in Bethany, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. (Matt 26:6–7.)

✠ I command you by the patience of Christ himself, and by the charity of that woman, which she displayed toward our Lord Jesus Christ, and by the power of these words, I command you to depart without delay from that same creature of God N. ✠ I also command you, that in the name of the Crucified Jesus Christ of Nazareth, and by his merits and patience ✠ to depart from this body, N.

And Jesus knowing it etc., “Why do you trouble this woman? For she hath wrought a good work upon me.” (Matt 26:10.)

By the apology made by our Lord Jesus Christ for this woman of Magdala, may you demons not have power to remain, and without excuse, depart by the power of these words, and by the merits and patience of Christ, depart, rebels of God, depart, without injury to the soul and body of this creature of God N.

“For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.” (Matt 26:11–13)

ness parts of the world. E.g., after being exorcised by Tobit, the demon Asmodeus fled to Egypt, where it was imprisoned (“bound hand and foot”) there by the archangel Raphael (Tob 8:1–3); the Ethiopian (apocryphal) Book of Enoch also features the same Raphael similarly binding the fallen angel/watcher Azazel “hand and foot” in the desert under a mound of sharp stones in Dudael, i.e., “cauldron of God” or a prison for fallen angels (Enoch 10:6).

Igitur per hoc misterium, & per patientiam, & merita Christi ✠ Impero vobis, ut exeatis ✠ ab hoc corpore sine laesione animae & corporis istius creaturae Dei, N.

Tunc abiit unus de duodecim, qui dicebatur Iudas Iscariotes, ad Principes sacerdotum & ait illis: quid vultus mihi dare, & ego vobis eum tradam?

Iterum coniuro vos per patientiam Christi, & per venditionem factum a Iuda traditore discipulo Christi, ut omnes inimici omnium vestrum tradant vos Lucifero in profundum Inferni, & Abysi, & amplius non sit vobis facultas redeundi in corpus istius Creaturae Dei, N.

At illi constituerunt ei triginta argenteos, & exinde quaerebat opportunitatem, ut eum traderet.

Et ego ultra illas poenas quas semper sustinetis, triginta annos poenarum iniungo si modo non abieritis ab hac creatura Dei, N. & per merita, & patientiam Christi ✠ Impero vobis, ut discedatis à corpore istius creaturae Dei, N. discedite maledicti, & obstinati Daemones.

Prima autem die azimorum accesserunt discipuli ad Iesum dicentes; ubi vis paremus tibi comedere Pascha.

✠ Iterum coniuro vos per accessum discipulorum ad Iesum, & petitionem factam ab eis de praeparatione Paschae, & per merita Christi, & patientiam eius ✠ ut exeatis rebelles Dei, & eati in profundum Inferni, & Abyssi.

At Iesus dixit.

Therefore, by this mystery, and by the patience and merits of Christ, ✠ I command you to depart ✠ from this body without injury to the soul and body of this creature of God N.

Then went one of the twelve, who was called Judas Iscariot, to the chief priests and said to them: "What will you give me if I deliver him unto you?" (Matt 26:14–15)

Again I conjure you by the patience of Christ and the sale made by the disciple Judas, the betrayer of Christ, that all the enemies of all of you will deliver you to Lucifer in the depths of Hell and the Abyss, and that you will no longer have the opportunity to return to the body of this creature of God N.

But they appointed him thirty pieces of silver pieces and from thenceforth he sought opportunity to betray him. (Matt 26:15–16)

And I, in addition to those punishments which you always endure, impose thirty years of punishment if you do not depart from this creature of God N. immediately. And by the merits and patience of Christ, ✠ I command you to depart from the body of this creature of God N. Depart, you accursed and obstinate demons.

And on the first day of the Unleavened Bread, the disciples came to Jesus, saying "Where wilt thou that we prepare for thee to eat the Passover supper?" (Matt 26:17)

Again I conjure you by the approach of the disciples to Jesus, and by the request made by them concerning the preparation of the Passover meal, and by the merits of Christ and his patience ✠ that you go forth, rebels of God, and go into the depths of Hell and the Abyss.

But Jesus said: (Matt 26:18)

Per responsum Christi factum discipulis suis ✠ Impero vobis, ut respondeatis, & dicatis nomina vestra absque mendacio statim, & sine mora.

Ite in Civitatem ad quemdam, & dicite ei; Magister dicit; tempus meum prope est, apud te facio Pascha cum discipulis meis.

Per virtutem istorum verborum, & ministerium dicite mihi veritatem quomodo huc ingressi estis, & exite de isto corpore scelesti, & maledicti Daemones cum omnibus operibus vestris.

Et fecerunt discipuli sicut constituit illis Iesus, & paraverunt Pascha.

Per obedientiam istorum discipulorum ✠ Impero vobis, ac mando, ut obediatis praeceptis meis, & exite, & abite ad loca vobis a Deo deputata sine mendacio.

Vespere autem facto discubebat cum duodecim discipulis suis: & edentibus illis dixit.

Per comestionem factam a Domino nostro Iesu Christo cum discipulis suis ✠ Impero vobis, & societati omnium vestrum, ut eatis in profundum Inferni; & per patientiam, & merita Christi sit vobis haec ultima hora.

Amen dico vobis; quia unus vestrum me traditurus est.

Per virtutem istorum verborum impero vobis, ut exeatis, & per dolorem discipulorum dicentium, *Numquid ego sum domine?* & per responsum, quod dedit eis Iesus, eatis ad loca vobis deputata à Deo. Maledicti, & obstinati daemones fugite ab hac creatura Dei, N.

By the response made by Christ to his disciples, I command you to respond and say your names without lying immediately and without delay.

“Go ye into the city to a certain man, and say to him: ‘The master saith, my time is near at hand, with thee I will have Passover supper with my disciples.’” (Matt 26:18)

By the power of these words and ministry, tell me the truth about how you entered here, and come out of this body, you wicked and accursed demons, with all your works.

And the disciples did as Jesus appointed to them, and they prepared the Passover supper. (Matt 26:19)

By the obedience of these disciples, ✠ I command you and I order you to obey my precepts and go forth, get out, and go to the places appointed for you by God without lying.

But when it was evening he sat down with his twelve disciples. And whilst they were eating he said: (Matt 26:20–21)

By the meal shared by our Lord Jesus Christ with his disciples, ✠ I command you and all of your company to go to the depths of Hell; and by the patience and merits of Christ, let this be your last hour.

“Amen I say to you; that one of you is about to betray me.” (Matt 26:21)

By the power of these words, I command you to go out, and by the anguish of the disciples saying: *“Is it I Lord?”*³ and by the answer which Jesus gave them, go to the places appointed for you by God. Accursed and obstinate demons, flee from this creature of God N.

3 Matt 26:22.

Qui intingit mecum manum in paropside hic me tradet.

Per virtutem istius signi, quod dedit Iesus discipulis suis, compello vos, ut detis mihi signa in exitu vestro absque mendacio, & absque laesione istius corporis, & animae ✕ Exite per virtutem istorum verborum, & merita, & patientiam Christi.

Filius quidem hominis vadit sicut scriptum est de illo. Vae autem homini illi, per quem filius hominis tradetur: bonum erat ei, si natus non fuisset homo ille.

Ego autem vobis impero; & vae vobis, si non obedieritis mandatis meis, scilicet, ut exeatis per virtutem istorum verborum, & per merita, & patientiam Christi.

Respondens autem Iudas, qui tradidit eum, dixit: Nunquid ego sum Rabbi: ait illi; tu dixisti.

Per responsum Christi datum Iudae, mando vobis, compello, ac constringo vos, ut detis nomina vestra, ut exeatis de isto corpore per virtutem istorum verborum, & merita, & patientiam Christi.

Coenantibus autem eis accepit Iesus panem, & benedixit, ac fregit, deditque discipulis suis, & ait.

In virtute istius benedictionis, ✕ & istorum verborum maledico vos, & anathematizo, nisi discesseritis a corpore istius creaturae Dei, N. quam citius, & sine mora.

“He that dippeth his hand with me in the dish, he shall betray me.” (Matt 26:23)

By the power of this sign that Jesus gave to his disciples, I compel you to give me signs about your departure without lying, and without harm to this body and soul. ✠ Go forth by the power of these words and the merits and patience of Christ.

The Son of man indeed goeth, as it is written of him.⁴ But woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. (Matt 26:24)

But I command you and woe to you, if you do not obey my commands, namely, that you come forth by the power of these words and the merits and patience of Christ.

And Judas that betrayed him, answering, said: “Is it I Rabbi?” He saith to him: “Thou hast said it.” (Matt 26:25)

By Christ’s answer given to Judas, I command you, compel you, and constrain you, to give your names, that you depart from this body by the power of these words, and the merits and patience of Christ.

And whilst they were at supper, Jesus took the bread and blessed it, broke it, and gave it to his disciples and said: (Matt 26:26)

By the power of this blessing, ✠ and of these words, I curse you, and anathematize you,⁵ unless you depart from the body of this creature of God N. as soon as possible and without delay.

⁴ Ps 40:10.

⁵ *anathematizo*. This word choice is of particular interest as it has a greater depth of meaning in the context of Hebrew Scripture. *Anathematizo* (lit. “to anathematize”) is often used in the Vulgate Old Testament to represent the original Hebrew term חָרַם (*hērem*), “to devote” or “to destroy.” It is a complex term that requires a great deal of context to interpret fully, but typically refers to either something sacred that is devoted to destruction

Accipite, & comedite, hoc est corpus meum.

In virtute istius corporis, quod dedit Iesus discipulis suis discedite maledicti daemones, & ite ad loca vobis a Deo deputata. Et Lucifer accipiat stricte, ut amplius non sit vobis facultas redeundi ad vexandum hanc creaturam Dei, N.

Et accipiens Calicem gratias egit, & dedit illius dicens.

Per virtutem istarum gratiarum, quas egit Christus ✠ discedite de isto corpore, ut creatura ista, gratias referat Deo Patri, & Filio, & Spiritui sancto. Et vos accipite calicem poenarum Inferni propter vestram temeritatem.

Bibite ex hoc omnes: hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum.

Per effusionem istius sanguinis, & potionem impero vobis, ut exeatis, & sit vobis potus poena Inferni, & per virtutem istorum verborum, & merita, & patientiam Christi abite rebelles Dei, Quid amplius moram tacitis?

“Take ye, and eat. This is my body.” (Matt 26:26)

By the power of this body which Jesus gave to his disciples, depart, you accursed demons, and go to the places appointed for you by God. And let Lucifer receive you tightly, so that you no longer have the opportunity to return to harass this creature of God N.

And taking the chalice, he gave thanks and gave to them saying: (Matt 26:27)

By the power of these graces which Christ has bestowed, ✠ depart from this body so that this creature may give thanks to God the Father, and to the Son, and to the Holy Spirit. And you take the chalice of the punishments of Hell because of your rashness.

“Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins.” (Matt 26:27–28)

By the shedding of this blood and the drink, I command you to go forth, and let your drink be the punishment of Hell. And by

as a sacrifice to God or, more often, something that is forbidden due to its profane (or often pagan) nature and is devoted to being destroyed as the act of destruction itself is the oblation. E.g., in the Book of Joshua, Achan's grave sin was to hoard plunder that was assumed to have been valuable goods (probably silver or gold Pagan idols and ceremonial garb among them), or things that had been “devoted to destruction” (Josh 7:1–26). Whereas the Hebrew Scriptures use the term *hērem* more liberally, the Vulgate makes finer distinctions in translating the term between forbidden goods and goods devoted to God. E.g., the Levitical prohibition of selling “devoted things” in the Vulgate refers to “*omne quod Domino consecrator*” or “all things consecrated to the Lord” (Lev 27:28). Therefore, the word *antheumatizo* here likely has the additional theological thrust of not only cursing, but totally and destructively condemning the demon under preordained divine authority, much like Yahweh did the enemies of Israel. The word also has a long history of use in Christianity in conjunction with the act of excommunication of unrepentant heretics, which are easily analogous to demons as unrepentant angels in this case.

Dico autem vobis: non bibam a modo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum in Regno Patris mei.

Discedite per Domini accessionem ad montem olivarum, & quae dixit illis Iesus, & per laborem, & in virtute orationis eius.

Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim, Percutiam Pastorem, & dispergentur oves gregis. Postquam autem resurrexero, praecedam vos in Galileam.

Per passionem istorum discipulorum, & per patientiam, & merita Christi, & per promissionem factam discipulis suis, se praecessurum este eos in Galileam abite vos in profundum Inferni, & Abyssi; nec sit vobis facultas redeundi amplius in hanc creaturam Dei, N. ad vexandum eam, sed aeternaliter ibi manete nefandi, & maledicti.

Respondens autem Petrus ait illi: Et si omnes scandalizati fuerint in re, ego nunquam scandalizabor.

✠ Impero vobis, ut sinatis hanc creaturam Dei orare, & omnia opera ad laudem Dei facere; Et per promptitudinem Petri estote parati ad exitum omnium vestrum statim, & sine mora.

Ait illi Iesus: Amen dico tibi, quia in hac nocte antequam Gallus canter ter me negabis.

the power of these words, and the merits and patience of Christ, depart, rebels of God. Why are you waiting any longer?

“And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.” (Matt 26:29)

By the Lord’s approach to the Mount of Olives, and what Jesus said to them, and by labor and in the power of his prayer, depart.

“All of you shall be scandalized in me this night. For it is written I will strike the shepherd, and the sheep of the flock shall be dispersed.⁶ But after I shall be risen again, I shall go before you into Galilee.” (Matt 26:31–32)

By the suffering of these disciples, and by the patience and merits of Christ, and by the promise made to his disciples, that he would go before them into Galilee, you go forth into the depths of Hell and the Abyss. Nor let there be any more opportunity for you to return to this creature of God N. to oppress it, but remain there eternally, wicked and accursed ones.

But Peter answering, said to him: “Although all shall be scandalized in thee, I will never be scandalized.” (Matt 26:33)

✠ I command you to allow this creature of God to pray and to do all works for the praise of God. And by Peter’s promptness, be ready for the departure of all of you immediately and without delay.

Jesus said to him: “Amen I say to thee that in this night before the cock crows thou wilt deny me thrice.” (Matt 26:34)

By the power of this prophecy of Christ, tell me the hour and the point of your departure.

6 Zech 13:7.

Per virtutem istius Prophetiae Christi dicite mihi horam, & punctum exitus vestri.

Etiam oportuerit me mori tecum, non te negabo.

Per virtutem istorum verborum ne habeatis potestatem dicendi mendacium, sed statim exite de isto corpore.

Similiter, & omnes discipuli dixerunt.

Ob promptitudinem istorum discipulorum impero vobis, ut obediatís mandatis meis, & exeatis de isto corpore, & anima, & in profundo Inferni, & Abyssi maneatis semper.

Tunc venit Iesus cum illis in Villam, quae dicitur Gethsemani.

Et vos cum sociis vestris in profundum Inferni abite per itinera Christi ad Villam Gethsemani, & per laborem eius.

Et dixit discipulis suis: Sedete hic donec vadam illuc, & orem.

Per orationem Christi, & per merita eiusdem orationis recedite ab hac creatura Dei, N.

Et assumpto Petro, & duobus filiis, Zebedei cepit contristari, & maestus esse. Tunc ait illis: Tristis est anima mea usque ad mortem, susinete hic, & vigilate mecum.

Per tristitiam Christi, & discipulorum eius discedite rebelles Dei; & sit fracta obstinatio vestra, nec sit vobis facultas impediendi vigiliam istius creaturae Dei, N. sed possit audire omnia verba haec, & intelligere sensum eorum.

“Yea, though I should die with thee, I will not deny thee.” (Matt 26:35)

By the power of these words, may you not have the power to tell a lie, but depart from this body immediately.

And in like manner said all of the disciples. (Matt 26:35)

Because of the readiness of these disciples, I command you to obey my commands, and to leave this body and soul, and to remain in the depths of Hell and the Abyss forever.

Then Jesus came with them to a country place which is called Gethsemane. (Matt 26:36)

And by the journeys of Christ to the country place of Gethsemane and by his labor, you, with your companions, go to the depths of Hell.

And he said to his disciples; “Sit you here till I go yonder and pray.” (Matt 26:36)

By the prayer of Christ and by the merits of the same prayer, depart from this creature of God N.

And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: “My soul is sorrowful even unto death: stay you here, and watch with me.” (Matt 26:37–38)

By the sorrow of Christ and his disciples, depart, rebels of God; and let your obstinacy be broken, nor may you have the ability to hinder the vigil of this creature of God N., but let it be able to hear all these words, and understand their meaning.

And going a little further, he fell upon his face praying, and saying: (Matt 26:39)

Et progressus pusillum procidit in faciem suam orans, & dicens.

Per hoc parvo itinere Christi, & pro curvantione super faciem suam, & orationem recedite vos omnes, & per virtutem istorum verborum ad loca vobis a Deo deputata.

Pater mi, si possibile est transeat a me Calix iste; Veruntamen non sicut ego volo, sed sicut tu.

Per submissionem Iesu Christi ad Patrem suum, & per deprecationem ✠ impero vobis daemones, & virtute istorum verborum, ut eatis in profundum Inferni, & sit fracta, & lacerata superbia vestra, & non sit amplius in vestra voluntate vexare hanc creatura Dei, N.

Et venit ad discipulos suos, & inuenit eos dormientes.

Per quietem istorum discipulorum praecipio vobis, ut quiescere sinatis hanc creaturam Dei, N. die noctuque si opus fuerit.

Et dicit Petro, sic? Non potuistis una hora vigilare mecum? Vigilate, & orate, ut non intretis in tentationem. Spiritus quidem promptus, caro autem infirma.

Per virtutem istorum verborum, & per patientiam Christi ne molestiam inferatis corpori, & animae istius creaturae Dei, N. sed prompti estote reddere obedientiam domino Deo vestro, & praeceptis meis, ut discedatis sine mora; aliter impero Lucifero, & omnibus inimicis vestris, ut reducant vos in profundum Inferni, & Abyssi.

By this short journey of Christ, and by bowing upon his face, and by prayer, and by the power of these words, all of you depart to the places assigned to you by God.

“My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as you wilt.” (Matt 26:39)

By the submission of Jesus Christ to his Father and by the supplication ✠ and the power of these words, I command you demons to go forth to the depths of Hell, and let your pride be broken and torn, and let it no longer be in your will to oppress this creature of God N.

And he cometh to his disciples and he findeth them asleep. (Matt 26:40)

By the rest of these disciples, I command you to allow this creature of God N. to rest, day and night if necessary.

And he saith to Peter: “What? Could you not watch one hour with me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.” (Matt 26:40–41)

By the power of these words and the patience of Christ, do not bring trouble upon the body and to the soul of this creature of God N., but be ready to render obedience back to the Lord your God, and to my commands, so that you depart without delay; otherwise, I command Lucifer and all your enemies to bring you back to the depths of Hell and the Abyss.⁷

7 Aside from conventional customary beliefs of Lucifer or Satan being the chief of demons, the systematic use of Lucifer's name in the petitions is reminiscent of the medieval grimoiric traditions which place a structured hierarchy of demons underneath certain lords or chiefs, most often Lucifer, Beelzebub, Astaroth, etc., which govern them by authority. E.g., the notorious *Grimorium Verum* instructs a conjurer to petition Lucifer directly before contacting any of the demons in his service in order to

Iterum secundo abiit, & oravit dicens; Pater mi, si non potest Calix transire nisi bibam illum, fiat voluntas tua.

Per virtute istorum verborum, & per merita Christi, & humilitatem eius destruatür obstinatio vestra, & exite de isto corpore maledicti, & obstinati daemones.

Et venit iterum, & invenit eos dormientes: erant enim oculi eorum gravati.

Per tristitiam, & moestitiam istorum discipulorum, & per orationem tertiam a domino Iesu Christo factam ad Patrem suum ✠ Impero vobis, ut derelinquatis hanc creaturam Dei, N. in pristinam sanitatem in virtutem Sanctissimae Trinitatis.

Et dicit illis; dormite iam, & requiescite: ecce appropinquavit hora, & filius hominis tradetur in manus peccatorum: Surgite eamus; Ecce appropinquavit, qui me tradet.

Per virtutem istorum verborum, & patientiam Christi haec sit hora vestra exeundia ab hac creatura Dei N. & in manus Luciferi, & inimicorum vestrorum omnes vos tradamini a Sanctissima Trinitate, scilicet a Patre, & Filio, & Spiritu sancto.

Again, the second time he went and prayed, saying: "My Father if the chalice may not pass away, but I must drink it, thy will be done." (Matt 26:42)

By the power of these words, and by the merits of Christ and his humility, let your obstinacy be destroyed, and depart from this body, you accursed and obstinate demons.

And he cometh again and findeth them sleeping: for their eyes were heavy. (Matt 26:43)

By the sadness and grief of these disciples and by the third prayer made by the Lord Jesus Christ to his Father, ✠ I command you to leave this creature of God N. in its original health by the power of the Most Holy Trinity.⁸

And he saith to them: "Sleep ye now and take your rest; behold the hour is at hand and the Son of man will be betrayed into the hands of sinners. Rise, let us go; Behold, he is at hand that will betray me." (Matt 26:45–46)

By the power of these words and the patience of Christ, let this be the hour of your departure from this creature of God N., and let all of you be betrayed into the hands of Lucifer and your enemies, by the Most Holy Trinity, namely, by the Father, the Son, and the Holy Spirit.

ensure their obedience, in the fashion of a militaristic chain of command. A similar roster of demonic authorities was believed to have signed the pact of the priest, Urbain Grandie (1590–1634). It is of further interest in this topic that the author seems to use the terms "Satan" and "Lucifer" with certain intention. The name of Satan is utilized mostly in the context of corruption and temptation of individuals — a source of evil in the form of sin. The name of Lucifer is applied almost exclusively in the manner noted above — as a chief in Hell to be answered to by the demons and one who punishes those who are sent there.

- 8 Note the author has now shifted not only to using the deeds of sinners, but also to turning even the scriptural weaknesses of man to an instrument of the exorcism.

Adhuc eo loquente, ecce Iudas unus de duodecim venit, & cum eo turba multa cum gladiis, & fustibus missi a Principibus Sacerotum, & Senioribus Populi.

Rogo ut mittantur a domino Deo Angeli, qui assistunt ante eum & Virtutes eius expellant omnes daemones ab hac creatura Dei, N. Si voluntas Dei est, ut ego mitto vos in profundum Inferni.

Qui autem tradidit eum dedit illis signum, dicens quemcunque osculatus fuero, ipse est tenete eum.

Ita ego iubeo vos in exitu omnium vestrum ab hac creatura Dei, N. dare signa a me petita.

Quemcunque osculatus fuero, ipse est tenete eum.

Ita teneant vos daemones Infernales, nec amplius permittant vos exire de profundo Inferni. Si est voluntas Dei.

Et confestim accedens ad Iesum dixit; Ave Rabbi.

As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. (Matt 26:47)

I pray that the Lord God may send Angels who stand before him and that his Virtues⁹ may expel all demons from this creature of God N. If it is God's will, I will send you to the depths of Hell.

And he that betrayed him gave them a sign, saying: "whomsoever I shall kiss, that is he, hold him fast." (Matt 26:48)

Thus I command you all, upon your departure from this creature of God N., to give the signs requested by me.

"Whomsoever I shall kiss, that is he, hold him fast." (Matt 26:48)

Thus let the infernal demons of Hell hold you, and may they no longer permit you to leave the depths of Hell, if it is God's will.

And forthwith coming to Jesus he said: "Hail Rabbi." (Matt 26:49)

9 *Virtutes*. This is likely not "virtue" in the sense of moral excellence, but Virtues as a particular choir or rank of the angelic hierarchy, which is sometimes also translated as "Powers" or, when conflated with the Greek term ἐξουσία (exousia, "power" or "authority"), as "Dominions." See the Vulgate: "who believe according to the operation of the might of his power which he wrought in Christ, raising him up from the dead, and setting him on his right hand in the heavenly places, above all principality, and power, and virtue [*virtutem*] and dominion, and every name that is named, not only in this world but also in that which is to come" (Eph 1:19–21). Also, see Aquinas on the angelic hierarchies: "The Apostle says (Eph 1:20–21) that "God has set the Man Christ above all principality and power, and [*virtutem*], and dominion": which are the various orders of the angels, and some of them belong to one hierarchy" (*Summa Theologiae*, pt.I, q.108, a.2). Although the specific distinctions of titles in the angelic choirs are not always clear in Scripture, the medieval tradition came to understand them in more specific terms.

Per patientiam Christi visa ficta osculatione Iudae exite ab hac creatura Dei, N. sine fictione, & mendacio.

Et osculatus est eum; Dixitque illi Iesus: Amice ad quid venisti?

Per humilitatem Christi, & per virtutem istorum verborum ite ad loca vobis deputata a Deo.

Tunc accesserunt, & manus iniecerent in Iesum, & tenuerunt eum.

Ita teneantur a divina potentia isti daemones procul ab hac creatura Dei, N. & extra corpus, & animam eius ut amplius non vexent eam.

Et ecce unus ex his, qui erant cum Iesu extendens manum exemit gladium suum, & percutiens servum Principis Sacerdotum amputavit auriculam eius.

Ita accedant contra vos virtus divina, & virtutes Coelorum, & evaginent gladium potentiae Dei, & super vos irruant ad expellendum vos e corpore istius creaturae Dei, N.

Tunc ait illi Iesus: Converte gladium tuum in locem suum: omnes enim, qui acceperint gladium gladio peribunt: an putas, quia non possum rogare Patrem meum, & exhibebit mihi modo plusquam duodecim legiones Angelorum: quomodo ergo implebentur scripturae, quia sic oportet fieri?

Coniuro vos rebelles Dei, ut ad loca vestra Inferni redeatis, nec vestra potestate, sed tantum modo quantum permissum est a domino Deo, vexetis hanc creaturam eius; & ideo invoco contra vos, si voluntas Dei est, Angelos pacis, qui in profundo Inferni, & Abyssus relegend vos, ut ista creatura Dei in pristinam sanitatem redeat per virtutem istorum verborum, & merita Christi.

By the patience of Christ seen by the feigned kiss of Judas, depart from this creature of God N. without fiction and lying.

And he kissed him. And Jesus said to him: "Friend whereto art thou come?" (Matt 26:49–50)

By the humility of Christ and the power of these words, go to the places assigned to you by God.

Then they came up, and laid hands on Jesus, and held him. (Matt 26:50)

Thus let these demons be kept by divine power far from this creature of God N. outside of its body and soul, so that they may no longer oppress it.

And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking a servant of the high priest, cut off his ear. (Matt 26:51)

Thus may divine power and the powers of the heavens come against you, and may they unsheathe the sword of the power of God, and rush upon you to expel you from the body of this creature of God N.

*Then Jesus saith to him: "Put up again thy sword into its place. For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled that so it must be done?"*¹⁰ (Matt 26:52–54)

I conjure you rebels of God, that you return to your places in Hell, and not by your power, but only as much as is permitted

¹⁰ Isa 53:10.

In illa hora dixit Iesus turbis: Tanquam ad latronem existis cum gladiis, & fustibus compraehendere me; quotidie apud vos sedebam docens in templo, & non me tenuistis.

Mando vobis, ac compello, constringoque vos rebelles Dei nequissimi, ut sicut cum fustibus accesserunt turbae ad Iesum, ita daemones Infernales constringant vos exire ab hac creatura Dei, N. absque laesione corporis, & animae eius per virtutem istorum verborum, per patientiam, & merita Christi.

Hoc autem totum factum est, ut implerentur scripturae Prophetarum.

Ita praecipio vobis, ut ad impleatur desiderium Dei, & istius creaturae, & discedatis ab ea; si voluntas Dei est.

Tunc discipuli omnes eo relicto fugerant.

Fugite, & vos omnes, & relinquit hanc creaturam salvam, & liberam sine laesione huius animae, & corporis.

At illi tenentes Iesum duxerunt ad Caipham Principem Sacerdotum, ubi Scribae, & Seniores convenerunt.

by the Lord God,¹¹ do you trouble this creature of his; and therefore I invoke against you, if it is God's will, the Angels of peace, who will cast you back into the depths of Hell and the Abyss, so that this creature of God may return to its former health by the power of these words and the merits of Christ.

In that same hour Jesus spoke to the multitudes: "You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple and you laid not hands on me." (Matt 26:55)

I command you, and I compel you, and I constrain you, most wicked rebels of God, that just as the multitudes approached Jesus with clubs, so too may infernal demons compel you to depart from this creature of God N., without injury to its body and soul, by the power of these words, by the patience and merits of Christ.

Now all this was done, that the scriptures¹² of the Prophets might be fulfilled. (Matt 26:56)

I thus command you, that the desire of God and of this creature may be fulfilled, and that you depart from it, if it be the will of God.

Then the disciples all leaving him, fled. (Matt 26:56)

Flee, all of you and leave this creature safe and delivered without injury to its soul and body.

But they holding Jesus led him to Caiphaz the high priest, where the scribes and the ancients were assembled. (Matt 26:57)

11 In a Job-like theodicy, the author here characterizes the demon's activities, banishment, comings and goings, and even the act of tormenting the victim as a type of dispensation from God.

12 Lam 4:20.

Ita, & inimici vestri ducant omnes vos ad Principem tenebrarum ubi cruciantur daemones.

Petrus autem sequebatur eum a longe in atrium Principis Sacerdotum, & ingressus intro sedebat cum ministris, ut videret finem.

Per merita, & patientiam Christi, & Petri praecipio vobis, ut eatis ad loca deputata vobis a Deo, ut ego, & ista creatura videamus optatum finem, ipsaque soluta sit ab omnibus molestiis omnium vestrum.

Principes autem sacerdotum, & omne consilium quaerebant falsum testimonium contra Iesum, ut eum morti traderent: & non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes.

Propterea mando vobis, & omnibus vobis facientibus consilium Inferni, ut tradant vos in profundum Abyssi per virtutem nominis Iesu, & patientiam & merita Christi.

Novissime autem venerunt duo falsi testes, & dixerunt: Hic dicit possum destruere templum Dei, & post triduum reedificare illud.

In virtute nominis Iesu Christi mando vobis, ut amplius non habeatis facultatem vexandi, ac molestandi hanc creaturam Dei, N. sed per merita, & patientiam Christi exite maledicti, & rebelles Dei.

Et surgens Princeps Sacerdotum ait illi: Nihil respondes ad ea, quae isti adversum te testificantur?

And thus may your enemies lead all of you to the Prince of darkness where demons are tortured.

And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. (Matt 26:58)

By the merits and patience of Christ and of Peter, I command you to go to those places assigned to you by God, so that I and this creature may see a desired end, and it may be released from all the troubles of all of you.

And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses. (Matt 26:59–60)

Therefore I command you, and all of you who comprise the council of Hell, that they deliver you into the depths of the Abyss by the power of the name of Jesus, and the patience and merits of Christ.

And last of all there came two false witnesses. And they said: "This man said, I am able to destroy the temple of God, and after three days to rebuild it." (Matt 26:60–61)

In the power of the name of Jesus Christ, I command you that you no longer have the ability to harass and trouble this creature of God N.; but by the merits and patience of Christ, come out, accursed ones and rebels of God.

And the high priest rising up, said to him: "Answereth thou nothing to the things which these witnesses against thee?" (Matt 26:62)

Per patientiam, & merita Christi, impero, ut non sit vobis ultra potestas, ac facultas dicendi nisi tantummodo ea, de quibus a me interrogati fueritis.

Iesus autem tacebat: & Princeps sacerdotum ait illi: adiuro te per Deum vivum, ut dicas nobis, si tu es Christus filius Dei.

Et ego vobis mandi, ac constrigo vos, ut dicatis mihi nomina vestra, absque mendacio, quando erit exitus omnium vestrum, & quomodo huc accessistis, & eatis rebelles Dei per merita, & patientiam Christi ad loca Inferni.

Dicit illi Iesus. Tu dixisti. Veruntamen dico vobis a modo videbitis filium hominis sedentem a dextris virtutis Dei, & venientem in nubibus coeli.

In virtute istius locutionis, & per responsum datum a domino Iesu Christo cogo vos exire ab hac creatura Dei, N.

Tunc Princeps Sacerdotum scidit vestimenta sua dicens: blasphemavit; quid adhuc egemus testibus? Ecce nunc audistis blasphemiam, quid vobis videbitur?

Iterum cogo vos, ut scindatur a potentia Dei obstinatio vestra, nec amplius sit vobis resistendi facultas, manendi, aut molestandi, vexandique hanc creaturam Dei, N. per merita, & patientiam Christi abite.

At illi respondentes dixerunt: reus est mortis.

Per iniustissimam condemnationem factam Domini nostri Iesu Christi anathematizo, & maledico vos, si nunc non exitis de ista Creatura Dei, N. per patientiam, & merita Christi recedite.

By the patience and merits of Christ, I command that you have no further power and ability to speak, except only about those things which you have been asked by me.

But Jesus held his peace. And the high priest said to him: "I adjure thee by the living God, that thou tell me if thou be Christ the Son of God." (Matt 26:63)

I both command you and compel you to tell me your names, without lying, when will be the departure of all of you, and how did you come here, and go rebels of God, by the merits and patience of Christ, to the places of Hell.

Jesus saith to him: "Thou hast said it. Nevertheless, I say to you hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of Heaven." (Matt 26:64)

By the power of this statement, and by the answer given by the Lord Jesus Christ, I compel you to come out of this creature of God N.

Then the high priest rent his garments, saying: "He hath blasphemed! What further need have we of witnesses? Behold, now you have heard the blasphemy. What think you?" (Matt 26:65-66)

Again I compel you, that your obstinacy be broken by the power of God, and that you may no longer have the ability to remain, trouble, and harass this creature of God N. By the merits and patience of Christ, depart.

But they answering, said: "He is guilty of death." (Matt 26:66)

By the most unjust condemnation made of our Lord Jesus Christ, I anathematize and curse you if you do not now depart from this creature of God N. By the patience and merits of Christ, depart.

Tunc expuerunt in faciem eius, & colaphis cum ceciderunt; alii autem palmas in faciem eius dederunt dicentes, Prophetiza nobis Christe, quis est, qui te percussit?

Hic percutite obsessum Stola, & manda eis quomodo exituri sunt, & quando, & ex qua parte.

Ego sperno vos, ac percutio vos per tolerantiam Domini nostri Iesu Christi istius derisionis, & percussionei ei factae. Praecipio vobis sub poena maledictionis, ut exeatis, & dicatis mihi horam exitus omnium vestrum, & qui sunt qui favent vobis, & per merita, & patientiam Christi fugite, abite, rebelles Dei, & iniqui, ab hac Creatura Dei, N.

Petrus vero sedebat foris in atrio: & accessit ad eum una ancilla dicens, Et tu cum Iesu Galileo eras.

Per sequelam ipsius Petri Impero vobis, ut exeatis de isto corpore per virtutem, & merita, Beatae Mariae Virginis, quando dixit, Ecce Ancilla Domini, fiat mihi secundum Verbum tuum.

At ille negavit coram omnibus dicens, nescio quid dicis; exeunte autem illo ianuam, vidit eum alia Ancilla, & ait his, qui erant ibi. Et hic erat cum Iesu Nazareno; Et iterum negavit eum iuramento; quia non novi hominem. Et post pusillim accesserunt qui stabant, & dixerunt Petro: Vere & tu ex illis es. Nam & loquela tua manifestum te facit.

Then did they spit in his face, and buffeted him; and others struck his face with the palms of their hands saying: "Prophecy unto us, O Christ who is he that struck thee?" (Matt 26:67)

Here strike the obsessed with the stole and command to them how they are going to leave, and when, and from which part.¹³

I curse you, and I strike you by the tolerance of our Lord Jesus Christ of that mockery and the blow given to him. I command you, under the pain of a curse, to go out and tell me the hour of your departure, and who are those who favor you. And by the merits and patience of Christ, flee, depart, rebels of God and wicked ones, from this creature of God N.

But Peter sat without in the court: and there came to him a servant maid saying: "Thou also wast with Jesus the Galilean." (Matt 26:69)

By the following of Peter himself, I command you to depart from this body by the power and merits of the Blessed Virgin Mary when she said: *Behold the handmaid of the Lord, be it done to me according to thy word.*¹⁴

But he denied before them all saying: "I know not what thou sayest." And as he went out of the gate, another maid saw him and saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: "I know not the man." And after a little while they came that stood by and said to Peter: "Surely thou also art one of them. For even thy speech doth discover thee." (Matt 26:70-73)

¹³ Presumably, the striking with the stole is symbolic and a sort of sanctified version of spitting in the demon's face.

¹⁴ Luke 1:38.

Per virtutem istius Prophetiae Domini nostri Iesu Christi factae Petro, & per patientiam, & merita Christi, & in virtute Sanctissimae Trinitatis viventis mando vobis, compello, & constringo vos, ut exeatis ab hac creatura Dei, N. ut manifeste appareat liberatio eius, sicut apparuit trina negatio Petri.

Et continuo Gallus cantavit. Et recordatus est Petrus verbi Iesu, quod dixerat: Priusque Gallus cantet, ter me negabis. Et egressus foras flevit amare.

Propter hoc ✠ Impero vobis, sicut animal irrationale reddidit obedientiam Creatori suo canendo, ita & vos constringo, ut obediat praeceptis meis, & exeatis foras a corpore, & anima huius Creaturae Dei, N. ut possit flere peccata sua; & vos eatis ad loca fletus aeterni, & poenarum aeternarum, & eas sustineatis, & semper habeatis; augmenturque si non obedieritis mandatis, & praeceptis meis, & Christi.

Mane autem facto Concilium inierunt omnes Principes¹ Sacerdotum, & Seniores populi adversus Iesum, ut eum morti traderent.

Propterea coniuro vos in virtute humilitatis Christi, & per merita, & patientiam eius, ut exeatis ab hac Creatura Dei, N. & adversum vos coniuro omnes inimicos vestros, ut retrahant vos in profundum Inferni, & Abyssi.

¹ Principes] principis MD, 1620, 1624.

By the power of this prophecy of our Lord Jesus Christ made to Peter, and by the patience and merits of Christ, and in the power of the Most Holy living Trinity, I command you, compel you, and constrain you to come out of this creature of God N., so that its deliverance may be clearly apparent, just as Peter's threefold denials appeared.

And immediately the cook crew. And Peter remembered the word of Jesus when he had said: "Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly." (Matt 26:74-75)

For this reason, ✠ I command you, just as an irrational animal rendered obedience to its Creator by singing, so too I compel you to obey my commands, and to go out of the body and soul of this creature of God N., so that it may weep for its sins. And may you go to the places of eternal weeping and eternal punishments, and endure them and always have them; and let them be increased if you do not obey my commands and precepts and those of Christ.

And when the morning was come, all the chief priests and the ancients of the people took counsel against Jesus, that they might put him to death. (Matt 27:1)

I therefore conjure you in the power of the humility of Christ, and by his merits and patience, to depart from this creature of God N. And I conjure all your enemies against you, that they may drag you back into the depths of Hell and the Abyss.

And they brought him bound and delivered him to Pontius Pilate the governor. (Matt 27:2)

And I bind you, I bring you into the depths of Hell by the patience of Christ and his merits.

Et vinctum adduxerunt eum, & tradiderunt Pontio Pilato Praesidi.

Et ego ligo vos, adduco in profundum inferni per patientiam Christi, & merita eius.

Tunc videns Iudas, qui tradidit eum, quod damnatus esset poenitentia ductus retulit triginta argenteos Principibus Sacerdotum, & Senioribus dicens. Peccavi tradens sanguinem iustum.

Ita comitto vobis, sicut Iudas restituit triginta argenteos Principibus Sacerdotum, & vos relinquit hanc Creaturam Dei, N. in pristinam sanitatem, & amplius non vexetis eam.

Peccavi tradens sanguinem iustum. At illi dixerunt quid ad nos? tu videris, Et proiectis argenteis in templo recessit.

Et vos recedite ab hac Creatura, & date locum Spiritui sancto.

Et abiens laqueo se suspendit.

Et ego suspendo vos omnes in patibulo Inferni, & Abyssi.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients saying: "I have sinned in betraying innocent blood." (Matt 27:3-4)

Thus I bring you to punishment, just as Judas restored the thirty pieces of silver to the chief priests, you also leave this creature of God N. in its former health, and do not trouble it any more.

"I have sinned in betraying innocent blood." But they said: "What is that to us? Look thou to it." And casting down the pieces of silver in the temple, he departed. (Matt 27:4-5)

And you withdraw from this creature, and give place to the Holy Spirit.¹⁵

And he went and hanged himself with a halter. (Matt 27:5)

And I hang you all on the gallows of Hell and the Abyss.

But the chief priests having taken the pieces of silver, said: "It is not lawful to put them in the corbona,"¹⁶ because it is the price of blood." (Matt 27:6)

¹⁵ This is likely more than a simple turn of phrase. Hebrew biblical tradition has referenced an almost spatial occupation of spirits in the body of a human, as if to say that either the spirit of God can reside within or an evil spirit, but not simultaneously. E.g., during Saul's descent into madness, after Samuel had stripped him of his messianic status, "the spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented him," as if filling the void left by the Holy Spirit (1 Sam 16:14). While this is perhaps merely poetic language, the concept is consistent with the later Christian beliefs that both physical and psychological ailments as well as grave sin create in one a personal environment that is conducive to and fertile for invading spirits.

¹⁶ A place in the temple where the people placed their gifts or offerings.

Principes autem Sacerdotum acceptis argenteis dixerunt: Non licet eos mittere in Corbonam, quia pretium sanguinis est.

Sic vobis non liceat amplius molestare, nec vexare hanc Creaturam, quia *templum Dei* est; Sinatis eam abite sanam, & liberam ab omnibus vexationibus, & facturis.

Consilio autem inito, emerunt ex illis agrum figuli in sepulturam Peregrinorum.

Et haec creatura redempta est sanguine praetiosissimo Domini nostri Iesu Christi: Propterea mando vobis, ut exeatis, & detis locum Spiritui sancto.

Propter hoc vocatus est ager ille Haceldema, hoc est ager sanguinis usque in hodiernum² diem.

Et quamvis usque ad hanc diem vexatis hanc creaturam Dei, N. nunc adimpleatur desiderium meum, quod est, ut exeatis ab hac creatura Dei, N.

Tunc impletum est, quod dictum est per Hieremiam Prophetam dicentem; Et acceperunt triginta argenteos, pretium appretiati, quem appretiaverunt a filiis Israel, & dederunt eos in agrum figuli, sicut constituit mihi Dominus.

Et virtute istorum verborum, & in virtute emptionis istius agri, & per ordinationem a Domino factam, & in virtute istius Prophetiae, & per mertia, & patientiam Christi, mando vobis rebelles Dei, & vendo vos Lucifero Infernali, ut releget vos ibi, & sine mora absque laesione istius corporis, & animae exeatis.

² hodiernum] hodierni MD, 1620, 1624.

Thus you are not permitted to trouble or harass this creature any longer, since it is a *temple of God*.¹⁷ Depart it and allow it to remain healthy and delivered from all oppression and possession.¹⁸

And after they had consulted together, they bought with them the potter's field to be a burying place for strangers. (Matt 27:7)

And this creature was redeemed by the most precious blood of our Lord Jesus Christ. Therefore I command you to go forth and give place to the Holy Spirit.

For this cause, that field was called Haceldama, that is the field of blood, even to this day. (Matt 27:8)

And although up to this day you have troubled this creature of God N., now let my desire be fulfilled, which is that you depart from this creature of God N.

Then was fulfilled that which was spoken by Jeremias the prophet, saying:¹⁹ "And they took thirty pieces of silver, the price of him that was prized,²⁰ whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." (Matt 27:9-10)

And by the power of these words and by the power of the purchase of that field, and by the ordination made by the Lord and in the power of this prophecy, and by the merits and patience of Christ, I command you rebels of God, and I sell you to infernal Lucifer that he may banish you there, and that you may depart without delay, without any injury to this body and soul.

¹⁷ 1 Cor 3:16.

¹⁸ *vexationibus et facturis.*

¹⁹ Jer 32:6-9.

²⁰ Cf. Exod 21:32.

Iesus autem stetit ante Praesidem, & interrogavit eum Praeses dicens tu es rex Iudaeorum?

Praecipio vobis infames, & inimici generis humani, ut nunc, & semper maneatis ante Luciferum in profundo Inferni; Praecipioque vobis, ut ad omnes interrogationes meas vobis factas, & faciendas vera respondeatis detisque nomina vestra quam citius, atque fateamini mihi veritatem, quomodo exituri estis, & quando, & qua ratione.

Dicit illi Iesus: tu dicis.

Et vos dicatis, sicut superius dixi, scilicet horam, & exitum omnium vestrum, absque mendacio.

Et cum accusaretur a Principibus Sacerdotum, & Senioribus nihil respondit.

In virtute meritorum, & patientiae Christi accusate, & manifestate vos omnes, quando huc introistis, ut possim vos expellere ab hac creature Dei, N.

Tunc dicit illi Pilatus. Non audis quanta adversum te dicunt testimonia?

Et vos scelesti non audistis quanta adversum vos dixi, & sum dicturus contra vos, ut exeatis? Per patientiam Christi exite iniqui daemones, & rebelles Dei.

Et non respondit ei ad ullum verbum, ita ut miraretur Praeses vehementer.

Et ego impero vobis, ut non sit vobis facultas dicendi aliquid in derisionem istius creaturae, neque circumstantium per patientiam Iesu Christi, & in virtute taciturnitatis Christi.

And Jesus stood before the governor, and the governor asked him, saying: "Art thou the king of the Jews?" (Matt 27:11)

I command you, notorious ones and enemies of the human race, to remain now and forever before Lucifer in the depths of Hell. And I order you to answer truthfully all the questions I have asked you and which I will ask you, and to give me your names as soon as possible, and to confess to me the truth, how you are going to leave, and when, and for what reason.

Jesus saith to him: "Thou sayeth it." (Matt 27:11)

And you say, as I have said above, namely, the hour and the departure of all of you, without lying.

And when he was accused by the chief priests and ancients, he answered nothing. (Matt 27:12)

By the power of the merits and patience of Christ, I call all of you to account and make public when you entered here, so that I may expel you from this creature of God N.

Then Pilate saith to him: "Dost not thou hear how great testimonies they allege against thee?" (Matt 27:13)

And you wicked ones, have you not heard the great testimony I have alleged against you and will allege against you, that you may come out? By the patience of Christ, come out, you wicked demons and rebels of God.

And he answered him to never a word; so that the governor wondered exceedingly. (Matt 27:14)

And I command you that you have no opportunity to say anything in derision of this creature, nor any circumstance by the patience of Jesus Christ, and in the power of Christ's silence.

Per diem autem solemnem consueverat Praeses dimittere Populo unum vinctum, quem voluisset.

Et vos cogimini a Sanctissima Trinitate, & a praeceptis meis, ut relinquatis, & dimittatis hanc creaturam Dei N. absque laesione animae, & corporis sanam, & liberam ab omni machinamento diabolico facto.

Habebat autem tunc vinctum insignem qui dicebatur Barrabas.

Et vos Deo permittente habuistis facultatem ligandi, & vexandi hanc creaturam Dei N. modo relinquit eam sanam: sicut iniuste dimissus est Barrabas a Iudaeis, & a Pilato, ita & vos iuste sinatis eam abire sanam ab omnibus vexationibus daemonum.

Quem vultis dimittam vobis Barrabam, an Iesum, qui dicitur Christus?

Exite per patientiam, & merita Christi.

Sciebat enim quod per invidiam tradidissent eum; Sedente autem illo pro tribunali misit ad eum uxor eius dicens: Nihil tibi & iusto illi: multa enim passa sum per visum hodie propter eum.

Mittat Sanctissima Trinitas contra vos omnes Imperium eius, ut exeatis cum poenis aeternis, quas semper sustinebitis, multo magis, si non obediens eritis praeceptis meis.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. (Matt 27:15)

And you are compelled by both the Most Holy Trinity and by my orders, to leave and release this creature of God N., without harm to its soul and body, healthy and delivered from every diabolical device.

And he had then a notorious prisoner that was called Barabbas. (Matt. 27:16)

And you, by God's permission, had the power to bind and harass this creature of God N., leave it now unharmed; just as Barabbas was unjustly released by the Jews and by Pilate, so too may you justly allow it to depart²¹ healthy from all oppression of demons.

"Whom will you that I release to you, Barabbas, or Jesus that is called Christ?" (Matt 27:17)

Get out by the patience and the merits of Christ.

For he knew that for envy they had delivered him. And as he was sitting in the place of judgement, his wife sent to him saying: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." (Matt 27:18-19)

Let the Most Holy Trinity send its authority against you all, so that you may come out with eternal punishments, which you will always endure, much more so if you are not obedient to my commands.

²¹ *sinatis eam abire*, "Allow it to depart." The apparent logic here being that, while Barabbas was unjustly freed, the demon is now (whether justly or unjustly) adjured by force to depart, despite any allowance originally afforded it by God to torment the victim for a time.

Principes autem Sacerdotum, & Seniores persuaserunt populis, ut peterent. Respondens autem Praeses ait illis. Quem vultis vobis de duobus dimitte; At illi dixerunt Barrabam.

In virtute patientiae, & meritorum Christi praecipio vobis ut dimittatis hanc creaturam Dei sanam, & liberam.

Dicit illis Pilatus; Quid igitur faciam de Iesu, qui dicitur Christus?

Sicut Pilatus volebat dimittere Iesum; & ego intelligo, & volo contra vestram obstinationem, ut dimittatis hanc creaturam Dei N. Domino auxiliante, sic vobis praecipio ac mando.

Dicunt omnes crucifigatur. Ait illis Praeses: quid enim malefecit? At illi magis clamabat dicentes: crucifigatur.

Ita mando vobis, ut per patientiam Iesu Christi, eiusque merita, & in virtute istius excusationis Pilati exeatis rebelles Dei, & eatis ad patibulum Inferni, omnesque inimici vestri clament contra vos, si non exieritis ab hac creatura Dei, N.

Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua lavit manus coram Populo dicens.

Cognosco rebelles Dei, quod vestra obstinatione nil facio: sed accipio hanc Crucem ✠ ut percutiam vos; & numquam satiabor praeliare contra vos, & accipio aquam lacrymarum Beatae Virginis in adiutorium meum contra vos.

Innocens ego sum a sanguine iusti huius; vos videritis.

But the chief priests and ancients persuaded the people whom to seek. And the governor answering, said to them: "Whether will of the two to be released unto you?" But they said, Barab-bas. (Matt 27:20–21)

In the power of the patience and merits of Christ, I command you to release this creature of God healthy and delivered.

Pilate saith to them: "What should I do then with Jesus, that is called Christ?" (Matt 27:22)

Just as Pilate wanted to release Jesus, and I intend and want, against your obstinacy, that you release this creature of God N., with the help of the Lord, so I order and command you.

They say all: "Let him be crucified." The governor said to them: "What evil hath he done?" But they cried out the more, saying: "Let him be crucified!" (Matt 27:22–23)

I therefore command you, that by the patience of Jesus Christ and his merits and in the power of this excuse of Pilate, you, rebels of God, go forth and go to the gallows of Hell, and all your enemies will cry out against you, if you do not come forth from this creature of God N.

And Pilate, seeing that he had prevailed nothing, but rather a tumult was made; taking water washed his hands before the people, saying: (Matt 27:24)

I know, rebels of God, that I am doing nothing against your obstinacy. But I take this Cross ✠ to smite you and I will never be satisfied fighting against you, and I take the water of the tears of the Blessed Virgin for my help against you.

"I am innocent of the blood of this just man; look you to it. (Matt 27:24)

Et ego accipio contra vos omnes Innocentiam Iesu Christi, & Beatissimae Virginis Mariae Matris eius, & in virtute meritorum, & patientiae amborum compello vos exire absque mora. Et si non exieritis iniungo vobis tot poenas ultra eas, quas semper sustinetis, quot lacrymas miserunt Apostoli, & Beata Virgo Maria.

Et respondens universus Populus dixit: sanguis eius super nos, & super filios nostros.

Per virtutem istius sacratissimi sanguinis date locum Spiritui sancto, & exite ab hac creatura: aliter sint omnes poenae Inferni super vos magis, ac magis ultra eas, quas semper sustinetis.

Tunc dimisit illis Barrabam.

Et vos dimittite hanc creaturam Dei, N. sanam, & mundam ab omnibus vexationibus daemonum.

Iesum autem flagellatum tradidit eis, ut crucifigeretur.

Accipias stolam, & percutias dicendo haec verba.

Et vos flagellati supradictis verbis tradite hanc creaturam Dei, N. sanam, & liberam, ut non cesset laudare Deum Creatorem suum.

Tunc milites Praesidis suscipientes Iesum in praetorio congregaverunt ad eum universum cohortem.

And I accept against all of you the innocence of Jesus Christ and of the Most Blessed Virgin Mary his Mother. And in the power of the merits and patience of both, I compel you to leave without delay.²² And if you do not come out, I impose upon you as many punishments beyond those which you always endure, as many tears as the Apostles and the Blessed Virgin Mary shed.

And the whole people answering, said: "His blood be upon us and our children." (Matt 27:25)

By the power of that most sacred blood, give place to the Holy Spirit, and get out of this creature; otherwise let all the punishments of Hell fall upon you more and more, beyond those which you always endure.

Then he released to them Barabbas. (Matt 27:26)

And you release this creature of God N. healthy, and clean from all oppression of demons.

And having scourged Jesus, delivered him unto them to be crucified. (Matt 27:26)

Take the stole and strike it by saying these words.²³

And you, scourged with the words mentioned above, deliver this creature of God N., healthy and free, so that it may not cease to praise God, its creator.

Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; (Matt 27:27)

22 In a like manner of Jesus effectively correcting the Original Sin of Adam through his passion and resurrection, the exorcist now takes the role of correcting the sin of Pilate — accepting the innocence of Jesus and humbling himself as a figure of authority.

23 Again, the stole is used here to symbolically act as a flail for "flogging" the demon without harming the patient.

Et nunc milites Inferni suscipiant vos omnes de corpore istius creaturae, & omnes congregati sint contra vos, & cogant vos exire quam citius sine laesione animae, & corporis.

Et exuentes eum, clamydem cocineam circumdederunt ei.

Et ego induo vos poenis Inferni in virtute istius exutionis, si non exieritis quam citius, sine mora de isto corpore.

Et plectentes coronam de spinis posuerunt super caput eius, & arundinem in dextera eius.

In virtute istius coronae mando vobis, ut de capite, de capillis, de vertice, de fronte, de cerebro, & breviter de toto capite, & corpore eius exeatis; & pono in manibus vestris ignem Inferni.

Et genuflexo ante eum illudebant ei dicentes: Ave Rex Iudaeorum.

Flectite vos rebelles Dei, & inimici generis humani, & ite ad Infernum, & ibi illudant vos omnes inimici vestri, dicentes vobis, contra voluntatem vestram revertistis ab illa creatura, sicut domino Deo placuit.

And now let the soldiers of Hell²⁴ take you all from the body of this creature, and let them all gather against you, and force you to leave as quickly as possible without injury to soul and body.

And stripping him, they put a scarlet cloak about him. (Matt 27:28)

And I will clothe you with the punishments of Hell by the power of this stripping, if you do not leave this body as soon as possible, without delay.

And plaiting a crown of thorns, they put it on his head and a reed in his right hand. (Matt 27:29)

By the power of this crown, I command you to come out of the head, the hair, the crown, the forehead, the brain, and in short, the whole head and body.²⁵ And I place in your hands the fire of Hell.

And bowing the knee before him, they mocked him, saying: "Hail, King of the Jews." (Matt 27:29)

Bow down, you rebels of God, and enemies of the human race, and go to Hell, and let all your enemies there mock you, saying to you: "You have returned from that creature against your will, just as it pleased the Lord God."

24 This is likely referring to the grimoiric and Kabbalistic traditions of every higher demon (e.g., Lucifer, Beelzebub, etc.) having legions of demons at their service who can and will function as enforcers for others who act out of turn. These "soldiers of Hell" are being called upon (albeit subtly) to reclaim the one who has escaped to torment the patient.

25 Ancient Jewish beliefs often included the notion that invading spirits could take refuge during exorcism in a singular part of the patient's body, seemingly expelled, but merely hiding to avoid expulsion and return later. More is noted on this in Exorcism II.

Et expuentes in eum, acceperunt arundinem, & percutiebant caput eius.

Hic percutite Stola caput vexati.

Et ego exoro, ut percutiat potentia Dei Patris vos, & capita omnium vestrum, ut statim discedatis ab hac creatura Dei, N.

Et postquam illuserunt ei, exuerunt eum clamyde, & induerunt eum vestimentis eius, & duxerunt eum, ut crucifigerent.

Et vos expoliati estis veste Divinae Gloriam, & induti estis veste poenarum Inferni, & ducti estis ad cruciatum aeternam. Mementote quomodo expulsi estis; propterea abite abite rebelles Dei.

Exeuntes autem invenerunt hominem Cyreneum nomine Simonem, hunc angariaverunt, ut tolleret Crucem eius.

Et ego mando, ut in exitu omnium vestrum inueniatis Luciferum cum omnibus inimicis vestris, ut imponant super vos atrocissimas poenas multo maiores quam semper merito luitis.

Et venerunt ad locum, qui dicitur Golgatha, quod est Calvariae locus.

Et ego praecipio vobis, ut veniatis ad loca deputata vobis a Deo, qui est locus poenarum, dicitur locus Inferni.

Et dederunt ei vinum cum felle mixtum.

And spitting upon him, they took the reed and struck his head.
(Matt 27:30)

And here, strike the head of the oppressed with the stole.²⁶

And I pray that the power of God the Father strike you, and the heads of all of you, so that you depart from this creature of God N. immediately.

And after they had mocked him, they took off the cloak from him and put on him his own garments, and led him away to crucify him. (Matt 27:31)

And you have been stripped of the garment of divine glory, and have been clothed with the garment of the punishments of Hell, and have been led to eternal torture. Remember how you were cast out; therefore, depart, rebels of God, depart.

And going out, they found a man of Cyrene, named Simon; him they forced to take up his cross. (Matt 37:32)

And I command that in the departure of all of you, you will find Lucifer with all your enemies, so that they may impose upon you the most terrible punishments, much greater than you have ever deservedly suffered.

And they came to that place which is called Golgotha, which is the place of Calvary. (Matt 37:33)

And I command you to come to the places assigned to you by God, which is the place of punishments, called the place of Hell.

And they gave to him wine mingled with gall. (Matt 37:34)

²⁶ Again, the stole is the cane that flogged Jesus, now flogging the demon.

Sit vobis potus ignis, & sulfur infernalis mixtus omni amaritudine, qua maior nequeat inveniri, nisi statim exieritis ab hac creatura Dei, absque laesione animae, & corporis eius.

Et cum gustasset noluit bibere.

Et vos contra vestram obstinationem, (quamvis quo ad actus non habeatis velle neque nolle, quia quod cupitis semper abest, & quod semper non vultis adest) bibite maledicti, & iniqui daemones poenas, & tormenta Inferni, magis ac magis quas semper habebitis ut postea non sit vobis facultas vexandi hanc creaturam, N.

Postquam autem crucifixerunt eum diviserunt vestimenta eius, sortem mittentes; ut impleretur, quod dictum est per Prophetam dicentem; diviserunt sibi vestimenta mea, & super vestem meam miserunt sortem.

Et ego praecipio vobis, postquam discesseritis ab hac creatura scindantur omnia opera vestra, & potestas vestra, quam super hanc creaturam ab ingressu vestro semper exercuistis: & sortiatur ut ista creatura amplius non sit sub potestate vestra, sed totaliter divisa sit ab omnibus operibus vestris.

May you drink fire and infernal brimstone mixed with all bitterness, greater than which cannot be found, unless you immediately depart from this creature of God, without injury to its soul and body.

And when he had tasted, he would not drink. (Matt. 37:34)

And you, against your obstinacy (although you have neither the will nor the unwillingness to act, since what you desire is always absent, and what you do not desire is always present),²⁷ drink up, accursed and wicked demons, the punishments and torments of Hell, more and more of which you will always have, so that afterwards you will not have the opportunity to oppress this creature N.

*And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying:*²⁸ *"They divided my garments among them and upon my vesture they cast lots."* (Matt 27:35)

And I command you, after you have departed from this creature, that all your works and your power, which you have always exercised over this creature since your entry, be severed; and the

²⁷ "*non habetis neque velle, neque nolle libere, & absolute, quo ad actus.*" In this curious line, the author suggests either that demons do not have free will or perhaps that they do not have the freedom to choose their initial comings and goings. At the risk of reading too far into the language, this is both consistent in some ways and inconsistent in others with the Thomistic view of angelic/demonic free will. On the one hand, a demon here is said to be, by nature of the desire, distant from goodness and truth, therefore the will to stay is merely an act of desire or passions (which demons do not have, according to Aquinas). On the other hand, a demon's will to stay would reasonably be strictly an act of intellect, since it does not have sensible passions, therefore it would be said to have free will (see *Summa Theologiae*, pt.I, q.59). Albertino uses similar language in his exorcisms on Luke 22:28 and Luke 23:45.

²⁸ Ps 21:19.

Et sedentes servabant eum.

Praecipio vobis, ut servetis sensum istorum verborum; & per merita, & patientiam Christi discedatis ab hac creatura, nec eam operibus vestris impediatis, quominus ipsa possit audire omnia verba ista, & intelligere sensum.

Et imposuerunt super caput eius causam ipsius scriptam: Hic est Iesus Rex Iudaeorum.

Per virtutem istius sacratissimi nominis, & huius scripturae positae super caput eius exite, & super capitibus omnium vestrum positae sint poenae, quas Dominus Iesus Christus sustinuit ad damnationem vestram, & salvationem omnium fidelium Christianorum, & ego praecipio vobis in virtute istorum verborum, & meritorum Christi, & passionis ipsius ut non sit amplius vobis facultas manendi in hac creatura Dei, N. sed cum omnibus operibus vestris quam cellerime discedatis, & ad loca vobis a Deo deputata eatis.

Tunc crucifixi sunt cum eo duo latrones, unus a dextris, & alius a sinistris.

Et contra vos sint potentia Dei, & bonitas Spiritus sancti ad expellendum vos ab hoc corpore, & ab hac anima Dei, N.

lot shall be drawn, so that this creature is no longer under your power, but is completely separated from all your works.²⁹

And they sat and watched him. (Matt 27:36)

I command you to keep the meaning of these words, and by the merits and patience of Christ, depart from this creature and do not hinder it by your works, so that it may hear all these words and understand the meaning.

And they put over his head his cause written: "This is Jesus the King of the Jews." (Matt 27:37)

By the power of this most sacred name, and of this writing placed above his head,³⁰ come out and let the punishments which the Lord Jesus Christ endured for your damnation and the salvation of all faithful Christians be placed upon the heads of all of you. And I command you by the power of these words and the merits of Christ, and his Passion, that you may no longer have the opportunity to remain in this creature of God N., but that you depart as quickly as possible with all your works, and go to the places assigned to you by God.

Then were crucified with him two thieves: one on the right hand and one on the left. (Matt 27:38)

Let both the power of God and the goodness of the Holy Spirit be against you to expel you from this body and from this soul of God N.

29 Cf. this physical tearing and symbolic separation to 1 Sam 15:24–30.

30 The irony of this passage is to call upon the sign (in other Gospels, "INRI"), originally placed as an object of mockery over Jesus's cross by the Romans, as a symbol of Christ's actual authority. The action is interpreted as inadvertently fulfilling the messianic prophecy of Isa 9:1–2, whereby Gentiles would see the light of the messiah, but not recognize it.

Praetereuntes autem blasphemabant eum dicentes: Vah qui destruis templum Dei, & in triduo reaedificas illud: Salva temetipsum: si filius Dei es, descende de Cruce.

Et ego praecipio vobis, mandoque atque contringo vos, ut discedatis ab hac creature Dei, N. ut omnes videntes eam liberam laudent dominum Deum, inclinantes capita sua, & cum magna devotione dicant, Vade anima benedicta, & refer laudes Deo, qui te creavit, & redemit, & liberavit a vexatione daemonorum, atque a fascinatione, & reddidit tibi sanitatem, ut confitearis peccata tua, & misericordia Dei super te sit deinceps, & ora Deum pro amicis, & inimicis.

Si filius Dei es descende de Cruce.

Et vos discedite ab hoc corpore, & anima.

Similiter, & Principes Sacerdotum illudentes cum Scribis, & Senioribus, dicebant: Alios salvos facit, se ipsum non potest salvum facere.

Spernant vos omnes inimici vestri: & principes vestri; & merita, & patientia Christi vos omnes cogant exire, ut omnes agnoscen-tes creaturam istam gaudeant, & congratulentur de sanitate eius: & quamvis a semetipsa se curare non possit, Deus Rex Israel mittat ministros suos, ut curent eam discedite ab hoc cruciatu, ut magis augeatur fides Christianorum, & omnes confident in Deo.

Liberat nunc, si vult eum: dixit enim, quia filius Dei sum.

Sicut ipse confessus est se esse filium Dei, ita vos debetis confiteri nomina vestra: & quando egrediemini de isto corpore, absque mendacio.

And they that passed by, blasphemed him saying: "Vah, thou that destroyeth the temple of God and in three days dost rebuild it: Save thy own self: if thou be the son of God, come down from the cross." (Matt 27:39-40)

And I order you, command and compel you to depart from this creature of God N., so that all seeing it free, may praise the Lord God, bowing their heads, and with great devotion say: "Go blessed soul and give praise to God, who created you, and redeemed you, and delivered you from the oppression of demons and from bewitching, and restored you to health, that you may confess your sins, and let the mercy of God be upon you henceforth, and pray to God for your friends and enemies."

"If thou be the son of God, come down from the cross." (Matt 27:40)

And you, depart from this body and soul.

In like manner also, the chief priests, with the scribes and the ancients mocking, said: "He saved others; himself he cannot save." (Matt 27:41-42)

Let all your enemies despise you and your leaders; and let the merits and the patience of Christ compel you all to come out, so that all who recognize this creature may rejoice and be glad in its health; and although it cannot heal itself, may God, the King of Israel, send his ministers to heal it and deliver it from this torment, so that the faith of Christians may be increased more, and all may trust in God.

Let him now deliver him if he will have him: for he said: "I am the son of God." (Matt 27:43)

Just as he himself confessed that he was the Son of God, so too you must confess your names, and when you are going to come out of this body, without lying.

*Idipsum autem, & latrones, qui crucifixi erant cum eo imprope-
rabant ei.*

Ita per patientiam ipsius Christi exite; & sint haec omnia in im-
properium omnium vestrum, & fugationem ab hac Creatura
Dei, N.

*A sexta autem hora tenebre factae sunt super universam terram,
usque ad horam nonam.*

Eatis & vos ad tenebras aeternas cum omnibus operibus vestris
usque ad diem Iudicii; & ultra in sempiternum maledicti, & ini-
qui daemones abite, abite in nomine Iesu Christi Nazareni.

*Et circa horam nonam clamavit Iesus voce magna. Eli eli lamma-
sabathani, hoc est Deus meus Deus meus, ut quid de reliquisti me?*

Et quia contra vos iam Iudicium aeternum est, nec valet vos cla-
mare ad Deum, quia iam determinatae sunt poenae vestrae, &
ad vos illae pertinent, velitis, nollitisve; Vosque Deum vestrum,
& Creatorem vestrum, quem reliquistis in Coelo Empyreo, de
quo vos eiectis fuistis, invito agnoscatis opus est: per virtutem
istorum verborum, & patientiam Christi fugite quam citius ab
hoc signo ✠ Crucis, & ab ista creatura Dei, N. & sicut Pater ae-
ternus reliquit filium suum in voluntate sua in hac passione, ita
relinquatis hanc creaturam in pristinam sanitatem, sicut est vo-
luntas Dei.

And the selfsame thing the thieves also, that were crucified with him, reproached him with. (Matt 27:44)

Thus by the patience of Christ himself, go forth; and let all these things be a reproach to all of you, and a flight from this creature of God N.

Now from the sixth hour there was darkness all over the earth, until the ninth hour. (Matt 27:45)

And you go into eternal darkness with all your works until the Day of Judgment and henceforth forevermore cursed, and depart, wicked demons, depart in the name of Jesus Christ of Nazareth.³¹

And about the ninth hour, Jesus cried with a loud voice: "Eli, eli lamma sabacthani," that is, "My God, my God, why hast thou forsaken me?" (Matt 27:46)

And since the Eternal Judgment is already against you, and it is of no use for you to cry out to God,³² because your punishments are already determined, and they pertain to you, whether you like it or not; and you must acknowledge your God and your Creator, whom you have left in the Empyrean Heaven,³³ from which you were cast out, against your will. By the power of these

31 In a like manner that the exorcist is believed to gain authority over a demon by knowledge of its true name, many exorcists believe that the emphatic petitioning of Jesus, saints, and angels may often require or be bolstered by a specific use of full names to avoid affording the entity any escape through technical ambiguity (e.g., instead of adjuring the demon in the name of "Jesus" alone, it would be a more powerful command to call on the full name of "Christ Jesus of Nazareth.")

32 Cf. Mark 5:1–13. Biblically speaking, even demons can appeal to the name of God in their demands.

33 The Empyrean Heaven was the highest part of the heavens, thought in ancient times to contain the pure element of fire and by early Christians to be the dwelling place of God and the angels. At the very end of Dante's *Paradiso*, Dante visits God in the Empyrean.

Quidam autem illic stantes, & audientes dicebant, Eliam vocat iste.

Et vos omnes, descendite in extremas poenas Inferni decepti, imo destituti spe boni.

Et continuo currens unus ex eis acceptam spongiam implevit aceto, & imposuit arundini, & dabat ei bibere.

Et ego statim venio ad vos cum verbis, & virtute passionis Christi impono super caput vestrum manum meam, ut hac impositione manus meae super caput istius creaturae accipiatis, & bibatis tot poenas, quot possum vobis dare: & haec sit potio vestra.

Caeteri vero dicebant: Sine videamus, an veniat Elias liberans eum.

Quid expectatis rebelles Dei, & daemones infernales, ut veniat magna potentia Dei super vos, & liberet hanc creaturam ab omnibus vobis, & operibus vestris?

Iesus autem iterum clamans voce magna emisit spiritum.

Clamate infames, & rebelles Dei daemones infernales, & ululate amaritudinem vestram, & sine laesione animae, & corporis istius creaturae Dei, sicut Iesus Christus emisit spiritum, ita idem mittat vos in profundum Inferni, & Abyssi; & ego auctoritate, qua fungor, ibi vos lingo atque constringo, ut amplius non redeatis in hoc corpus.

words and the patience of Christ, flee as quickly as possible from this sign ✠ of the Cross, and from this creature of God N., and just as the eternal Father left his son in his will in this Passion, so too leave this creature to its former health, as it is the will of God.

And some that stood there and heard, said: "This man called Elias." (Matt 27:47)

And all of you, descend into the extreme punishments of Hell, deceived, indeed forsaken of the hope of good.

And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed and gave him to drink. (Matt 27:48)

And I immediately come to you with words, and by the power of the Passion of Christ I lay my hand upon your head, so that by this laying of my hand upon the head of this creature, you receive and drink as many punishments as I can give you. And let this be your drink.

And the others said: "Let be, let us see whether Elias will come to deliver him." (Matt 27:49)

What do you wait, rebels of God and infernal demons, for the great power of God to come upon you and deliver this creature from all of you and your works?

And Jesus again crying with a loud voice, yielded up the ghost. (Matt 27:50)

Cry out, you infamous and rebellious infernal demons of God, and howl your bitterness, and without injury to the soul and body of this creature of God, just as Jesus Christ yielded his spirit, so let him send you to the depths of Hell and the Abyss. And

Ecce vellum templi scissum est in duas partes a summo usque deorsum.

Mando vobis daemones, ut in profundum Inferni descendatis, & sint scisse omnes vires vestrae, quas fudistis super hanc creaturam Dei, N.

Et terra mota est, & petrae scissae sunt, & monumenta aperta sunt.

Scindatur durtia, & obstinatio vestra, & corpora sanctorum quae surrexerunt, orationesque ipsorum fusae ante tronum Dei sint fuga omnium vestrum ab hoc corpore istius creatura Dei, N.

Et exeuntes de monumentis post resurrectionem eius venerunt in sanctam Civitatem, & apparverunt multis.

Ita rogo, ut Angeli Dei, qui sunt confirmati in gratia, & virtutes eorum appareant, expellant vos omnes rebelles Dei, & ducant istam creaturam sanam, & liberam in sanctuarium Dei, quod & sancta sanctorum dicitur, & vos praecipitent in profundum locum tormentorum.

Centurio autem, & qui eo erant custodientes Iesum, visu terremoto, & his quae fiebant, timuerunt valde dicentes, Vere filius Dei erat iste.

Et vos qui in gratia olim fuistis, & noluistis Creatorem vestrum adorare, ideo visionem divinam amisistis, & in Infernum ut fulgura, & terraemotus missi, & ligati estis aeternaliter, quia confessionem de filio Dei repulistis quem Iesum vere filium Dei agnovit centurio, & vos noluistis agnoscere ideo mitto vos inimicos generis humani, ut custodiat vos in profundum Inferni ad Luciferum, & omnes daemones inimicos vestros, ut dicatis, vere coniurationes nos timuere noluimus, propterea hic magis cruciamur; & ego ut indignus minister Christi illuc vos praecipito,

I, by the authority which I exercise, bind and confine you there, so that you may no longer return to this body.

Behold the veil of the temple was rent in two from the top even to the bottom. (Matt 27:51)

I command you demons to descend into the depths of Hell, and let all your powers, which you have poured out upon this creature of God N., be rent.

And the earth quaked, and the rocks were rent and the graves were opened. (Matt 27:51–52)

Let your hardness and obstinacy be rent to pieces. And may the bodies of the saints which have risen and their prayers poured out before the throne of God, be the flight of all of you from this body of this creature of God N.

And coming out of the tombs after his resurrection, came into the holy city and appeared to many. (Matt 27:53)

I pray that the Angels of God, who are confirmed in grace and whose powers appear, may expel all you rebels of God, and lead this healthy and delivered creature into the sanctuary of God, which is called the Holy of Holies, and may cast you down into the deep places of torments.

Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things which were done, were sore afraid, saying: "Indeed, this was the Son of God." (Matt 27:54)

And you who were once in grace and did not want to adore your Creator, therefore you have lost the divine vision and have been sent into Hell as lightning³⁴ and earthquakes, and are bound

34 "I saw Satan like lightning falling from heaven." Luke 10:18.

atque maledico, & anathematizo, & iniungo vobis hanc maledictionem si amplius molestiam dabitis huic creaturae Dei, N.

Erant autem ibi mulieres a longe, quae secutae erant Iesum a Galilea ministrantes ei.

Et ego persequor vos a longe in profundum Inferni, ministrari vobis poenas aeternas mandans caeteris daemonibus.

Inter quas erat Maria Magdalенаe, & Maria Iacobi, & Ioseph mater, & mater filiorum Zebedei.

Per pietatem, & vehementem dolorem, quem habuerunt istae mulieres, & praesertim Beatissima mater discedite iniqui, & date locum Spiritui sancto per virtutem istorum verborum, & merita, & patientiam Christi.

Cum sero autem factum esset, venit quidam homo dives ab Arimathia nomine Ioseph; qui & ipse erat discipulus Iesu.

Sit vobis obscurissima hora; & veniant contra vos coniurationes meae, ut absque mora relinquatis istam creaturam Dei sanam, & liberam; & per amorem istius discipuli Iesu, qui *accessit ad Pilatum, & petiit Iesu corpus*; & ego peto a vobis discessum ab hac creatura Dei in virtute Iesu Christi Nazareni.

eternally, because you rejected the confession of the Son of God, whom the centurion acknowledged as Jesus truly the Son of God, and you did not want to acknowledge it. Therefore I send you, enemies of the human race, to Lucifer and all your enemy demons, so that he may guard you in the depths of Hell, as you may say: "We truly did not want to fear the incantations, that is why we are tortured more here."³⁵ And I, as an unworthy minister of God, cast you down there, and curse, and anathematize, and enjoin this curse upon you if you give further trouble to this creature of God N.

And there were there many women afar off, who had followed Jesus from Galilee ministering unto him. (Matt 27:55)

And I pursue you from afar into the depths of Hell, commanding the other demons to minister unto you eternal punishments.

Among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. (Matt 27:56)

By the piety and intense sorrow that these women experienced, and above all the Blessed Mother, depart, you wicked ones, and give place to the Holy Spirit by the power of these words and the merits and patience of Christ.

And when it was evening, there came a certain rich man of Arimathea, named Joseph who also himself was a disciple of Jesus. (Matt 27:57)

Let it be the darkest hour for you and let my incantations come against you, that you may leave this creature of God healthy and

35 Perhaps this is what the author speculates demons tell each other(?). It also could reference a biblical passage in which Jesus points out that the devil does not fear his own forces: "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand" (Mark 3:23-24).

Tunc Pilatus iussit reddi corpus.

Et ego iubeo vos reddere corpus, & animam istius creatura Dei, N. sanam, ut in pristina sanitate semper maneat si voluntas Dei est.

Et accepto corpore Ioseph involuit illud in sindone munda.

Et ego impero vobis, ut reddatis corpus, & animam mundam ab omni machinamento diabolica arte facto, non obstante quocunque ligamine, vel fascinationum, vel ligationum: pono omnia opera vestra, & vos in ignem aeternum.

Et posuit illud in monumento suo novo, quod exciderat in Petra.

Et ego praecipio vos exire ab hac creatura Dei, ut possim ante imaginem Crucifixi eam ponere, & gratias reddere domino Deo suo de hac liberatione a vobis. Exite maledicti daemones per mysterium huius sepulcri, & per lacrimas, quas Beata Virgo Maria super eum sudit magno dolore.

Et advolvit saxum magnum ad ostium monumenti.

delivered without delay. And by the love of this disciple of Jesus, who *went to Pilate and asked the body of Jesus*,³⁶ I also ask you to depart from this creature of God in the power of Jesus Christ of Nazareth.

Then Pilate commanded that the body should be delivered.
(Matt 27:58)

And I command you to restore the body and soul of this creature of God N. to health, so that it may always remain in its original health, if it is God's will.

And Joseph taking the body, wrapped it up in a clean linen cloth. (Matt 27:59)

And I command you to render the body and soul clean from every scheme made by diabolical art, notwithstanding any bond or bewitching or bindings. I place all of your works and you into eternal fire.

And laid it in his own new monument, which he had hewed out in a rock. (Matt 27:60)

And I command you to come forth out of this creature of God, that I may place an image of the crucifix before it, and give thanks to the Lord God for this deliverance from you. Come out accursed demons, by the mystery of this tomb and by the tears which the Blessed Virgin Mary shed over him in great sorrow.

And he rolled a great stone to the door of the monument. (Matt 27:60)

³⁶ Matt 27:58.

Et ego pono ad Ianuas Inferni poenas duplicatas, quas semper luatis ad ostium Inferni; & non vobis sit amplius facultas redeundi, vexandi, & molestandi aliquam creaturam: & sicut ipsi relinquerunt monumentum, ita & vos relinquatis velitis, aut nolitis, hanc Creaturam Dei, N.

Erant autem ibi Maria Magdalene, & altera Maria sedentes contra sepulcrum.

Et ego ad fugam vestram invoco auxilium Mariae Magdalene, & sociae eius, ut ante tronum Dei, clament contra istos daemones, & impetrant gratiam apud dominum nostrum Iesum Christum, ut ista creatura sana, & salva reddatur, & libera ab omnibus vexationibus daemonum, & operibus eorum.

Altera autem Dei quae est post parascevem; convenerunt Princeps Sacerdotum, & Pharisei ad Pilatum dicentes.

Hic exorcista cum omnibus adstantibus, & vexato orent Paulisper.

Et ego una cum omnibus circumstantibus convenimus in voluntate, & ante tronum Dei clamamus, & petimus auxilium contra vos, & ad expulsionem omnium vestrum ab hac creatura Dei, N.

Domine recordati sumus quia seductor ille dixit adhuc vivens: post tres dies resurgam.

Et ego praecipio vobis per virtutem istorum verborum, scilicet Christi, ut post discessionem ab hac creatura Dei resurgatis ad novissimas poenas in Inferno ante Luciferum, & haec creatura resurgat ab omni infirmitate, & molestia omnium vestrum, quam tanto tempore tenuistis.

And I place at the gates of Hell double the punishments which you always suffer at the entrance of Hell.³⁷ And you shall no longer have the opportunity to return, to oppress, or to trouble any creature, and just as they themselves left the tomb, so too you also leave, willingly or unwillingly, this creature of God N.

And there was Mary Magdalene and the other Mary sitting over against the sepulchre. (Matt 27:61)

And I invoke the help of Mary Magdalene and her companions for your flight, that they may cry out before the throne of God against those demons, and obtain grace from our Lord Jesus Christ, that this creature may be made healthy and safe and delivered from all oppression of demons and their works.

And the next day which followed the day of preparation, the chief priests and the Pharisees came together to Pilate saying: (Matt 27:62–63)

And here the exorcist with all those present prays for a little while for the oppressed one.

And I, together with all of those present, come together in will, and we cry out before the throne of God, and we ask for help against you, and for the expulsion of all of you from this creature of God N.

“Sir, we have remembered that the seducer said, while he was yet alive: ‘After three days I will rise again.’” (Matt 27:63)

And I command you by the power of these words, namely, of Christ, that after your departure from this creature of God, you

³⁷ This would seem to be an unusual bargaining tactic compared to the rest of the work — to coerce the demon back into the confines of Hell, where it may relieve itself of the previously imposed torments at the door if it complies in remaining therein. The exorcist gives the demon a choice to leave “the tomb” [the patient] willingly as Jesus did in his resurrection.

Iube ergo custodiri sepulcrum usque ad diem tertium.

Et ego rogo Patrem, Filium, & Spiritum sanctum, ut custodiant hanc creaturam ab hac vexatione daemonum liberam usque ad separationem animae a corpore, ut post obitum suum reddat animam suam Creatori suo per merita, & mortem Christi.

Ne forte veniant discipuli eius, & furentur eum; & dicant plebi. Surrexit a mortuis: & erit novissimus error peior priore.

Et ego impero vobis, ut non possitis reddire in hanc creaturam, & omnibus amicis vestris impero, ut non possint amplius vobis auxilium praestare ad redeundum ad vexationem istius creaturae Dei N. neque manifeste, neque occulte. Et ne dicant astantes iam libera est, si non est, non sit vobis facultas decipiendi neque me, neque circumstantes nec istam creaturam; Sed clare, & manifeste, ac realiter discedite cum omnibus operibus vestris, & manifesta signa date absque laesione istius corporis, & animae, ut agnoscamus fugam vestram per mortem, & sepulturam Christi.

Ait illi Pilatus, habetis custodiam, ite, custodite, sicut scitis.

Ita, & vos habetis Luciferum custodem omnium vestrum, qui custodit vos in illo loco tormentorum, scilicet in Inferno sicut omnes scimus, & confitemur.

Illi autem abeuntes munierunt sepulcrum signantes lapidem cum custodibus.

rise again to the last punishments in Hell before Lucifer, and this creature rises again from all infirmity and trouble of all of you who you have held it for so long.

Command therefore the sepulchre to be guarded until the third day. (Matt 27:64)

And I ask the Father, the Son, and the Holy Spirit to keep this creature delivered from the oppression of demons until the separation of the soul from the body, so that after its death, its soul may return to its Creator by the merits and death of Christ.

Lest perhaps his disciples come and steal him away, and say to the people: "He is risen from the dead;" and the last error shall be worse than the first. (Matt 27:64)

And I command you that you may not return to this creature, and I command all your friends that they may no longer lend you assistance in returning to oppress this creature of God N., either openly or secretly. And lest those standing by say "Now it is free," if it is not, let you have no opportunity to deceive either me, or those standing around me, or this creature. But depart clearly and manifestly and patently with all of your works, and give manifest signs without injury to this body and soul, so that we may recognize your flight by the death and burial of Christ.

And Pilate saith to them: "You have a guard, go, guard it as you know." (Matt 27:65)

And thus, you have Lucifer as the guardian of all of you, who guards you in that place of torments, that is, in Hell, as we all know and confess.

And they departing, made the sepulchre sure, sealing the stone and setting guards. (Matt 27:66)

Ita & vos abeuntes ab hac creatura sepulcrum Inferni, quo vos praecipito, assigno vobis per virtutem passionis, & mortem Christi, & per merita, & patientiam eius, & sanguinem eius, & per Beatissimam Virginem Mariam Matrem eius, & per merita omnium sanctorum, & Sanctarum Dei, & Angelorum & omnium spirituum coelestium, qui in gratia sunt confirmati, & vos expello, & mitto in profundum Inferni, ubi confirmati estis a iustissimo Iudice, & Creatore vestro; cui sit honor, & gloria cum Patre, & Spiritu sancto nunc, & semper. Abite maledicti ad loca deputata a Deo in virtute omnium verborum supradictorum Christi. Fiat, fiat, fiat, *non nobis domine non nobis, sed nomini tuo* da sanitatem isti creaturae. Amen.

Explicit finis Prima Exorcismi.

And so you, departing from this creature to the tomb of Hell, to which I cast you down, I assign to you by the power of the Passion and death of Christ and by his merits and his patience, and by his blood, and by his mother the Most Blessed Virgin Mary and by the merits of all the saints of God and of the angels, and of all the heavenly spirits, who are confirmed in grace, and I expel you and send you into the depths of Hell where you are confirmed by the most just Judge and your Creator, to whom honor and glory be with the Father and the Holy Spirit now and forever. Depart, accursed ones, to the places appointed to you by God in the power of all the aforementioned words of Christ. Let it be, let it be, let it be, *not to us, O Lord, not to us; but*³⁸ give health to this creature in *thy name*. Amen.

Here ends the first exorcism.

³⁸ Ps 113:9.

Exorcismus II

*Ab Evangelio divi Marci de Passione Domini nostri Iesu Christi
ab eodem Auctore abstractus*

[Epigramma]

Dira, velut quondam, tutus sub pelle Leonis
Alcide domuit monstra potente manu;
Sic Phlegetonthea, Marcus, quae sede relictā
Hic adsunt, subiget monstra Leonis ope.
Pluto, minas redes? Vim plebis; te modo vincet
De Iuda vincit qui leo stirpe prius.

Exorcism II

*Extracted from the Gospel of Saint Mark concerning the Passion
of our Lord Jesus Christ by the same author*

[Epigram on the Exorcism from Saint Mark]

Just as once safe, under the skin of a lion,¹
Alcidus² subdued the ghastly monsters³ with a powerful hand;
so let Mark subjugate the hellish monsters which, having left
their home
are here at hand, by the power of the lion.
Pluto, do you return the threats?
The lion from the lineage of Judah⁴ who first conquered will
now conquer you,
the power of the people.

1 The lion is a symbol of Mark the Evangelist. Also, the first labor of Hercules was to slay the Nemean Lion to wear its skin as protection against his future challenges. This is another somewhat atypical fusion of Greco-Roman myth and Christian symbolism — Hercules is protected under the impervious skin of the lion to fight the “hellish monsters” as the exorcist is protected under the words of the Evangelist Mark, the lion.

2 Hercules.

3 Lernaean Hydra, Erymanthian Boar, Cerberus, etc. (all heavily “demonic” imagery in medieval Christian art — dragons, boars, monstrous dogs, etc.).

4 The lion was also the emblem of tribal Judah (Gen 49:9) as well as the biblical symbol of Jesus Christ (Rev 5:5).

Exorcismus Secundus

Kyrie eleison, Christ eleison, Kyrie eleison, Christi audi nos,
Christi exaudi nos. Pater de Coelis Deus, libera hanc Creaturam tuam ab omnibus malis, & vexationibus daemonum.
Fili Redemptor Mundi Deus, libera hanc Creaturam tuam ab omnibus malis, & vexationibus daemonum.
Spiritus sancte Deus, libera hanc Creaturam tuam N. ab omnibus malis, & vexationibus daemonum.
Sancta Trinitas unus Deus, libera hanc Creaturam N. tuam ab omnibus malis, & vexationibus daemonum.
Sancte Maria, impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.
Sancta Dei genitrix, impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.
Sancta Virgo Virginum, impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae, Dei N.
Sancte Michael, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
Sancte Gabriel, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
Sancte Raphael, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
Omnes sancti Angeli, & Archangeli, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
Omnes sancti Beatorum spirituum ordines, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
Sancte Ioannes Baptista, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
Omnes sancti Patriarchae, & Prophetae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Second Exorcism

[Litanies]

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, deliver this your creature from all evils and oppression of demons.

God the Son, Redeemer of the world, deliver this your creature from all evil and oppression of demons.

God the Holy Spirit, deliver this your creature N. from all evil and oppression of demons.

Holy Trinity, one God, deliver this your creature N. from all evil and oppression of demons.

Holy Mary, grant for me grace for the soul and body of this creature of God N.

Holy Mother of God, grant for me grace for the health of the soul and body of this creature of God N.

Holy Virgin of Virgins, grant for me grace for the health of the soul and body of this creature of God N.

Saint Michael, help me expel all evil and sorcery from this creature of God N.

Saint Gabriel, help me expel all evil and sorcery from this creature of God N.

Saint Raphael, help me expel all evil and sorcery from this creature of God N.

All you holy Angels and Archangels, help me expel all evil and sorcery from this creature of God N.

All you holy orders of blessed Spirits, help me expel all evil and sorcery from this creature of God N.

Saint John the Baptist, help me expel all evil and sorcery from this creature of God N.

All you holy Patriarchs and Prophets, help me expel all evil and sorcery from this creature of God N.

Sancte Petre, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Paule, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Andrea, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Iacobe, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Philippe, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Bartholomaeae, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Matthaeae, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Simon, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Tadaee, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Matthia, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Barnaba, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Luca, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Marce, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Apostoli, & Evangelistae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Discipuli Domini, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Innocentes, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Stephane, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

- Saint Peter, help me expel all evil and sorcery from this creature of God N.
- Saint Paul, help me expel all evil and sorcery from this creature of God N.
- Saint Andrew, help me expel all evil and sorcery from this creature of God N.
- Saint James, help me expel all evil and sorcery from this creature of God N.
- Saint Philip, help me expel all evil and sorcery from this creature of God N.
- Saint Bartholomew, help me expel all evil and sorcery from this creature of God N.
- Saint Matthew, help me expel all evil and sorcery from this creature of God N.
- Saint Simon, help me expel all evil and sorcery from this creature of God N.
- Saint Thaddeus, help me expel all evil and sorcery from this creature of God N.
- Saint Matthias, help me expel all evil and sorcery from this creature of God N.
- Saint Barnabas, help me expel all evil and sorcery from this creature of God N.
- Saint Luke, help me expel all evil and sorcery from this creature of God N.
- Saint Mark, help me expel all evil and sorcery from this creature of God N.
- All you holy Apostles and Evangelists, help me expel all evil and sorcery from this creature of God N.
- All you holy Disciples of the Lord, help me expel all evil and sorcery from this creature of God N.
- All you Holy Innocents, help me expel all evil and sorcery from this creature of God N.
- Saint Stephen, help me expel all evil and sorcery from this creature of God N.

Sancte Laurenti, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Vincenti, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Fabiane, & Sebastianae, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Ioannes, & Paule, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Cosma, & Damiane, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Gervasi, & Protasi, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Martires, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Sylvester, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Gregori, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Ambrosi, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Augustine, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Hieronyme, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Martine, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Nicolae, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Pontifices, & Confessores, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Doctores, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Benedicte, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Antoni, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

- Saint Lawrence, help me expel all evil and sorcery from this creature of God N.
- St. Vincent, help me expel all evil and sorcery from this creature of God N.
- Saints Fabian and Sebastian, help me expel all evil and sorcery from this creature of God N.
- Saints John and Paul, help me expel all evil and sorcery from this creature of God N.
- Saints Cosmas and Damian, help me expel all evil and sorcery from this creature of God N.
- Saints Gervase and Protase, help me expel all evil and sorcery from this creature of God N.
- All you holy Martyrs, help me expel all evil and sorcery from this creature of God N.
- Saint Sylvester, help me expel all evil and sorcery from this creature of God N.
- Saint Gregory, help me expel all evil and sorcery from this creature of God N.
- Saint Ambrose, help me expel all evil and sorcery from this creature of God N.
- Saint Augustine, help me expel all evil and sorcery from this creature of God N.
- Saint Jerome, help me expel all evil and sorcery from this creature of God N.
- Saint Martin, help me expel all evil and sorcery from this creature of God N.
- Saint Nicholas, help me expel all evil and sorcery from this creature of God N.
- All you holy Bishops and Confessors, help me expel all evil and sorcery from this creature of God N.
- All you holy Doctors, help me expel all evil and sorcery from this creature of God N.
- Saint Benedict, help me expel all evil and sorcery from this creature of God N.
- Saint Anthony, help me expel all evil and sorcery from this creature of God N.

- Sancti Bernarde, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Dominice, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Franciscē, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Sacerdotes, & Levitae, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Monachi, & Heremitae, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Maria Magdalena, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Agatha, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Lucia, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Agnes, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Cecilia, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Catherina, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Anastasia, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sanctae Virgines, & Viduae, impetrate sanitatem animae, & corporis istius Creaturae Dei, ut liberetur ab omnibus vexationibus daemonum.
- Omnes sancti, & sanctae Dei, impetrate sanitatem animae, & corporis istius Creaturae Dei, ut liberetur ab omnibus vexationibus daemonum.
- Propitius esto, munda hanc Creaturam ab omnibus malis, & vexationibus daemonum.
- Propitius esto, munda hanc Creaturam ab omnibus malis, & vexationibus Daemonum.

Saint Bernard, help me expel all evil and sorcery from this creature of God N.

Saint Dominic, help me expel all evil and sorcery from this creature of God N.

Saint Francis, help me expel all evil and sorcery from this creature of God N.

All you holy Priests and Levites, help me expel all evil and sorcery from this creature of God N.

All you holy Monks and Hermits, help me expel all evil and sorcery from this creature of God N.

Saint Mary Magdalene, help me expel all evil and sorcery from this creature of God N.

Saint Agatha, help me expel all evil and sorcery from this creature of God N.

Saint Lucy, help me expel all evil and sorcery from this creature of God N.

Saint Agnes, help me expel all evil and sorcery from this creature of God N.

Saint Cecilia, help me expel all evil and sorcery from this creature of God N.

Saint Catherine, help me expel all evil and sorcery from this creature of God N.

Saint Anastasia, help me expel all evil and sorcery from this creature of God N.

All you holy Virgins and Widows, procure the health of the soul and body of this creature of God to deliver it from all oppression of demons.

All you holy male and female Saints of God, procure the health of the soul and body of this creature of God to deliver it from all oppression of demons.

Be merciful, cleanse this creature from all evil and oppression of demons.

Be merciful, cleanse this creature of all evil and oppression of demons.

Ab omni malo, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab omni peccato, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab ira tua, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A subitanea, & improvisa morte, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab insidiis Diaboli, & ab omnibus ipsorum vexationibus, libera me Domine, & hanc Creaturam tuam.

Ab ira, & odio, & omni mala voluntate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A spiritu fornicationis, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A fulgure, & tempestate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A fulgure, & tempestate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A morte perpetua, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Per Mysterium sanctae Incarnationis tuae, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis, ac operibus suis.

Per adventum tuum, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis, ac operibus suis.

Per Nativitatem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Baptismum, & sanctum Ieiunium tuum, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Crucem, & Passionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Mortem, & Sepulturam tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

From all evil and all oppression of demons, deliver me O Lord,
and this your creature.

From all sin and all oppression of demons, deliver me O Lord,
and this your creature.

From your wrath and all oppression of demons, deliver me O
Lord, and this your creature.

From a sudden and unforeseen death and all oppression of
demons, deliver me O Lord, and this your creature.

From the snares of the Devil and the oppression of all the
same, deliver me O Lord, and this your creature.

From all anger and hate and all ill-will and all oppression of
demons, deliver me O Lord, and this your creature.

From the spirit of fornication and all oppression of demons,
deliver me O Lord, and this your creature.

From lightning and storms and all oppression of demons,
deliver me O Lord, and this your creature.

From lightning and storms and all oppression of demons,
deliver me O Lord, and this your creature.⁵

From everlasting death and all oppression of demons, deliver
me O Lord, and this your creature.

Through the mystery of your holy Incarnation, expel from this
your creature all demons with all their sorcery and their
works.

Through your Coming, expel from this your creature all de-
mons with all their sorcery and their works.

Through your Nativity, expel from this your creature all de-
mons with all their sorcery.

Through your Baptism and holy Fasting, expel from this your
creature all demons with all their sorcery.

Through your Cross and Passion, expel from this your creature
all demons with all their sorcery.

Through your Death and Burial, expel from this your creature
all demons with all their sorcery.

5 This line appears twice in both the 1620 and 1624 editions in the exorcisms
on Mark, Luke, and John.

Per sanctum Resurrectionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per admirabilem Ascensionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per adventum Spiritus sancte Paracliti, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

In die Iudicii, libera Domine hanc Creaturam tuam.

Peccatores, te rogamus, ut expelle ab hac Creatura tua omnes vexationes, & maleficia Daemonum.

Ut ei parcas, & ab hac Creatura tua expellas omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut ei indulgeas, & ab eadem Creatura expellas omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut ad veram poenitentiam hanc Creaturam tuam perducere digneris, & ab eadem expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut Ecclesiam tuam sanctam regere, & conservare digneris, & ab eadem expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut domnum Apostolicum, & omnes Ecclesiasticos ordines in sancta Religione conservare, & expellere ab hac Creatura tua omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut inimicos sanctae Ecclesiae humiliare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut Regibus, & Principibus Christianis pacem, & veram concordiam donare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut cunctis Populo Christiano pacem, & unitatem largiri digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut nosmetipsos in tuo sancto servitio confortare, & conservare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Through your holy Resurrection, expel from this your creature all demons with all their sorcery.

Through your admirable Ascension, expel from this your creature all demons with all their sorcery.

Through the Coming of the Holy Spirit, the Paraclete, expel from this your creature all demons with all their sorcery.

On the Day of Judgment, Lord deliver this your creature.

We sinners, we beseech you to expel all oppression and sorcery of demons from this your creature.

That you would spare it and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would pardon it and expel all oppression and sorcery of demons from that same creature, we beseech you, hear us.

That you would bring true penance to this creature and expel all oppression and sorcery of demons from it, we beseech you, hear us.

That you would vouchsafe to govern and preserve your holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to preserve our apostolic prelate and all the orders in holy religion, and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to humble the enemies of the holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to give peace and true concord to Christian kings and princes and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to grant peace and unity to the whole Christian world and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to confirm and preserve us in your holy service and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

Ut mentes nostras ad Coelestia desideria erigas, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut animas nostras fratrum propinquorum, & benefactorum nostrorum ab aeterna damnatione eripias, & ab hac Creatura tua expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut fructus terrae dare, & conservare digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, & ab hac Creatura expellere omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Ut nos ex audire digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Fili Dei, ut expellas ab hac Creatura tua omnes vexationes, & maleficia Daemonum, te rogamus audi nos.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Daemonum.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Daemonum.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Daemonum.

Kyrie eleison, Christe eleison, Kyrie eleison.

℣: Domine exaudi orationem meam.

℞: Et clamor meus ad te veniat.

That you would lift up our minds to heavenly desires and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would render eternal blessings to all our benefactors and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would deliver our souls, and the souls of our brethren, relations, and benefactors from eternal damnation and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to give and preserve the fruits of the earth and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to grant eternal rest to all the faithful departed and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to hear us graciously and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

Son of God, that you would expel all oppression and sorcery of demons from this creature, we beseech you, hear us.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

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

℣: Lord hear my prayer.

℟: And let my cry come unto thee.

OREMUS

Respice quaesumus Domine super hanc Creaturam tuam N. pro qua Dominus noster Iesus Christus non dubitavit manu tradit nocentium, & Crucis subire tormentum. Qui tecum vivit, & regnas in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

Exurge Christe advoca nos, & libera eam ab omnibus maleficiis, & operibus daemonum.

Amen. Fiat, fiat.

Exorcismus Secundus

In illo tempore erat Pascha, & anima post biduum: & quaerebant summi Sacerdotes, & Scribae quomodo Iesum dolo tenerent, & occiderent.

Per virtutem istorum verborum, sicut ipsi hebraei quaerebant tenere Iesum, & occidere teneamini vos omnes obedire praeceptis, & mandatis Christi, & meis, & exire ab hoc corpore per patientiam Christi, & si rebelles eritis praeceptis meis, maledico vos, & anathematizo usque ad diem Iudicii, ut sitis cruciati magis quam semper fuistis.

Dicebant autem non in die festo, ne forte tumultus fieret in Populo.

Et ego mando vobis, ut exeatis ab hac Creatura Dei N. absque strepitu, & laesione corporis, & animae huius Creaturae Dei N.

Et cum esset Iesus Bethaniae in domo Simonis leprosi, & recumberet.

LET US PRAY

We beseech you Lord to look upon this your creature N. on behalf of whom our Lord Jesus Christ did not hesitate to be delivered up to the hands of the wicked and suffer the torment of the Cross. He who with you lives and reigns in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

Arise Christ, call us and deliver it from all sorcery and works of demons.

Amen. Let it be, let it be.

Second Exorcism

Now the feast of Passover and the Festival of the Unleavened Bread was after two days; and the chief priests and scribes sought how they might by some wile lay hold on him and kill him. (Mark 14:1).

By the power of these words, just as the Hebrews themselves sought to lay hold and kill Jesus, you are bound to obey the precepts and commands of Christ and of me, and to come out of this body by the patience of Christ. And if you are rebels to my commands, I curse you and I anathematize you until the Day of Judgment, that you may be tortured even more than you have ever been.

But they said: "Not on the festival day, lest there should be a tumult among the people." (Mark 14:2).

And I command you to leave this creature of God N. without making any noise, and without causing any harm to the body and soul of this creature of God N.

And when Jesus was in Bethany at the house of Simon the leper and was at meat. (Mark 14:3).⁶

6 The assumption here is that he sat down to eat.

In virtute istius comestionis ite vos rebelles Dei, & recumbite in Inferno luendo poenas amarissimas, & sinite abire hanc creaturam, ad comedendum, & fundendum praeces, ut veniam suorum peccatorum invenire possit, & mensam aeternam, & vos mensam poenarum inveniatis, quam semper habebitis.

Venit mulier habens alabastrum unguenti nardi spicati praeciosi, & fracto alabastro effudit super caput eius.

Per adventum istius mulieris, & per unguentum effusum super caput Domini Nostri Iesu Christi compello vos exire ab hac creatura Dei N. & fracta duritia vestra descendat super vos ira Dei, ut cogat vos exire, & in profundo Inferni vexet vos magis, quam semper estis vexati.

Erant autem quidam indigne ferentes inter semetipsos, & dicentes.

Per istam falsam cogitationem Iudaeorum¹ Impero vobis, ut absque mora, atque mendacio exeatis, & lites vestras in inferno discutiatis, & non in hoc corpore; nec molestiam inferatis huic creaturae Dei sed per merita, & patientiam Christi discedite, & ite ad loca vobis praeparata a Deo.

Ut quid perditio ista unguenti facta est?

¹ Iudaeorum] Iudae MD, 1620, 1624.

By the power of that eating,⁷ go, you rebels of God and lie down in Hell, suffering the most bitter punishments and allow this creature to go, to eat, and to pour out prayers, so it may find forgiveness for its sins and an eternal table. And may you find a table of punishments which you will always have.

There came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. (Mark 14:3).

By the arrival of this woman and the ointment poured upon the head of our Lord Jesus Christ, I compel you to come out of this creature of God N., and with your hardness broken, let the wrath of God descend upon you, to force you to come out and torment you in the depths of Hell, more than you have ever been tormented.

Now there were some who had indignation within themselves, and said: (Mark 14:4).

By this false thought of the Jews, I command you to leave without delay and lying, and to settle your disputes in Hell and not in this body, nor bring trouble upon this creature of God, but by the merits and patience of Christ, depart, and go to the places prepared for you by God.

“Why was this waste of this ointment made?” (Mark 14:4).

7 Appealing to Jesus's "eating" seems at once like a contrivance. However, it could also speak to (one of many) counter-heretical stances, such as against Docetism, which promoted the notion that Jesus was not human, but pure spirit and that his human form was merely illusory (undermining to some the validity of Christ's ability to bestow divine authority on man). Opponents of Docetism would use scriptural examples of Christ's humanity, such as when he ingests food, as proofs of his humanity, thus validating both his divine and human authority (See Tertullian, *De Carne Christi*, c.205).

Perdatis vos omnem potestatem, qua vexatis hanc creaturam suam. N.

Poterat enim unguentum istud venundari plusquam trecentis denariis, & dari pauperibus.

Per virtutem humilitatis Christi, & per merita, & patientiam eius quando dixit haec verba, & ego auctoritate, qua fungor vendo vos, ac do Lucifero, & omnibus inimicis vestris, & in manibus eius iterum pono, & ligo, ut amplius trecentis annis poenas irremissibiliter luatis duplices solito.

Et fremebant in eam.

Irruant omnes daemones in vos, si non exitis de hac creatura Dei. N.

Iesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me.

Et ego constringo vos, ut sinatis eam abire sanam, & liberam, nec amplius sit vobis facultas molestandi, vexandique hanc creaturam Dei N. quae est *templum Dei*. Et in virtute istorum verborum discedite maledicti daemones ab hac creatura Dei. N.

Semper enim pauperes habebitis vobiscum, & cum volueritis potestis illis benefacere.

Per patientiam pauperum, & per excusationem factam a Domino Iesu Christo, & per merita, & patientiam ipsius exite absque laesione animae, & corporis istius creaturae Dei N. & semper vobiscum sint poenae magis, [&] quam assueti estis habere.

May you lose all power with which you harass this his creature N.

“For this ointment might have been sold for more than three hundred pence, and given to the poor.”(Mark 14:5).

By the power of the humility of Christ and by his merits and patience when he said these words and by the authority which I exercise, I sell you and give you to Lucifer and to all your enemies, and I place you in his hands again and bind you, so that for more than three hundred years, you suffer unpardonable punishments, twice as usual.

And they murmured against her. (Mark 14:5).

Let all demons rush upon you, if you do not come out of this creature of God N.

But Jesus said: “Leave her alone, why do you molest her? She hath wrought a good work upon me.” (Mark 14:6).

And I bind you to allow it to leave safe and delivered, and that you no longer have the opportunity to trouble and harass this creature of God N., which is a *temple of God*.⁸ And by the power of these words, depart you accursed demons from this creature of God N.

“For the poor you will always have with you: and whensoever you will, you may do them good.” (Mark 14:7).

By the patience of the poor and by the excuse made by the Lord Jesus Christ and by his merits and patience, depart without injury to the soul and body of this creature of God N., and may greater punishments always be with you than you are accustomed to have.

8 1 Cor 3:16.

Me autem non semper habebitis.

Nec amplius sit vobis facultas molestandi hanc creaturam in virtute istius responsionis, & istorum verborum Christi.

*Quod habuit, haec fecit: praevenit ungere corpus meum in sepul-
tutam.*

Et ego iubeo vos ad sepulcrum Inferni abire, & unctio sulfuris, & ignis Infernalis, sit super capita vestra in virtute istorum verborum, & per merita, & patientiam Christi.

*Amen dico vobis, ubicunque praedicatum fuerit Evangelium istud
in universo mundo; & quod haec fuerit narrabitur in memoriam
eius.*

Et ego adiuro vos, ut a quocunque Sacerdote audieritis coniurationes exeatis per memoriam, & merita passionis Christi, & ista creatura narret liberationem suam de manibus vestris in virtute verborum, & meritorum passionis Domini nostri Iesu Christi.

Et Iudas Ischariotes unus de duodecim abiit ad summos Sacerdotes, ut proderet eum illis.

Et ego ad misericordiam Dei reccurro, ut liberet istam creaturam Dei, qui creavit illam, & redemit sanguine suo praetiosissimo.

Qui audientes gavisii sunt, & promiserunt ei pecuniam se daturos.

“But me you have not always.” (Mark 14:7).

Nor may you have any further opportunity to trouble this creature by virtue of this response and these words of Christ.

She hath done what she could: “She is come beforehand to anoint my body for the burial.” (Mark 14:8).

And I command you to go to the tomb of Hell, and let the anointing of brimstone and hellish fire be upon your heads in the power of these words and by the merits and patience of Christ.⁹

“Amen I say to you wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.” (Mark 14:9).

And I adjure you, that from whatever priest you hear incantations, you will come out by the memory and merits of the Passion of Christ, and this creature will recount its deliverance from your hands by the power of the words and merits of the Passion of our Lord Jesus Christ.

And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. (Mark 14:10).

And I turn to the mercy of God, that he may deliver this creature of God, who created it and redeemed it with his most precious blood.

Who hearing it were glad and they promised him that they would give him money. (Mark 14:11).

9 This reads as a sort of infernal baptism to bind the demon into Hell, sulfuric ointment and infernal fire mimicking the *oleum catechumenorum* (oil for Baptism) and *sacrum chrisma* (oil for confirmation and ordination, especially as the “fire” of the Holy Spirit), respectively.

Et vos audientes rebelles Dei verba coniurationis meae, & per merita passionis Christi discedite absque mora, & laesione istius creaturae Dei, N. aliter promitto vobis mille annos poenarum, iis, quas semper habebitis graviores.

Et quaerebat, quomodo illum oportune traderet.

Et ego compello vos dicere, quomodo vos possum expellere ab hac creatura; & semper, ut dicatis mihi veritatem; aliter maledico, & anathematizo vos nunc, & semper, ut dicatis mihi quam citius veritatem, & ostendatis mihi quid facere debeam; & per merita, & patientiam Christi discedite.

Et primo die azimorum, quando pascha immolabant, dicunt ei discipuli.

Adiuvo vos per oblationem, & immolationem, quam tunc faciebant Iudaei, quae erat figura domini nostri Iesu Christi, & per merita, & patientiam Christi, ut discedatis maledicti rebelles Dei daemones Infernales, miror quomodo possitis amplius hic permanere haec verba audientes.

Quo vis eamus, & paremus tibi, ut manduces Paschas.

Domine Iesu Christi ad te recurro tota mente mea, ut adsis mihi nunc, & semper & doceas me, quomodo possim istos daemones expellere, & mittere in profundum Inferni, & ad alia loca a te eis deputata; ibi sit parata mensa poenarum eorum, ut comedant, velint, nolint semper illas poenas, & multo maiores, nisi disceserint ab hac creatura.

And you rebels of God, hearing the words of my incantations, and by the merits of the Passion of Christ, depart without delay and injury to this creature of God N. Otherwise, I promise you a thousand years of punishments, far more severe than those you will have forever.

And he sought how he might conveniently betray him. (Mark 14:11).

And I compel you to tell me how I can expel you from this creature, and that you always tell me the truth. Otherwise, I curse and anathematize you now and always, that you tell me the truth as quickly as possible, and show me what I should do, and by the merits and patience of Christ, depart.

And on the first day of the unleavened bread, when they sacrificed the pascal lambs, the disciples say to him: (Mark 14:12).

I adjure you by the offering and sacrifice which the Jews then made, which was a form¹⁰ of our Lord Jesus Christ, and by the merits and patience of Christ, that you depart, you accursed rebels of God, infernal demons. I wonder how you can remain here any longer, hearing these words.

“Whither wilt thou that we go, and prepare for thee to eat Pass-over dinner?” (Mark 14:12).

Lord Jesus Christ, I turn to you with all my mind, that you may be present to me now, and always, and teach me how I can cast out those demons, and send them into the depths of Hell, and to other places appointed by you for them; let there be a table of their punishments prepared there, that they may always eat

¹⁰ *figura*. This equates Jesus to the “form” of the pascal lamb and lends authority to both the Christian convention and Jewish history at work in the passage, suggesting that this work, like the passion of Christ, was prefigured.

Et mittit duos ex discipulis suis, & dicit eis.

Et ego mitto vos in stagnum ignis, & sulfuris aeterni in virtute istorum verborum, & meritorum Christi.

Ite in Civitatem, & occurret vobis homo lagenam aquae, baiulans, sequimini eum, & quocunque introiverit, dicite domino domus, quia magister dicit.

Et ego impero vobis in virtute istorum verborum, & per loquelam Christi, ut eatis ad Civitatem Inferni, & occurrant vobis omnes inimici vestri portantes, aur vas, aut hydriam poenarum, quam effundant super vos ubicunque eritis, & semper sequantur vos, nisi discedatis ab hac creatura Dei N. cum omnibus maleficiis, & operibus vestris.

Ubi est refectio mea, ubi Pascha cum discipulis meis manducem?

Rebelles Dei, ubi est refectio vestra nisi in Inferno? & ibi vos per virtutem istorum verborum ligo, nec amplius dissolvimini; abite; abite maledicti, & obstinati daemones.

those punishments, willingly or unwillingly, and much greater ones, unless they depart from this creature.

And he sendeth two of his disciples and saith to them: (Mark 14:13).

And I send you into the lake of fire and eternal brimstone by the power of these words and the merits of Christ.

“Go ye into the city and there shall meet you a man carrying a pitcher of water, follow him; and whithersoever he shall go in, say to the master of the house, The master saith.” (Mark 14:13–14).

And I command you by the power of these words and by the speech of Christ, that you go to the city of Hell, and let all your enemies meet you, bearing golden vessels, or a pitcher of punishments,¹¹ which they will pour out upon you wherever you may be, and they will always follow you, unless you depart from the creature of God N. with all your sorcery and works.

“Where is my refectory where I may eat the Passover dinner with my disciples?” (Mark 14:14).

Rebels of God, where is your refectory but in Hell? And there I bind you by the power of these words, and you shall not be loosed any more. Depart, accursed and obstinate demons, depart.

¹¹ This is probably a mythical reference. Legends around the world are somewhat consistent that metallic vases or containers are baneful to evil spirits, e.g., the copper jar that imprisoned the djinn in *One Thousand and One Nights*, its counterpart myth of King Solomon’s brazen vessel containing the seventy-two demons of his *Testament*, the sraled-engraved apotropaic vessels of ancient Mesopotamia used to trap demons and the haunting dead, etc.

Et ipse vobis demonstrabit coenaculum grande stratum, & illic parate nobis.

Et ego demonstro vobis oculis fidei coenaculum poenarum in profundo Inferni & illuc vos praecipito.

Et abierunt discipuli eius, & venerunt in Civitatem.

Compello vos abire in Civitatem Inferni rebelles Dei, & exire ab hac creatura Dei quam citius, & sine mora.

Et invenerunt sicut dixerat illis.

Et vos invenietis Pascha, scilicet cibos tormentorum, sicut semper exopto inveniatis, & ad quos vos constringo, infraque caeteros damnatos mando.

Vespere autem facto venit cum duodecim.

Et vos quando eiecti fuistis e Coelo invenistis vesperum, scilicet noctem aeternam Inferni, & ibi vos ligo.

Et discumbentibus eis, & mandicantibus.

Et vos comedite poenas tormentorum, velitis, aut nolitis, maledicti, & iniqui daemones.

Ait Iesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum.

Et ego dico vobis, ut in virtute istorum verborum, & per patientiam, & merita Christi eatis cum Lucifero, & comedatis poenas aeternas: & trado vos in poenas centies maiores, quam semper habetis, si mandatis, & praeceptis meis non obedieritis.

“And he will shew you a large dining room furnished and there prepare ye for us.” (Mark 14:15).

And I show you with the eyes of faith the chamber of punishments in the depths of Hell, and I cast you down there.

And his disciples went their way and came into the city. (Mark 14:16).

I compel you, rebels of God, to go to the city of Hell and to leave this creature of God as quickly as possible and without delay.

And they found as he had told them. (Mark 14:16).

And you will find Passover meal as I hope you always find it, namely, the food of torments, and to which I bind you, and I command the rest of the damned below.

And when evening was come, he cometh with the twelve. (Mark 14:17).

And you, when you were cast out of Heaven, you found evening, namely, the eternal night of Hell, and there I bind you.

And when they were at the table and eating, (Mark 14:18).

And you shall eat the punishments of torments, willingly or unwillingly, you accursed and wicked demons.

Jesus saith: “Amen I say to you, one of you who that eateth with me shall betray me.” (Mark 14:18).

And I say to you that by the power of these words and by the patience and merits of Christ, you will go with Lucifer and eat eternal punishments. And I deliver you up to punishments a hundred times greater than you always have, if you do not obey my commands and precepts.

At illi coeperunt contristatri, & dicere ei singulatim: Nunquid ego?

Contristamini vos, & dicite inter vos, miserrimos nos, quia non cognovimus, quia noluimus summum bonum: propterea non sit vobis excusatio, scilicet, Ego non possum exire nisi a Capite meo expulsus fuero; Sed Deus Creator omnium, & vos, & capita vestra compellat, & constringat exire ab hac creatura Dei N. & per merita, & patientiam Christi, & per tristitiam discipulorum eius.

Qui ait illis.

Et ego dico vobis, qui estis in corpore istius creaturae Dei, amplius non faciatis moram, sed quam citius exite, & date locum Spiritui sancto.

Unus ex duodecim, qui intingit manum mecum in Catino.

Ita, & vos, si decem millia essetis, aut legiones, qui mecum praeliamini per virtutem istorum verborum, & per ablutionem manuum Domini nostri Iesu Christi, & discipulorum eius abluatur corpus istius creaturae Dei N. ab omni vexatione, & ligationibus, incantationibus, fascinationibus, & operibus daemonum, & in pristinam sanitatem revertatur.

Et filius hominis quidam vadit sicut scriptum est de eo.

But they began to be sorrowful and to say to him one by one: "Is it I?" (Mark 14:19).

Be sorrowful, and say among yourselves, "We are most wretched because we did not know, since we did not want the highest good." Therefore, let there be no excuse for you, namely, "I cannot go out unless I am thrust out by my leader."¹² But may God, the Creator of everything, compel and constrain both you and your leaders to go forth from this creature of God N. both by the merits and patience of Christ and by the sorrow of his disciples.

Who saith to them: (Mark 14:20).

And I say to you, who are in the body of this creature of God: "Do not tarry any longer, but come out as quickly as possible, and give place to the Holy Spirit."

"One of the twelve, who dippeth with me his hand in the dish." (Mark 14:20).

So, too, if you were ten thousand, or legions, who fight with me, by the power of these words, and by the washing of the hands of our Lord Jesus Christ, and his disciples, may the body of this creature of God N. be cleansed from all oppression, bonds, incantations, witchery, and works of demons, and may it return to its former health.

"And the Son of man indeed goeth; as it is written of him."¹³ (Mark 14:21).

¹² This likely again refers to the demon's "leader" as its chief (i.e., Lucifer), but is reminding it that God, as divine creator, is the highest authority even over and above whoever the demon's infernal chief is.

¹³ Ps 40:10.

Et vos omnes foras ab isto corpore, & anima absque laesione abite, sicut ego hodie praecipio vobis in virtute istorum verborum, & per revelationem quam fecit dominus noster Iesus Christus.

Vae autem homini illi, per quem filius hominis tradetur, bonum erat eo si non esset natus homo ille.

Vae vobis rebelles daemones si per virtutem istorum verborum, per quam vos praecipito in Infernum, non exeatis de isto corpore: melius erat vobis si nunquam in hoc fuissetis ingressi, quia non substinuissetis has poenas, quas sustinetis, & quas denuo iungo vobis ex parte Sanctissimae Trinitatis viventis, scilicet Patris, & Filii, & Spiritus sancti.

Et manducantibus illas accepit Iesus panem & benedicens fregit, & dedit eis, & ait: sumite, hoc est corpus meum.

Per comestionem istorum discipulorum, & acceptionem panis, & benedictionem, & fractionem, & quia Iesus dedit eis, ego do vobis tot poenas, quot sunt stellae Coeli, & dico velitis, nolitis, sustinete eas, & exite quam totius, & sine mora ab hac creatura Dei, ut possit summere corpus domini nostri Iesu Christi ad salutem animae, & corporis sui, & ad expulsionem omnium vestrum.

Summite hoc est corpus meum. Et accepto Calice, gratias agens dedit eis, & biberunt ex illo omnes.

Et ego accipio omnes coniurationes, quas dixi, dico, & dicturus sum, ut bibate omnes Calicem amarum Inferni; & dico vobis, sit iste potus vester, & semper in ore vestro maneat, usque ad exitum omnium vestrum ab hac creatura Dei N.

And all of you, depart from this place without injury to body and soul, as I command you today by the power of these words and by the revelation which our Lord Jesus Christ made.

“But woe to that man through whom the Son of man shall be betrayed. It were better for him if that man had not been born.”
(Mark 14:21).

Woe to you rebellious demons, if by the power of these words by which I cast you down into Hell, you do not leave that body. It would have been better for you if you had never entered it, since you would not have endured these punishments which you endure, and which I bind upon you anew, on the part of the Most Holy living Trinity, namely, of the Father, and of the Son, and of the Holy Spirit.

And whilst they were eating, Jesus took bread; and blessing, broke and gave to them, and said: “Take ye, this is my body.”
(Mark 14:22).

By the eating of these disciples, and the taking of the bread, and the blessing, and the breaking, and because Jesus gave it to them, I give you as many punishments as there are stars in the heavens and I say: “Whether you like it or not, endure them, and go out as whole, and without delay from by this creature of God that it may receive the body of our Lord Jesus Christ for the salvation of its soul and body, and for the expulsion of all of you.”

“Take ye, this is my body.” And having taken the chalice, giving thanks, he gave it to them, and they all drank of it. (Mark 14:22–23).

And I take all the incantations which I have said, I say, and I will say, that you all drink the bitter chalice of Hell. And I tell you: “Let this be your drink, and let it always remain in your mouth until the departure of all of you from this creature of God N.”

Hic est sanguis meus novi Testamenti, qui pro multis effundetur.

Non iam pro vobis effusus est sanguis iste, sed pro hac creatura, & omnibus fidelibus Christianis, & vos in virtute istius sanguinis exite rebelles Dei.

Amen dico vobis, quia iam non bibam de hoc genimini vitis usque in diem illum, cum illud bibam novum in regno Dei.

Et ego in veritate dico vobis, quia nunquam cessabo praeliari contra vos usque ad exitum vestrum, sicut vos cogo, mandoque vobis in virtute istorum verborum, & patientiae, & meritorum Christi. Exite bestiae teterrimae, & abite denuo ante Luciferum, ut magis cruciemini ab eo, & satellitibus suis.

Et hymno dicto, exierunt in montem Olivarum.

Et vos eatis ad montes tenebrarum, & poenarum, quia noluistis canere hymnum ante tronum Dei, sed rebelles fuistis; & propter hoc eiecti fuistis a Paradiso, amisistis summum bonum, & acquisivistis summum malum.

Et ait eis Iesus: omnes scandalizabimini.

Et vos cruciabimini.

Quia scriptum est: Persecutiam Pastorem, & dispergentur oves.

“This is my blood of the New Testament, which shall be shed for many.” (Mark 14:24).

This blood was not now shed for you, but for this creature and for all faithful Christians, and you, by the power of this blood, come out, rebels against God.

“Amen I say to you, that I will drink no more of the fruit of the vine, until that day, when I shall drink it new in the kingdom of God.” (Mark 14:25).

And I tell you in truth that I shall never cease to battle against you until your departure, just as I compel you and command you by the power of these words and the patience and merits of Christ. Come out, you most repugnant beasts, and depart again before Lucifer, that you may be more tormented by him and his attendants.

And when they had said a hymn, they went forth to the Mount of Olives. (Mark 14:26).

And you shall go to the mountains of darkness and punishment, because you were unwilling to sing a hymn before the throne of God, but were rebellious; and for this reason you were cast out of Paradise, you lost the supreme good and acquired the greatest evil.

And Jesus saith to them: “You will all be scandalized.” (Mark 14:27).

And you will be tortured.

For it is written:¹⁴ “I will strike the shepherd and the sheep shall be dispersed.” (Mark 14:27).

¹⁴ Zach 13:7.

Hic Stola Percutiet patientem.

Et ego percutio vos cum ista Stola, quantum possum, & valeo, ut expellamini ab hac creatura Dei N.

Sed postquam resurrexero, praecedam vos in Galileam.

Ego percutio Luciferum, & omnes sequaces eius, nisi cogat vos exire ab hac creatura Dei, & ducat vos in profundum Inferni, & Abyssi; ut ista creatura possit abire ad templum Dei, & laudare Creatorem suum discedite susurriones, & iniqui daemones.

Petrus autem ait illi: Et si omnes scandalizati fuerint in te, sed non ego.

Per istam promptitudinem Petri, quam ostendit ipse, ita & vos ostendite promptitudinem vestram exeundo de hac creatura Dei N. statim exite bruta infernalìa.

Et ait illi Iesus: Amen dico tibi, quia tu hodie in nocte hac priusque Gallus bis vocem dederit, ter me es negaturus.

Per virtutem istorum verborum, quae dixit Iesus Petro, compello vos hac hora antequam occidat sol exire, nec amplius resistantiam faciatis verbis, & praeceptis meis, & Christi; sed statim date locum Spiritui sancto.

Here strike the patient with the stole.

And I strike you with this stole, as much as I can and am able, so that you may be expelled from this creature of God N.

“But after I shall be risen again, I will go before you into Galilee.” (Mark 14:28).

I strike Lucifer, and all of his followers, unless he forces you to leave this creature of God, and leads you into the depths of Hell and the Abyss, so that this creature may go to the *temple of God*¹⁵ and praise its Creator. Depart, you whisperers¹⁶ and wicked demons.

And Peter saith to him: “Although all shall be scandalized in thee, yet not I.” (Mark 14:29).

By that readiness of Peter, which he showed, so too you show your readiness by leaving this creature of God N. Come out immediately, you infernal brutes.

And Jesus saith to him: “Amen I say to thee to day, even in this night, before the cock crow twice, thou shalt deny me thrice.” (Mark 14:30).

By the power of these words which Jesus said to Peter, I command you to go out at this hour before the sun sets, and to make

15 This instance refers to the “temple of God” as a place, not a person (cf. 1 Chron 29:3, *templum Dei*).

16 It may be unusual that the word here is *susurro* (“to mumble” or “whisper”) rather than the Vulgate’s often used *murmuro* (“to murmur”), which was used to describe (sometimes apostate) troublemakers who complained against Yahweh, Moses, and Aaron during the Exodus. However, the word *susurro* was more characteristically pejorative in the medieval monastic tradition to describe people who caused trouble by sowing hushed gossip and discord among the community (cf. *The Rule of Saint Benedict*, ch. 34, “Distribution of Goods According to Need”).

At ille amplius loquebatur: & si oportuerit, me simul commori tibi, non te negabo.

Et ego iterum vobis praecipio obedire mandatis meis, & non sit amplius facultas negandi, sed velociter omnes exite.

Similiter autem, & omnes dicebant.

Et ego cum omnibus astantibus, qui omnes dicunt, & cupiunt vos exire ab hac creatura Dei, mitto vos, & dico, ut in profundum Inferni abeatis, ut ibi in perpetuum cruciemini.

Et veniunt in praedium, cui nomen Gethsemani, & ait discipulis suis: Sedete hic donec orem.

Et vos quiescite, usque ad novam coniurationem meam: & vos sedete in profundo Inferni, usque ad diem Iudicii, & ultra.

Hic finis imponi potest, si opus fuerit.

Et assumpsit Petrum, & Iacobum, & Ioannem secum, & coepit pavere, & traedere.

Per assumptionem istorum discipulorum, & patientiam eorum, & merita Christi, compello vos exire cum pavore, & tremore, absque laesione corporis, & animae istius creaturae Dei.

Et ait illis: & tristis est anima mea usque ad mortem; sustinete hic, & vigilate.

Et ego dico vobis per tristitiam, & patientiam, & mertia Christi in summa tristitia vestra sitis, scilicet in Inferno, quo vos praecipito, & ibi sustineatis, velitis, & nollitis poenas aeternas.

no further resistance to my words and to my commands and to those of Christ; but immediately give place to the Holy Spirit.

But he spoke the more vehemently: "Although I should die together with thee, I will not deny thee." (Mark 14:31).

And I again order you to obey my commands and let there be no more opportunity to deny, but all of you quickly depart.

And in like manner also said they all. (Mark 14:31).

And I, with all those present, who all say and want you to depart from this creature of God, send you and say that you go into the depths of Hell, that you may be tormented there in perpetuity.

And they came to a farm called Gethsemani and he saith to his disciples: "Sit you here while I pray." (Mark 14:32).

And you shall be quiet until my new incantation; and you shall sit in the depths of Hell until the Day of Judgment and beyond.

Here the conclusion may be imposed if needed.

And he taketh Peter and James and John with him and he began to fear and to be heavy. (Mark 14:33).

By the taking of these disciples, and their patience and the merits of Christ, I compel you to go out with fear and trembling, without harm to the body and soul of this creature of God.

And he saith to them: "My soul is sorrowful even unto death. Stay you here, and watch." (Mark 14:34).

And I tell you, by the sorrow and patience and merits of Christ, that you are in your greatest sorrow, that is, in Hell, where I cast you down, and there you endure, willingly and unwillingly, eternal punishments.

Et cum processisset paululum procidit super terram, & orabat, ut si fieri posset transiret ab eo hora, & dixit.

Per orationem Christi factam ad Patrem, & per patientiam, & merita ipsius Christi praecipio vobis & constringo vos exire, si voluntas Dei est, ab hac Creatura Dei, N. nunc, & absque mora in virtutem istorum verborum Christi.

Abba Pater, omnia tibi possibilia sent, transfer Calicem hunc a me: sed non quod ego volo, sed quod tu.

Et ego non sicut ego volo, sed per voluntatem divinam, apud quam omnia possibilia sunt, transfero vexationem vestram in Infernum per humilitatem filii Dei, & patientiam, & merita Christi.

Et venit, & invenit eos dormientes.

Et ego venio ad os cum signo Crucis, & dico omnibus vobis. Quid iam moramini in hac creatura? Exite daemones Infernales, & rebelles Dei, in nomine Iesu Abite, abite.

Et ait Petro, Simon dormis: Non potuistis una hora vigilare? Vigilate, & orate, ut non intretis in tentationem: spiritus quidem promptus, caro autem infirma.

Per benignitatem Christi, & charitatem eius, & exhortationem factam Petro, ut vigilaret, & oraret, ego praecipio vobis, ut sinatis quiescere hanc creaturam Dei N. ut vigilet, & audiat attente coniurationes meas, & non assentiat tentationibus vestris; sed confusi ad poenas Inferni procedite absque laesione animae, & corporis istius creaturae N.

And when he was gone forward a little, he fell flat on the ground; and he prayed that if it might be, the hour might pass from him, and he saith: (Mark 14:35–36).

By the prayer of Christ made to the Father, and by the patience and merits of Christ himself, I command you and compel you to depart, if it is God's will, from this creature of God N. now and without delay, by the power of these words of Christ.

“Abba, Father, all things are possible to thee, remove this chalice from me: but not what I will, but what thou wilt.” (Mark 14:36).

And I, not as I will, but by the divine will with which all things are possible, transfer your oppression to Hell by the humility of the Son of God and the patience and merits of Christ.

And he cometh and findeth them sleeping. (Mark 14:37).

And I come to the mouth¹⁷ with the sign of the Cross and I say to all of you: “Why do you remain in this creature? Get out hellish demons and rebels of God, in the name of Jesus, depart, depart.”

And he saith to Peter: “Simon sleepest thou? Couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.” (Mark 14:37–38).

By the kindness of Christ and his charity, and the exhortation given to Peter to watch and pray, I command you to allow this creature of God N. to rest, so that it may watch and hear my incantations attentively and not acquiesce to your temptations, but confounded, proceed to the punishments of Hell without injury to the soul and body of this creature N.

¹⁷ The exorcist makes the sign of the cross on the patient's mouth.

Et iterum abiens oravit eundem sermonem dicens.

Et ego in virtute eius, istorumque verborum praedictorum dico vobis, ut exeatis.

Et reversus denuo invenit eos dormientes: erant enim oculi eorum gravati, & ignorabant, quid responderunt ei.

Iterum coniuro vos, quamvis gravati sitis semper poenis Inferni, & ignoretis, & nesciatis exire de illis poenis, quia semper erunt vobiscum, ut hinc exeatis, & ad loca deputata vobis a Deo redeatis.

Et venit tertio, & ait illis: dormite iam, & requiescite, sufficit venit hora, ecce tradetur filius hominis in manus peccatorum.

Per patientiam, & benignitatem Christi, mando vobis in hac hora, ut requiescatis in profundo Inferno illa requie, quam semper habetis vobiscum; & trado vos in manus Luciferi.

Surgite eamus, ecce, qui me tradet prope est.

Et vos surgite ab hac creatura Dei N. ecce verba coniurationis meae super vos, ut in virtute, & patientia Christi relinquatis hanc creaturam Dei sanam, & liberam ab omni infirmitate diabolica, & naturali, si per vos accessit in istam creaturam.

Et adhuc eo loquente venit Iudas Ischariotes unus de duodecim, & cum eo turba multa cum gladiis, & lignis, missi a summis Sacerdotibus, & Scribis, & Senioribus.

And going away again, he prayed, saying the same words. (Mark 14:39).

And in his power and of these aforesaid words, I tell you to go forth.

And when he returned he found them again asleep, for their eyes were heavy and they knew not what to answer him. (Mark 14:40).

Again I conjure you, although you are always burdened with the punishments of Hell, and are ignorant and do not know how to get out of those punishments since they will always be with you, so that you may leave here and return to the places assigned to you by God.

And he cometh the third time and saith to them: "Sleep ye now and take your rest. It is enough. The hour is come. Behold the Son of man shall be betrayed into the hands of sinners." (Mark 14:41).

By the patience and kindness of Christ, I command you at this hour to rest in the depths of Hell, that rest which you always have with you, and I deliver you into the hands of Lucifer.

"Rise up, let us go, behold he who that will betray me is at hand" (Mark 14:42).

And you rise up from this creature of God N., behold the words of my incantation upon you, that in the power and patience of Christ, you leave this creature of God healthy and delivered from all diabolical and natural infirmity, if it came into this creature through you.

And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and

Iterum dico vobis, dum effundo coniurationes meas super vos, veniat potentia Luciferi cum omnibus satellitibus suis, & destruant vos, & deducant in profundum Inferni per potentiam, & merita Christi, & per virtutem istorum verborum, quae dixit Iesus.

Et cum venisset, statum accedens ad eum, ait; Ave Rabbi; & osculatus est eum.

Considerate rebelles Dei nequitiam istius ingrati discipuli, & fictam salutationem: & quomodo potestis audire haec verba, & non pavescere, & adhuc permanere in corpore isto? Exite maledicti daemones per patientiam Iesu Christi.

At illi manus iniecerunt in eum, & tenuerunt eum.

Hic pone manum dexteram super caput vexati.

Et ego auctoritate, qua fungor per impositionem manuum mearum, & per patientiam Christi constringo vos exire ab hac creatura Dei N. & teneat vos omnes Lucifer in profundo Inferni, & Abyssi semper.

Unus autem de circumstantibus educens gladium percussit servum summi Sacerdotis, & amputavit illi auriculam.

Et quia Petrus per permissionem divinam scidit auriculam istius servi, & ego in virtute divina effundo super vos gladium omnipotentiae Dei, ut scindat obstinationem vestram, & releget vos in Infernum, unde amplius non recedatis, sed aeternaliter ibi maneatis.

staves, from the chief priests, and the scribes, and the ancients.
(Mark 14:43).

Again I tell you, as I pour forth my incantations upon you, let the power of Lucifer come with all of his attendants, and let them destroy you, and lead you down into the depths of Hell, by the power and merits of Christ and by the power of those words which Jesus spoke.

And when he was come, immediately going up to him, he saith: "Hail Rabbi" and he kissed him. (Mark 14:45).

Consider, rebels of God, the wickedness of that ungrateful disciple and his feigned greeting. And how can you hear these words and not feel dread, and still remain in this body? Come out, you accursed demons, by the patience of Jesus Christ.

But they laid hands on him, and held him. (Mark 14:46).

Here place your right hand on the head of the oppressed one.

And I, by the authority which I exercise by the imposition of my hands, and by the patience of Christ, compel you to depart from this creature of God N. and let Lucifer hold you all in the depths of Hell and the Abyss forever.

And one of them that stood by drawing a sword, struck a servant of the chief priest and cut off his ear. (Mark 14:47).

And since Peter, by divine permission, cut off the ear of that servant¹⁸ and I, by divine power, pour forth upon you the sword

¹⁸ It is odd that the author here presumes Peter's aggression as permissive when it is expressly opposed by Jesus in Luke's Gospel (cf. Luke 22:50–51 and John 18:10–11), unless it is meant more broadly that Peter's actions were providential to lead to Jesus's miraculous healing of Malchus. Al-

Et respondens Iesus ait illis: tanquam ad latronem existis cum gladiis, & lignis comprahendere me?

Et ego, ut ferocissimus Leo venio contra vos armis, & lignis verborum Dei cogere vos exire, absque mora ab hac creatura Dei, & in virtute istorum verborum.

Quotidie apud vos eram in templo docens, & non me tenuistis.

Et ego quotidie contra vos sum in templo, & alio loco, & nunquam lassus sum praeliari contra vos, & Deo auxiliante expellere vos ab hac creatura Dei volo, & cupio, & intelligo, si Deo placuerit, in virtute nominis Iesu, & verborum eius.

Sed ut impleantur scripturae.

Et ego constringo vos exire ab hac creatura Dei, ut adimpleatur Praeceptum charitatis.

Tunc discipuli eius relinquentes eum omnes fugerunt.

of God Almighty, that it may cut off your obstinacy and cast you to Hell, whence you may no longer depart, but remain there eternally.

And Jesus answering, said to them: "Are you come out as to a robber, with swords and staves to apprehend me?" (Mark 14:48).

And I, as a most ferocious lion, also come against you with weapons and staves of the words of God, to force you to leave without delay from this creature of God in the power of these words.¹⁹

"I was daily with you in the temple teaching, and you did not lay hands on me." (Mark 14:49).

And I am against you daily in the temple and in other places, and I am never weary of fighting against you. And with the help of God, I want, and I desire, and I intend to expel you from this creature of God, if it pleases God, in the power of the name of Jesus, and his words.

"But that the scriptures may be fulfilled." (Mark 14:49).

And I compel you to come out from this creature of God, so that the precept of charity may be fulfilled.

Then his disciples leaving him, all fled away. (Mark 14:50).

though the scene is revisited in Exorcism IV, based on John's Gospel, this detail is not.

19 Note again the exorcist taking on the persona of a "ferocious lion," alluding to both the symbolism of Mark the Evangelist and possibly, in the present context, Jesus's exhortation to Peter for a peaceful withdrawal as reminiscent of the messiah as both submissive pascal lamb and conquering lion of Judah.

Et ego praecipio vobis, ut omnes relinquatis istam Creaturam Dei N. & fugiatis ad loca vobis deputata a Deo per virtutem istorum verborum, & per patientiam, & merita Christi.

Adolescens autem quidam sequebatur eum amictus sindone super nudo, & tenuerunt eum.

Et ego sto super vos amictus Stola super collum meum, ut teneam vos in profundo Inferni, & Abyssi.

At ille reiecta sindone nudus profugit ab eis.

Et vos nudi ab omni merito; & spe; non amplius redibitis ad Patriam coelestem, sed pro fugite ab hac creatura Dei N. sicut eiecti fuistis de Paradiso: & qui vos de Paradiso eiecit; eiiciat etiam ab hac creatura, ut sit munda ab omni diabolica vexatione.

Et adduxerunt Iesum ad summum Sacerdotem & conueenerunt omnes Sacerdotes, & Scribae, & Seniores.

Et ego adduco vos ad Luciferum, & omnes sequaces eius, ut conveniant contra vos in auxilium meum, & expellam vos ab hac creatura Dei a toto corpore, & anima eius.

Petrus autem a longe sequutus est eum usque in atrium summi Sacerdotis, & sedebat cum ministris, & calefaciebat se ad ignem.

And I command you all to leave this creature of God N. and flee to those places assigned to you by God by the power of these words and by the patience and merits of Christ.

And a certain young man followed him, having a linen cloth cast about his naked body, and they laid hold on him. (Mark 14:51).

And I stand over you, swearing a stole around my neck, so that I may hold you in the depths of Hell and the Abyss.

But he, casting off the linen cloth, fled from them naked. (Mark 14:52).

And you, denuded of all merit and hope, will no longer return to the heavenly homeland, but rather flee from this creature of God N., as you were cast out of Paradise. And let him who cast you out of Paradise also cast you out of this creature, that it may be cleansed of all diabolical oppression.

And they brought Jesus to the high priest and all the priests, and the scribes, and the ancients assembled together. (Mark 14:53).

And I bring you to Lucifer²⁰ and all of his followers, so that they may assemble against you to my aid, and I shall expel you from this creature of God, from its entire body and soul.

And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants, and warmed himself at the fire. (Mark 14:54).

²⁰ This is no doubt a dual metaphor — Lucifer as chief in hell who holds authority over demons and Lucifer as an analogue to Caiaphas, a deceptive priest who blasphemes the priesthood.

Per sequelam Petri usque ad domum Sacerdotis sequor vos usque ad atrium Inferni verbis, & praeceptis, ut vos ibi sedeatis, & ad ignem Inferni cruciemini, quia frigidi estis, postquam reliquistis Creatorem vestrum, Creatorem universi.

Summi vero Sacerdotes, & omne consilium quaerebant adversus Iesum, ut eum morti traderent, nec inveniebant.

Et ego invoco summorum Angelorum Coelestium auxilium, ut possim vos expellere ab hac creatura Dei N. nec possitis invenire viam non exeundi ab ea; sed statim per merita, & patientiam Christi, & virtute verborum fugite maledicti daemones.

Multi enim falsum testimonium dicebant adversus eum, & convenientia testimonia non erat.

Et vos multa falsa, & inconvenientia egistis in hac creatura, & modo impero vobis, ut coacti exeatis ab ea sine laesione animae, & corporis eius, & sic intelligo, ut in omnibus coniurationibus meis valeat hoc praeceptum.

Et quidam surgentes falsam testimoniam ferebant adversus eum dicentes.

Et vos semper surgentes cum mendaciis, & falsitatibus adversus istam creaturam, & contra me in coniurationibus meis multa falsa dixistis propterea summa veritas, qui est Christus cogat vos veraciter exire, & absque mendatio quam citius.

Quoniam nos audivimus eum dicentem: Ego dissolvam Templum hoc manu factum, & post triduum aliud non manu factum aedificabo.

By the pursuit of Peter to the house of the priest, I follow you to the court of Hell with words and commands that you may sit there and be tormented by the fire of Hell, since you are cold, after you have forsaken your Creator, the Creator of the universe.

And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. (Mark 14:55).

And I invoke the help of the highest heavenly angels, that I may be able to expel you from this creature of God N., and that you may be able to find a way to leave it. But at once, by the merits and patience of Christ, and by the power of the words, flee, you accursed demons.

For many bore false witness against him, and their evidences were not agreeing. (Mark 14:56)

And you have done many false and unseemly things in this creature, and I now command you to leave it under compulsion without injury to its soul and body, and thus I intend that this precept be valid in all my incantations.

And some rising up, bore false witness against him, saying: (Mark 14:57).

And you, always rising up with lies and falsehoods against this creature and against me in my incantations, have spoken many false statements. Therefore, may the supreme truth, which is Christ, compel you to come out truthfully and without lies, as soon as possible.

We heard him say: "I will destroy this temple made by hands and within three days I will build another not made with hands." (Mark 14:58)

Et ego in virtute patientiae, & meritorum Christi praecipio vobis exire ab hac creatura, quamvis multoties audiui vos dicentes: Nos exhibimus tali die, & tali hora; & non existis: propterea repeto denuo in genere, & in specie ratificio contra vos omnes coniurationes supradictas, nisi statim abieritis.

Non erat conveniens testimonium illorum.

Et ita non convenit vobis vexare hanc creaturam, nisi in quantum Deus permittit: propterea exite rebelles Dei, & maledicti ad ignem aeternum cum omnibus operibus vestris.

Et exsurgens summus Sacerdos in medium interrogavit Iesum dicens: non respondes quicquam ad ea quae tibi obiiciuntur ab his?

Et ego iterum insurgo in medium vestrum, & cogo vos dicere veritatem, de quocunque vos interrogavero.

Hic quaeras nomina eorum, & causam quare ingressi sunt.

Ille autem tacebat, & nihil respondit.

Et ego praecipio vobis, ut taceatis omnia, quae non sunt opus dicere, & sic nunc pro semper hoc praeceptum habeatis. Et per taciturnitatem, & silentium Christi impero vobis, ut eatis ad loca vobis a Deo deputata.

Rursum summus Sacerdos interrogabat eum, & dixit ei: Tu es Christus filius Dei benedicti?

Et ego iterum rogo vos, ut dicatis mihi nomina vestra, quamvis sciam, vos esse rebelles filii Dei benedicti, & inimicos generis humani.

And I, in the power of the patience and merits of Christ, command you to depart from this creature, although I have often heard you say: "We shall leave on such a day and at such an hour," and you have not left. Therefore, I repeat again in general, and I ratify in particular all the aforesaid incantations against you, unless you depart immediately.

And their witness did not agree. (Mark 14:59)

And so, it is not fitting for you to oppress this creature, except in so far as God allows. Therefore, go forth, rebels of God and accursed ones, into the eternal fire with all your works.

And the high priest rising up in their midst, asked Jesus, saying: "Answerest thou nothing to the things that are laid to thy charge by these men?" (Mark 14:60)

And I rise up again in your midst, and compel you to tell the truth about whatever I shall ask you.

Here seek their names and the reason why they have entered.

But he held his peace and answered nothing. (Mark 14:61)

And I command you to be silent about all things that need not be said, and so now you shall have this command forever. And by the quietness and silence of Christ, I command you to go to those places assigned for you by God.

Again, the high priest asked him, and said to him: "Art thou Christ the Son of the blessed God?" (Mark 14:61)

And I ask you again to tell me your names, although I know you to be rebels against the Son of blessed God and enemies of the human race.

Iesus autem dixit illi: Ego sum.

Hoc responsum Iesu benedicti cogat vos exire, ut ista creatura liberata a vexatione vestra possit laudare Deum Creatorem suum, & Redemptorem sedentem a dextris virtutis Dei, qui venturus est iudicare vivos, & mortuos; quamvis vos iudicati estis ab initio saeculi, sed in illo Iudicio magis, ac magis cruciabimini; quoniam *videbitis filium nominis sedentem a dextris virtutis Dei, & venientem in nubibus coeli.*

Summus autem Sacerdos scindens vestimenta sua ait: quid adhuc desideramus testes?

Et ego in virtute humilitatis Christi, & huius signi Cruci ✠ scindo, & scissam intelligo obstinationem vestram, & per merita, & patientiam Christi quid adhuc cupitis audire, ut ego vos expellam? Audistis tot praecepta, & maledictiones super vos, quas modo effundo iterum?

Audistis blasphemium; quid vobis videtur? Qui omnes condemnauerant eum esse reum mortis.

Et ego cum² omnibus astantibus, sicut Deus benedictus iam vos condemnavit, poenis Inferni, condemno item iisdem poenis, & mitto vos in profundum Abyssi, ut ibidem permaneat is semper.

Et coeperunt quidam conspuere eum, & velare faciem eius, & colaphis eum caedere, & dicere ei; Prophetiza.

Quomodo maledicti daemones audientes haec verba non estis confusi; confundat vos, & ruat super vos ira Dei, & merita, & patientia Christi expellant vos ab hac creatura Dei N. & in virtute Sanctorum Prophetarum.

² cum] MD, 1624; eum MD, 1620.

And Jesus said to him: "I am." (Mark 14:62)

Let this response of blessed Jesus compel you to go forth, so that this creature, delivered from your oppression, may praise God its Creator and Redeemer, *sitting on the right hand of the power of God*, who will come to judge the living and the dead. Although you have been judged from the beginning of the world, but in that judgment you will be tortured more and more, since *you shall see the Son of man sitting on the right hand of the power of God and coming with the clouds of heaven.*²¹

Then the high priest rending his garments saith: "What need we any further witnesses?" (Mark 14:63)

And I, by the power of the humility of Christ and of this sign of the Cross ✠, I tear your stubbornness and intend it to be torn, and by the merits and patience of Christ, what more do you desire to hear, that I may expel you? Have you heard so many precepts and curses upon you, which I now pour forth anew?

"You have heard the blasphemy; What think you?" Who all condemned him to be guilty of death. (Mark 14:64)

And I, along with everyone present, just as blessed God has already condemned you to the punishments of Hell, I likewise condemn you to the same punishments and send you to the depths of the Abyss, so that you may remain there forever.

And some began to spit on him, and to cover his face, and to buffet him with fists, and to say unto him: "Prophecy." (Mark 14:65)

How are you not confounded, accursed demons, hearing these words? May the wrath of God confound you and fall upon you,

²¹ Mark 14:62.

Et ministri alapis eum caedebant.

Et ministri Infernales caedant vos in virtute humilitatis, & meritum, & patientiae Christi.

Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi Sacerdotis, & cum vidisset Petrum calefacientem se aspiciens illum ait: Et cum Iesu Nazareno eras.

In virtute Ancillae, scilicet Matris domini nostri Iesu Christi, quae dixit, Ecce ancilla Domini, & per lacrimas Petri quas effudit postea, ego mitto vos in ignem infernalem, quem semper habebitis vobiscum in virtute istorum verborum. Et sicut ista Ancilla dixit, quod Petrus erat cum Iesu, & ego dico, vos cum Lucifero semper futuros.

At ille negavit dicens: neque scio, neque novi quid dicas.

Per timorem, & dolorem Petri, & per patientiam Christi negamus, & annullamus potestatem vestram, quam ostenditis super hanc creaturam, & nomen Iesu coerceat vos exire statim, & sine mora.

Et exiit foras ante atrium, & gallus cantavit.

Et vos maledicti daemones, & rebelles Dei exite foras coacti coniurationibus meis, & patientia, & merita Christi, quid amplius moram facitis sussurrones Infernales? Anathematizo vos teterimae bestiae, si nunc non receditis ab hac creatura Dei N.

and by the merits and patience of Christ expel you from this creature of God N., and in the power of the holy Prophets.

And the servants struck him with the palms of their hands.
(Mark 14:65),

And may the infernal ministers slay you in the power of the humility, and of the merits and patience of Christ.

Now when Peter was in the court below, there cometh one of the maidservants of the high priest. And when she had seen Peter warming himself, looking on him she saith: "Thou also wast with Jesus of Nazareth." (Mark 14:66–67)

By the power of this handmaid, namely the mother of our Lord Jesus Christ, who said: "*Behold the handmaid of the Lord*"²² and by the tears of Peter which he afterwards shed, I send you into the infernal fire, which you will always have with you by the power of these words. And just as this maidservant said that Peter was with Jesus, I also say: "You will always be with Lucifer."

But he denied, saying: "I neither know nor understand what thou sayest." (Mark 14:68)

By the fear and the sorrow of Peter and by the patience of Christ, we deny and nullify your power, which you exhibit over this creature, and may the name of Jesus compel you to depart immediately and without delay.

And he went forth before the court and the cock crew (Mark 14:68)

And you accursed demons and rebels of God, come out compelled by my incantations and by the patience and merits of Christ. Why do you tarry any longer, you infernal whisperers?

22 Luke 1:38.

Rursus autem cum vidisset illum alia Ancilla, coepit dicere circumstantibus: quia hic ex illis est.

Et nos dicimus, iam vos esse spiritus damnatos, & maledictos a Deo.

At ille iterum negavit.

Non sit vobis amplius facultas negandi, & moram faciendi; Sed exite in confusionem vestram.

Et post pusillum rursus, qui astabant dicebant Patro: vere ex illis es: nam & Gallilaeus es.

Et nos vere dicimus, quia daemones estis, & spiritus Infernales, quia actiones vestrae manifestant vos.

Ille autem coepit anathematizare, & iurare; quia nescio hominem istum, quem dicitis.

Et ego adiuro vos, ac maledico, & anathematizo, nisi modo abieritis, ab hac creatura in virtute meritorum Christi, & patientiae eius.

I anathematize you, you most terrible beasts, if you do not now depart from this creature of God N.

And again, another maidservant saw him began to say to the standers by: "This is one of them." (Mark 14:69)

And we say that you are now spirits condemned and cursed by God.

But he denied again. (Mark 14:70)

Let there be no more opportunity for you to deny or to delay. But go forth in your confusion.²³

And after a while, they that stood by said to Peter: "Surely thou art one of them; for thou art also a Galilean. (Mark 14:70)

And we truly say that you are demons and infernal spirits, since your actions expose you.

But he began to curse and to swear saying: "I know not this man of whom you speak." (Mark 14:71)

And I adjure you, and curse you, and anathematize you, unless you now depart from this creature in the power of the merits of Christ and his patience.

23 At this point, one cannot help but notice the recurring theme of the exorcist appealing to the nature of both demons and Hell, i.e., that it is apparently the nature of the possessing demon to belong in Hell as much as it is the nature of Hell to contain the possessing demon. This is reinforced by the frequent appeal to the authority of "Lucifer" as chief who enforces these respective natures just as much as the appeal to God for the authority to ensure the enforcement through the exorcist. The consistency seems to point to a recurring theme that, according to the theology of the work, although God may have allowed the exceptional incursion of possession, it is a defect (rather than an aspect) in the substance of demons and Hell itself for human possession to occur.

Et statim iterum Gallus cantavit.

Sicut irrationalia obediunt Creatori suo, ita & vos obedite praeceptis, & mandatis eius, & praeceptis meis, atque festinate abire; & sicut gallus festinavit canere, & date signum, & vos in exitu omnium vestrum date manifesta signa, & mihi, & omnibus circumstantibus.

Et recordatus est Petrus verbi, quod dixerat ei Iesus priusque Gallus cantet bis, ter me negabis.

Et vos mementote maledicti, & scelesti daemones coniurationum mearum quas dixi; & priusquam occidat sol, cogo vos exire ab hac creatura Dei N.

Et coepit flere.

Et vos flete damnationem vestram, ac amaritudines, quas semper habebitis, habebitisque iugiter: flete inimici Crucis ✠ Christi, quia vos oportet exire favente Deo, & in virtute verborum, & meritorum, & patientiae Christi.

Et confestim mane consilium fecerunt summi Sacerdotes cum Senioribus, & Scribis, & universo consilio, & vincentes Iesum duxerunt, & tradiderunt Pilato.

Per merita, & patientiam Christi, quando traditus fuit Pilato, & per interrogationem factam ei mando vobis exire, & ad consilium Inferni abire, nec amplius vobis sit potestas redeundi.

And immediately the cock crew again. (Mark 14:72)

Just as irrational creatures²⁴ obey their creator, so too do you obey his precepts and commands and my orders and hasten to depart. And as the cock hastened to crow, give a sign, and you all, in your departure, give clear signs both to me and to all those present.

And Peter remembered the word that Jesus had said unto him: "Before the cock crow twice, thou shalt thrice deny me." (Mark 14:72)

And you, accursed and wicked demons, remember my incantations which I have spoken; and before the sun sets, I compel you to come out of this creature of God N.

And he began to weep. (Mark 14:72)

And you, weep for your damnation and the bitterness that you will always have, and will have perpetually: weep for the enemies of the Cross ✠ of Christ, since you must go forth, God willing, in the power of the words, and of the merits and patience of Christ.

And straightaway in the morning, the chief priests held a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. (Mark 15:1)

By the merits and patience of Christ, when he was delivered to Pilate, and by the questioning made to him, I command you to go out, and go to the council of Hell, and you shall no longer have the power to return.

²⁴ I.e., the exorcist invokes the "irrational being" (*irrationalia*, or any irrational being) of the scriptural cock obeying God's plan to signal Peter's foretold denial to the end that the demon will have no free choice in whether or not to signal its departure, but is compelled to, as would be an irrational creature.

Et interrogavit eum Pilatus: Tu es Rex Iudaeorum, at ille respondens ait illi tu dicas.

Hic interroga quod cupis scire circa exitum, & aliud.

In virtute istius responsionis domini nostri Iesu Christi ad Pilatum, & istorum verborum eati foras, & sinatis eam liberam absque laesione animae, & corporis.

Et accusabant eum summi Sacerdotes in multis.

Et ego accuso vos ante tribunal Dei, ut addat vobis poenas usque ad diem Iudicii maiores iis, quas semper habetis, si non receditis statim ab hac creatura Dei. N.

Pilatus autem rursum interrogavit eum dicens, non respondes quicquam?

Et vos rebelles Dei quare non responditis mihi, & non exitis ab hac creatura? Rebelles Infernales quomodo potestis suffere amplius tot coniurationes supradictas?

Vide in quantis te accusant?

Et vos videte in quot poenas, & coniurationes, & anathematizationes vos mitto, & in quibus semper estis.

Iesus autem amplius nihil respondit.

Nec vos respondeatis alicui, nisi tantumodo mihi, & aliis Sacerdotibus fungentibus hoc officio.

Ita ut miratetur Pilatus.

And Pilate asked him: "Art thou the king of the Jews?" But he answering, saith to him: "Thou sayest it." (Mark 15:2)

Here, ask what you want to know about the departure and more.

In the power of this answer of our Lord Jesus Christ to Pilate, and of these words, go forth, and allow it to go free without injury to soul and body.

And the chief priests accused him in many things. (Mark 15:3)

And I accuse you before the tribunal of God, that he may add to you punishments until the Day of Judgment greater than those which you always have, if you do not immediately depart from this creature of God N.

And Pilate again asked him, saying: "Answerest thou nothing?" (Mark 15:4)

And you rebels of God, why do you not answer me and do not depart from this creature? How can you, infernal rebels, endure any longer the so many incantations mentioned above?

"Behold in how many things they accuse thee?" (Mark 15:4)

And you behold in how many punishments, incantations, and curses I send upon you, which you will also always have.

But Jesus still answered nothing (Mark 15:5)

Nor shall you respond to anyone, except to me alone, and to other priests performing this office.

So that Pilate wondered. (Mark 15:5)

Per patientiam Christi, & merita, & in virtutem eius taciturnitatis mando vos in profundum Inferni, ut omnes inimici vestri admirentur de accessu omnium vestrum, & crucient vos nimium,³ si eritis rebelles praeceptis vobis factis a me, & ab aliis.

Per diem autem festum solebat illis dimittere unum ex vinctis, quemcunque petiissent.

Et ego peto, ut dimittatis hanc creaturam liberam ab omnibus vexationibus vestris, ut in pristinam sanitatem redeat, & in virtute istius petitionis date gloriam Deo Patri, & Filio, & Spiritui sancto; ut ista creatura possit laudare Deum Creatorem suum.

Erat autem qui dicebatur Barabas, qui cum seditiosis erat vinctus, qui in seditione fecerat homicidium.

Ita, & ego in virtute patientiae Christi, mitto vos ad ligamina Inferni, ut in seditione vestra semper maneatis ad maiorem confusionem vestra, & ut mortuos vos ligo in profundum Inferni, & Abyssi.

Et cum ascendisset turba, coepit rogare, sicut semper faciebat illis.

Et ego impero vobis sicut semper feci in superioribus praeceptis meis, ac rogo omnes Angelos, qui assistunt ante Dominum, in auxilium mihi, ut ipsi praesertim expellant vos ab ista creatura Dei.

Sciebat enim quod per invidiam tradidisset eum summi Sacerdotes.

Et ego scio, quod propter malitiam, & obstinationem vestram vexatis hanc creaturam: Propterea in virtute nominis Iesu Christi mitto vos ad capita Inferni, ut magis crucient vos.

3 nimium] nemium MD, 1620, 1624.

By the patience and merits of Christ, and in the power of his silence, I command you to the depths of Hell, so that all your enemies will be amazed at the approach of all of you, and they will torture you exceedingly, if you are rebellious to the commands made to you by me and by others.

Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. (Mark 15:6)

And I ask that you release this creature delivered from all your oppression, that it may return to its former health. And in the power of that request, give glory to God the Father, and to the Son, and to the Holy Spirit, that this creature may be able to praise God its Creator.

And there was one called Barabbas, who was put in prison with some seditious men, who in this sedition had committed murder. (Mark 15:7)

And thus I, in the power of the patience of Christ, send you to the bonds of Hell, so that you may always remain in your sedition, to your greater confusion, and that I bind you dead into the depths of Hell and the Abyss.

And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. (Mark 15:8)

And I command you just as I have ever done in my earlier commands, and I implore all the angels who stand before the Lord to help me, so that they may especially expel you from this creature of God.

For he knew that the high priests had delivered him up out of envy. (Mark 15:10)

And I know that you oppress this creature because of your malice and obstinacy. Therefore, in the power of the name of Jesus

Pontifices autem concitaverunt turbam, ut magis Barabam dimittere eis.

Et ego auctoritate summi Pontificis, & sanctae Romanae Ecclesiae ob mihi traditam potestatem concito turbas Angelorum, ac Sanctorum, & Sanctarum Dei, ut impetrent gratiam dimittendi hanc creaturam sanam, & liberam a vexatione daemonum, & ab omnibus malis.

Pilatus autem iterum respondens ait illis: quid ergo vultis faciam Regi Iudaeorum?

Et ego quid amplius possum facere contra vos nisi iniungam vobis maledictionem, & anathema, & proiiciam vos istis verbis, & coniurationibus in profundum Inferni, & Abyssi? Et sic facio.

At illi iterum clamaverunt: crucifige eum.

Et ego clamo ad Patrem, & Filium, & Spiritum sanctum, ac caelum Angelorum omnium, ut crucifigant vos in amarissimis poenis multo maioribus eis, quas semper habetis.

Pilatis vero dicebat illis, quid enim malefecit? At illi magis clamabant: crucefige eum.

Et ego dico vobis: quid enim malefecit ista creatura, quam vos molestatis assidue? Et semper vos clamatis contra illam ad perdendam eam; Et ego in virtute, & patientiae, & meritorum Christi mitto vos ad loca tenebrarum, de quo loco nunquam possitis exire.

Christ, I send you to the leaders of Hell, that they may torment you more.

But the chief priests moved the people that he should release Barabbas to them. (Mark 15:11)

And I, with the authority of the supreme pontiff, and of the holy Roman Church by virtue of the power handed over to me, summon crowds of angels, and saints of God, to obtain the grace of sending this creature away healthy and delivered from the oppression of demons and from all evils.

And Pilate again answering, saith to them: "What will you then that I do to the king of the Jews?" (Mark 15:12)

And what more can I do against you except to impose upon you a curse and anathema, and cast you with these words and incantations into the depths of Hell and the Abyss? And so I do.

But they again cried out: "Crucify him." (Mark 15:13)

And I cry out to the Father, and to the Son, and to the Holy Spirit and to the host of all the angels²⁵ that they crucify you in the bitterest punishments, much greater than those which you always have.

And Plate saith to them: "Why, what evil hath he done?" But they cried out the more: "Crucify him." (Mark 15:14)

And I say to you: "For what evil has this creature done, whom you constantly trouble? And you always cry out against it to destroy it." And I, in the power of the patience and merits of

²⁵ *caetum Angelorum omnium*. This may refer to the angels that force rebellious demons back to Hell (or perhaps also the fallen angels which are the chiefs who torment the demons in Hell).

Pilatus autem volens populo satisfacere, dimisit illis Barabam.

Et vos in mea satisfactione, & istius creaturae dimitte eam, & tradite eam in manus voluntatis suae; nec amplius possitis molestare eam nec multum, nec parum, neque die, neque nocte, & sinite eam benefacere.

Et tradidit Iesum flagellis caesum, ut crucifigeretur.

Per patientiam Iesu Christi, & flagella, quae sustinuit, mando vos absolute in profundum Inferni, & Abyssi, ut ista creatura sit libera ab omnibus vexationibus vestris.

Milites autem duxerunt eum intro in atrium Praetorii, & convocant totam cohortem, & induunt eum purpura, & imponunt ei plectentes spineam coronam.

Ita, & ego praecipio, mando, atque iniungo militibus Inferni, ut ducant vos intro in atrium Luciferi & convocent omnem societatem daemonorum, ut induant vos veste ignita, & imponant super capita omnium vestrum coronam poenarum amaram & incipiant illudere vobis dicentes; Ecce quomodo reversi estis in manus nostras, & haec sit salutatio vestra, scilicet poena aeterna.

Et coeperunt salutare eum. Ave Res Iudaeorum, & percutiebant caput arundine.

Hic potes percutere patientem Stola

Christ, send you to places of darkness, from which place you will never be able to leave.

And so Pilate being willing to satisfy the people, released to them Barabbas. (Mark 15:15)

And you, in my satisfaction and that of this creature, release it, and deliver it into the hands of its own will; and you may no longer trouble it, neither much nor little, neither by day nor by night, and allow it do good.

And delivered up Jesus, when he had scourged him, to be crucified. (Mark 15:15)

By the patience of Jesus Christ and the scourges which he endured, I command you unreservedly to the depths of Hell and the Abyss, that this creature may be delivered from all your oppression.

And the soldiers led him away into the court of the palace and they called together the whole band. And they clothe him with purple and plating a crown of thorns, they put it upon him. (Mark 15:16–17)

And thus I command, order, and enjoin the armies of Hell to lead you into the court of Lucifer and summon the entire company of demons, to clothe you in a garment of fire, and to place upon the heads of all of you a bitter crown of punishments, and to begin to mock you, saying: “Behold how you have returned into our hands, and this is your greeting, namely, eternal punishment.”

And they began to salute him: “Hail king of the Jews, and they struck his head with a reed.” (Mark 15:18–9)

Here you may strike the patient with the stole.

Et ego percutio vos Stola, & maledico omnes vos, nisi abieritis ab hac creatura Dei N.

Et conspuebant eum, ponentes genua adorabant eum.

Per merita Iesu Christi, & patientiam eius, antequam pono genua mea, & adoro eum adoratione, qua teneor, ut meo Creatori, & Redemptori, rogo eum per suam misericordiam dignetur mihi favere, ut possim expellere vos, & alios ab hac creatura Dei N. & sic intelligo, ut exeatis statim, & sine mora.

Et postquam illuserunt ei exuerunt illum purpura, & induerunt eum vestimentis suis, & educunt illum, ut crucifigerent eum.

Ite, & vos postquam illusi estis ab inimicis vestris, & induerunt vos veste tormentorum ducant vos omnes extra corpus, & animam istius creaturae, absque laesione eius; sicut semper intelligo nunc pro tunc in omnibus coniurationibus; Et iterum per virtutem meritorum, & patientiae Christi, fugite maledicti daemones ab ista creatura Dei N.

Et angariaverunt praetereuntem quempiam Simonem Cyreneum venientem de Villa patrem Alexandri, & Ruffi, ut tolleret crucem eius.

Et ego contra vos angario omnes inimicos vestros, ut exeuntes de Inferno tollant tormenta acerbiora, & imponant super humeros vestros usque ad exitum de corpore istius creaturae Dei N.

Et perducant eum in Golgotha locum.

Et ego mitto vos ad loca poenarum.

And I strike you with a stole and curse you all, unless you depart from this creature of God N.

And they did spit on him. And bowing their knees, they adored him. (Mark 15:19)

By the merits of Jesus Christ and his patience, before I kneel down and adore him with the adoration by which I am bound to my Creator and Redeemer, I implore him, by his mercy, to deign to favor me, so that I may expel you and the others from this creature of God N. And thus I intend by this that you depart at once and without delay.

And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. (Mark 15:20)

Go, and you, after you have been mocked by your enemies and they have clothed you with a garment of torments, let them lead you all out of the body and soul of this creature, without harming it, as I always intend now and in the future in all incantations. And again, by the power of the merits and the patience of Christ, flee, accursed demons, from this creature of God N.

And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. (Mark 15:21)

And I force all your enemies against you, so that when they come out of Hell, they may take up more bitter torments, and place them on your shoulders until the departure from the body of this creature of God N.

And they bring him into a place called Golgotha. (Mark 15:22)

And I send you to places of punishment.

Quod est interpretaatum calvariae locus.

Et ego loca vestra poenarum intelligo esse profundum Inferni, & Abyssi, abite maledicti daemones.

Et dabant ei bibere myrrhatum unum, & non accepit.

O benignissime Iesu sicut noluisti accipere hunc potum, rogo te, ut iste rebelles Dei, qui vexant hanc creaturam tuam bibant coacti tot poenas, & tormenta, quot sunt in isto libro ultra eas, quas semper habent.

Et crucifigentes eum diviserunt vestimenta sua; mittentes sortem super eis quis quid tolleret.

Et inimici vestri, dum magis, ac magis vos percutiunt, dividant unionem vestram in vexatione istius creaturae, & ponant sortes, quis vestrum debeat primus abire, & omnes statim, & sine mora sequimini eum in Infernum.

Erat autem hora tertia.

In virtute Sanctissime Trinitatis, & haec hora vestra sit relinquendi creaturam istam sanam, liberam, ut eam Crucem adorare possit, & dominum nostrum in ea crucifixum (quia crucifixerunt eum).

Et erat titulus causae eius inscriptus Rex Iudaeorum.

Et ego praecipio vobis in virtute istius causae per quam quamvis ipsi nolebant attamen confessi sunt esset regem Iudaeorum dominum nostrum ut velitis, & nolitis confiteamini Creatorem vestrum, cui omnes tenemini reddere obedientiam: propterea imperet vobis Christus, ut exeatis ab hoc corpore, & anima sicut ego minister Christi, licet indignus mando, ut exeatis.

Which being interpreted is, The place of Calvary. (Mark 15:22)

And I know your places of punishment to be the depths of Hell and the Abyss. Depart you accursed demons.

And they gave him to drink wine mingled with myrrh, but he took it not. (Mark 15:23)

O most gracious Jesus, just as you refused to accept this drink, I beg you, that these rebels of God, who torment this creature of yours, be forced to drink as many punishments and tortures as there are in this book, beyond those that they always have.

And crucifying him they divided his garments, casting lots upon them, what every man should take. (Mark 15:24)

And let your enemies, while they strike you more and more, divide your union in oppressing this creature, and cast lots, which of you should be the first to depart. And let all of you immediately and without delay follow it into Hell.

And it was the third hour. (Mark 15:25)

By the power of the Most Holy Trinity, let this be your hour to leave this creature healthy and delivered, so that it may adore the Cross, and our Lord crucified on it (since *they crucified him*).²⁶

And the inscription of his cause was written over: "The King of the Jews." (Mark 15:26)

And I command you by the power of that cause by which, although they themselves did not wish it, they nevertheless confessed that our Lord was the King of the Jews, that you, willingly or unwillingly, confess to your Creator, to whom you are all bound to render obedience. Therefore Christ commands you to

²⁶ Mark 15:25.

Et cum eo crucifixerunt duos latrones, unum a dextris, & alium a sinistris.

Et invoco contra vos auxilium Dei a dextris, & auxilium omnium Sanctorum a sinistris, ut ureat vos magis, magisque ignis Inferni.

Et impleta est scriptura, quae dicit: Et cum iniquis reputatus est.

Item per virtutem istorum verborum, & patientiam, & merita Christi adimpleatur desiderium nostrum, & istius creaturae, quod est ut de relinquatis eam sanam, & liberam: & cum iniquis Inferni sit conversatio vestra, & non in hoc corpore.

Et praetereuntes blasphemabant eum moventes capita sua, & dicentes.

Ego, & omnes isti adstantes, & praetereuntes blasphemamus vos, & anathematizamus, inclinantes capita nostra Deo, qui dedit nobis victoriam contra vos, ut superemus.

Vah, qui destruis templum Dei, & in tribus diebus reedificas: saluum fac temetipsum, descendens de Cruce.

Mando vobis, qui cupitis destruere, scilicet perdere animam, & corpus istius creaturae, quod est templum Dei, quia vos noluitis obedire Creatrori vestro propter rebellionem vestram, quae causa fuit mittendi vos in profundum Inferni; unde amplius non estis reversuri ad coelestem Patriam, ut discedatis excommunicati, & maledicti a Deo de corpore istius creaturae Dei, N. sicut superius mandavi.

depart from this body and soul, just as I, a minister of Christ, although unworthy, command you to go forth.

And with him they crucify two thieves; the one on his right hand, the other on his left. (Mark 15:27)

And I invoke against you the help of God from the right, and the help of all the saints from the left, so that the fire of Hell may burn you more and more.

And the scripture was fulfilled which saith:²⁷ “And with the wicked he was reputed.” (Mark 15:28)

Likewise, by the power of these words and the patience and merits of Christ, let our desire be fulfilled, and that of this creature, which is that you leave it healthy and delivered and let your manner of life be with the wicked of Hell, and not in this body.

And they that passed by blasphemed him, wagging their heads, and saying: (Mark 15:29)

I, and all those present and passing by, blaspheme and anathematize you, bowing our heads to God, who has given us victory against you, so that we may overcome.

“Vah thou that destroyest the temple of God, and in three days buildest it up again, save thyself, coming down from the cross.” (Mark 15:29–30)

I command you who want to destroy, namely, to squander the soul and body of this creature, which is a *temple of God*,²⁸ because you refused to obey your Creator on account of your rebellion, which was the cause of sending you into the depths of Hell, from where you will no longer return to the heavenly Fatherland, that

²⁷ Isa 53:12.

²⁸ 1 Cor 3:16.

Similiter, & summi sacerdotis illudentes ad alterutrum cum scribis dicebant.

Sic, & Lucifer cum omnibus satellitibus suis illudent vos dicentes vobis; Tanto tempore non potuistis perdere animam illius, de qua eiectionis estis? Nec vos amplius poteritis exire de manibus nostris, & addemus poenas semper super vos.

Alios salvos fecit seipsum non potest salvum facere.

Et ego dico vobis, quod salvum fecit semetipsum, & alios, sed non vos rebelles Dei, quia noluistis adorare eum, scilicet Creatorem, vestrum unde merito condemnavit vos in Inferno.

Christus Rex Israel descendat nunc de Cruce, ut videamus, & credamus.

Ad vestram confusionem descendit de Cruce, ut vidistis eum. Et quia Iudaei noluerunt credere, propterea damnati sunt; Et ego vos condemno, sicut iam condemnati estis a Sanctissima Trinitate poenis Inferni, nec sit vobis facultas amplius persistendi in corpore istius creaturae Dei, propterea in virtute meritorum, & patientiae Christi relinquit eam sanam, & liberam cum gaudio & exultatione.

Et qui cum eo crucifixi erant conviciabantur ei.

Et qui vobiscum sunt semper illudent vos in Inferno.

Et facta hora sexta tenebrae factae sunt per totam terram, usque ad horam nonam.

you depart excommunicated and cursed by God from the body of this creature of God N., as I commanded above.

In like manner also, the high priests mocking, said with the scribes one to another: (Mark 15:31)

And thus Lucifer with all his attendants mock you, saying to you: "For so long could you not destroy the soul of that from which you were cast out? Nor will you be able to escape from our hands any longer, and we will always add punishments upon you."

"He saved others; himself he cannot save." (Mark 15:31)

And I tell you that he saved himself and others, but not you, rebels of God, because you refused to worship him, that is, your Creator, wherefore he deservedly condemned you to Hell.

"Let Christ the king of Israel now come down now from the cross that we may see and believe." (Mark 15:32)

To your consternation, he came down from the Cross, as you saw him. And because the Jews would not believe, they were therefore condemned. And I condemn you, as you have already been condemned by the Most Holy Trinity to the punishments of Hell, and may you no longer have the ability to persist in the body of this creature of God. Therefore, in the power of the merits and patience of Christ, leave it healthy and delivered with joy and exultation.

And they that were crucified with him reviled him. (Mark 15:32)

And let those who are always with you mock you in Hell.

And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. (Mark 15:33)

Sit haec hora vestra plena tenebris super omnes vos, qui ammisitis lucem aeternam usque ad ultimum diem Iudicii: mitto vos in profundum Inferni: & quia sol se abscondit, & vos fugite, & abscondite in Inferno per merita, & patientiam Christi.

*Et hora nona clamavit voce magna Iesus dicens: eloi eloi lamma sabacthani.*⁴

Et ego condemno vos iterum, atque iterum ad tormenta aeterna, nec vobis prosit exclamare, & dicere. Quare venisti torquere nos? Sed potius augeantur poenae vestrae nisi recisseritis ab hac creatura, & in virtute clamoris Iesu Christi exite maledicti, & iniqui daemones.

Quod est interpretaatum: Deus meus, Deus meus, ut quid de reliquisti me?

Et vos derelicti estis a domino Deo, & missi estis in profundum Inferni, ad quem locum vos praecipito, & mando per virtutem istorum verborum, & per merita, & patientiam Christi.

Et quidam de circumstantibus audientes dicebant: Ecce Eliam vocat.

Ita contra vos omnes circumstantes dicunt; desideramus eatis rebelles Dei per merita, & patientiam Christi, & ieiunium Eliae, quem invocamus ad expulsionem omnium vestrum.

Currens autem unus, & implens spongiam aceto, circumponensque calamo potem dabat ei dicens. Sinite videamus, si veniat Elias ad deponendum eum.

⁴ lamma sabacthani] lamasabactani MD, 1620, 1624.

Let this your hour be full of darkness upon all of you who have lost eternal light until the last Day of Judgment. I send you into the depths of Hell and because the sun hides itself, flee and hide yourselves in Hell, by the merits and patience of Christ.

And at the ninth hour, Jesus cried out in a loud voice, saying: "Eloi eloi lamma sabacthani." (Mark 15:34)

And I condemn you again and again to eternal torments, and it will not profit you to cry out and say: "Why have you come to torture us?"²⁹ But rather let your punishments be increased unless you separate yourself from this creature. And by the power of the cry of Jesus Christ, come out, you accursed and wicked demons.

Which is, being interpreted: "My God, my God why hast thou forsaken me?" (Mark 15:34)

And you have been forsaken by the Lord God, and have been sent into the depths of Hell, to which place I cast you down and command you by the power of these words and by the merits and patience of Christ.

And some of the standers by hearing, said: "Behold he calleth Elias." (Mark 15:35)

Thus do all those standing around say against you: "We desire that you should depart, rebels of God. And by the merits and patience of Christ and the fasting of Elijah, whom we invoke for the expulsion of all of you."

And one running and filling a sponge with vinegar, and putting it on a reed, gave him to drink, saying: "Stay, let us see if Elias come to take him down." (Mark 15:36)

29 Cf. Mark 5:7, the Gerasene demoniac's plea to Jesus.

Et ego contra vos curro frequenter, & pono spongiam iustitiae Dei, & meritorum, & passionis Christi super omnes vos, & hoc sit potus vester poenarum amararum; & hunc potum do vobis ex parte Sanctissimae Trinitatis, ut exeatis foras cum omnibus operibus vestris; & videamus hanc creaturam Dei sanam, & liberam de manibus vestris.

Iesus autem emissa voce magna expiravit.

Per mortem domini nostri Iesu Christi impero vobis, ut voce magna absque laesione animae, & corporis istius creaturae Dei, & omnium circumstantium exeatis ab hac creatura Dei N. & relinquo vos, & mando in profundum Inferni, ubi Christus ligavit post mortem suam Luciferum cum omnibus satellitibus suis.

Et velum templi scissum est in duas partes, a summo usque deorsum.

Ego scindo per virtutem istorum verborum omnes virtutes vestras, & potentias, quas sudistis super hanc creaturam a summo usque deorsum, destructasque esse intelligo autoritate mihi tradita super omnes, ut eatis vos in profundum Inferni, & Abys-
si.

Videns autem Centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: Vere hic homo filius Dei erat.

Et in confusionem omnium vestrum omnes agnoscentes creaturam istam, dicant; magna misericordia Dei liberata est; & nos confitemur, quia filius Dei te liberavit cum Patre, & Filio, & Spiritu sancto, *qui regnat in saecula saeculorum.*

And I run against you frequently, and I place the sponge of the justice of God and of the merits and of the Passion of Christ upon all of you, and let this be your drink of bitter punishments. And I give you this drink on behalf of the Most Holy Trinity, that you may go forth with all your works, and let us see this creature of God healthy and delivered from your hands.

And Jesus, having cried out with a large voice, gave up the ghost. (Mark 15:37)

By the death of our Lord Jesus Christ, I command you to depart with a loud voice, without injury to the soul and body of this creature of God and to all those present, from this creature of God N. And I leave you and command you into the depths of Hell, where Christ bound Lucifer and all of his attendants after his death.

And the veil of the temple was rent in two, from the top to the bottom. (Mark 15:38)

By the power of these words, I rent all your power and strength which you have exerted over this creature from top to bottom, and I know that they have been destroyed by the authority given to me over all, so that you may go into the depths of Hell and the Abyss.

And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: "Indeed this man was the Son of God." (Mark 15:39)

And for the confusion of all of you, let all who recognize this creature say: "God's great mercy has delivered it and we confess that the Son of God had delivered you with the Father, and the Son, and the Holy Spirit, *who reigneth for ever and ever.*"³⁰

³⁰ Tob 9:11.

Erant autem, & mulieres de longe aspicientes, inter quas erat Maria Magdalenae, & Maria Iacobi minoris, & Ioseph mater, & Salome.

Et ego mando vos in profundum Inferni, ut a longe semper maneatis ab omnibus fidelibus Christianis; aspiciate, & considerate ruinam vestram, & vos, & Lucifer cum satellitibus suis aspiciate, & Mariam Magdalenam, & matrem domini nostri Iesu Christi, & sequaces earum quae nunc manent in Paradiso ante thronum Dei de quo loco vos omnes eiecti fuistis, & quo nunquam reversuri estis: nec possitis reverti ad vexandum hanc creaturam Dei, nec aliquam ei molestiam inferre. Sed in virtute istorum nominum Dei, scilicet, Hel Heloim, Sother, Emanuel, Sabaot, Tetragamaton, Agyos, Otheos, Ischyros, Athanatos, Iehova, Adonai, Saday, Homousion, Messias, dominus Deus exercituum discedite maledicti, & excommunicati daemones. Abite, abite ad loca deputata a Deo, & considerate aeternam damnationem vestram, quae est aeterna a parte postea, quia nunquam habebit finem.

And there were also women looking on afar off, among whom was Mary Magdalen and Mary the mother of James the less and of Joseph and Salome. (Mark 15:40)

And I command you to the depths of Hell, that you may always remain afar from all faithful Christians. Look, and consider your downfall, both you, and Lucifer with his attendants. Look both at Mary Magdalene and the mother of our Lord Jesus Christ and their followers, who now remain in Paradise before the throne of God, from which place you were all cast out and to which you will never return. Nor can you return to oppress this creature nor cause it any harm. But in the power of these names of God, namely *Hel*, *Heloim*, *Sother*, *Emanuel*, *Sabaot*, *Tetragamaton*, *Agyos*, *Otheos*, *Ischyros*, *Athanatos*, *Iehova*, *Adonai*, *Saday*, *Homousion*, *Messias*,³¹ Lord God of hosts, depart, wicked and excommunicated demons. Depart, depart to the places appointed

31 Translated: *Hel* (or אל, *El*), Heb. "God"; *Heloim* (or אלהים, *Elohim*), Heb. roughly "God [of gods]"; *Sōthēr* (or *Sōtēr*), Lat. "Savior"; *Emanuel*, Heb. "God with us"; *Sabaot[h]* (צבאות), Heb. "[Lord of] Hosts"; *Tetragram[m]-aton* (τετραγράμματον), Gk. for the four letter name of God יהוה, YHWH); *Agyos* (Αγιος), Gk. "Sacred" or "Saint"; *Otheos* (likely a mistranscription of θεός, *Theos*), Gk. "God"; *Ischyros* (ισχυρός), Gk. "[Al]mighty"; *Iehova*, Gk. translit. of יהוה, YHWH; *Adonai* (אדני), Heb. "Lord"; *Saday* (or more commonly אל שדי, *El Shaddai*), Heb. "God Almighty"; *Hom[ousion]* (ὁμοούσιον), Gk. "Consubstantial [with God]"; *Messias* (from Heb. משיח) Lat. "Messiah" or "Anointed One." Some of the incorrect spellings are due to the author's presumed unfamiliarity with Greek and Hebrew. He was most likely trained by apprenticeship and probably wrote the names as they were passed to him orally with little knowledge of their original spellings. This liturgically unusual string of patchwork divine names/titles in various languages is otherwise quite typical in construction to those found in several medieval grimoires of various (sometimes questionable) earlier dating and is often used as a litany-style invocation of God to constrain or banish conjured spirits/demons. Similar combinations of Hebrew, Greek, and Latin divine names (sometimes interspersed with corrupted or incorrectly translated names) can be found in *The Grimoire of Honoris* (13th–14th c.), *The Key of Solmon* (14th–15th c.), *Heptameron* (15th c.), and *Grimorium Verum* (15th–18th c.), etc. The presence of such a grimoiric litany here could support the notion that the author may have been familiar with such texts, particularly given his references to sorcery and its connection to demonic activity.

Et cum esset in Galilea, sequebantur eum, & ministrabant ei, & aliae multae, quae simul cum eo ascenderant Hierosolimam.

Et nos qui sumus viatores, sequimur Christum crucifixum, & administramus Sacramenta Ecclesiae, & vos qui damnati estis sequimini Luciferum, & omnes sequaces eius, ut administrent vobis atrocissimas poenas maiores eis, quas semper habetis, nisi exieritis statim ab hac creatura Dei N. ut ista, & omnes nos ascendere possimus ad Hierosolymam coelestem.

Et cum iam sero esset factum, quia erat Parasceve, quod est ante Sabbatum.

Et nunc est hora vestra eundi ad loca determinata vobis; aliter in profundum Inferni: discedite maledicti ab hac creatura Dei N.

Venit Ioseph ab Arimathia nobilis decurio, qui & ipse erat expectans regnum Dei.

Et ego contra vos iam veni a longe, ut expellerem vos ab ista creatura Dei N. quae expectat sanitatem, ut melius possit acquirere regnum Dei, ipsius Dei auxilio.

Et audacter introivit ad Pilatum, & petiit corpus Iesu.

Et ego audacter, imo promptissimus accedo, & peto a Sanctissima Trinitate liberationem corporis, & animae istius creaturae, & mando vobis, & maledico vos rebelles Dei, & maledicti daemones, ut reddatis mihi, & omnibus astantibus liberum, & sanum corpus istius creaturae Dei N. statim, & sine mora.

by God, and consider your eternal damnation, which is eternal on the part of the hereafter,³² since it will never have an end.

Who also when he was in Galilee, followed him, and ministered to him, and many other women that came up with him to Jerusalem. (Mark 15:41)

And we who are travelers, follow the crucified Christ, and we administer the sacraments of the Church, and you who are damned, follow Lucifer and all his minions, so that they may administer the most terrible punishments to you, greater than those which you always have, unless you immediately depart from this creature of God N. so that we may all ascend to the heavenly Jerusalem.

And when evening was now come, because it was Parasceve, that is the day before the sabbath. (Mark 15:42)

And now is your hour to go to the places appointed for you, otherwise into the depths of Hell. Depart, accursed ones, from this creature of God N.

Joseph of Arithamea, a noble counsellor who was also himself looking for the kingdom of God, came. (Mark 15:43)

And I have already come against you from afar, to drive you out of this creature of God N. who awaits healing, so that it may better acquire the kingdom of God, with the help of God himself.

And went in boldly to Pilate and begged the body of Jesus. (Mark 15:43)

And I boldly, indeed most readily, approach, and ask the Most Holy Trinity for the deliverance of the body and soul of this creature. And I command you, and I curse you, rebels of God

³² *a parte postea.*

Pilatus autem mirabatur si iam obiisset.

Et ego miror, quomodo vos possitis resistere praeceptis, & maledictionibus vobis datis: abite susurriones, & bestiae teterrimae.

Et accersito Centurione interrogavit eum, si iam mortuus esset.

Et ego mando vobis, ut dicatis mihi veritatem, si amplius estis in hoc corpore, & claudo vobis ostium, ut amplius non sit vobis facultas ingrediendi.

Si videris eam liberam cessa, & si dubius es, repete multoties ista verba.

Et cum cognovisset a Centurione, donavit corpus Ioseph.

Et ego agnosco malitiam vestram, & fictionem vestram: Non vultis relinquere hanc creaturam, & donare hoc corpus mihi liberam, propterea anathematizo vos, compello, & constringo per virtutem donationis corporis Iesu Christi Ioseph, ut in profundum Inferni, & Abyssi descendatis, & dono omnes vos Lucifero auctoritate mihi tradita, ut puniat vos magis, ac magis quam hactenus punierit.

Ioseph autem mercatus est syndonem, & deponens eum involit syndone, & posuit eum in monumento, quod excisum erat de petra, & advolvit lapidem ad ostium monumenti.

and accursed demons, to restore to me, and to all those present, the delivered and healthy body of this creature of God N. immediately and without delay.

But Pilate wondered that he should be already dead. (Mark 15:44)

And I wonder how you can resist the commands and curses given to you. Go away, you whisperers and most terrible beasts.

And sending for the centurion, he asked him if he were already dead. (Mark 15:44)

And I command you to tell me the truth, if you are any longer in this body, and I close the door on you, so that you may no longer have the opportunity to enter.

If you see it to be delivered, cease, if you have a doubt, repeat these words many times.

And when he understood it from the centurion, he gave the body to Joseph. (Mark 15:45)

And I acknowledge your malice and your deceit; you do not want to leave this creature and give me this body delivered. Therefore, I anathematize you, I compel you, and I bind you, by the power of the gift of the body of Jesus Christ to Joseph, that you may descend into the depths of Hell and the Abyss, and I give you all to Lucifer by the authority given to me, so that he may punish you more and more than he has hitherto punished you.

And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen and laid him in a sepulchre which was hewed out of rock. And he rolled a stone to the door of the sepulchre. (Mark 15:46)

Et ego involvo vos in syndone poenarum Inferni, & ibi vos depono omnes, & advolvo poenis atrocissimis, & pono vos in monumento aeterno in centro terrae, ubi dicitur locus Inferni, & advolvo taliter iram Dei super vos, ut nunquam exire possitis, neque istam, neque aliam creaturam vexandi causa, aut molestandi, & sic semper mando, & omnia praecepta a me facta contra vos affirmo, & replico generaliter, & particulariter, & nominaliter. Et ad has coniurationes meas factas tremendas contra vos potentia Dei Patris, sapientia Dei Filii, & bonitas Spiritus sancti accedant ad destruendum omnes vos. Et ego ex parte Sanctissimae Trinitatis fundo super vos centies maledictiones, si non exieritis ab hac creatura Dei N.

Quando non poteris expellere, mi lector, daemones de corpore alicuius creaturae, liga eos ubi supra hoc modo.

Sicut anima domini nostri Iesu Christi separata a corpore sanctissimo descendit ad Inferos, & ligavit Luciferum, & alios. Et ego ligo vos in virtute discipulorum Christi ad istum parvum unguem, nec absque mea licentia sit vobis facultas discedendi de isto unguiculo; & si discesseritis, maledico vos, & anathematizo, & iniungo mille annos poenarum ultra alias, quas semper sustinetis.

And I wrap you up in the fine linen of the punishments of Hell, and there I deposit you all, and I wrap you in the most terrible punishments, and I place you in an eternal tomb in the center of the earth, where, it is said, is the place of Hell. And I roll the wrath of God upon you in such a way that you can never come out, neither for the purpose of harassing or troubling this nor any other creature, and thus I always command, and I affirm all the precepts made by me against you, and I reply generally, and particularly, and nominally. And to these frightful incantations of mine made against you, may the power of God the Father, the wisdom of God the Son, and the goodness of the Holy Spirit join in destroying you all. And I, on behalf of the Most Holy Trinity, pour out a hundred curses upon you, if you do not come out of this creature of God N.

When you cannot expel demons, my reader, from the body of any creature, bind them where above in this manner.³³

Just as the soul of our Lord Jesus Christ, separated from his most holy body, descended into Hell and bound Lucifer and others, and in the power of Christ's disciples, I bind you to that small fingernail, and without my permission, you shall not have the power to depart from this little fingernail.³⁴ And if you do

33 This is a note to the exorcist to return to the instructions following the exorcism on Mark 15:44 and then recite the following formula.

34 It was common belief in medieval Christianity that demonic possession was a very bodily phenomenon, such that when a spirit was successfully exorcised, it would depart in some form of physical manifestation from specific body parts, e.g., victims may vomit worms, exude black smoke from the mouth or nose, or even produce the demon itself in body form from an orifice — usually the mouth. It was sometimes believed that an exorcism was not successful until there was an observable physical expulsion of some kind (cf. Nancy Caciola, *Discerning Spirits: Divine and Demonic Possession in the Middle Ages* [Cornell University Press, 2003], 39–41, 190). Some exorcists were even known to direct the demon to an orifice or specific body part, perhaps for easier egress or to contain it to a particular area. It may seem odd though, that the author here directs the demon specifically to the patient's fingernail. However, in the Jewish Kabbalistic tradition (with some practices likely predating Christianity),

Et ligaverunt eum.

Sicut dominus noster Iesus Christus ligatus fuit in horto, & ego hic ligo vos per merita, & patientiam Christi ad istum parvum unguem, & sicut ligatus mansit usque ad praesentiam summi Sacerdotus, ita vobis non sit amplius potestas, neque facultas vos dissolvendi, ac discedendi, nisi a me, aut ab alio exorcista vocati eritis; Et quia ligatus fuit ad Columnam funiculis, & catenis, & flagellatus fuit, & ego ligo vos ad illum locum ubi supra; Et si discesseritis, flagello vos per ligamina, & flagella facta Christi, & per merita, & patientiam eius, & in virtute istorum verborum ligo vos finaliter ✠ *Non nobis, domine, ✠ non nobis; sed nomini tuo da gloriam.* Et hoc signo ✠ Crucis vos hic ligo, scilicet ubi supra.

Explicit secundus Exorcismus.

depart, I curse you, and anathematize you, and impose a thousand years of punishments in addition to the others, which you always endure.

And they bound him. (John 18:12)

As our Lord Jesus Christ was bound in a garden, and I here bind you by the merits and patience of Christ to this little fingernail. And as he remained bound until the arrival of the high priest, so you shall have no more power or ability to unbind yourselves and depart, unless you are called by me or by another exorcist. And since he was bound to a column with ropes and chains, and was scourged, and I bind you to that place where above.³⁵ And if you depart, I scourge you with the bonds and the scourges wrought upon Christ, and by his merits and patience, and in the power of these words, I bind you at last: ✠ *Not to us, O Lord, ✠ not to us; but to thy name give glory.*³⁶ And with this sign ✠ of the Cross, I bind you here, namely where above.³⁷

Here ends the second exorcism.

rabbis engaged in exorcism were known to force the spirit into a fingernail or toenail for the purposes of containing or quarantining the spirit, forcing it into a specific and narrow avenue of egress, and reducing the chance of physical injury to the patient.

³⁵ I.e., the small fingernail.

³⁶ Ps 113:9.

³⁷ I.e., the small fingernail.

Exorcismus III

*Auctore dicto F. Alexandro Albertino a Rocha Contrata
Extractatus ab Evangelio divi Lucae. Cap. 22*

Mi Lector praemissa confessione Sacramentali magna devotione, & charitate, quando accedis ad fungendum hoc officio, caute haec in primis, & ante omnia observa, nempe signa te ter dicens sic.

Adiutorium nostrum in nomine domini ✠ Qui fecit coelum,
& terram.

Signum Crucis sit in fronte meo ✠

Verba Christi sint in ore meo ✠

Arma Christi sint in pectore meo ✠

Potentia Dei Patris defendat me ✠

Sapientia Dei Filii doceat me ✠

Bonitas Spiritus sancti adiuvet me ✠

Signa patiente in fronte hoc modo in ore, & in pectore dicens sic.

Signum Crucis sit in fronte meo ✠

Exorcism III

By the author named Brother Alessandro Albertino of Rocca Contrada, extracted from the Gospel of Saint Luke Chapter 22.

My reader, having made your sacramental confession with great devotion and charity, when you approach to perform this office, carefully observe these things first and foremost, namely, cross yourself three times by saying thus:

Our help is in the name of the Lord ✠ Who made the Heaven and earth.¹

Let the sign of the Cross be upon my forehead ✠

Let the words of Christ be upon my mouth ✠

Let the weapons of Christ be upon my breast ✠

Let the power of God the Father defend me ✠

Let the wisdom of God the Son teach me ✠

Let the goodness of Holy Spirit aid me ✠

Having crossed the patient upon its forehead in this manner and upon its mouth and upon its breast saying this:

Let the sign of the Cross be upon your forehead ✠

¹ Ps 123:8.

Verba Christi sint in ore meo ✠
Arma Christi sint in pectore meo ✠
Per signum ✠ Christi de inimicis nostris liberet nos Deus
noster.

Pro Passione sancti Lucae
[Epigramma]

Adversus stygiam, Luca, capis arma cohortem,
Et saevo validas conferis hoste manus?
Vertet terga Sathan, crebros namque victor ictus.
Insta Perge, fuga, nec, nisi victor, abi.
Iam bos horrisono poterit terrere boatu,
Quem Iuvenis lassum reddit, atque leo.

Litaniae

Kyrie eleison, Christe eleison. Kyrie eleison, Christe audi nos
Christe exaudi nos. Pater de Coelis Deus, libera hanc Crea-
turam tuam ab omnibus malibus, & vexationibus daemoni-
bus.

Fili Redemptor Mundi Deus, libera hanc Creaturam tuam ab
omnibus malibus, & vexationibus daemonibus.

Spiritus sancte Deus, libera hanc Creaturam tuam ab omnibus
malibus, & vexationibus daemonibus.

Sancta Trinitas unus Deus, libera hanc Creaturam tuam ab
omnibus malibus, & vexationibus daemonibus.

Sancte Maria, impetra mihi gratiam, & sanctitatem animae, &
corpus istius Creaturae Dei N.

Sancta Dei genitrix, impetra mihi gratiam, & sanctitatem ani-
mae, & corpus istius Creaturae Dei N.

Sancta Virgo Virginum, impetra mihi gratiam, & sanctitatem
animae, & corpus istius Creaturae Dei N.

Let the sign of the Cross be upon your mouth ✠
 Let the weapons of Christ be upon your breast ✠
 By the sign ✠ of Christ may our God deliver us from our
 enemies.

On the Passion According to St. Luke
[Epigram on the Exorcism from St. Luke]

Against Hell,² Luke, do you take up arms, a cohort,
 and engage in close combat with a savage enemy?
 Satan will flee, for he takes flight from the frequent blows.
 Continue, proceed, flee, do not leave, unless a victor.
 Now the ox³ will be able to frighten away with a dreadful
 sounding roar,
 and the youth and the lion restore him when he is weary.

Litanies

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, deliver this your creature from all
 evils and torments of demons.
 God, the Son, Redeemer of the world, deliver this your creature
 N. from all evil and oppression of demons.
 God the Holy Spirit, deliver this your creature N. from all evil
 and oppression of demons.
 Holy Trinity, one God, deliver this your creature N. from all
 evil and oppression of demons.
 Holy Mary, grant for me grace and health for the soul and body
 of this creature of God N.
 Holy Mother of God, grant for me grace and health for the soul
 and body of this creature of God N.
 Holy Virgin of Virgins, grant for me grace and health for the
 soul and body of this creature of God N.

² *Stygiam.*

³ The ox is the symbol of Luke the Evangelist.

- Sancte Michael, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Gabriel, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Raphael, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Angeli, & Archangeli, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Beatorum spirituum ordines, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Ioannes Baptista, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Patriarchae, & Prophetae, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Petre, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Paule, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Andrea, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Iacobe, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Philippe, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Bartholomaeae, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Matthaee, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Simon, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Tadaee, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Matthia, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

- Saint Michael, help me expel all evil and sorcery from this creature of God N.
- Saint Gabriel, help me expel all evil and sorcery from this creature of God N.
- Saint Raphael, help me expel all evil and sorcery from this creature of God N.
- All you holy Angels and Archangels, help me expel all evil and sorcery from this creature of God N.
- All you holy orders of blessed Spirits, help me expel all evil and sorcery from this creature of God N.
- Saint John the Baptist, help me expel all evil and sorcery from this creature of God N.
- All you holy Patriarchs and Prophets, help me expel all evil and sorcery from this creature of God N.
- Saint Peter, help me expel all evil and sorcery from this creature of God N.
- Saint Paul, help me expel all evil and sorcery from this creature of God N.
- Saint Andrew, help me expel all evil and sorcery from this creature of God N.
- Saint James, help me expel all evil and sorcery from this creature of God N.
- Saint Philip, help me expel all evil and sorcery from this creature of God N.
- Saint Bartholomew, help me expel all evil and sorcery from this creature of God N.
- Saint Matthew, help me expel all evil and sorcery from this creature of God N.
- Saint Simon, help me expel all evil and sorcery from this creature of God N.
- Saint Thaddeus, help me expel all evil and sorcery from this creature of God N.
- Saint Matthias, help me expel all evil and sorcery from this creature of God N.

Sancte Barnaba, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Luca, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Marce, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Apostoli, & Evangelistae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Discipuli Domini, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Innocentes, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Stephane, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Laurenti, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Vincenti, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Fabiane, & Sebastiane, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Ioannes, & Paule, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Cosma, & Damiane, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Gervasi, & Protasi, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Martires, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Sylvester, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Gregori, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Ambrosi, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

- Saint Barnabas, help me expel all evil and sorcery from this creature of God N.
- Saint Luke, help me expel all evil and sorcery from this creature of God N.
- Saint Mark, help me expel all evil and sorcery from this creature of God N.
- All you holy Apostles and Evangelists, help me expel all evil and sorcery from this creature of God N.
- All you holy Disciples of the Lord, help me expel all evil and sorcery from this creature of God N.
- All you Holy Innocents, help me expel all evil and sorcery from this creature of God N.
- Saint Stephen, help me expel all evil and sorcery from this creature of God N.
- Saint Lawrence, help me expel all evil and sorcery from this creature of God N.
- Saint Vincent, help me expel all evil and sorcery from this creature of God N.
- Saints Fabian and Sebastian, help me expel all evil and sorcery from this creature of God N.
- Saints John and Paul, help me expel all evil and sorcery from this creature of God N.
- Saints Cosmas and Damian, help me expel all evil and sorcery from this creature of God N.
- Saints Gervase and Protase, help me expel all evil and sorcery from this creature of God N.
- All you holy Martyrs, help me expel all evil and sorcery from this creature of God N.
- Saint Sylvester, help me expel all evil and sorcery from this creature of God N.
- Saint Gregory, help me expel all evil and sorcery from this creature of God N.
- Saint Ambrose, help me expel all evil and sorcery from this creature of God N.

- Sancte Augustine, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Hieronymus, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Martine, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Nicolae, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Pontifices, & Confessores, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Doctores, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Benedicte, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Antoni, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Bernarde, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Dominice, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancte Franciscus, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Sacerdotes, & Levitae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Omnes sancti Monachi, & Heremitae, sitis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Maria Magdalena, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Agatha, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Lucia, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.
- Sancta Agnes, sis mihi auxilium in expulsione omnium malorum, & maleficiorum ab hac Creatura Dei N.

- Saint Augustine, help me expel all evil and sorcery from this creature of God N.
- Saint Jerome, help me expel all evil and sorcery from this creature of God N.
- Saint Martin, help me expel all evil and sorcery from this creature of God N.
- Saint Nicholas, help me expel all evil and sorcery from this creature of God N.
- All you holy Bishops and Confessors, help me expel all evil and sorcery from this creature of God N.
- All you holy Doctors, help me expel all evil and sorcery from this creature of God N.
- Saint Benedict, help me expel all evil and sorcery from this creature of God N.
- Saint Anthony, help me expel all evil and sorcery from this creature of God N.
- Saint Bernard, help me expel all evil and sorcery from this creature of God N.
- Saint Dominic, help me expel all evil and sorcery from this creature of God N.
- Saint Francis, help me expel all evil and sorcery from this creature of God N.
- All you holy Priests and Levites, help me expel all evil and sorcery from this creature of God N.
- All you holy Monks and Hermits, help me expel all evil and sorcery from this creature of God N.
- Saint Mary Magdalene, help me expel all evil and sorcery from this creature of God N.
- Saint Agatha, help me expel all evil and sorcery from this creature of God N.
- Saint Lucy, help me expel all evil and sorcery from this creature of God N.
- Saint Agnes, help me expel all evil and sorcery from this creature of God N.

Sancta Cecilia, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancta Catherina, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancta Anastasia, sis mihi auxilium in expulsionem omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sanctae Virgines, & Viduae, impetrate sanctitatem animae, & corporis istius Creaturae Dei, ut liberetur ab omnibus vexationibus daemonum.

Omnes sancti, & sanctae Dei, impetrate sanctitatem animae, & corporis istius Creaturae Dei, ut liberetur ab omnibus vexationibus daemonum.

Propitius esto, munda hanc Creaturam ab omnibus malis, & vexationibus daemonum.

Propitius esto, munda hanc Creaturam ab omnibus malis, & vexationibus daemonum.

Ab omni malo, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab omni peccato, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab ira tua, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A subitanea, & improvisa morte, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab insidiis Diaboli, & ab omnibus ipsorum vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab ira, & odio, & omni mala voluntate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A spiritu fornicationis, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A fulgure, & tempestate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A fulgure, & tempestate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A morte perpetua, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Saint Cecilia, help me expel all evil and sorcery from this creature of God N.

Saint Catherine, help me expel all evil and sorcery from this creature of God N.

Saint Anastasia, help me expel all evil and sorcery from this creature of God N.

All you holy Virgins and Widows, procure the health of the soul and body of this creature of God to deliver it from all oppression of demons.

All you holy male and female Saints of God, procure the health of the soul and body of this creature of God to deliver it from all oppression of demons.

Be merciful, cleanse this creature from all evil and oppression of demons.

Be merciful, cleanse this creature of all evil and oppression of demons.

From all evil and all oppression of demons, deliver me O Lord, and this your creature.

From all sin and all oppression of demons, deliver me O Lord, and this your creature.

From your wrath and all oppression of demons, deliver me O Lord, and this your creature.

From a sudden and unforeseen death and all oppression of demons, deliver me O Lord, and this your creature.

From the snares of the Devil and the oppression of the same, deliver me O Lord, and this your creature.

From all anger and hate and every ill-will and all oppression of demons, deliver me O Lord, and this your creature.

From the spirit of fornication and all oppression of demons, deliver me O Lord, and this your creature.

From lightning and storms and all oppression of demons, deliver me O Lord, and this your creature

From lightning and storms and all oppression of demons, deliver me O Lord, and this your creature.

From everlasting death and all oppression of demons, deliver me O Lord, and this your creature.

Per Mysterium sanctae Incarnationis tuae, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per adventum tuum, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Nativitatem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Baptismum, & sanctum Ieiunium tuum, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Crucem, & Passionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Mortem, & Sepulturam tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per sanctam Resurrectionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per admirabilem Ascensionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per adventum Spiritus sancti Paracliti, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

In Die Iudicii, libera Domine hanc Creaturam tuam.

Peccatores, te rogamus, ut expellas ab hac Creatura tua omnes vexationes, & maleficia daemonum.

Ut ei parcas, & ab hac Creatura tua expellas omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Ut indulgeas, & ab eadem Creatura expellas omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Ut ad veram poenitentiam hanc Creaturam tuam perducere digneris, & ab eadem expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Ut Ecclesiam tuam sanctam regere, & conservare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Ut domnum Apostolicum, & omnes Ecclesiasticos ordines in sancta Religione conservare digneris, et expellere ab hac Creatura omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Through the mystery of your holy Incarnation, expel from this your creature all demons with all their sorcery.

Through your Coming, expel from this your creature all demons with all their sorcery and works.

Through your Birth, expel from this your creature all demons with all their sorcery.

Through your Baptism and holy Fasting, expel from this your creature all demons with all their sorcery.

Through your Cross and Passion, expel from this your creature all demons with all their sorcery.

Through your Death and Burial, expel from this your creature all demons with all their sorcery.

Through your holy Resurrection, expel from this your creature all demons with all their sorcery.

Through your admirable Ascension, expel from this your creature all demons with all their sorcery.

Through the Coming of the Holy Spirit, the Paraclete, expel from this your creature all demons with all their sorcery.

On the Day of Judgment, Lord deliver this your creature.

We sinners, we beseech you to expel all oppression and sorcery of demons from this your creature.

That you would spare it and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would pardon it and expel all oppression and sorcery of demons from that same creature, we beseech you, hear us.

That you would bring true penance to this creature and expel all oppression and sorcery of demons from it, we beseech you, hear us.

That you would vouchsafe to govern and preserve your holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to preserve our apostolic prelate and all the orders in holy religion, and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

- Ut inimicos sanctae Ecclesiae humiliare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut Regibus, & Principibus Christianis pacem, & veram concordiam donare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut cunctis Populo Christiano pacem, & unitatem largiri digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut nosmetipsos in tuo sancto servitio confortare, & conservare digneris, & ab hac Creatura tua expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut mentes nostras ad Coelestia desideria erigas, & ab hac Creatura tua expellas omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut omnibus benefactoribus nostris sempiterna bona retribuas, & ab hac Creatura expellas omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut animas nostras fratrum propinquorum, & benefactorum nostrorum ab aeterna damnatione eripias, & ab hac Creatura tua expellas omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut fructus terrae dare, & conservare digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut omnibus fidelibus defunctis requiem aeternam donare digneris, & ab hac Creatura expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Ut nos exaudire digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia daemonum, te rogamus audi nos.
- Fili Dei, ut expellas ab hac Creatura tua omnes vexationes, & maleficia daemonum te rogamus audi nos.
- Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Daemonum.

- That you would vouchsafe to humble the enemies of the holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to give peace and true concord to Christian kings and princes and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to grant peace and unity to the whole Christian world and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to confirm and preserve us in your holy service and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would lift up our minds to heavenly desires and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would render eternal blessings to all our benefactors and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would deliver our souls, and the souls of our brethren, relations, and benefactors from eternal damnation and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to give and preserve the fruits of the earth and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to grant eternal rest to all the faithful departed and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- That you would vouchsafe to hear us graciously and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.
- Son of God, that you would expel all oppression and sorcery of demons from this creature, we beseech you, hear us.
- Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus
istius Creaturae tuae ab omnibus malis, & vexationibus
Daemonum.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus
istius Creaturae tuae ab omnibus malis, & vexationibus
Daemonum.

Kyrie eleison, Christe eleison, Kyrie eleison.

℣: Domine exaudi orationem meum.

℟: Et clamor meus ad te veniat.

OREMUS

Respice quaesumus Domine super hanc Creaturam tuam N. pro
qua Dominus noster Iesus Christus non dubitavit manu tradi
nocentium, & Crucis subire tormentum. Qui tecum vivit, & re-
gnas in unitate Spiritus sancti Deus, per omnia saecula saecu-
lorum. Amen.

Exsurge Christe adiuva nos, & libera eam ab omnibus male-
ficiis, & operibus daemonum.

Amen. Fiat, fiat.

Exorcismus Tertius

*In illo tempore appropinquabat dies festus azimorum, qui dicitur
Pascha.*

Et ego praecipio vobis in virtute istius Paschae, & meritorum
Christi, Ecce appropinquat exitus omnium vestrum, cogat vos
potentia Dei Patris exire ab hac creatura, absque laesione ani-
mae, & corporis.

*Et quaerebat Principes Sacerdotum, & Scribae quomodo Iesum
interficerent.*

Et ego quaero a vobis, ut in virtute nominis Iesu absque men-
dacio mihi dicatis quomodo possum vos expellere; & veraciter
etiam mihi dicatis, quod instrumentum, vel quid aliud tenet vos

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

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

℣: Lord hear my prayer.

℟: And let my cry come unto thee.

LET US PRAY

We beseech you, Lord, to look upon this your creature N. on behalf of whom our Lord Jesus Christ did not hesitate to be delivered up to the hands of the wicked and to suffer the torment of the Cross. He who with you lives and reigns in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

Arise Lord and counsel us, and deliver your creature from all sorcery and works of demons.

Amen. Let it be, let it be.

Third Exorcism

At that time the feast of the unleavened bread, known as Passover, was at hand. (Luke 22:1)

And I command you, by the power of this Passover and the merits of Christ, behold the departure of all of you is at hand, may the power of God the Father compel you to depart from this creature without injury to soul and body.

And the chief priests and the scribes sought how they might put Jesus to death. (Luke 22:2)

And I ask of you that in the power of the name of Jesus, you will tell me without lying how I can expel you. And also tell me

in corpore isto. Et hoc praeceptum sit vobis sub poena excommunicationis, ac maledictionis, nisi ostenderitis mihi veritatem.

Timebant vero Plebem.

Et vos maledicti daemones timete coniurationes meas vobis factas; & faciendas, & timor poenarum Inferni cogat vos exire absque laesione animae, & corporis istius creaturae Dei N.

Intravit autem Satanas in Iudam, qui cognominabatur Iscariotes unum de duodecim.

Ita mando omnibus inimicis vestris, ut irruant in vos ad expellendum vos ab hac creatura Dei.

Et abiit, & locutus est cum Principibus Sacerdotum, & magistratibus, quemadmodum illum traderet eis.

Ita, & vos maledicti daemones, ac rebelles Dei abite cum omnibus operibus vestris, & loquimini Lucifero, & Principibus inferni, a quibus gravati sitis usque ad diem Iudicii multo magis, quam semper fuistis, nisi statim discesseritis ab hac creatura, relinquendo eam sanam, & liberam ab omnibus operibus vestris.

Et gavisi sunt, & pacti sunt pecuniam illi dare.

Ita, et nos gaudebimus omnes in exitu omnium vestrum, & pactum vobiscum facio, si abieritis omnes, ut amplius non effundam maledictionem super vos.

truthfully what instrument⁴ or what else holds you in this body. And let this command be upon you under the pain of excommunication and curse, unless you show me the truth.

But they feared the people. (Luke 22:2)

And you accursed demons, fear my incantations I have made and will make for you, and let the fear of the punishments of Hell compel you to leave without injury to the soul and body of this creature of God N.

And Satan entered into Judas who was surnamed Iscariot, one of the twelve. (Luke 22:3)

Thus I command all your enemies to rush upon you to drive you out of this creature of God.

And he went and discoursed with the chief priests and magistrates, how he may betray him to them. (Luke 22:4)

And so you accursed demons and rebels against God, depart with all your works, and discourse with Lucifer and the magistrates of Hell, by whom you will be burdened until the Day of Judgment, much more than you have ever been, unless you immediately depart from this creature, leaving it healthy and delivered from all your works.

And they were glad and covenanted to give him money. (Luke 22:5)

And so we shall all rejoice in the departure of all of you. And I make a covenant with you, if you all depart, I shall no longer pour forth a curse upon you.

4 *instrumentum*, i.e., an “apparatus” or metaphorical “device.”

Et spondit, & quaerebat oportunitatem, ut traderet illum sine turbis.

Ita, & ego quaero oportunitatem tradendi omnes vos rebelles Dei Lucifero, qui vos ducant in profundum Inferni sine laesione istius creaturae in virtute meritorum passionis Christi: abite inimici generis humani.

Venit autem dies azimorum, in qua necesse erat occidi Pascha.

Et haec est dies, & hora, in qua necesse est vobis exire, & ad cruciatum abire aeternum: ibique semper manere.

Et misit Petrum, & Ioannem dicens: euntes parate nobis Pascha, ut manducemus.

Et ego mitto vos, ac mando ad loca vobis deputata a Deo, ut menducetis, & vescamini esca Inferni, scilicet sulfure, & igne infernali.

At illi dixerunt: ubi vis paremus? & dixit ad eos.

Et vos dicetis mihi: quo proicietis nos? ego vero dicam, sicut re vera dico: mitto vos ad loca tormentorum, & poenarum Inferni.

Ecce introeuntibus vobis in civitatem occurret vobis homo quidam amphoram aquae portans.

And he promised and he sought opportunity to betray him in the absence of a multitude. (Luke 22:6)

And I am thus seeking an opportunity to betray all you rebels of God to Lucifer, who will lead you into the depths of Hell without injury to this creature by the power of the merits of the Passion of Christ. Depart, enemies of the human race.

And the day of the unleavened bread came, on which it was necessary that the Passover victim should be killed. (Luke 22:7)

And this is the day and the hour in which it is necessary for you to go forth and go to eternal torment, and to remain there forever.

And he sent Peter and John saying: "Go prepare for us the Passover dinner, that we may eat." (Luke 22:8)

And I send you, and command you to the places assigned for you by God, that you may eat and feed on the food of Hell, namely, sulfur and infernal fire.

But they said: "Where wilt thou that we prepare?" And he said to them: (Luke 22:9-10)

And you will say to me: "Whither will you cast us?"⁵ But I shall say, as I truly say: "I am sending you to the places of torments and punishments of Hell."

"Behold as you go into the city, there shall meet you a man, carrying a pitcher of water." (Luke 22:10)

5 Cf. Mark 5:12.

Ita, & ego constringo Luciferum, ut vobis introeuntibus in civitatem Inferni occurrat ipse cum satellitibus suis portans vas Inferni plenum poenis aeternis: vos autem coacti sitis sequi eum usque ad diem Iudicii, & vos similiter ligent in domo Inferni.

Sequimini eum in domum, in quam intrat, & dicite Patrifamilias domus: dicit tibi magister: ubi est diversorium, ubi Pascha cum discipulis meis manducem?

Et ego dico vobis, ut abeatis; & constringo Luciferum, ut quando ipse vult ducat vos ad atrocissimas poenas, quae sunt cibus vester; & hunc cibum manducate maledicti daemones, & fugite ab hac creatura Dei statim, & sine mora.

Et ipse vobis ostendet coenaculum magnum stratum; & ibi paratae.

Hic signa patientem ubi magis vexatur, & semper fac signum Crucis ✝

Et ego ostendo vobis hoc signum ✝ Crucis in qua crucifixus fuit Creator vester, propter quod vos ligati estis in Inferno.

Euntes autem invenerunt, sicut dixit illis Iesus, & paraverunt Pascha.

Et vos exeuntes ab ista creatura inveniatis, sicut superius vobis dixi, poenas amarissimas Inferni; & hoc sit Pascha vestrum, scilicet transire, & exire de isto corpore: Et in virtute istorum verborum abite nefandi, & miserrimi.

And thus I compel Lucifer,⁶ so that as you enter the city of Hell, he will meet you with his attendants carrying a pitcher of Hell, full of eternal punishments. But you will be forced to follow him until the Day of Judgment, and you will likewise be bound in the house of Hell.

“Follow him into the house where he entereth in, and you shall say to the goodman of the house: ‘The master saith to thee, where is the guest chamber, where I may eat the Passover dinner with my disciples?’” (Luke 22:10–11)

And I tell you to go away; and I compel Lucifer, so that when he wills let him lead you to the most terrible punishments, which are your food. And eat this food, you accursed demons, and flee from this creature of God immediately and without delay.

And he will shew you a large dining room, furnished; and there prepare. (Luke 22:12)

Here, you mark the patient where it is most oppressed and always make the sign of the Cross ✠

And I show you this sign ✠ of the Cross upon which your Creator was crucified, because of which you are bound in Hell.

And they going, found as he had said to them and made ready the Passover dinner. (Luke 22:13)

And you, coming out of this creature, may find, as I told you above, the bitterest punishments of Hell; and let this be your Passover, namely, to pass over, and to come out of this body. And by the power of these words, depart, you wicked and most wretched ones.

6 Again, the grimoiric traditions instruct one to gain authority over a chief (i.e., Lucifer) first in order to attain automatic authority over its subordinates by default.

Et cum facta esset hora, discubuit, & duodecim Apostoli cum eo, & ait illis.

Et ego agnosco favente Deo, quod haec est hora vestra, exeundi cum omnibus satellitibus, & operibus vestris. Exite susurriones, & maledicti daemones: sic ego dico vobis, & impero, & mando.

Desiderio desideravi hoc Pascha manducare vobiscum, antequam patiar.

Et ego maledicti daemones desideravi, & desidero expellere vos ab hac creatura Dei, antequam amplius laborem.

Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei.

Et ego dico vobis, quod non manducabo, neque bibam ante exitum omnium vestrum, si voluntas Dei est: sic constringo, ac mando vobis in virtute istorum verborum, & per merita, & patientiam Christi, ut exeatis, & eatis ad loca deputata a Deo.

Et accepto Calice, gratias egit, & dixit, accipite, & dividite inter vos.

Et ego libentissime accessi adhunc laborem; & gratias ago Deo meo, quod dedit mihi talem potestatem super vos eiciendi a corporibus humanis, & mittendi vos in profundum Inferni, ut ibi inter vos cruciemini.

Dico enim vobis, quod non bibam de generatione vitis, donec regnum Dei veniat.

Et ego dico vobis, quod nunquam cessabo praeliari vobiscum, donec veniat Lucifer cum omnibus satellitibus suis ad augendas poenas super vos; donec veniat filius hominis ad iudicandum omnes creaturas, nisi modo exieritis ab hac creatura Dei: & per merita Christi vos exire compello.

And when the hour was come, he sat down, and the twelve Apostles with him, and he said to them (Luke 22:14)

And I acknowledge, with God's favor, that this is your hour to go forth with all of your companions and your works. Go forth, whisperers and accursed demons. Thus I say to you, and order, and command.

"With desire, I have wanted to eat this Passover dinner with you, before I suffer." (Luke 22:15)

And I, accursed demons, have wanted and want to expel you from this creature of God, before I labor any longer.

"For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God." (Luke 22:16)

And I say to you that I shall neither eat nor drink until you all depart, if it is the will of God. I thus bind and command you by the power of these words, and by the merits and patience of Christ, that you depart and go to the places appointed by God.

And having taken the chalice, he gave thanks, and said: "Take and divide it among you." (Luke 22:17)

And I have approached this labor most willingly, and I thank my God that he has given me such power over you to cast you out of human bodies, and to send you to the depths of Hell, that there you may be tormented among yourselves.

"For I say to you, that I shall not drink of the fruit of the vine, till the kingdom of God come. (Luke 22:18)

And I say to you that I shall never cease fighting with you until Lucifer comes with all of his attendants to increase punishments upon you, until the Son of Man comes to judge all creatures, un-

Et accepto pane gratias egit, & fregit, & dedit ei dicens: Hoc est corpus meum, quod pro vobis datur: hoc facite in commemorationem.

Et ego accipio arma Sacerdotis, quae sunt Stola, & Sanctissima Crux, & fretus auxilio Deo vos percutio hisce armis, & dico vobis discedite: Haec Crux ✠ sit fuga vestra, & in virtute corporis Christi vos praecipito ad loca tenebrarum, & reminiscamini, quomodo eiecti fuistis sicut fulgur a perpetua luce.

Similiter, & Calicem postquam coenavit dicens: hic Calix novum testamentum est in sanguine meo, qui pro vobis effundetur.

Et ego condemno vos, & expello in virtute illius sanguinis, & calicis similiter in profundum Inferni; & effundo iram Dei super vos, & tot maledictiones quot sunt stellae Coeli, nisi tantum abieritis ab hac creatura Dei N. cum omnibus operibus vestris absque laesione animae, & corporis eius.

Verumtamen ecce manus tradentis mecum est in mensa.

O benignitas immensa domini nostri Iesu Christi, quomodo potuit cogitare hanc patientiam admittere, & tenere prope se tam ingratum discipulum? O rebelles, & maledicti daemones quomodo amplius moram facitis, audientes haec verba, discedite maledicti, & manus Omnipotentis Dei semper sit super vos, & potentia Dei Patris vos expellat, sapientia Dei Filii cogat vos exire, & bonitas Spiritus sancti confundant omnes malitias vestras, & mittat vos in profundum Inferni, & Abyssi.

less you immediately come out of this creature of God. And by the merits of Christ, I compel you to come out.

And taking bread, he gave thanks, and brake; and gave it to them, saying: "This is my body which is given for you: Do this for a commemoration of me." (Luke 22:19)

And I take the weapons of a priest, which are the stole and the most holy Cross, and trusting in the help of God, I strike you with these weapons and say to you: "Depart. In the power of the body of Christ, let this Cross ✠ be your flight, and I cast you down to the places of darkness, and remember how you were expelled, just like lightning from the perpetual light."⁷

In like manner, the chalice also, after he supped, saying: "This is the chalice, the new testament in my blood, which shall be shed for you." (Luke 22:20)

And I condemn you, and cast you out by the power of that blood and of the chalice likewise, into the depths of Hell. And I pour out the wrath of God upon you, and as many curses as there are stars in Heaven, unless you depart from this creature of God N. with all your works without injury to its soul and body.

"But yet behold, the hand of him that betrayeth me is with me on the table." (Luke 22:21)

O immense kindness of our Lord Jesus Christ, how could he think to admit this patience, and to keep so ungrateful a disciple close to him? O rebels and accursed demons, how do you tarry any longer, hearing these words? Depart, you accursed ones, and may the hand of God Almighty always be upon you, and may the power of God the Father expel you, and may the wisdom of God the Son compel you to come out, and may the

7 Luke 10:18.

Et quidem filius hominis, secundum quod definitum est, vadit: Veruntamen vae homini illi, per quem tradetur.

Ita, et vos certe, & absque mendacio, sicut definitum est, abite ab hac creatura Dei; & vae vobis, & omnibus faventibus vobis, qui dederunt auxilium vobis ingrediendi huc, & molestandi hanc creaturam Dei N. anathematizo vos, & in virtute istorum verborum compello vos exire.

Et ipse coeperunt quaerere inter se quis esset ex eis, qui hoc facturum esset.

Et vos quaerite inter vos quomodo exire debeatis, & quomodo, & quando, & quis est, qui vos expelle debeat, & quia ego scio, quod voluntas Dei est, quae est causa expulsionis vestrae, & ita intelligo; propterea sinite eam abire liberam, & sanam hanc creaturam.

Facta est autem, & contentio inter eos quis eorum videretur esse maior.

Propterea praecipio vobis, ut eatis ad Principem vestrum Luciferum, & ipse iudicet vos, quis vestrum primus sit exiturus ab hac creatura, & ipse finiat contentiones vestras, & mittat vos in profundum Abyssus.

Dixit autem eis, reges gentium dominantur eorum, & qui potestatem habent super eos benefici vocantur.

goodness of the Holy Spirit confound all of your wickedness, and send you to the depths of Hell and the Abyss.

“And the Son of man indeed goeth, according to that which is determined.⁸ But yet, woe to that man by whom he shall be betrayed.” (Luke 22:22)

And so you depart from this creature of God assuredly and without lying, as it was determined. And woe unto you and to all those who favor you, who have given you help to enter here and to trouble this creature of God N. I anathematize you, and by the power of these words, I compel you to depart.

And they began to inquire among themselves which of them it was that should do this thing? (Luke 22:23)

And you inquire among yourselves how you should go out and how, and when, and who is the one who should expel you. And since I know that it is the will of God, which is the reason for your expulsion, and so I intend; therefore, let this creature go delivered and healthy.

And there was also a strife amongst them, which of them should seem to be the greater. (Luke 22:24)

Therefore, I command you to go to your prince Lucifer, and let him judge you, which of you will be the first to come out of this creature. And let him end your strife and send you into the depths of the Abyss.

And he said to them: “The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.” (Luke 22:25)

8 Cf. Ps 40:9.

Et ego dico vobis daemones Infernales, qui eatis in corpore istius creaturae Dei, ut exeatis cum omnibus operibus vestris, ut demus gloriam Regi Regum, & domino Deo nostro, qui habet potestatem super vos, & super omnia creata, & super vos etiam, qui estis creaturae eius. Nos vocamus vos maleficos, & maledictos a Creatore vestro.

Vos autem non sic; sed qui maior est in vobis fiat sicut minor, & qui praecessor est sicut ministrator.

Et vos maledicti, & rebelles Dei, quia voluistis esse aequales Creatori vestro: non sic daemones Infernales, sed eritis sub manu potentis Dei, & sub Lucifero, qui est caput vestrum, & ministrat vobis poenas atrocissimas: & ego confirmo vobis non modo illas poenas, quas semper habetis, habebitisque, sed centuplico vobis: augentur nunc a me, utpote qui Christi minister sum, nisi abieritis illico.

Nam quis maior est, qui recumbit, an qui ministrat? Nonne qui recumbit?

Et ego quaero a vobis, qui semper quaeritis exaltare capita vestra, & ostendere vos esse maiores ministris Christi, nonne qui vos percutiunt, maiores vobis sunt? Propterea, ut minister Christi impertior vobis tot maledictiones, & poenas, quot aves super terram sunt nisi modo abieritis ab hac creatura Dei N.

And I say to you infernal demons, who go into the body of this creature of God: “That you go forth with all of your works, that we may give glory to the *King of kings*⁹ and to the Lord our God, who has power over you and over all created things, and over you too, who are his creatures.” We call you sorcerers¹⁰ and cursed by your Creator.

“But you not so; but he that is greater among you, let him become as the younger; and he that is the leader, as he that serveth.” (Luke 22:26)

And you, accursed ones and rebels of God, because you wanted to be equal to your Creator, not as infernal demons, but you will be under the hand of mighty God and under Lucifer, who is your leader, and administers to you the most terrible punishments. And I confirm to you not only those punishments, which you always have and will have, but a hundredfold for you: they are now increased by me, as I am the minister of Christ, unless you depart at once.

“For which is greater, he that sitteth at table or he that serveth? Is it not he that sitteth at table?” (Luke 22:27)

And I ask of you, who always seek to lift up your heads, and to show yourselves to be greater than Christ’s ministers: “Are not those who strike you greater than you?” Therefore, as a minister of Christ, I will inflict upon you as many curses and punish-

9 1 Tim 6:15. Cf. “the Lamb shall overcome them, for he is Lord of lords and King of kings” (Rev 17:14). “And he hath on his garment and on his thigh written: ‘King of Kings and Lord of Lords’” (Rev 19:16).

10 *maleficos*. Cf. condemnations against human maleficio (“sorcerers”) in the Vulgate (e.g., 2 Chr 22:16). This is less of a broad sweeping condemnation as it may seem, as the Hebrew texts had a slightly more robust vocabulary to categorize concepts like “sorcery” or “witchcraft.” Among the Hebrew terms commonly used — often rendered in the Vulgate simply as *maleficio* — was נחש (naḥash), meaning “sorcery” but sharing its root with “serpent” (i.e., the serpent of Genesis), pointing to a linguistic connection with sorcery or black magic to Satan and the serpent of Original Sin.

Ego autem in medio vestrum sum, sicut qui ministrat.

Et Deus benedictus assistit inter nos; quia dixit *ubi sunt duo, vel tres congregati in nomine meo, ego in medio eorum sum*. Et vos in nomine eius iubemus vos exire in virtute istorum verborum, & meritorum, & patientiae Christi.

Vos autem estis, qui permansistis mecum in tentationibus meis.

Vos maledicti, & excommunicati a Deo diu permansistis in vexatione istius creaturae Dei N. tanto tempore, quanto Deus permisit, & non aliter, quia vos quia quod cupitis semper abest, & quod non vultis semper adest, quamvis aliter vos ostendatis: quia mendaces omnes estis, & deceptores multorum.

Et ego dispono vobis, sicut disposuit mihi Pater meus regnum, ut edatis, & bibatis super mensam meam in regno meo, & sed eatis super thronos iudicantes duodecim tribus Israel.

Et ego dispono vobis, sicut me docuit Pater meus coelestis potestate, quam habet Sancta Romana Ecclesia, ut edatis, & bibatis ad mensam Luciferi, ut sed eatis super ignem Inferni iudicantes vos dignos esse talibus poenis.

Ait autem Dominus: Simon, ecce Satananas expectavit vos, ut cribaret sicut triticum ego autem rogavi pro te, ut non deficiat fides tua.

ments as there are birds upon the earth, unless you will now depart from this creature of God N.

“But I am in the midst of you, as he that serveth.” (Luke 22:27)

And blessed God is present among us, since he said: *“Where there are two or three gathered together in my name, there am I in the midst of them.”*¹¹ And we command you in his name to go forth in the power of these words, and the merits and patience of Christ.

“And you are they who have continued with me in my temptations.” (Luke 22:28)

You, accursed and excommunicated by God, have long remained in the oppression of this creature of God N. for as long as God has permitted, and not otherwise, since what you desire is always absent, and what you do not want is always present,¹² although you show yourselves otherwise, because you are all liars and deceivers of many.

“And I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.” (Luke 22:29–30)

And I dispose to you, as my Father taught me, by the heavenly power which the Holy Roman Church has, that you eat and drink at the table of Lucifer, so that you may go into the fire of Hell, judging yourselves worthy of such punishments.

And the Lord said: “Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not.” (Luke 22:31–32)

¹¹ Matt 18:20.

¹² Cf. *supra*, Matt 27:34.

Et ego dico vobis daemones Infernales, qui estis in corpore istius creaturae Dei; Ecce Lucifer cum omnibus sateltibus suis, vult cribrare omnes vos, ut favillas Inferni: & propterea impero Lucifero sicut ego praecepi alias, ut non deficiat atrociter cruciare vos, & iterum conversus ad Luciferum iubeo, ut obediat praeceptis meis, & confirmet omnes vos cum omnibus operibus vestris in profundum Inferni, & Abyssi.

Et tu aliquando conversus confirma fratres tuos, qui dixit ei: Domine tecum paratus sum, & in carcerem, & in mortem ire.

Et ego praecipio vobis, ut parati sitis ab ire ab ista creatura in carcerem Inferni, & mortem aeternam, ibique in aeternum permanere; Sed non ista creatura, quae est viatrix, & adhuc potest salvare animam suam, & corpus similiter de manibus vestris, & de poenis Inferni Dei auxilio.

Etenim ea, quae sunt de me, finem habent.

Et vos habeatis finem ad vexandum hanc creaturam Dei in virtute istorum verborum, & meritorum, & patientiae Christi sic vos compello exire.

At illi dixerunt: Domine ecce duo gladii hic. At ille dixit eis: Satis est.

Et ego dico vobis scelesti & iniqui duo gladii hic sunt, super vos infligam: scilicet iram Dei, & poenas maiores solito per coniurationes meas in vos, ut exeatis absque mora, utque satis sint ad expellendum vos; sicut superius mandavi.

And I say to you infernal demons, who are in the body of this creature of God: "Behold Lucifer with all of his attendants, wants to sift you all like the embers of Hell." And therefore, I command Lucifer, as I have commanded others, that he fail not to torture you atrociously, and again turning to Lucifer, I order him to obey my commands, and confirm all of you with all of your works into the depths of Hell and the Abyss.

And thou, being once converted, confirm thy brethren. Who said to him: "Lord I am ready to go with thee, both into prison and to death." (Luke 22:32-33)

And I command you to be prepared to go from this creature into the prison of Hell and eternal death, and to remain there for eternity. But not this creature, who is a traveler and can still save its soul and body alike from your hands, and from the punishments of Hell, with the help of God.

"For the things concerning me have an end." (Luke 22:37)¹³

And may you have an end to harassing this creature of God by the power of these words, and the merits and patience of Christ, I thus compel you to leave.

But they said: "Lord behold here are two swords." And he said to them: "It is enough." (Luke 22:38)

And I say to you, wicked and unrighteous ones, here are two swords which I shall inflict upon you, namely, the wrath of God, and greater punishments than usual through my incantations against you, so that you may depart without delay, and that they may be sufficient to expel you, as I commanded above.

¹³ Note that the text skips the passages concerning Jesus's premonition about Peter's denials.

Et egressus ibat secundum consuetudinem in monte Olivarum.

Et vos maledicti daemones exite secundum consuetudinem vestram velociter, & statim absque laesione ad montem poenarum Inferni.

Secuti sunt autem illum, & discipuli.

Et vos sequimini Luciferum in profundum Abyssi.

Et cum pervenisset ad locum, dixit illis: oratis, ne intretis in tentationem.

Et vos cum perveneritis ad loca vobis deputate a Deo ibi manete; nec sit vobis amplius facultas neque potestas vexandi, & molestandi hanc creaturam Dei. N.

Et ipse avulsus est ab eis, quantum iactus est lapidis: & positus genibus orabat, dicens; Pater si vis transfer Calicem istum a me.

Et ego praecipio vobis in virtute istius orationis Christi ad Patrem ut transferatis vos ipsos de corpore istius creaturae Dei N. ad profundum Abyssi.

Verumtamen non mea voluntas, sed tua fiat: apparuit illi Angelus de coelo confortans eum.

In virtute istius apparitionis Angeli Dei appareat Lucifer, & furor suus liget vos, & coactos trahat ad profundum Inferni, & ibi vos prolixius percutiat.

Et factus in agonia prolixius orabat, & factus est sudor eius sicut guttae sanguinis decurrentis in terram.

And going out, he went, according to his custom, to the Mount of Olives. (Luke 22:39)

And you accursed demons, depart according to your custom, quickly and immediately without injury, to the Mount of the punishments of Hell.

And his disciples also followed him. (Luke 22:39)

And you follow Lucifer into the depths of the Abyss.

And when he was come to the place he said to them: "Pray, lest ye enter into temptation." (Luke 22:40)

And when you have arrived at the places assigned to you by God, remain there. Nor may you have the ability or power to harass and trouble this creature of God N. any longer.

And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying: "Father if thou wilt, remove this chalice from me." (Luke 22:41-42)

And I command you by the power of this prayer of Christ to the Father to remove yourselves from the body of this creature of God N. to the depths of the Abyss.

"But yet not my will, but thine be done." And there appeared to him an angel from Heaven, strengthening him." (Luke 22:42-43)

By the power of that appearance of the angel of God, may Lucifer appear, and his fury bind you, and drag you, bound, to the depths of Hell and strike you there more severely.

And being in an agony, he prayed the longer, And his sweat became as drops of blood, trickling down upon the ground. (Luke 22:43-44)

In virtute istius sanguinis constringo vos exire, & dare locum Spiritui sancto, quia per sanguinem eius sancti sumus: ita ista creatura sit sana ab omnibus vexationibus: vestris abite maledicti, & iniqui ad loca deputata a Deo.

Et cum surrexisset ab oratione, & venisset ad discipulos suos invenit eos dormientes prae tristitia.

Et ita praecipio vobis, ut ex nunc exeatis ad¹ socios vestros, qui dormiunt in creatura ista, & molestiam inferunt ei, quamvis sint semper in magna tristitia, & aeternis afflictionibus attamen sine mora iterum, atque iterum praecipio, mando vobis, immo constringo vos exire ab hac creatura. Quid moram² facitis teterrime bestiae? Quomodo non estis iam confusi a tot coniurationibus meis? Abite abite rebelles Dei, ne amplius sustineatis coniurationes meas, ponatis vos in fugam & discedite.

Et ait illis: quid dormitis? Surgite, orate, ne intretis in tentationem.

In virtute istorum verborum, & per tristitiam istorum Apostolorum, & merita, & patientiam Christi compello vos exire.

Adhuc eo loquente, ecce turba, & qui vocabatur Iudas unus de duodecim antecedebat eos.

Et ego praecipio dum loquor vobiscum, veniat turba daemonum inimicorum vestrorum, & Lucifer, & constringant vos, & antecedant vos, usque ad profundum Abyssi, ut appropinquetis ad atrocismas poenas; & vos osculetur illae poenae amarissimae, si modo non exieritis ab hac creatura Dei N.

1 ad ... vestros] *MD*, 1624; ad eum sociis vestris *MD*, 1620.

2 moram] *morum MD*, 1620, 1624.

By the power of this blood, I compel you to go out and to give place to the Holy Spirit, since through his blood we are holy; thus let this creature be healthy from all your oppression. Go away, accursed and wicked ones, to the places appointed by God.

And when he rose up from prayer and was come to his disciples, he found them sleeping for sorrow. (Luke 22:45)

And so I command you that from now on you go out to your companions who sleep in this creature and cause trouble to it, although they are always in great sadness and eternal afflictions. Yet without delay again and again I command you, I order you, I even compel you to go out of this creature. Why do you delay, you most terrible beasts? How are you not already confounded by so many of my incantations? Go away, rebels of God, go away, do not endure my incantations any longer, put yourselves to flight and depart.

And he said to them: "Why sleep you? Arise, pray, lest you enter into temptation." (Luke 22:46)

In the power of these words, and by the sadness of these Apostles, and the merits and patience of Christ, I compel you to go forth.

As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them. (Luke 22:47)

And I command, while I am speaking with you, that a multitude of your demon enemies and Lucifer come and bind you together, and go before you even to the depths of the Abyss, that you approach the most atrocious punishments, and that the bitterest punishments kiss you, if you do not immediately leave this creature of God N.

Et appropriinquavit Iesu, ut oscularetur eum, Iesus autem dixit illi: Iuda osculo filium hominis tradis?

In virtute istorum verborum, & meritorum, & patientiae Domini Nostri Iesu Christi trado omnes vos in profundum Inferni, & Abyssi.

Videntes autem hi, qui circum ipsum erant, quod futurum erat dixerunt ei; Domine si percutimus in gladio?

Ita videant omnes vos qui sunt in Inferno, & bene sciunt, quod exituri estis, & dicant Lucifero, volumus percutere magis, ac magis istos, quia nos propter eos multas poenas, & praecepta habemus: discedite, discedite maledicti daemones.

Et percussit unus ex illis servum Principis Sacerdotium amputavit auriculam eius dexteram.

Et ego percutio vos omnes servos Principis tenebrarum, & scindo obstinationem vestram, & tollo a vobis potestatem hanc vexandi creaturam Dei, & in virtute meritorum, & patientiae Christi, mitto vos ad loca deputata a Deo, & ibi constringo vos permanere cum omnibus viribus vestris.

Respondens autem Iesus ait: sinite usque huc.

Et ego respondeo omnibus vobis, & praecipio vobis, ut sinatis hanc creaturam quiescere, ac praecipio vobis ne amplius vexetis eam, neque molestetis in virtute charitatis Iesu Christi.

Et cum tetigisset auriculam eius, sanavit eum.

Et ad tactum manuum mearum signo Crucis ✠ intelligo expellere vos, & sanare hanc creaturam ab omnibus inquinamentis vestris in virtute sanationis, quam fecit Iesus huic servo, vos autem in virtute istorum verborum, & per merita, & patientiam Christi relinquit eam sanam, & liberam, ut supradixi.

And he drew near to Jesus, for to kiss him, and Jesus said to him: "Judas dost thou betray the Son of man with a kiss?" (Luke 22:47-48)

By the power of these words, and of the merits and patience of our Lord Jesus Christ, I deliver you all into the depths of Hell and the Abyss.

And those who were about him, seeing what would follow, said to him: "Lord, shall we strike with the sword?" (Luke 22:49)

Thus let all you who are in Hell see and know well that you are about to leave, and let them say to Lucifer: "We wish to strike them more and more, since we have many punishments and commands for their sake." Depart, you accursed demons, depart.

And one of them struck the servant of the high priest and cut off his right ear. (Luke 22:50)

And I also strike all of you servants of the Prince of Darkness, and I break your obstinacy, and I take away the power of oppressing this creature of God from you. And in the power of the merits and patience of Christ, I send you to the places appointed by God, and there I compel you to remain with all your powers.

But Jesus answering, said: "Suffer ye thus far." (Luke 22:51)

And I answer all of you, and I command you to let this creature rest. And I order you not to oppress it any more, nor trouble it, by the power of the love of Jesus Christ.

And when he had touched his ear, he healed him. (Luke 22:51)

And at the touch of my hands with the sign of the Cross ✠ I intend to cast you out, and to heal this creature from all your defilements by the power of healing that Jesus did to this serv-

Dixit autem Iesus ad eos, qui venerunt ad se Principes Sacerdotum, & magistratus Templi, & Seniores.

Ita, & ego dico vobis maledicti daemones, qui vexatis hanc creaturam Dei N. quasi immemores sitis ruinae omnium vestrum, & venistis ad hanc creaturam Dei N. cum omnibus vestris eam cruciare, ite maledicti a Deo, & a me in profundum Inferni, & Abyssi.

Quasi ad latrones existis, cum gladiis, & fustibus, cum quotidie vobiscum fuerim in templo, non extendistis manus in me: sed haec est hora vestra, & potestas tenebrarum.

Et ego quotidie contra vos sum in hoc loco, & extendo manus meas cum stola, & hoc signo Crucis, ✠ haec sit hora vestra potestate mihi tradita expellendi vos omnes cum omnibus operibus vestris absque laesione animae, & corporis istius creaturae Dei, & omnium circumstantium.

Compraehedentes autem eum duxerunt ad domus Principis Sacerdotum.

Et ego praecipio omnibus inimicis vestris, ut compraehendant vos, & ducant ad domum Principis Inferni, ut longe sitis semper ab ista creatura cum omnibus maleficiis vestris, & sequamini Principes Inferni.

ant. But you, by the power of these words, and by the merits and patience of Christ, leave it healthy and delivered, as I said above.

And Jesus said to the chief priests and magistrates of the temple, and the ancients, that were come unto him: (Luke 22:52)

And thus I say to you accursed demons, who oppress this creature of God N. as if you were oblivious of the downfall of all of you, and you came to this creature of God N. with all of yours to torture it: “Go, you accursed by God and by me, to the depths of Hell and the Abyss.”

“Are ye come out, as it were against a thief with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness.” (Luke 22:52–53)

And I am daily against you in this place, and I stretch forth my hands with a stole and with this sign of the Cross. ✠ Let this be your hour, by the power vested in me to expel you all with all your works without injury to the soul and body of this creature of God, and to all present.

And apprehending him, they led him to the high priest’s home. (Luke 22:54)

And I command all your enemies to apprehend you and lead you to the house of the Prince of Hell so that you may always be afar from this creature with all your sorcery, and follow the Princes of Hell.¹⁴

¹⁴ There are apparently many princes of Hell, as attested to by the grimoiric tradition. E.g., *The Grimorium Verum* (15th–18th c.) lists the chief authorities of Hell as Lucifer, Beelzebub, and Astaroth; while several other sources (including modern LaVeyan Satanism) derive their hierarchies from *The Book of Abramelin* (14th–15th c.), which lists the “princes” of Hell as Lucifer, Leviathan, Satan (as distinct from Lucifer), and Belial; still others, such as *The Lesser Key of Solomon* (17th c.) and the *Pseudomon-*

Petrus vero sequebatur eum a longe: accenso autem igne in medioatrii, & circumsedentibus illis, erat Petrus in medio eorum.

Et ego accendo contra vos ignem Inferni, in poenam, & omnes satellites vestros circumstantes in virtute nominis Iesu, & per merita, & patientiam Christi, & merita, & passionem Petri, ut adsit vobis, qui estis in corpore, & anima istius creaturae Dei N. a qua cogamini vos exire.

Quem cum videsset Ancilla quaedam sedentem ad lumen, & cum fuisset intuita, dixit: Et hic cum illo erat.

Et haec Ancilla paupercula Christi videt Petrum oculis fidei, iuxta tronum Dei, & dicit in corde suo, Sanctissime Petre libera me intercessionibus tuis ab omni malefica vexatione daemonum. Et ego praecipio vobis in virtute meritorum Christi, & Petri, ut amplius non negetis exire corpore istius creaturae Dei N. & relinquatis eam sanam, & liberam sicut nunquam vexavistis eam.

At ille negavit eum dicens: mulier non novi illum.

But Peter followed at afar off: and when they had kindled a fire in the midst of the hall and were sitting about it, Peter was in the midst of them. (Luke 22:54–55)

And I kindle the fire of Hell as a punishment against you and all your attendants surrounding you, in the power of the name of Jesus, and by the merits and patience of Christ, and the merits and passion of Peter, so that it may be present to you, who are in the body and soul of this creature of God N., from which you are forced to depart.

Whom when a certain servant maid had been sitting at the light and had earnestly beheld him, she said: "This man also was with him." (Luke 22:56)

And this poor little maidservant of Christ sees Peter with the eyes of faith, near the throne of God, and she says in her heart: "Most holy Peter, deliver me by your intercessions from all evil oppression of demons."¹⁵ And I command you by the power of the merits of Christ and Peter, that you no longer refuse to leave the body of this creature of God N., and leave it healthy and delivered as if you had never oppressed it.

But he denied him saying: "Woman I know him not." (Luke 22:57)

archia Daemonum (16th c.), list numerous more demons in capacities of "princes," "dukes," and other noble titles. It is unclear which writing(s) the author may have been exposed to, but simply suggestive that he had some familiarity with similar styles of demonology.

- 15 This could be either an indirect application of a prayer to St. Peter or a somewhat strange interpretation of the biblical passage. The woman in the narrative is typically depicted as accusing Peter of a potentially seditious association with Jesus, whereas here, she seems to have an implicit (perhaps even unknown to herself) desire for salvation from Peter, perhaps comparable to the fortune-teller girl from whom an annoyed Paul drove a divinatory spirit (Acts 16:16–18).

Et si vos rebelles Dei noluistis agnoscere Creatorem vestrum, velitis, & nolitis oportet obire ei, & praeceptis meis, quibus compello vos abire³ ab ista creatura Dei N.

Et post pusillum alius videns eum, dixit: et tu de illis es?

Et ego dico vobis, de illis estis, qui semper cupitis vexare, & molestare ancillam hanc Christi N. & ego molestiam affero vobis his coniurationibus meis usque ad exitum omnium vestrum.

Petrus vero ait: o homo non sum.

Ita, & vos coacti estis dicere, amplius non sumus ad vexandum hanc creaturam Dei.

Et intervallo facta unius horae, alius quidam affirmabat, dicens: Vere, & hic cum illo erat, nam, & Galilaeus est.

Et ego praecipio vobis non intervallo unius horae, sed statim, & sine mora exire, quia daemones estis, & ita⁴ cum Lucifero vos ligo, scilicet, ut obediatis mandatis meis, ut in profundum Inferni, & abyssi descendatis.

Ei ait Petrus: Homo nescio quid dicis.

Et ego nolo amplius, ut maneatis in isto corpore istius creaturae.

Et continuo adhuc eo loquente, cantavit Gallus.

³ abire] MD, 1624; obedire MD, 1620.

⁴ ita] MD, 1624; ira MD, 1620.

And if you, rebels of God, did not want to acknowledge your Creator, you must, whether you want to or not, submit to him, and to my commands, by which I compel you to depart from this creature of God N.

And after a little while, another seeing him, said: "Thou also art one of them." (Luke 22:58)

And I say to you: "You are among those who always want to oppress and trouble this handmaid of Christ N., and I will trouble you with these incantations of mine until the departure of you all."

But Peter said: "O man I am not." (Luke 22:58)

And so you are forced to say: "We are no longer to oppress this creature of God."

After the space of an hour had passed, another certain man affirmed, saying: "Of a truth, this man was also with him, for he is also a Galilean." (Luke 22:59)

And I command you not to leave in the space of an hour, but immediately and without delay, because you are demons, and thus I bind you to Lucifer, namely, that you obey my commands, so that you may descend into the depths of Hell and the Abyss.

And Peter said: "Man I know not what thou sayeth." (Luke 22:60)

And I do not want you to remain in this body of this creature any longer.

And immediately, as he was still speaking, the cock crew. (Luke 22:60)

Et ita dum ego loquor vobiscum, cantat oratio Angelorum ante tronum Dei, ut in virtute meritorum, & patientiae Christi, cogamini exire.

Et conversus Dominus respexit Petrum, & recordatus est Petrus verbi Domini sicut dixerat: quia priuquam Gallus cantet ter me negabis.

Rogo te domine Iesu Christe, ut oculis divinae misericordiae tuae respicias hanc creaturam tuam, quia isti noluerunt te agnoscere Creatorem suum: Et ideo multoties negaverunt mihi, qua potestate ingressi sunt in hoc corpus: Sed in virtute Sanctissimae Trinitatis compello vos exire, & in virtute nominis Iesu Christi, ut amarissime ploretis in profundo Inferni, & Abyssi, sicut Petrus flevit amare in exitu praetorii, & vos in exitu de corpore istius creaturae, quam tanto tempore vexastis amare flete.

Et viri, qui tenebant Iesum illudebant ei caedentes, & velaverunt eum, & interrogabant eum dicentes prophetiza, quis est qui te percussit?

Et ego velo tenebrarum inferni velo vos, & hac Stola vos percutio, & facies vestras, ut dicatis mihi veritatem, quomodo, & quando exituri estis in virtute humilitatis Christi; & per merita, & patientiam eius non sit vobis potestas dicendi mendacium, sed statim abite.

Et alia multa blasphemantes dicebant in eum.

Et ego maledicti, ac scelestis daemones maledico, & anathematizo vos, & ponas multas iniungo vobis, si statim non recedentis ab hac creatura Dei N.

And so, while I speak with you, the prayer of angels sings before the throne of God, that in the power of the merits and patience of Christ, you may be compelled to go forth.

And the Lord turning looked on Peter. And Peter remembered the word of the Lord as he has said: "Before the cock crow, thou shalt deny me thrice." (Luke 22:61)

I beseech you, Lord Jesus Christ, to look upon this your creature with the eyes of your divine mercy, because these ones have not been willing to acknowledge you as their Creator, and therefore, they have often denied to me by what power they have entered this body. But in the power of the Most Holy Trinity, I compel you to come out, and in the power of the name of Jesus Christ, that you weep most bitterly in the depths of Hell and the Abyss, just as *Peter wept bitterly*¹⁶ at the exit of the hall, and you weep bitterly at the departure from the body of this creature, which you have oppressed for so long.

And the men that held him, mocked him, and struck him. And they blindfolded him and they asked him saying: "Prophecy: Who is it that struck thee?" (Luke 22:63–4)

And I blindfold you with the veil of the darkness of Hell, and with this stole, I strike you and your faces, that you may tell me the truth. How and when are you going to leave? In the power of the humility of Christ and by his merits and patience, may you not have the power to tell a lie, but depart at once.

And blaspheming, many other things they said against him. (Luke 22:65)

And I curse and I anathematize you, you accursed and wicked demons, and I impose many punishments upon you, if you do not immediately depart from this creature of God N.

¹⁶ Luke 22:62.

Et ut factus est dies convenerunt seniores plebis, & Principes Sacerdotum, & scribae, & duxerunt illum in consilium suum dicentes; si tu es Christus dici nobis.

Et ego dico vobis, dies est, in quo convenimus nos omnes, & rogamus Sanctissimam Trinitatem, ac Principes Apostolorum, Angelorumque auxilium, ut vos omnes expellamini in profundum Inferni, ubi dicatis non⁵ revertimus ab illa creatura, quia non potuimus amplius resistere voluntati Dei, & coniurationibus Sacerdotis.

Et ait illis: Si vobis dixero, non creditis mihi: si autem interrogavero, non respondebitis mihi, neque dimittetis.

Et ego dico vobis si mihi non creditis, & si non obedieritis praeceptis meis, quod iniungo vobis maximas poenas, nisi dimittetis hanc creaturam Dei N. sanam, & liberam in virtute istorum verborum, & per merita, & patientiam Christi.

Ex hoc autem erit filius hominis sedens a dextris virtutis Dei.

Et vos maledicti daemones sedebitis in profundo Inferni, & Abyssi, per patientiam, & merita Christi, & per virtutem istorum verborum quibus compello vos exire ab hac creatura Dei N. sicut omnes cupimus, & desideramus videre fugam vestram, quia nos scimus, quod vos omnes daemones Infernales estis, & sic dico, & attestor.

Dixerunt autem omnes: tu ergo es filius Dei? Qui ait: Vos dicitis quia ego sum.

5 non] nos MD, 1620, 1624.

And as soon as it was day, the ancients of the people, and the chief priests and scribes came together; and they brought him into their council, saying: "If thou be the Christ, tell us." (Luke 22:66)

And I say to you: "It is the day on which we all come together and ask the Most Holy Trinity and the Princes of the Apostles and the angels for help, that you may all be expelled into the depths of Hell." Where you may say: "We did not return to this creature, because we could no longer resist the will of God and the incantations of the priest."

And he saith to them: "If I shall tell you, you will not believe me: and if I shall also ask you, you will not answer me, nor let me go." (Luke 22:67-68)

And I say to you: "If you do not believe me, and if you do not obey my commands, that I impose upon you the greatest punishments, unless you release this creature of God N. healthy and delivered in the power of these words and by the merits and patience of Christ."

"But hereafter the Son of Man shall be sitting on the right hand of the power of God." (Luke 22:69)

And you accursed demons will sit in the depths of Hell and the Abyss by the patience and merits of Christ, and by the power of these words with which I compel you to come out of this creature of God N., as we all desire and long to see your flight, because we know that you are all infernal demons, and so I say and testify.

Then said they all: "Art thou then the Son of God?" Who said: "You say that I am." (Luke 22:70)

Per humilitatem, patientiam Christi, & per virtutem istorum verborum Iesu Christi constringo vos omnes cum omnibus operibus vestris abire ab hac creatura Dei N.

At illi dixerunt: quid adhuc desideramus testimonium? Ipsi enim audivimus de ore eius?

Et vos maledicti daemones, quid adhuc resistitis praeceptis meis? Ego impero vobis, ut ex ore vestro, dicatis mihi veritatem de exitu omnium vestrum cum omnibus operibus vestris, sicut Iudaei audierunt falso blasphemiam de ore eius, & in virtute humilitatis, & patientiae Christi recedite maledicti daemones.

Et surgens omnis multitudo eorum duxerunt⁶ illum ad Pilatum.

Et ego duco vos omnes ad Luciferum, apud eum⁷ omnes accusationes vestrae fiunt.

Coeperunt autem accusare illum dicentes: hunc invenimus subvertentem gentem nostram, & prohibentem tributa dari Caesari.

Et ego invenio omnes vos vexantes hanc creaturam Dei, & multa impedimenta tribuentes ei, ut non possit laudare Deum Creatorem suum, & facere quicquid ipsa vult: praeterea praecipio vobis, ut eatis ad loca vobis deputata a Deo.

Et dicentem se Christum regem esse.

Et ego dico vobis maledicti daemones, quod velitis, nolitisve, confiteri oportet, quod ipse est *Rex regum, & Dominus dominantium*; & vos coacti estis dare ei tributa, scilicet obedientiam; & in virtute sanctae obedientiae constringo vos exire ab hac creatura Dei N.

⁶ duxerunt] dixerunt MD, 1620, 1624.

⁷ eum] MD, 1624; eam MD, 1620.

By the humility and patience of Christ, and by the power of these words of Jesus Christ, I compel you all, with all your works, to depart from this creature of God N.

And they said: "What need we any further testimony? For we ourselves have heard it from his own mouth." (Luke 22:71)

And you accursed demons, why do you still resist my commands? I command you to tell me the truth from your own mouth about the departure of all of you with all of your works, just as the Jews falsely heard the blasphemy from his mouth. And in the power of the humility and patience of Christ, depart, accursed demons.

And the whole multitude of them rising up, led him to Pilate. (Luke 23:1)

And I lead you all to Lucifer, with whom all your accusations are made.

And they began to accuse him, saying: "We have found this man perverting our nation and forbidding to give tribute to Caesar." (Luke 23:2)

And I find all of you oppressing this creature of God and giving it many obstacles, so that it cannot praise God its Creator, and do whatever it wants. I therefore command you to go to the places assigned to you by God.

And saying that he is Christ the king. (Luke 23:2)

And I say unto you, accursed demons, that whether you like it or not, you must confess that he is the *King of kings and the Lord of lords*.¹⁷ And you are compelled to give him tribute, namely,

¹⁷ Cf. *supra*, n. 9.

Pilatus autem interrogavit eum dicens: tu es Rex Iudaeorum?

Et vos maledicti, & excommunicati a Deo reddite obedientiam regi vestro, & Creatori, ac praeceptis meis vobis factis; & exite ab hac creatura Dei N. per merita, & patientiam Christi.

At ille respondens ait: tu dicis.

Et ego constringo vos de quacunque re vos interrogavero dicatis mihi veritatem: sicut Christus dedit responsum Pilato; in virtute istorum verborum abite.

Ait autem Pilatus ad Principes Sacerdotum, & turbas: nihil invenio causae in hoc homine.

Et ego dico vobis, ac praecipio, dicatis mihi causas, quibus ingressi estis in hanc creaturam Dei N. & intelligo omnes causas supradictas ad nihilum redactas, & plane destructas; nec amplius inveniatis eas in hac creatura Dei N. sed statim arripite fugam vestram absque laesione animae, & corporis istius N.

At ille invalescebant dicentes: commovit populum docens per universam Iudaeum, incipiens a Galilea usque huc.

Et ego in virtute nominis Iesu, & per merita, & per patientiam Christi mando Lucifero, ut commoveat omnes inimicos vestros Infernales contra vos ad expellendum omnes vos ab hoc corpore, & anima cum omnibus operibus vestris, & ab hac creatura usque ad profundum inferni vos ducat, & Abyssi.

obedience, and in the power of holy obedience, I compel you to go out from this creature of God N.

And Pilate asked him saying: "Art thou the king of the Jews?"
(Luke 23:3)

And you, accursed and excommunicated by God, render obedience to your King and Creator and to my commands given to you, and come out of this creature of God N. by the merits and patience of Christ.

But he answering, said: "Thou sayest it." (Luke 23:3)

And I compel you to tell me the truth about whatever I ask you, as Christ gave an answer to Pilate; in the power of these words, go away.

And Pilate said to the chief priest and the multitudes: "I find no cause in this man." (Luke 23:4)

And I say to you, and command you, tell me the causes for which you entered this creature of God N. and I intend that all the aforementioned causes have been reduced to nothingness, and completely destroyed; and do not find them any more in this creature of God N., but immediately take your flight without injury to the soul and body of this N.

But they were more earnest, saying: "He stirreth up the people teaching all throughout all Judea, beginning from Galilee to this place." (Luke 23:5)

And I, in the power of the name of Jesus, and by the merits and patience of Christ, command Lucifer to stir up all your infernal enemies against you to expel you all from this body and soul with all of your works, and to lead you from this creature even to the depths of Hell and the Abyss.

Pilatus autem audiens Galileam interrogavit, si homo Galileus esset.

Et ego interrogo vos, si exituri estis, & quando, & quae sunt nomina vestra, & de qua legione, & dicatis mihi veritatem.

Et ut cognovit, quod de Herodis potestate esset remisit eum ad Herodem, qui & ipse Hierosolymis erat illis diebus.

Et ego cognosco per optime, quod vos omnes estis rebelles Dei, & sub potestate Luciferi; ideo ad eum vos mitto in Infernum; & ibi, & vos, & Lucifer semper maneatis.

Herodes autem, viso Iesu, gavisus est valde.

Et ego gaudebo videre vos oculis fidei, valdeque cupio vos esse extra corpus, & animam istius creaturae Dei N.

Erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de illo: & sperabat signum aliquod ab eo videre fieri.

Et ego per multum tempus desideravi videre vos exire de hac creatura Dei N. quia multas vexationes vidi in ea; & sic spero: imo cogo vos dare signa realiter, & absque mendacio in exitu omnium vestrum; & sine laesione istius creaturae Dei, nec non omnium astantium.

But Pilate hearing Galilee, asked if this man were of Galilee?
(Luke 23:6)

And I ask you: "If you are going to leave, and when, and what your names are, and of which legion?"¹⁸ And tell me the truth.

And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days. (Luke 23:7)

And I know very well that you are rebels against God and under Lucifer's jurisdiction. Therefore I send you to him in Hell; and there, both you and Lucifer, may you always remain.

And Herod seeing Jesus, was very glad. (Luke 23:8)

And I shall rejoice to see you with the eyes of faith, and I greatly desire that you be outside the body and soul of this creature of God N.

For he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. (Luke 23:8)

And for a long time, I have longed to see you go out of this creature of God N., because I have seen much oppression in it. And so I hope, indeed, I compel you to give signs truly, and without

18 There is a comparison to note here between Pilate and Lucifer and the reference to the legion from which the demon comes. As Pilate, a Roman prefect, is an analogue to Lucifer, a chief or prince of demons, the term "legion" (also used in the grimoiric tradition) also originates in this context from the story of the Gerasene demoniac (Mark 5:9) as a quantitative reference to a Roman legion of soldiers (approx. 4,000 to 6,000). So, there is a fairly consistent metaphor at work both in Scripture and in this manual between the Roman authorities and their legions of soldiers and the infernal authorities and their legions of demons.

Interrogabat autem eum multis sermonibus.

Et ego interrogo vos, quot estis de qua legione, quomodo huc intrastis, aut missi fuistis, & quis vos misit, & quando, & qua hora, & quod malum intulistis: Igitur in virtute humilitatis Iesu dicatis mihi veritatem, & per merita, & patientiam Christi.

At ipse nihil respondebat.

Et vos nemini respondeatis nisi exorcistis, & de illis rebus quibus possumus vos expellere.

Stabat autem Principes Sacerdotum, & scribae constanter accusantes eum.

Ita, & omnes inimici vestri adstent ante Luciferum constanter accusantes vos, & cruciet vos magis aliis, nisi modo abieritis ab hac creatura Dei N.

Sprevit autem illum Herodes cum exercitu suo, & illudit inductum alba, & remisit ad Pilatum.

Et ego sperno vos omnes, & omnia opera vestra, & omnes sequaces vestros, & indutos poenis Inferni ad Luciferum vos mitto.

Et facti sunt amici Herodes, & Pilatus in ipsa die: nam antea inimici erant ad invicem.

Ita omnes inimici vestri conveniant contra vos; quamvis antea non fuit haec convenientia, modo ad expulsionem impero eis, ut simul conveniant, & vos statim cum furore vehementi ducant in profundum Abyssi.

lying, about the departure of all of you, and without injury to this creature of God, nor to all those present.

And he questioned him in many words. (Luke 23:9)

And I question you: "How many of you are, of what legion, how did you enter here, or were you sent, and who sent you, and when, and at what hour, and what evil have you brought?" Therefore, in the power of the humility of Jesus, tell me the truth, both by the merits and the patience of Christ.

But he answered him nothing. (Luke 23:9)

And you shall answer to no one except exorcists, and about those matters by which we can expel you.

And the chief priests and the scribes stood by, earnestly accusing him. (Luke 23:10)

And so all your enemies will stand before Lucifer, earnestly accusing you, and he will torture you more than others, unless you now depart from this creature of God N.

And Herod with his army set him at nought and mocked him, putting on him a white garment and sent him back to Pilate. (Luke 23:11)

And I despise you all, and all your works, and all your followers, and I send you to Lucifer, clothed with the punishments of Hell.

And Herod and Pilate were made friends, that same day; for before they were enemies one to another. (Luke 23:12)

Thus let all your enemies gather against you, although this gathering had not previously taken place, I now command them to expel you, that they gather together, and immediately lead you with vehement fury into the depths of the Abyss.

Pilatus autem convocatis Principis Sacerdotum, & magistratibus, & plebe, dixit ad illos.

Et ego ad expulsionem vestram invoco omnes Principes coelestes, & sanctos, & sanctas Dei, ut orationibus eorum sint mihi in adiutorium ad expellendum omnes vos cum omnibus vestris operibus ab hac creatura Dei N.

Obtulistis mihi hunc hominem quasi avertentem populum: & ecce ego coram vobis interrogans, nullam causam invenio in homine isto in his, in quibus eum accusatis.

Et ego propter vos, & vexationes vestras ad hanc charitatem faciendam huc venit, ut convertam vos ad loca deputata a Deo nec vobis sit amplius facultas adducendi causas, & mendacia, sicut semper soliti estis; sed dicatis mihi veritatem, ut omnes adstantes intelligant de his, quibus iam interrogavi, & exite per merita, & patientiam Christi ab hac creatura Dei N.

Sed neque Herodes: nam remisi vos ad illum: & ecce nihil dignum morte actum est ei.

Nec ego scio causas, quomodo iam egressi non estis ab hac creatura Dei, audientes omnes vos tot minas, & coniurationes meas; & ideo remitto vos ad Luciferum, ut cruciet vos magis aliis, & dimittatis hanc creaturam sanam, & liberam.

Emendatum ergo illam dimittam. Necesse autem habebat dimittere eis per diem festum unum.

Et ego dico vobis, ut nunc dimitattis istam creaturam sanam, & liberam: sic vos cogit Sanctissima Trinitatis, & per virtutem istius Trinitatis vos cogo exire.

And Pilate, calling together the chief priests, and the magistrates, and the people, said to them: (Luke 23:13–14)

And I call upon all the heavenly princes and the holy men and women of God for your expulsion, that by their prayers they may assist me in expelling all of you with all your works from this creature of God N.

“You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him.” (Luke 23:14)

And I have come here for your sake and your oppression to do this charity, that I may convert you to the places appointed by God, and that you may no longer have the opportunity to adduce causes and lies, as you have always been accustomed to do. But tell me the truth so that all present may know about those things which I have already asked. And depart by the merits and patience of Christ from this creature of God N.

“No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him.” (Luke 23:15)

Nor do I know the reasons why you have not already departed from this creature of God, all of you hearing so many of my threats and incantations. And therefore I send you back to Lucifer, that he may torture you more than others, and that you may let this creature go healthy and delivered.

“I will chastise him therefore, and release him.” Now of necessity he was to release unto them one upon the feast day. (Luke 23:16–17)

And I tell you that you now depart from this creature, healthy and delivered: thus the Most Holy Trinity compels you. And by the power of that Trinity, I compel you to go out.

Exclamavit autem simul universa turba dicens: tolle hunc, & dimitte nobis Barabam.

Et ego praecipio Lucifero, & turbe eius, ut tollent omnes vos, ab hac creatura Dei, & sanam, & liberam dimittant eam.

Qui erat propter seditionem quandam factam in Civitate, & homicidium missus in carcerem.

Et ego dico vobis, quod Michael Archangelus, propter rebellionem vestram expulit omnes vos ad profundum Inferni, & carceres aeternos; ad quae loca vos modo remitto.

Iterum autem Pilatus locutus est ad eos, volens dimittere Iesum.

Et ego iterum atque iterum alloquor vos, ut dimittatis hanc creaturam Dei, quia Pilatus voluit dimittere Iesum.

At illi clamabant dicentes: Crucife, crucifige eum.

Et ego clamo ad Luciferum, & dico, ac impero, & mando ut cruciet vos, & religet vos in profundum Inferni, & Abyssi.

Ille autem tertio dicit ad illos: Quid enim maleficit iste? Nullam causam mortis invenio in eo. Corripiam ergo illum, & dimittam.

But the whole multitude together cried out, saying: "Away with this man, and release unto us Barabbas." (Luke 23:18)

And I command Lucifer and his multitude to remove all of you from this creature of God and release it healthy and delivered.¹⁹

Who, for a certain sedition made in the city, and for a murder, was cast into prison. (Luke 23:19)

And I tell you that Michael the Archangel, because of your rebellion, has cast you all into the depths of Hell and eternal prisons,²⁰ to which places I now send you.

And Pilate again spoke to them, desiring to release Jesus. (Luke 23:20)

And I tell you again and again that you release this creature of God, because Pilate desired to release Jesus.

But they cried aloud saying: "Crucify him, crucify him." (Luke 23:21)

And I cry aloud to Lucifer and I say, and I order, and I command that he will torture you, and cast you into the depths of Hell and the Abyss.

And he said to them for a third time. "Why, what evil hath this man done? I find no cause of death in him: I will chastise him therefore, and let him go." (Luke 23:22)

19 While the exorcists invoke the name of Lucifer a number of times throughout the text as an enforcer and allude to the chief of demons forcing the possessing entity back to Hell, here and at p. 285 and p. 305, does Albertino evoke Lucifer (again, in a Solomonic/grimoiric fashion) to come out of his infernal bonds specifically to retrieve the intruder and take it back to Hell. This becomes a common theme throughout the remainder of the exorcism.

20 Cf. Rev 12:7–10.

Et ego dico vobis maledicti, & scelesti daemones: quid enim male fecit ista paupercula creatura, quam vos tanto tempore molestatis? Iam correcta est a vexationibus vestris, quia sic Deus permisit: dimittite ergo illam sanam, & liberam quia haec est voluntas Dei.

At illi instabant vocibus magnis postulantes, ut crucifigeretur, & invalescebant voces eorum.

Et ego insto coniurationibus meis, & postulo, ut omnes inimici vestri praevaleant contra vos usque ad exitum vestrum ab hac creatura Dei N.

Dimisit autem illis eum, qui propter homicidium, & seditionem missus fuerat in carcerem, quem petebant: Iesum vero tradidit voluntati eorum.

Et ego trado vos in voluntatem omnium inimicorum vestrorum per merita, & patientiam Christi, & virtutem nominis eius.

Et cum ducerunt eum, apprehenderunt Simonem quendam Cireneum venientem de villa, & imposuerunt illi Crucem portare post Iesum.

Per merita Crucis Christi, quam portabat ad Calvarium locum, & per patientiam eius ducant vos inimici vestri ante Luciferum ad tormenta, & poenas quas ego iniunxi vobis.

Sequebatur autem istum multa turba populi, & mulierum, & quae plangebant, & lamentabantur.

Ita impero vobis per sequelam huius populi, & lacrimas istarum mulierum, ut vos sequamini Luciferum in profundum Inferni, & Abyssi, & ibi obscuritates, & poenas omnium inimicorum vestrorum audiat, & per virtutem meritum, & patientiae Christi exeatis ab hac creatura Dei N.

And I say to you, you accursed and wicked demons: "For what evil has this poor little creature done, whom you have been troubling for so long? It has already been corrected by your oppression since God has allowed it. Therefore, let it go healthy and delivered, since this is the will of God."

But they were instant with loud voices, requiring that he might be crucified; and their voices prevailed. (Luke 23:23)

And I insist with my incantations, and I demand that all your enemies prevail against you until your departure from this creature of God N.

And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will. (Luke 23:25)

And I deliver you to the will of all your enemies by the merits and patience of Christ and the power of his name.

And as they led him away, they laid hold of one Simon of Cyrene coming from the country; and they laid the cross on him to carry after Jesus. (Luke 23:26)

By the merits of the Cross of Christ, which he carried to the place of Calvary, and by his patience, may your enemies lead you before Lucifer to the torments and punishments which I have imposed upon you.

And there followed him a great multitude of people, and of women, who bewailed and lamented him. (Luke 23:27)

Thus, I command you by the following of these people and the tears of these women, that you follow Lucifer into the depths of Hell and the Abyss, and there you hear the darkness and punishments of all your enemies. And by the power of the merits and patience of Christ, you come out of this creature of God N.

Conversus autem Iesus ad illas dixit: filiae Hierusalem nolite flere super me, sed super vos ipsas flete, & super filios vestros.

Ita, & ego conversus ad vos constringo, & compello vos ad fletum magnum Inferni, & nolite flere poenas Luciferi, sed poenas vestras, & sociorum vestrorum usque ad exitum, & post exitum ab hac creatura Dei N. & per virtutem istarum lacrimarum quas ipsae mulieres effuderunt, exite maledicti daemones, & flete propter poenas vestras, & sociorum vestrorum.

Tunc incipient dicere mentibus cadite super vos; & collibus: operite nos.

Et ego incipio compellere, ac constringere Luciferum contra vos omnes, ut cadere faciat super vos omnes poenas Inferni, eisque vos operiat, nisi statim exieritis ab hac creatura Dei N.

Quia si in viridi ligno haec faciunt, in arido quid fiet?

Et si vos in ista paupercula creatura effudistis tot vexationes, quot poenas inimici vestri in Inferno effundent super vos? Certe non erit numerus miseriarum sed vos quomodo potestis adhuc permanere? Recedite, recedite quia haec est hora vestra, & voluntas Dei, ut relinquatis hanc creaturam contra temeritatem vestram.

Ducebantur autem, & alii duo nequam cum eo, ut interficerentur.

Et ego duco vos rebelles Dei his verbis, & his praeceptis ad profundum Inferni, & effundo super vos mille maledictiones nisi abieritis ab hac creatura Dei N.

But Jesus turning to them said: "Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children." (Luke 23:28)

And thus turning to you, I constrain and compel you to the great weeping of Hell, and do not weep for the punishments of Lucifer, but for your own punishments and those of your companions until your departure. And after your departure from this creature of God N. and by the power of those tears which the women themselves shed, come out, accursed demons, and weep for your punishments and those of your companions.

Then shall they begin to say to the mountains: "Fall upon us, and to the hills: Cover us." (Luke 23:30)

And I begin to compel and constrain Lucifer against all of you, so that he may cause all the punishments of Hell to fall upon you, and cover you with them, unless you immediately depart from this creature of God N.

"For if in the green wood they do these things, what shall be done in the dry?" (Luke 23:31)

And if you have poured forth so much oppression upon this little poor creature, how many punishments will your enemies in Hell pour forth upon you? Surely there will be no number of miseries, but how can you still remain? Withdraw, go back, since this is your hour, and the will of God, that you abandon this creature against your rashness.

And there were also two other malefactors led with him to be put to death. (Luke 23:32)

And I lead you rebels of God with these words and these commands to the depths of Hell, and I pour forth a thousand curses upon you unless you depart from this creature of God N.

Et postquam venerunt in locum, qui vocatur Calvariae ibi crucifixerunt eum, & latrones unum a sinistris.

Et ego mando per crucifixionem Christi, postquam egressi eritis ad loca deputata a Deo, qui vocatur Infernus, ut ibi vos ligent, & crudeliores inimici vestri unus ad dexteram, & alter ad sinistram percutiant vos atrocissimis poenis, nisi modo abieritis ab hac creatura Dei N.

Iesus autem dicebat: Pater dimitte illis: non enim sciunt quid faciunt.

Et ego dico vobis, ut dimittatis istam creaturam Dei sanam, & liberam: quia propter vexationem vestram multoties nescit quid faciat, & per charitatem, & patientiam Christi, & per deprecationem, & excusationem factam ad Patrem suum, vos in virtute istorum verborum compello foras exire.

Dividentes vero vestimenta eius, miserunt sortes.

Et ego autoritate qua fungor divisionem ponam inter vos: & qui non timet verba haec cadat super eum ignis, & sulphur Infernalis usque ad exitum omnium vestrum ab hac creatura Dei N.

Et stabat Populus expectans.

Et ego vos excommunicari, & anathematizari expecto cum omnibus astantibus, & deridemus vos, & omnes clamamus: remiscamini rebelles Dei; quomodo amisistis salutem aeternam, & acquisivistis aeternas poenas, quia noluistis obedire Christo Creatori vestro dilecto?

And when they were come to the place which is called Calvary, they crucified him there, and the robbers, one on his left side. (Luke 23:33)

And I command by the crucifixion of Christ, after you have gone out to the places appointed by God, which is called Hell, that your most cruel enemies will also bind you there, one on the right side, the other on the left, will strike you with the most atrocious punishments, unless you now depart from this creature of God N.

And Jesus said: "Father forgive them, for they do not know what they do." (Luke 23:34)

And I tell you to let go of this creature of God, healthy and delivered, since, on account of your frequent oppression, it often does not know what to do. And by the love and patience of Christ, and by the supplication and apology made to his Father, I compel you by the power of these words to go out.

But they dividing his garments, cast lots. (Luke 23:34)

And I, by the authority which I exercise, shall cause division among you; and whoever does not fear these words, let fire and infernal brimstone fall upon him until the departure of all of you from this creature of God N.

And the people stood beholding. (Luke 23:35)

And I, with all those present, expect you to be excommunicated and anathematized, and we mock you, and all cry out: "Remember, rebels of God, how you lost eternal salvation and acquired eternal punishments because you did not want to obey Christ, your beloved Creator?"

Illudebant autem ei, & milites accedentes, & acetum offerentes ei, & dicentes: si tu es Rex Iudaeorum, salvum te fac.

Et ego maledicti daemones accedo ad vos, & sperno vos omnes, & actiones vestras; & do vobis duplicatas poenas ignis, & sulphuris Infernalis; haec sit potio⁸ vestra usque ad diem Iudicii.

Erat autem, & superscripto scripta super eum litteris Graecis, & Latinis, & Hebraicis; Hic Rex Iudaeorum.

Et ego pono super vos omnes sententiam aeternam damnationis, quam habuistis⁹ ab aeterno Rege Regum, & Domino dominantium, & Iudaeorum, & hanc sententiam non ignorant neque Graeci, neque Latini, neque Hebraei; vos autem ignari estis huius propter rebellionem vestram a creatore vestro. Exite maledicti daemones quomodo amplius potestis sustinere virtutem istorum verborum?

Unus autem de his, qui pendebant latronibus, blasphemabat eum dicens; si tu es Christus salvum fac te metipsum, & nos.

Coniuro contra vos omnes inimicos vestros, qui maledicant vos sicut, & ego facio si non relinquatis istam creaturam salvam ab omnibus vexationibus.

Respondens autem alter increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es.

Per repraehensionem factam ab isto latrone repraehendo vos, & maledico vos omnes, qui damnatis estis, quod velitis, & nolitis, oportet vos timere Deum, ac obedire praeceptis eius, & coniurationibus meis quibus condemno vos ad easdem poenas si modo non receditis ab hoc corpore, & anima.

⁸ potio] portio MD, 1620, 1624.

⁹ habuistis add. ab aeternam (!) damnationis, quam habuistis MD, 1620.

And the soldiers also mocked him, coming to him and offering him vinegar and saying: "If thou be the king of the Jews, save thyself." (Luke 23:36–37)

And I, accursed demons, come to you and despise you all, and your actions, and I give you double punishments of fire and hellish brimstone. Let this be your drink until the Day of Judgment.

And there was also a superscription written over him in Greek, and Latin, and Hebrew: "This is the King of the Jews." (Luke 23:38)

And I place upon all of you the eternal sentence of damnation, which you have had by the eternal *King of kings and the Lord of lords*²¹ and of the Jews, and the sentence is not unknown to either the Greeks, or the Latins, or the Hebrews; but you are ignorant of it because of your rebellion against your Creator. Come out, you accursed demons, how can you any longer endure the power of these words?

And one of those robbers who were hanged, blasphemed him, saying: "If thou be Christ, save thyself and us." (Luke 23:39)

I conjure all your enemies against you, who also curse you just as I do, if you do not leave this creature safe from all oppression.

But the other answering, rebuked him, saying: "Neither dost thou fear God, seeing thou art under the same condemnation." (Luke 23:40)

By this reprimand made by this thief, I reproach you and curse you all who are condemned, since whether you will or not, you must fear God and obey his commands and my incantations by which I condemn you to the same punishments, if you do not depart from this body and soul immediately.

²¹ Cf. *supra*, n. 9.

Et nos quidem iuste: nam digna factis recipimus: hic vero nihil mali gessit.

Ita, & vos iustissime digna factis, scilicet rebellione vestra recepistis; Sed ista paupercula creatura nullam molestiam dedit vobis, & quomodo ausi estis vexare eam? Ego maledicti daemones affligo vos omnes aductus charitate Dei, & pietate in istam creaturam, propterea vos maledico, & condemno, ac mitto vos virtute Iesu Christi in profundum Inferni, & Abyssi.

Et dicebat ad Iesum: Domine memento mei cum veneris in regnum tuum.

Et ego praecipio vobis per virtutem istius nominis Iesu, ut reminiscamini casum vestrum a Coelo empireo ad regnum Luciferi deiectorum, quo missi estis ab Omnipotenti Deo; & ego auctoritate qua fungor, & in virtute istorum verborum ad Infernum vos iterum mitto.

Et dixit illi¹⁰ Iesus: Amen dico tibi, hodie mecum eris in Paradiso.

Et ego dico vobis absque mendacio, hodie, immo nunc eritis in praesentia Luciferi, qui olim e summo coelo eiectus fuistis, quo hic latro misericordia Dei ascendit; idcirco nunc, nunc vos in profundum Inferni ite in virtute istorum verborum, & per merita, & patientiam Christi.

Erat autem fere hora sexta, & tenebrae factae sunt in universam terram usque ad horam nonam.

Haec est hora vestra ingrati, ac rebelles Dei eundi ad universas tenebras Inferni, ut ibi maneatis usque ad diem iudicii universalis: reminiscamini horam in qua Deus benedictus voluit pati propter redemptionem nostram, & confusionem vestram.

¹⁰ illi] illis MD, 1620, 1624.

“And we indeed justly, for we receive the due reward for our deeds; but this man hath done no evil.” (Luke 23:41)

And so you have most justly received the due reward for your deeds, namely, for your rebellion. But this poor little creature gave you no trouble, and how have you dared to oppress it? I, accursed demons, afflict you all, led by the love of God and piety towards this creature. I therefore curse and condemn you, and send you by the power of Jesus Christ into the depths of Hell and the Abyss.

And he said to Jesus: “Lord remember me when thou shalt come into thy kingdom.” (Luke 23:42)

And I command you by the power of this name of Jesus, to remember your fall from the Empyrean Heaven to the kingdom of Lucifer of those cast down, to which you were sent by God Almighty. And I, by the authority which I exercise, and the power of these words, send you again to Hell.

And Jesus said to him: “Amen I say to thee, this day thou shalt be with me in Paradise.” (Luke 23:43)

And I tell you without lying, today, indeed now, you will be in the presence of Lucifer, you who were once cast out of the highest Heaven, where this thief, by the mercy of God, ascended. Therefore, go now into the depths of Hell by the power of these words and by the merits and patience of Christ.

And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. (Luke 23:44)

This is your hour, ungrateful ones and rebels against God, to go to all the darkness of Hell, to remain there until the Day of universal Judgment. Remember the hour in which blessed God wished to suffer for our redemption and your confusion.

Et obscuratus est Sol; & velum templi scissum est medium.

Propter vos, & Sol naturalis, & Sol iustitiae obscuratus est, unde scissa est voluntas vestra: quia iam non habetis neque velle, neque nolle libere, & absolute quo ad actus, propterea abite virtute mortis Iesu Christi in profundum Inferni, & ibi strictissime ligati.

Et clamans Iesus voce magna ait. Pater in manus tuas commendo spiritum meum.

Et ego clamo contra vos maledicti, & scelerati daemones Luciferum cum omnibus satellitibus suis, & in manus eorum do vos omnes cum omnibus machinationibus vestris, quibus usi estis ad vexandum hanc creaturam Dei N.

Et haec dicens expiravit.

Per separationem sanctissimae animae a corpore domini nostri Iesu Christi, & descensionem eius ad Infernos¹¹ ligandi causa Luciferum, & omnes vos; & per virtutem istorum verborum totius huius passionis nominatim praecipito, condemno, constringo vos, ut ad loca deputata a Deo eatis; & relinquatis istam creaturam iuxta pristinam sanitatem sanam, & liberam ab omnibus daemonum vexationibus.

Videns autem Centurio, quod factum fuerat, glorificavit Deum dicens; Vere hic homo iustus erat.

Et ego quando videbo istam creaturam sanam, & liberam cum omnibus astantibus gratias agemus Deo Omnipotenti, dicendo sic: Vere pius, vere misericors es, & fons totius charitatis, O benedictae Iesu, qui dignatus es liberare creaturam istam ab omnibus vexationibus daemonum; & sic intelligo, ut vos exeatis omnes in virtute istorum verborum.

¹¹ Infernos] Inferos MD, 1620, 1624.

And the sun was darkened and the veil of the temple was rent in the midst. (Luke 23:45)

Because of you, both the natural sun and the sun of justice have been obscured, whence your will was rent, because you no longer have either to will or not to will freely and absolutely with respect to act.²² Therefore, go away by the power of the death of Jesus Christ, into the depths of Hell, and there be most tightly bound.

And Jesus crying with a loud voice said: "Father, into thy hands I commend my spirit." (Luke 23:46)

And I cry out against you, accursed and wicked demons, to Lucifer with all his associates, and I give you all into their hands with all your schemes which you have used to oppress this creature of God N.

And saying this, he gave up the ghost. (Luke 23:46)

By the separation of the most holy soul from the body of our Lord Jesus Christ, and his descent into Hell for the sake of binding Lucifer and all you, and by the power of all these words of his entire Passion, I specifically command, condemn, and compel you to go to the places appointed by God, and leave this creature in its former health, sound, and delivered from all oppression of demons.

Now the centurion, seeing what was done, glorified God, saying: "Indeed this was a just man." (Luke 23:47)

And when I shall see this creature safe and delivered, together with all those present, we shall give thanks to God Almighty saying thus: "You are truly pious, truly merciful and the source of all love, O blessed Jesus, who has deigned to deliver this crea-

²² Cf. *supra*, Matt 27:34.

Et omnis turba eorum, qui simul aderant ad spectaculum istud, & videbant, quae fiebant, percutientes pectora sua revertebantur.

Et ego impero vobis, ut revertamini ad loca Inferni omnes simul, & ibi videatis, & percutiamini, & capita, & pectora, ab inimicis vestris multo gravius aliis, si statim non recedatis ab hac creatura Dei N.

Stabant autem omnes noti eius a longe, & mulieres, quae sequutae erant eum a Galilea haec videntes.

Sicut omnes noti <vestri> reliquerunt dominum Iesum Christum, ita, & vos relinquit istam creaturam, ut nos videamus omnes, qui sequuti sumus eam in domo nostra sanam, & liberam absque laesione corporis, & animae ipsius.

Et ecce vir nomine Ioseph, qui erat decurio, vir bonus, & iustus.

Et ego accedo contra vos, ut servus Iesu Christi, quamvis indignus, & peccator, & nunquam consentiam, ut vos maneatis in corpore istius creaturae Dei N. sed non parcam laboribus meis quibus contra vos semper paratus sum percutere omnes vos, sicut facio, nisi exieritis ab hac creatura per merita istius discipuli Iesu Christi.

ture from all oppression of demons.” And I intend this so that you all may depart in the power of these words.

And all the multitude of them that were come together for that sight, and saw the things that were done, returned striking their breasts. (Luke 23:48)

And I command you to return to the places of Hell all together, there you will see and be struck, both on the heads and on the breasts, by your enemies much more severely than others,²³ if you do not immediately depart from this creature of God N.

And all of his acquaintance, and the women that had followed him from Galilee stood afar off, beholding these things. (Luke 23:49)

Just as all <your> acquaintances have forsaken the Lord Jesus Christ, so too you forsake this creature so that we, all of us who have followed it into our house, may see it healthy and delivered without injury to its body and soul.

And behold there was a man named Joseph, who was a counsellor, a good and a just man. (Luke 23:50)

And I come against you, as a servant of Jesus Christ, although unworthy and a sinner, and I shall never consent that you remain in the body of this creature of God N. But I shall not spare my labors against you with which I am always ready to strike you all, as I do, unless you leave this creature by the merits of this disciple of Jesus Christ.

²³ The assumption is that these enemies (presumably other demons or devils higher in the infernal hierarchy) will hurt these demons more seriously than they hurt other demons.

Hic non consenserat consilio, & actibus eorum ab Arimathia civitate Iudae, qui expectabat, & ipse regnum Dei.

Et nos expectamus maledicti daemones regnum Dei, ut & vos eatis ad regnum Inferni; & nos favente Deo, ad regnum Dei; nec ergo nos, nec ista creatura assentimus mendaciis vestris, neque diffidimus, quod vos non sitis exituri, licet Deus benedictus permittat hoc ad maiorem gloriam suam, & gratiam istius creaturae, & ut vobis augeatur poena aeterna in virtute istorum verborum, & per merita, & patientiam Christi.

Et accedit ad Pilatum, & petiit corpus Iesu.

Et ego orationibus accedo ad Deum Patrem Omnipotentem, & ad filius eius & Spiritum sanctum, & peto corpus, & animam istius creaturae fieri sanam <et> liberam ab omnibus vexationibus daemonorum: Et quia Pilatus dedit corpus Iesu Iudaeis, ita & vos date maledicti daemones hoc corpus, & animam in pristinam sanitatem.

Et depositum involvit in Sindone, & posuit eum in monumento exciso, in quo nondum quis positus fuerat.

Ita iniqui, & inimici generis humani in virtute istius sindonis, in qua involutum fuit corpus domini nostri Iesu Christi, & ego involvo vos omnes in atrocissimas poenas aeternas, & mitto vos in profundum Abyssis, in illum locum profundissimum poenarum, ubi nunquam positi fuistis, & ibi vos ligo, & condemno, & impero Lucifero, quia rebelles fuistis tanto tempore praeceptis meis, & verbis Christi, ut percutiat vos magis, ac magis, & auferat a vobis omnem potestatem redeundi ad vexandum hanc creaturam Dei in virtute Sanctissimae Trinitatis Patris, & Filii, & Spiritus sancti; cui est honor, & gloria in saecula saeculorum. Amen. *Non nobis, domine, non nobis; sed nomini tuo da gloriam.*

He had not consented to their counsel and doings; of Arimathea, a city of Judea; who also himself looked for the kingdom of God. (Luke 23:51)

And we, accursed demons, look for the kingdom of God, so that you too may go to the kingdom of Hell, and we, with God's favor, to the kingdom of God. Therefore, neither we nor this creature consent to your lies, nor do we doubt that you will remain, although Blessed God permits this for his greater glory and the grace of this creature, and so that your eternal punishment may be increased by the power of these words, and by the merits and patience of Christ.

And this man went to Pilate and begged the body of Jesus. (Luke 23:52)

And I approach with prayers to God the Father Almighty, and to his Son and to the Holy Spirit, and I ask that the body and soul of this creature may be made healthy <and> delivered from all oppression of demons. And since Pilate gave the body of Judas to the Jews, so you, accursed demons, give this body and soul its former health.

And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. (Luke 23:53)

Thus you wicked ones and enemies of the human race, by the power of that fine linen, in which the body of our Lord Jesus Christ was wrapped, I also wrap you all in the most atrocious eternal punishments, and send you into the depths of the Abyss, into that deepest place²⁴ of punishments, where you have never been placed. And I bind you, and I condemn you there. And I command Lucifer, because you have been rebels against my

²⁴ There are different levels of Hell and here Albertino sends them to the deepest one.

Explicit tertius Exorcismus.

commands and the words of Christ for so long, that he may strike you repeatedly and take away from you all power to return to oppress this creature of God in the power of the Most Holy Trinity of the Father, and of the Son, and of the Holy Spirit to whom be honor and glory forever and ever. Amen. *Not to us O Lord, not to us, but to thy name give glory.*²⁵

Here ends the third exorcism.

²⁵ Ps 113:9.

Exorcismus IIII

*Auctore dicto F. Alexandro Albertino a Rocha Contrata
Elicitus ex Evangelio Sancti Ioannis Cap. 18.*

[Epigramma]

Ut tua vox dictis prostraret duce Ioannes
Agmina Tartarei; vox tua fulmen erat
Miratus Iovis Ales ait; Cui paret olympus,
Pareat obsequium credo necesse meum.
Unguibus ergo tenens victi praeclara trophoea
Hostis ovans petiit sydera celsa poli.

Exorcism IIII

By the author named Brother Alessandro Albertino of Rocca Contrada, extracted from the Gospel of Saint John, Chapter 18.

[Epigram on the Exorcism from St. John]

So that your voice, John, would overwhelm the bands of Tartarus
with your words as a leader,
your voice was a lightning bolt.
The wondrous eagle¹ says to the one whom Olympus obeys.²
I think it necessary that he swear obedience to me.³
Thus, holding with claws the splendid trophy of the defeated enemy,
rejoicing he sought the lofty stars of the heavens.

1 *Iovis ales*, “bird of Jupiter”—an eagle, also the symbol of John.

2 I.e., Jupiter.

3 The pagan gods were often pejoratively considered demons and exhorted to submit to the Gospel and the one true God (cf. 1 Cor 10:20; Jas 2:19).

Litaniae

Kyrie eleison, Christe eleison. Kyrie eleison, Christe audi nos
Christe exaudi nos. Pater de Coelis Deus, libera hanc Crea-
turam tuam ab omnibus malibus, & vexationibus daemoni-
bus.

Fili Redemptor Mundi Deus, libera hanc Creaturam tuam ab
omnibus malibus, & vexationibus daemonibus.

Spiritus sancte Deus, libera hanc Creaturam tuam ab omnibus
malibus, & vexationibus daemonibus.

Sancta Trinitas unus Deus, libera hanc Creaturam tuam ab
omnibus malibus, & vexationibus daemonibus.

Sancte Maria, impetra mihi gratiam, & sanctitatem animae, &
corpus istius Creaturae Dei N.

Sancta Dei genitrix, impetra mihi gratiam, & sanctitatem ani-
mae, & corpus istius Creaturae Dei N.

Sancta Virgo Virginum, impetra mihi gratiam, & sanctitatem
animae, & corpus istius Creaturae Dei N.

Sancte Michael, sis mihi auxilium in expulsione omnium ma-
lorum, & maleficiorum ab hac Creatura Dei N.

Sancte Raphael, sis mihi auxilium in expulsione omnium ma-
lorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Angeli, & Archangeli, sitis mihi auxilium in
expulsione omnium malorum, & maleficiorum ab hac
Creatura Dei N.

Omnes sancti Beatorum spirituum ordines, sitis mihi auxilium
in expulsione omnium malorum, & maleficiorum ab hac
Creatura Dei N.

Sancte Ioannes Baptista, sis mihi auxilium in expulsione om-
nium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Patriarchae, & Prophetae, sitis mihi auxilium
in expulsione omnium malorum, & maleficiorum ab hac
Creatura Dei N.

Sancte Petre, sis mihi auxilium in expulsione omnium malo-
rum, & maleficiorum ab hac Creatura Dei N.

Sancte Paule, sis mihi auxilium in expulsione omnium malo-
rum, & maleficiorum ab hac Creatura Dei N.

Litanies

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, deliver this your creature from all evils and oppression of demons.

God, the Son, Redeemer of the world, deliver this your creature N. from all evil and oppression of demons.

God the Holy Spirit, deliver this your creature N. from all evil and oppression of demons.

Holy Trinity, one God, deliver this your creature N. from all evil and oppression of demons.

Holy Mary, grant for me grace and health for the soul and body of this creature of God N.

Holy Mother of God, grant for me grace and health for the soul and body of this creature of God N.

Holy Virgin of Virgins, grant for me grace and health for the soul and body of this creature of God N.

Saint Michael, help me expel all evil and sorcery from this creature of God N.

Saint Raphael, help me expel all evil and sorcery from this creature of God N.

All you holy Angels and Archangels, help me expel all evil and sorcery from this creature of God N.

All you holy orders of blessed Spirits, help me expel all evil and sorcery from this creature of God N.

Saint John the Baptist, help me expel all evil and sorcery from this creature of God N.

All you holy Patriarchs and Prophets, help me expel all evil and sorcery from this creature of God N.

Saint Peter, help me expel all evil and sorcery from this creature of God N.

Saint Paul, help me expel all evil and sorcery from this creature of God N.

Sancte Andrea, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Iacobe, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Philippe, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Bartholomaeae, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Matthaeae, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Simon, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Tadaee, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Matthia, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Barnaba, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Luca, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Marce, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Apostoli, & Evangelistae, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sancti Innocentes, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Stephane, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Laurenti, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancte Vincenti, sis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

Sancti Fabiane, & Sebastianae, sitis mihi auxilium in expulsiōne omnium malorum, & maleficiorum ab hac Creatura Dei N.

- Saint Andrew, help me expel all evil and sorcery from this creature of God N.
- Saint James, help me expel all evil and sorcery from this creature of God N.
- Saint Philip, help me expel all evil and sorcery from this creature of God N.
- Saint Bartholomew, help me expel all evil and sorcery from this creature of God N.
- Saint Matthew, help me expel all evil and sorcery from this creature of God N.
- Saint Simon, help me expel all evil and sorcery from this creature of God N.
- Saint Thaddeus, help me expel all evil and sorcery from this creature of God N.
- Saint Matthias, help me expel all evil and sorcery from this creature of God N.
- Saint Barnabas, help me expel all evil and sorcery from this creature of God N.
- Saint Luke, help me expel all evil and sorcery from this creature of God N.
- Saint Mark, help me expel all evil and sorcery from this creature of God N.
- All you holy Apostles and Evangelists, help me expel all evil and sorcery from this creature of God N.
- All you holy Disciples of the Lord, help me expel all evil and sorcery from this creature of God N.
- All you Holy Innocents, help me expel all evil and sorcery from this creature of God N.
- Saint Stephen, help me expel all evil and sorcery from this creature of God N.
- Saint Lawrence, help me expel all evil and sorcery from this creature of God N.
- Saint Vincent, help me expel all evil and sorcery from this creature of God N.
- Saints Fabian and Sebastian, help me expel all evil and sorcery from this creature of God N.

Sancti Ioannes, & Paule, sitis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancti Cosma, & Damiane, sitis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancti Gervasi, & Protasi, sitis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Omnes sancti Martires, sitis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Sylvester, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Gregori, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Ambrosi, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Augustine, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Hieronyme, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Martine, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Nicolae, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Omnes sancti Pontifices, & Confessores, sitis mihi auxilium
 in expulsi-
 onum malorum, & maleficiorum ab hac
 Creatura Dei N.
 Omnes sancti Doctores, sitis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Benedicte, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Antoni, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Bernarde, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Dominice, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.
 Sancte Francisce, sis mihi auxilium in expulsi-
 onum malorum, & maleficiorum ab hac Creatura Dei N.

Saints John and Paul, help me expel all evil and sorcery from
 this creature of God N.
 Saints Cosmas and Damian, help me expel all evil and sorcery
 from this creature of God N.
 Saints Gervase and Protase, help me expel all evil and sorcery
 from this creature of God N.
 All you holy Martyrs, help me expel all evil and sorcery from
 this creature of God N.
 Saint Sylvester, help me expel all evil and sorcery from this
 creature of God N.
 Saint Gregory, help me expel all evil and sorcery from this
 creature of God N.
 Saint Ambrose, help me expel all evil and sorcery from this
 creature of God N.
 Saint Augustine, help me expel all evil and sorcery from this
 creature of God N.
 Saint Jerome, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Martin, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Nicholas, help me expel all evil and sorcery from this
 creature of God N.
 All you holy Bishops and Confessors, help me expel all evil and
 sorcery from this creature of God N.
 All you holy Doctors, help me expel all evil and sorcery from
 this creature of God N.
 Saint Benedict, help me expel all evil and sorcery from this
 creature of God N.
 Saint Anthony, help me expel all evil and sorcery from this
 creature of God N.
 Saint Bernard, help me expel all evil and sorcery from this
 creature of God N.
 Saint Dominic, help me expel all evil and sorcery from this
 creature of God N.
 Saint Francis, help me expel all evil and sorcery from this
 creature of God N.

Omnes sancti Sacerdotes, & Levitae, sitis mihi auxilium in
expulsione omnium malorum, & maleficiorum ab hac
Creatura Dei N.

Omnes sancti Monachi, & Heremitae, sitis mihi auxilium
in expulsione omnium malorum, & maleficiorum ab hac
Creatura Dei N.

Sancta Maria Magdalena, sis mihi auxilium in expulsione om-
nium malorum, & maleficiorum ab hac Creatura Dei N.

Sancta Agatha, sis mihi auxilium in expulsione omnium malo-
rum, & maleficiorum ab hac Creatura Dei N.

Sancta Lucia, sis mihi auxilium in expulsione omnium malo-
rum, & maleficiorum ab hac Creatura Dei N.

Sancta Agnes, sis mihi auxilium in expulsione omnium malo-
rum, & maleficiorum ab hac Creatura Dei N.

Sancta Cecilia, sis mihi auxilium in expulsione omnium malo-
rum, & maleficiorum ab hac Creatura Dei N.

Sancta Catherina, sis mihi auxilium in expulsione omnium
malorum, & maleficiorum ab hac Creatura Dei N.

Sancta Anastasia, sis mihi auxilium in expulsione omnium
malorum, & maleficiorum ab hac Creatura Dei N.

Omnes sanctae Virgines, & Viduae, impetrate sanctitatem
animae, & corporis istius Creaturae Dei, ut liberetur ab
omnibus vexationibus daemonum.

Omnes sancti, & sanctae Dei, impetrate sanctitatem animae,
& corporis istius Creaturae Dei, ut liberetur ab omnibus
vexationibus daemonum.

Propitius esto, munda hanc Creaturam ab omnibus malis, &
vexationibus daemonum.

Propitius esto, munda hanc Creaturam ab omnibus malis, &
vexationibus daemonum.

Ab omni malo, & ab omnibus vexationibus daemonum, libera
me Domine, & hanc Creaturam tuam.

Ab omni peccato, & ab omnibus vexationibus daemonum, libe-
ra me Domine, & hanc Creaturam tuam.

Ab ira tua, & ab omnibus vexationibus daemonum, libera me
Domine, & hanc Creaturam tuam.

All you holy Priests and Levites, help me expel all evil and
 sorcery from this creature of God N.
 All you holy Monks and Hermits, help me expel all evil and
 sorcery from this creature of God N.
 Saint Mary Magdalene, help me expel all evil and sorcery from
 this creature of God N.
 Saint Agatha, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Lucy, help me expel all evil and sorcery from this creature
 of God N.
 Saint Agnes, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Cecilia, help me expel all evil and sorcery from this crea-
 ture of God N.
 Saint Catherine, help me expel all evil and sorcery from this
 creature of God N.
 Saint Anastasia, help me expel all evil and sorcery from this
 creature of God N.
 All you holy Virgins and Widows, procure the health of the
 soul and body of this creature of God to deliver it from all
 oppression of demons.
 All you holy male and female Saints of God, procure the health
 of the soul and body of this creature of God to deliver it
 from all oppression of demons.
 Be merciful, cleanse this creature from all evil and oppression
 of demons.
 Be merciful, cleanse this creature of all evil and oppression of
 demons.
 From all evil and all oppression of demons, deliver me O Lord,
 and this your creature.
 From all sin and all oppression of demons, deliver me O Lord,
 and this your creature.
 From your wrath and all oppression of demons, deliver me O
 Lord, and this your creature.

A subitanea, & improvisa morte, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab insidiis Diaboli, & ab omnibus ipsorum vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Ab ira, & odio, & omni mala voluntate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A spiritu fornicationis, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A fulgure, & tempestate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A fulgure, & tempestate, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

A morte perpetua, & ab omnibus vexationibus daemonum, libera me Domine, & hanc Creaturam tuam.

Per Mysterium sanctae Incarnationis tuae, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per adventum tuum, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Nativitatem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Baptismum, & sanctum Ieiunium tuum, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Crucem, & Passionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per Mortem, & Sepulturam tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per sanctam Resurrectionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per admirabilem Ascensionem tuam, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

Per adventum Spiritus sancti Paracliti, expelle ab hac Creatura tua omnes daemones cum omnibus maleficiis suis.

In Die Iudicii, libera Domine hanc Creaturam tuam.

Peccatores, te rogamus, ut expellas ab hac Creatura tua omnes vexationes, & maleficia daemonum.

From a sudden and unforeseen death and all oppression of
 demons, deliver me O Lord, and this your creature.
 From the snares of the Devil and the oppression of the same,
 deliver me O Lord, and this your creature.
 From all anger and hate and every ill-will and all oppression of
 demons, deliver me O Lord, and this your creature.
 From the spirit of fornication and all oppression of demons,
 deliver me O Lord, and this your creature.
 From lightning and storms and all oppression of demons,
 deliver me O Lord, and this your creature.
 From lightning and storms and all oppression of demons,
 deliver me O Lord, and this your creature.
 From everlasting death and all oppression of demons, deliver
 me O Lord, and this your creature.
 Through the mystery of your holy Incarnation, expel from this
 your creature all demons with all their sorcery.
 Through your Coming, expel from this your creature all de-
 mons with all their sorcery and works.
 Through your Birth, expel from this your creature all demons
 with all their sorcery.
 Through your Baptism and Holy Fasting, expel from this your
 creature all demons with all their sorcery.
 Through your Cross and Passion, expel from this your creature
 all demons with all their sorcery.
 Through your Death and Burial, expel from this your creature
 all demons with all their sorcery.
 Through your holy Resurrection, expel from this your creature
 all demons with all their sorcery.
 Through your admirable Ascension, expel from this your crea-
 ture all demons with all their sorcery.
 Through the Coming of the Holy Spirit, the Paraclete, expel
 from this your creature all demons with all their sorcery.
 On the Day of Judgment, Lord deliver this your creature.
 We sinners, we beseech you to expel all oppression and sorcery
 of demons from this your creature.

- Ut ei parcas, & ab hac Creatura tua expellas omnes vexationes,
& maleficia daemonum, te rogamus audi nos.
- Ut indulgeas, & ab eadem Creatura expellas omnes vexationes,
& maleficia daemonum, te rogamus audi nos.
- Ut ad veram poenitentiam hanc Creaturamtuam perducere dig-
neris, & ab eadem expellere omnes vexationes, & maleficia
daemonum, te rogamus audi nos.
- Ut Ecclesiam tuam sanctam regere, & conservare digneris, &
ab hac Creatura tua expellere omnes vexationes, & maleficia
daemonum, te rogamus audi nos.
- Ut domnum Apostolicum, & omnes Ecclesiasticos ordines in
sancta Religione conservare digneris, et expellere ab hac
Creatura omnes vexationes, & maleficia daemonum, te
rogamus audi nos.
- Ut inimicos sanctae Ecclesiae humiliare digneris, & ab hac
Creatura tua expellere omnes vexationes, & maleficia dae-
monum, te rogamus audi nos.
- Ut Regibus, & Principibus Christiania pacem, & veram con-
cordiam donare digneris, & ab hac Creatura tua expellere
omnes vexationes, & maleficia daemonum, te rogamus audi
nos.
- Ut cunctis Populo Christiano pacem, & unitatem largiri digne-
ris, & ab hac Creatura tua expellere omnes vexationes, &
maleficia daemonum, te rogamus audi nos.
- Ut nosmetipsos in tuo sancto servitio confortare, & conservare
digneris, & ab hac Creatura tua expellere omnes vexationes,
& maleficia daemonum, te rogamus audi nos.
- Ut mentes nostras ad Coelestia desideria erigas, & ab hac Crea-
tura tua expellas omnes vexationes, & maleficia daemonum,
te rogamus audi nos.
- Ut omnibus benefactoribus nostris sempiterna bona retribuas,
& ab hac Creatura expellas omnes vexationes, & maleficia
daemonum, te rogamus audi nos.
- Ut animas nostras fratrum propinquorum, & benefactorum
nostrorum ab aeterna damnatione eripias, & ab hac Creatu-
ra tua expellas omnes vexationes, & maleficia daemonum, te
rogamus audi nos.

That you would spare it and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would pardon it and expel all oppression and sorcery of demons from that same creature, we beseech you, hear us.

That you would bring true penance to this creature and expel all oppression and sorcery of demons from it, we beseech you, hear us.

That you would vouchsafe to govern and preserve your holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to preserve our apostolic prelate and all the orders in holy religion, and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to humble the enemies of the holy Church and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to give peace and true concord to Christian kings and princes and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to grant peace and unity to the whole Christian world and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to confirm and preserve us in your holy service and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would lift up our minds to heavenly desires and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would render eternal blessings to all our benefactors and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would deliver our souls, and the souls of our brethren, relations, and benefactors from eternal damnation and

Ut fructus terrae dare, & conservare digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, & ab hac Creatura expellere omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Ut nos exaudire digneris, & expellere ab hac Creatura tua omnes vexationes, & maleficia daemonum, te rogamus audi nos.

Fili Dei, ut expellas ab hac Creatura tua omnes vexationes, & maleficia daemonum te rogamus audi nos.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Daemonum.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Daemonum.

Agnus Dei, qui tollis peccata mundi, munda animam, & corpus istius Creaturae tuae ab omnibus malis, & vexationibus Daemonum.

Kyrie eleison, Christe eleison, Kyrie eleison.

℣: Domine exaudi orationem meum.

℞: Et clamor meus ad te veniat.

OREMUS

Respice quaesumus Domine super hanc Creaturam tuam N. pro qua Dominus noster Iesus Christus non dubitavit manu tradit nocentium, & Crucis subire tormentum. Qui tecum vivit, & regnas in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

Exsurge Christe adiuva nos, & libera eam ab omnibus maleficiis, & operibus daemonum.

Amen. Fiat, fiat.

expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to give and preserve the fruits of the earth and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to grant eternal rest to all the faithful departed and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

That you would vouchsafe to hear us graciously and expel all oppression and sorcery of demons from this your creature, we beseech you, hear us.

Son of God, that you would expel all oppression and sorcery of demons from this creature, we beseech you, hear us.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

Lamb of God, who takes away the sins of the world, cleanse the soul and body of this your creature from all evil and oppression of demons.

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

℣: Lord hear my prayer.

℟: And let my cry come unto thee.

LET US PRAY

We beseech you, Lord, to look upon this your creature N. on behalf of whom our Lord Jesus Christ did not hesitate to be delivered up to the hands of the wicked and to suffer the torment of the Cross. He who with you lives and reigns in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

Arise Lord and counsel us, and deliver your creature from all sorcery and works of demons.

Amen. Let it be, let it be.

Exorcismus IV
Ex Evangelio S. Ioannis.

In illo tempore egressus est Iesus cum discipulis suis trans torrentem Cedron ubi erat hortus in quem introivit ipse, & discipuli eius.

Et ego praecipio vobis daemones in virtute totius Evangelii huius, ut quia Iesus exivit cum discipulis suis; ita & vos exeat ab hac creatura Dei N. absque laesione animae, & corporis. (Sic in omnibus coniurationibus meis intelligo hoc praeceptum factum esse) & omnium astantium, et cum omni societate vestra ultra torrentem poenarumstrarum ubi est hortus cruciatus sulphuris, & ignis infernalis, quos omnes vos bene cognoscitis, & illuc abite, & ibi manete semper ablata omni potestate exeundi a domino nostro Iesu Christo.

Sciebat autem, et Iudas, qui tradebat eum, locum, quia frequenter Iesus convenerat illuc cum discipulis suis.

Et vos maledicti daemones, et rebelles Dei bene scitis loca vestra poenarum, non enim frequenter tantum, sed semper velitis nolitis cum omni societate vestra oportebit vos ibi manere, & illuc vos praecipito.

Iudas ergo cum accepisset cohortem, & a Pontificibus, & Phariseis ministros, venit illuc cum lanternis, et facibus, et armis.

Et vos stipites Infernales accipite societatem vestram, & abite ab hac creatura, aliter praecipio Lucifero capiti vestro ex parte Sanctissimae Trinitatis ut cum fortissimos armis Inferni, veniant, & reducant vos ad loca vestra, et magis, ac magis crucient vos, si modo non receditis ab hac creatura Dei N.

Fourth Exorcism

From the Gospel of St. John

At that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. (John 18:1).

And I command you demons by the power of this entire Gospel, that since Jesus went forth with his disciples, so too may you go forth from this creature of God N., without injury to its soul and body (Thus I intend in all my incantations that this command be made) and of all those present, and with all your company, and go thither, beyond the brook of your punishments, where there is a garden of torment of sulfur and hellish fire, which you all know well, and remain there forever, having been deprived of power of departing, by our Lord Jesus Christ.

And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples (John 18:2).

And you accursed demons and rebels of God know well your places of punishment, for not only frequently, but forever, whether you like it or not, you will have to remain there with all your company, and thither I cast you down.

Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. (John 18:3).

And you, infernal stupid ones⁴ take your company and depart from this creature, otherwise I command Lucifer, your leader, on behalf of the Most Holy Trinity, that with the strongest weapons of Hell, they come and bring you back to your places, and

4 *stipites*, "wood, log," meaning someone stupid.

Iesus itaque sciens quae ventura errant super eum, processit, et dixitis: quem quaeritis?

Et vos inimici generis humani non ignoratis, quae ventura sunt super vos, recedite, & loquimini inter vos, quid amplius cruciamus hanc creaturam Dei N.? eamus ad loca nostra.¹ Sicut ego mando, compello, & constringo autoritate mihi tradita a Sancta Romana Ecclesia, ite maledicti in ignem aeternum.

Responderunt ei Iesum Nazarenum.

Et ego quaero istam creaturam suam, ut dimittatis liberam ab omnibus vexationibus, daemonum per merita, & patientiam Christi.

Dixit eis² Iesus: Ego sum.

Et vos maledicti daemones dicite, nos sumus, qui tamdiu vexavimus hanc creaturam: & et dico vobis in virtute istius nominis Iesu, & responsionis eius datae militibus Pilati recedite ab ea.

Stabat autem & Iudas, qui tradebat eum cum ipsis.

Astet Lucifer, qui vos cruciet quotidie, et cum omnibus inimicis vestris irruat super vos, nisi statim abieritis ab hac creatura Dei.

Ut ergo dixit eis: ego sum: abierunt retrorsum, & ceciderunt in terram.

1 nostra] vestra MD, 1620, 1624.

2 eis] ei MD, 1620, 1624.

they will torture you more and more, if you do not now depart from this creature of God N.

Jesus therefore, knowing all the things that should come upon him, went forth and said to them: "Whom seek ye?" (John 18:4).

And you enemies of the human race, are not ignorant of what is to come upon you, withdraw and discuss among yourselves, "Why should we torture this creature of God N. any longer? Let us go to our places." As I command, compel, and constrain by the authority handed down to me by the Holy Roman Church, go, accursed ones, into the eternal fire.

They answered him: "Jesus of Nazareth." (John 18:5).

And I ask that you release this creature of his, free from all oppression of demons, by the merits and patience of Christ.

Jesus saith to them: "I am he." (John 18:5).

And you accursed demons, say, "It is we who have oppressed this creature for so long." And I say to you, by the power of this name of Jesus, and the answer he gave to Pilate's soldiers, depart from it.

And Judas also, who betrayed him, stood with them. (John 18:5).

Let Lucifer stand near, who will torture you daily, and with all your enemies will rush upon you, unless you immediately depart from this creature of God.

As soon therefore as he said to them: "I am he," they went backward and fell to the ground. (John 18:6).

Hic animadvertas mi lector, quod multoties cadit corpus vexati, & hoc erit tibi signum manifestum.

Et ego praecipio vobis, ut abeatis retrorsum, & cadatis in profundum Inferni cum omni societate vestra, et statim, et sine mora in virtute istius responsi, quod dedit Dominus militibus.

Iterum ergo eos interrogavit: quem quaeritis? Illi autem dixerunt: Iesum Nazarenum.

Et ego interrogo vos, ut dicatis mihi, absque mendacio, quot estis; date nomina vestra; ut Iesus nomen suum militibus in virtute istorum verborum, & per merita, & patientiam Christi exite maledicti daemones: & quia Iesus non se abscondit, sed manifestavit se militibus iterum, atque iterum, ita & ego vos compello abire ad loca vestra deputata a Deo, ut detis locum Spiritui sancto.

Respondit Iesus, dixit³ vobis, quia ego sum; si ergo me quaeritis sinitis hoc abire.

Ita, & vos maledicti daemones, sicut multoties dixi vobis: si vultis praelia facere, & vexare, sint inter vos praelia, & vexationes, & sinite hanc creaturam abire sanam, & liberam ab omni machinamento diabolico facto, & ab omnibus malis, quae vos intulistis ei.

3 dixi] dixit MD, 1620, 1624.

Here, my reader, you will notice that the body of the oppressed often falls,⁵ and this will be a clear sign to you.⁶

And I order you to go back and fall into the depths of Hell with all your company, immediately and without delay, in the power of this answer which the Lord gave to the soldiers.

Again therefore he asked them: "Whom seek ye?" And the said "Jesus of Nazareth." (John 18:7).

And I ask you to tell me, without lying: "How many are you, give your names, as Jesus gave his name to the soldiers."⁷ In the power of these words, and by the merits and patience of Christ, come out, you accursed demons. And since Jesus did not hide himself, but revealed himself to the soldiers again and again, so I also compel you to go to your places assigned by God, that you may give place to the Holy Spirit.

Jesus answered: "I have told you that I am he; If therefore you seek me, let these go their way." (John 18:8).

And so you, accursed demons, as I have often told you: "If you want to fight and harass, let there be fights and harassment among you,⁸ and let this creature go healthy and delivered from

5 *cado* "fall, drop, droop." Here the author is paralleling the drooping or "falling" of the patient with the falling of the soldiers in the passage above at Jesus's Yahwistic "I am" statement.

6 Among modern exorcism manuals, this is an uncommonly specific indication given to the reader. Most exorcism instructions and accounts involve general overviews of possible behaviors an afflicted person may exhibit, so a specific symptom here is of particular interest.

7 This is an interesting connection to the belief that the exorcist gains power over the demon through knowledge of its name, i.e., that Jesus also not only gave himself up to the Jewish authorities in body, but also willingly surrendered himself in spirit by giving up his name, and the exorcists compels the same sacrifice through that story.

8 The exorcist commands the demons to fight amongst themselves rather than with mankind (cf. Mark 3:23–26).

Ut impleatur sermo, quem dixit, quia quos dedisti mihi, non perdidisti ex eis quemquam.

Et ego praecipio vobis, ut ad impleatis mandata mea, & obediat is praeceptis meis, sicut superius dixi, & non sit cassus labor meus, sed adimplete omnia, quae mandavi vobis, quod est, ut exeatis ab hac creatura Dei N. absque mendacio; & non sit vobis facultas mentiendi, sed exite statim, ut adimpleatur voluntas Dei, quae haec est, ut obediat is praeceptis meis; & date hanc creaturam in pristinam sanitatem. *Non nobis, domine, non nobis; sed nomine tuo da gloriam.*

Simon ergo Petrus habens gladium eduxit eum, & percussit Pontificis servum, & abscidit auriculum eius dexteram.

Et ego maledicti daemones gladio verborum Dei omnes vos percutio, scindendo voluntatem vestram, & obstinationem⁴ vestram, si modo non exieritis, & non abduxeritis societatem vestram: exite rebelles Dei, & maledicti ab hac creatura Dei N.

Erat autem nomen servo Malcus.

Nomina vestra sint haec, piscores,⁵ ablutores immunditiarum, quia semper manetis ibi.

Dixit ergo Iesus Petro, mitte gladium tuum in vaginam.

4 obstinationem] MD, 1624; abstinationem MD, 1620.

5 piscores] pistores MD, 1620, 1624.

every diabolical scheme made, and from all the evils that you have brought upon it.”

“That the word might be fulfilled which he said, of them whom thou hast given me, I have not lost any one of them.” (John 18:9).⁹

And I order you to fulfill my commands and to obey my orders, as I said above, and that my labor should not be in vain, but fulfill all that I have commanded you, which is, that you may depart from this creature of God N. without lying, and that you may not have the ability to lie. But depart immediately, that the will of God may be fulfilled, which is this, that you obey my commands and restore this creature to its former health. *Not to us, O Lord, not to us, but to thy name give glory.*¹⁰

Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. (John 18:10).

And I, accursed demons, strike you all with the sword of the words of God, severing your will and your obstinacy, if you do not now leave now and withdraw your company. Come out, rebels of God and accursed ones from this creature of God N.

And the name of the servant was Malchus. (John 18:10).

And let these be your names, fishers,¹¹ washers of filth since you always remain therein.

Jesus therefore said to Peter: “Put up thy sword into the scabbard.” (John 18:11).

⁹ Cf. John 17:12.

¹⁰ Ps 113:9.

¹¹ Both the 1620 and 1624 editions have *pistores*, “millers” or “bakers.” It is possible that *piscos* (“fishermen”) is needed here, i.e., that the demons are “fishers of filth,” an inversion of the Apostles as “fishers of men” (Matt 4:19).

Et ego dico vobis, ac impero, & mando, ut mittatis gladium vexationum vestrarum, quas semper efudistis in corpus istius creaturae, & ponite eum in profundum Inferni, & Abyssi.

Calicem quem dedit mihi Pater, non vis, ut bibam illum?

Et vos scelesti, & inimici generis humani non vultis bibere Calicem poenarum in Inferno? Abnoscite agnoscite maledicti, & non solum illas poenas bibite, sed & alias poenas, quas iniunxi vobis toties, si est voluntas Dei, scilicet Sanctissimae Trinitatis, cui non est vobis facultas resistendi.

Cohors ergo, & tribunus, & ministri Iudaeorum compraeherunt Iesum, & ligaverunt eum.

Hic lector poteris ligare daemones in illa parte corporis, in qua velis ad tuum arbitrium.

Et ego maledicti, & excommunicati impero omnibus inimicis vestris, & curialibus Luciferi, ut furiatim compraeherent vos omnes, et ligent vos, contrudantque in profundum Inferni, & Abyssi, sicut dominus noster Iesus Christus ligatus fuit a ministris Iudaeorum, & ego vos ibi ligo, ubi iam ligavi, & mandavi omnes vos, scilicet ad loca tormentorum.

Et adduxerunt eum ad Annam primum: Erat enim socer Caiaphae, qui erat Pontifex anni illius.

Et ego adduco vos primo ad eam, quam habuistis a principio rebellionis vestrae, iustitiam, & sententiam Dei, qui fuit vester creator, est, & erit, & est vere Pontifex; & ego auctoritate ipsius Pontificis mando vos ad loca deputata ab eo.

And I say to you, and I command and I order, that you put the sword of your oppression, which you have always poured out into the body of this creature, and place it in the depths of Hell and the Abyss.

“The chalice which my Father hath given me, shall I not drink it?” (John 18:11).

And you wicked ones and enemies of the human race, do you not want to drink from the chalice of punishments in Hell? Renounce and recognize accursed ones, and drink not only those punishments, but also other punishments which I have so often enjoined upon you, if it is the will of God, namely, of the most Holy Trinity, which you have no power to resist.

Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him. (John 18:12).

Here, reader you will be able to bind demons in that part of the body in which you wish, at your discretion.

And I, you accursed and excommunicated ones, command all your enemies and officers of Lucifer, to seize you all furiously and bind you, and thrust you into the depths of Hell and the Abyss, just as our Lord Jesus Christ was bound by the servants of the Jews. And I bind you there, where I have already bound and sentenced you all, namely, to the places of torments.

And they led him away to Annas first, for he was the father in law to Caiphas, who was the high priest of that year. (John 18:13).

And I lead you first to that which you have had from the beginning of your rebellion, the justice and judgment of God, who was your Creator, is, and will be, and is truly the high priest. And I, by the authority of the pope himself, command you to the places assigned by him.

Erat autem Caiphas, qui consilium dederat Iudaeis; quia expedit unum hominem mori pro populo.

Et vobis maledicti daemones expedit abire ab hac creatura Dei; & hoc consilium do vobis; aliter iniungo vobis atrocissimas penas maiores iis, quas semper habetis, nisi modo abieritis.

Sequebatur aut Iesum Simon Petrus, & alius discipulus.

Et ego constringo vos, ut sequamini Luciferum cum omnibus satellitibus, ac operibus vestris, & alios inimicos ad loca deputata a Deo, id est in Infernum.

Discipulus autem ille erat notus Pontifici, & introivit cum Iesu in atrium Principis.

Et ego praecipio vobis, qui omnes estis noti Lucifero, ut in atrium eius introeatis, & cum eo cruciemini inter vos.

Petrus autem stabat ad ostium foris.

Et vos ab hac creatura, & <ite> ad Ianuas Inferni abite in virtute dolorum Petri.

Exivit ergo discipulus alius, qui erat notus Pontifici, & dixit ostiariae, & introduxit Petrum.

Exeant inimici vestri, qui sunt noti Lucifero, & dicant ostiariis Inferni, ut introducant vos ad profundum Inferni, & Abyssi.

Dixit ergo Petro ancilla ostiaria: nunquid & tu es ex discipulis hominis istius.

*Now Caiphas was he who he had given counsel to the Jews:
That it was expedient that one man should die for the people.
(John 18:14).*

And it is expedient for you, accursed demons, to depart from this creature of God, and I give this counsel; otherwise, I shall impose the most atrocious punishments upon you, greater than those which you always have, unless you depart now.

*And Simon Peter followed Jesus, and so did another disciple.
(John 18:15).*

And I bind you to follow Lucifer with all his associates and your works, and other enemies to the places assigned by God, that is, to Hell.

*And that disciple was known to the high priest and went in
with Jesus in the court of the high priest. (John 18:15).*

And I command you, all of you who are known to Lucifer, to enter his court and be tormented with him among yourselves.

But Peter stood at the door without. (John 18:16).

And you, depart from this creature and <go> to the gates of Hell by the power of Peter's sorrow.

*The other disciple, therefore, who was known to the high priest,
went out, and spoke to the portress at the door and brought in
Peter. (John 18:16).*

Let your enemies, who are known to Lucifer, come out and speak to the doorkeepers of Hell to bring you into the depths of Hell and the Abyss.

*The maid therefore that was the portress saith to Peter: "Art not
thou also one of this man's disciples?" (John 18:17).*

Et ego praecipio vobis, ut dicatis mihi veritatem, quomodo introistis in hoc corpus, an a vobismetipsis, an ab aliis missi estis, & qua causa ingressi estis: bene scio quod estis discipuli Luciferi: & propterea si non obedieritis praeceptis, & mandatis meis, praecipio Lucifero, ut cruciet vos magis, ac magis, nisi statim exieritis.

Dixit ille non sum.

Sic non sit vobis facultas negandi veritatem de quacunque vos interrogavero; sed velitis, & nolitis dicatis veritatem per virtutem meritorum, & patientiae Christi.

Stabant autem servi, & ministri ad prunas.

Et vos ad prunas Inferni mitto cum omnibus satellitibus vestris, quia omnes frigidi estis frigore Inferni, & ad ignem Inferni calefacite vos omnes.

Quia frigus erat, & calefaciebant se: erat autem cum eis, & Petrus, & calefaciebat se.

Et cum omnes inimici vestri calefacient se ad ignem Inferni ibi manete, quia Christus benedictus manet in aeternum.

Pontifex ergo interrogavit Iesum de discipulis suis, & de doctrina eius.

Et ego interrogo vos omnes de nominibus vestris, et sociis omnium vestrum, & de exitu a corpore istius creaturae.

And I command you to tell me the truth: “How you entered this body, whether by yourselves or were you sent by others, and for what reason have you entered?” I know well that you are disciples of Lucifer, and therefore, if you do not obey my precepts and commands, I direct Lucifer to torment you more and more, unless you immediately leave.

He saith: “I am not.” (John 18:17).

Thus, you will not have the opportunity to deny the truth about anything I ask you, but whether you will or not, you tell the truth by the power of the merits and patience of Christ.

Now the servants and the ministers stood at a fire of coals. (John 18:18).

And I send you to the embers of Hell with all your companions, since you are all cold from the chill of Hell.¹² And warm yourselves all with the fire of Hell.

Because it was cold and they warmed themselves: and with them was Peter also, who was warming himself. (John 18:18).

And when all your enemies will warm themselves by the fire of Hell, remain there, for Christ, blessed, remains forever.

The high priest therefore asked Jesus of his disciples, and of his doctrine. (John 18:19).

And I ask you all about your names, and the companions of all of you, and about the departure from the body of this creature.

¹² This juxtaposition of a burning Hell and a chilling Hell could reference literary ideas from the text's more recent predecessor in Dante's *Inferno* (14th c.), in which the ninth level of Hell is said to be a frozen mass, or from more distant writings such as the apocryphal Apocalypse of Paul (4th c.), in which Hell is described as both excessive heat and excessive cold, depending on the sinners' offences.

Respondit ei Iesus: ego palam locutus sum mundo, ego semper docui in sinagoga, & in templo; quo omnes Iudaei convenient, & in occulto loquutus sum nihil.

Hic mi lector, si⁶ nolunt respondere replica haec verba ut aperte loquantur.

Et ego praecipio vobis omnibus, ut recte loquamini hic de quibus vos interrogavero, & mandavero, ut ego, & astantes semper clare, & aperte vos intelligamus, & non sit vobis facultas loquendi os istius creaturae N. occulte neque die, neque nocte, sed aperte loquamini, quando a me, & ab aliis exorcistis vocati eritis, & interrogati, & in virtute responsionis Christi recedite.

Quid me interrogas? Interroga eos, qui audierunt quid locutus sim ipsas; ecce ipsi sciunt, quae dixerim ego.

Et vos maledicti daemones interrogati, quare non existis? Non audistis tot coniurationes meas, ac minas? Vos scitis, & socii vestri, & bene Lucifer scit, quia toties mandavi ei, ut cruciet vos magis, ac magis, sicut ego facio iterum atque iterum, nisi abieritis ab hac creatura per merita, & patientiam Christi, & per charitatem eius mando vobis, exite statim, & sine mora.

Haec autem cum dixisset, unus assistens ministrorum dedit alampam Iesu: dicens sic respondes Pontifici?

Hic percutite patientem Stola.

Et ego rebelles Dei, & inimici generis humani effundo super vos omnes centum annos poenarum Inferni, & dico vobis: quare non abitis ab hac creatura Dei? Quomodo amplius potestis sufferre has coniurationes: non vestra, sed voluntas Dei est.

6 si] MD, 1624; se MD, 1620.

Jesus answered him: "I have spoken openly to the world: I have always taught in the synagogue and in the temple whither all the Jews resort, and in secret I have spoken nothing." (John 18:20).

Here, my reader, if they do not want to answer, repeat these words so that they can speak openly.

And I command you all to speak correctly here about those things which I will question you, and I command that I, and those present, always understand you clearly and explicitly, and that you may not have the opportunity to speak through the mouth of this creature N. secretly, neither by day nor by night, but speak explicitly when you are called and questioned by me and by other exorcists, and depart by the power of Christ's response.

"Why asketh thou me? Ask them who have heard what I have spoken unto them: behold they know what things I have said." (John 18:21).

And you, accursed demons, when asked, "Why did you not come out? Have you not heard so many of my incantations and threats?" You and your associates know, and Lucifer knows well, since I have often commanded him to torment you more and more, as I do again and again, unless you depart from this creature. By the merits and patience of Christ, and by his love, I command you, come out immediately, and without delay.

And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: "Answerest thou the high priest so?" (John 18:22).

Here hit the patient with the stole.

And I, rebels of God and enemies of the human race, pour out upon you all one hundred years of the punishments of Hell, and I say to you: "Why do you not depart from this creature of God?

Respondit ei Iesus: si male loquutus sum testimonium perhibe de malo: si autem bene quid me caedis.

In virtute istorum verborum, & per patientiam, & merita Christi, & humilitatem eius discedite ab hac creatura Dei: quare vexatis eam nonne benedicit ipsa laudens dominum? & adhuc molestatis eam? Maledico vos omnes, si non receditis ab ea, & si amplius molestatis eam.

Et misit Annas eum ligatum ad Caipham.

Et ego ligo vos his coniurationibus meis; & mitto vos ad Luciferum per ligamina, & patientiam domini nostri Iesu Christi, & charitatem eius.

Erat autem Simon Petrus stans, & calefaciens se.

Et vos maledicti calefacite vosmetipsos ad sulphur Inferni.

Dixerunt ergo ei: nunquid, & tu ex discipulis eius es? Negavit ille, & dixit non sum.

Et ego dico vobis: nonne estis creaturae damnatae, et maledictae a Deo Omnipotente, & estis discipuli Luciferi in Inferno? & tamen multoties absconditis vos ipsos? Ego ostendo vos omnes astantibus, & trado Lucifero, & omnibus inimicis vestris his coniurationibus, & verbis a me prolati autoritate mihi tradita contra vos omnes, & omnia opera vestra disrumpe, mitto, & in Infernum.

Dicit unus ex servis Pontificis, cognatus eius, cuius abscondit Petrus auriculam, nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus, & statim gallus cantavit.

How can you suffer these incantations any longer? It is not your will, but God's will."

Jesus answered him: "If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?" (John 18:23).

By the power of these words, and by the patience and merits of Christ, and his humility, depart from this creature of God. Why do you oppress it, does it not bless itself, praising the Lord? And still you trouble it? I curse you all if you do not depart from it and if you trouble it further.

And Annas sent him bound to Caiphas. (John 18:24).

And I bind you with these incantations of mine; and I send you to Lucifer by bonds, and by the patience of our Lord Jesus Christ and his love.

And Simon Peter was standing and warming himself. (John 18:25).

And you accursed ones, warm yourselves with the brimstone of Hell.

They said therefore to him: "Art not thou also one of his disciples?" He denied it and said: "I am not." (John 18:25).

And I say to you: "Are you not creatures condemned and cursed by God Almighty, and are you disciples of Lucifer in Hell? And yet how many times have you hidden yourselves?" I show you to all those present and deliver you to Lucifer and to all your enemies, with these incantations and words spoken by me with the authority vested in me against you all, and I destroy all your works and send them to Hell.

One of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him: "Did not I see thee in the garden

Et ego iniqui, & scelerati, servus quamvis indignus domini nostri Iesu Christi, & Pontificis Pauli vellico auriculas vestras, ut audiatis has coniurationes meas; & non sit vobis facultas ullo modo ponere obicem, ne ista creatura intelligat haec verba, & coniurationes meas, nec impediatis vigillias eius; sed ad cantiones meas auribus intelligat, & intellecta percipiat: Et vos canite ante Luciferum amaro fletu, sicut semper mos est omnium vestrum, & damnatorum.

Adducunt ergo Iesum a Caipha in Praetorium.

Et ego eiico vos extra corpus, & animam istius creaturae Dei, & ad praetorium Inferni mitto, & constringo vos abire his coniurationibus meis.

Erat autem mane; & ipsi non introiverunt in praetorium, ut non contaminarentur; sed ut manducaret Pascha.

Et vos nefandi haec est hora vestra exeundi, nec amplius introeatis in istam creaturam, & ne contaminemini coniurationibus meis comedite Pascha in Inferno, scilicet transite, & recedite ab hac creatura Dei N.

with him?" Again, therefore Peter denied; and immediately the cock crew. (John 18:26–27)

And I, evil and wicked ones, a servant, although unworthy, of our Lord Jesus Christ, and of Pope Paul,¹³ pinch your ears so that you may hear these incantations of mine. And may you not have the power in any way to place an obstacle to prevent this creature from understanding these words and my incantations, nor hinder its vigils; but let it understand my songs¹⁴ with its ears and perceive their meanings. And you sing before Lucifer with bitter weeping, as is always the custom of all of you, and of the damned.

They then led Jesus from Caiphas to the governor's hall. (John 18:28).

And I cast you out of the body and soul of this creature of God and send you to the governor's hall of Hell. And I compel you to depart with these incantations of mine.

And it was morning and they went not into the hall that they might not be defiled, but that they might eat the Passover meal. (John 18:28).

And you, nefarious ones, this is your hour to leave, and do not enter this creature any more, and lest you be defiled by my incantations,¹⁵ eat the Passover meal in Hell, that is, pass over and depart from this creature of God N.

13 Pope Paul V (r. 1605–1621).

14 *cantio*, "spell, charm, incantation" (this is the first usage of the term in the text).

15 In the same way that the Jews would be defiled upon entering the praetorium — to avoid becoming unclean by being in a Roman pagan's home — the exorcist here sanctifies, through prayer and incantations, the patient, so as to create an inverse scenario for the demon, i.e., that it would be defiled in its unholiness by remaining in the patient, now made a holy praetorium, so to speak.

Exivit ergo Pilatus ad eos foras, & dixit: quam accusationem affertis adversus hominem hunc? Responderunt, & dixerunt ei, si non esset his malefactor non tibi tradidissemus eum.

Et ego contra vos omnes armis Sacramentorum vos expello foras; & quas excusationes affertis, & non exitis? Si vos non inferetis molestiam huic creaturae, ego non praeliarer contra vos, ut malefactors, & vexatores; & non tradidissem omnes vos toties Lucifero, & omnibus inimicis vestris si statim abissetis omnes.

Dixit ergo ei Pilatus: accipite eum vos, & secundum legem vestram iudicate eum.

Et ego dico Lucifero, & omnibus inimicis vestris, ut accipiant vos omnes, & secundum legem Inferni, scilicet voluntatem dei affligant, & crucient vos.

Dixerunt ergo Iudaei: nobis non licet interficere quemque.

Et ego dico vobis, amplius non liceat molestare, vexareque hanc creaturamque Dei ullo modo, ullo pacto, sed statim abite ab ea.

Pilate therefore went out to them and said: "What accusation bring you against this man?" They answered, and said to him: "If he were not a malefactor, we would not have delivered him up to thee." (John 18:29–30).

And I, against you all, with the weapons of the sacraments, drive you out. And what excuses do you make and do not leave? If you did not cause trouble to this creature, I would not fight against you, as evildoers and oppressors, and I would not have delivered you all so often to Lucifer and to all your enemies, if you had all gone away at once.

Pilate therefore said to them: "Take him you, and judge him according to your law." (John 18:31).

And I say to Lucifer and to all your enemies, that they will receive you all, and according to the law of Hell, namely, the will of God,¹⁶ they will afflict and torment you.

The Jews therefore said: "It is not lawful for us to put any man to death." (John 18:31).

And I say to you: "It is no longer permissible to trouble and oppress this creature of God in any way, and by any pact,¹⁷ but immediately depart from it."

16 This "law of Hell" would generally be understood to be in reference not only to laws of afterlife reward and punishment, but also to the more scholastic view of the nature of Hell to be the destination of the ignoble in nature. In this case, Lucifer is again called on to restore the divine balance by returning to Hell what belongs there by nature (cf. *Summa Theologiae*, Supp., q.97, a.1).

17 Apart from the various conventional circumstances that were believed to induce demonic possession (e.g., witchcraft, grave sin, mental illness, etc.), the demonic pact was one that was particularly popular in the 16th and 17th centuries. While convicted witches were often accused of what was referred to as the "Solemn" or "Public" pact — a formally written or spoken covenant with a devil or demon in exchange for magical power — there were also those who were suspected of less conventional or perhaps even

Ut sermo Iesu impleretur, quem Iesus significans qua morte esset moriturus.

Et ego praecipio vobis, ut dicatis mihi exitum omnium vestrum, ut impleatur voluntas Dei, & desiderium meum, & istius creaturae Dei N. & quomodo exituri estis, & quando, & quod signum dabitis mihi, & omnibus astantibus.

Introivit iterum Pilatus in praetorium, & vocavit Iesum, & dixit ei, tu es rex Iudaeorum?

Et ego iterum praecipio vobis, ut relinquatis istam creaturam sanam, & liberam; & ego vos ad praetorium Luciferi praecipito; & dicite Lucifero; nos maledictis sumus, & ab aeterno condemnati ad ista loca Inferni.

Respondit Iesus: a temetipso hoc dicis, an alii tibi dixerunt de me?

Et vos respondete maledicti, & scelerati daemones, & a vobismetipsis arripite fugam ab hac creatura Dei; nec amplius expectate vim coniurationum mearum.

Respondit Pilatus: nunquid ego Iudaeus sum? Gens tua, & Pontifices tradiderunt te mihi: quid fecisti?

Et quia ego non sum Iudaeus, immo inimicus ipsis, & vobis omnibus, ita inimici vestri, & gens vestra tradant vos Lucifero, qui arguat vos, & dicat: quid fecistis miseri, & infelices? & postea tradat vos in manus inimicorum vestrorum, ut crucient vos, nisi modo exieritis ab hac creatura Dei N.

That the word of Jesus may be fulfilled, which he said, signifying what death he should die. (John 18:32).

And I command you to tell me the departure of all of you, that the will of God may be fulfilled, and my desire, and that of this creature of God N. And how will you go out, and when, and what sign will you give to me and to all those assisting?

Pilate therefore went into the hall again and called to Jesus and said to him: "Art thou the king of the Jews?" (John 18:33).

And I again command you to leave this creature healthy and delivered. And I cast you before the hall of Lucifer, and you tell Lucifer: "We are accursed, and condemned from eternity to these places of Hell."

Jesus answered: "Sayest thou this thing of thyself or have others told it thee of me?" (John 18:34).

And you, accursed and wicked demons, respond, and flee by yourselves from this creature of God and no longer await the power of my incantations.

Pilate answered: "Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: What hast thou done?" (John 18:35).

And because I am not a Jew, but rather I am an enemy to them¹⁸ and to all of you, so let your enemies and your nation deliver

accidental "Tacit" pacts in which a person may have flippantly or accidentally agreed (or been tricked) to allow a malicious spirit ingress in their lives for some more subtle type of favor. In either case, the only resolution for voiding such a contract with a devil, and thereby releasing both the patient's body from possession and soul from damnation, was sacramental confession and exorcism of the oppressing spirit.

18 Given the persecutions by the Roman Church of the Jews throughout the Middle Ages, and the still-rampant anti-Semitism during the Renais-

Respondit Iesus: regnum meum non est de hoc mundo.

Nec vos regnetis, neque vexetis hanc creaturam Dei N. sed ad regnum Inferni vos praecipito, & confino amplius non exituros.

Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderet Iudaeis: nunc autem regnum meum non est hic.

Et ego dico vobis, si esset in velle vestro manere, & <non> discedere ab hac creatura Dei N. credo quod omnes daemones amici vestri auxiliarentur vobis, ne hinc exire cogeremini ullo modo; sed quia contrarium est, quia non est in voluntate vestra amplius manere; ideo praecipio omnibus inimicis vestris, ut non desinant certare contra vos tandiu, donec ducant vos omnes in Infernum; quia loca vestra non sunt hic, scilicet in corpore hoc.

Dixit itaque ei Pilatus: Ergo Rex es tu? Respondit Iesus: tu dicis, quia Rex sum ego.

Et ego dico vobis, ut in virtute istorum verborum, & in virtute istius responsi Iesu Pilato exeatis, & per merita, & patientiam Christi Regis regum, & Domini dominantium.

you to Lucifer, who will rebuke you and say: "What have you wretched and unfortunate ones done?" And afterward let him deliver you into the hands of your enemies, that they may torture you, unless you now depart from this creature of God N.

Jesus answered: "My kingdom is not of this world." (John 18:36).

Neither do you rule, nor do you harass this creature of God N., but I cast you down to the kingdom of Hell and confine you, never to leave again.

If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. (John 18:36).

And I tell you, if it were in your will to remain, and <not> depart from this creature of God N., I believe that all your demon friends would help you, lest you be forced to leave here in any way. But because it is the contrary, since it is not in your will to remain any longer, I therefore command all your enemies to continue fighting against you until they lead you all into Hell, because your places are not here, namely, in this body.

Pilate therefore said to him: "Art thou a king then?" Jesus answered: "Thou sayeth that I am a king." (John 18:37).

And I say to you, that by the power of these words and by the power of this answer of Jesus to Pilate, you may go forth, and by the merits and patience of Christ the *King of kings and Lord of lords*.¹⁹

sance, this statement of a clergyman's enmity with the Jewish people as synonymous with his enmity to demons should come as no real surprise. However, statements such as this have been duly omitted from modern manuals.

19 1 Tim 6:15; Rev 17:14; Rev 19:16.

Dixit ei Pilatus: quid est veritas? & cum hoc dixisset, iterum exivit ad Iudaeos, & dicit eis: ego nullam invenio in eo causam.

Et ego impero vobis ex parte Sanctissimae Trinitatis, & Christi, qui est summa veritas, ut exeatis ad daemones Infernales, & dicatis eis, amplius non potuimus permanere, nec amplius est nobis potestas, neque causa vexandi eam; & haec fuit voluntas Creatoris nostri, & omnium vestrum.

Est autem consuetudo, ut unum dimittam vobis in Pascha.

Et ego dico vobis, quod re vera verum est, consuetudinem omnium vestrum esse, ut semper ostendatis obstinationem vestram, sed modo fracta obstinatione vestra his coniurationibus meis, sicut & Iudaei in Pascha dimittebant unum vinctum sanum, & liberum, ita, & vos dimittatis hanc creaturam sanam, & liberam per virtutem meritorum, & patientiae Christi.

Vultis dimittam vobis regem Iudaeorum?

Et ego dico vobis, volo, ut dimittatis hanc creaturam sanam, & liberam ab omnibus vexationibus vestris; sic clamamus omnes contra vos dicentes: maledicti daemones dimittite eam, & sinite eam benefacere, & laudare Deum Creatorem suum, quem vos blasphematis; & propterea cruciamini, quia latrones, & scelesti estis omnes.

Clamaverunt ergo omnes rursum dicentes, non hunc sed Barrabam: erat autem Barrabas latro: tunc ergo appraehendit Pilatus Iesum, & flagellavit.

Et ego flagella vos omnes his verbis, & coniurationibus meis; & impero Lucifero, ut flagellet vos magis, quam alios: & in virtute istius flagellationis Iesu Christi, & per merita, & patientiam eius constringo vos exire.

Pilate saith to him: "What is the truth?" And when he said this, he went out again to the Jews and saith to them: "I find no cause in him." (John 18:38).

And I command you on behalf of the Most Holy Trinity and of Christ, who is the supreme truth, to go out to the demons of Hell and tell them: "We could no longer remain nor have we any longer the power, nor a cause to oppress it." And this was the will of our Creator and of all of you.

"But you have a custom that I should release one unto you at Passover." (John 18:39).

And I tell you, that it is really true, that it is the custom of all of you always to show your stubbornness, but now that your stubbornness has been broken by these incantations of mine, just as the Jews at the Passover released one prisoner, safe and delivered, so too you release this creature safe and delivered by the power of the merits and patience of Christ.

"Will you, therefore, that I release unto you the king of the Jews?" (John 18:39).

And I say to you: "I want you to release this creature safe and delivered from all your oppression." And thus we all cry out against you, saying: "Accursed demons let it go, and let it do good and praise God its Creator whom you blaspheme." And therefore you are tortured, since you are all thieves and wicked ones.

Then cried they all again, saying: "Not this man but Barabbas." Now Barabbas was a robber. Then, therefore, Pilate took Jesus and scourged him. (John 18:39–19:1).

And I scourge you all with these words and with my incantations; and I command Lucifer to scourge you more than others.

Et milites plectentes coronam de spinis imposuerunt capiti eius, & vestae purpurae circundederunt eum.

Et ego impero omnibus inimicis vestris, ut plectant coronas super capita vestra poenarum Inferni, & induant omnes vos igne, & sulphurae infernali, & per virtutem crudelis coronationis Christi, & per merita, & patientiam eius exite maledicte, & scelerati daemones.

Et veniebant ad eum, & dicebant: Ave⁷ Rex Iudaeorum.

Mitte manum super caput vexati, & percutite eum Stola in illo loco in quo vexatur magis.

Et ego venio ad vos, & maledico omnes vos, & omnia opera vestra in virtute Regis regum, & Domini dominantium, ut exeatis quam citius, & sine mora, & percutio vos Stola, & his verbis, ut abeatis.

Et dabant ei alapas: exivit iterum Pilatus foras, & dicit eis: ecce adduco vobis eum foras, ut agnoscatis: quia in eo nullam invenio causam.

Et ego iterum, atque iterum mando, ut foras exeatis, & dicatis mihi, & omnibus astantibus: nos foras exivimus, quia non possumus amplius resistere, & nullam causam habemus amplius manendi, & vexandi hanc creaturam Dei N.

Exivit ergo Iesus portans spineam coronam, & purpureum vestimentum.

7 Ave] MD, 1624; Aut MD, 1620.

And in the power of this scourging of Jesus Christ, and by his merits and patience, I compel you to depart.

And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment. (John 19:2).

And I command all your enemies to weave crowns of the punishments of Hell upon your heads, and to clothe you all with fire and infernal sulfur, and by the power of the cruel coronation of Christ and by his merits and patience, depart, accursed and wicked demons.

And they came to him and said: "Hail king of the Jews." (John 19:3).

Place your hand upon the head of the oppressed one, and strike it with the stole in that place where it is oppressed the most.

And I come to you, and curse you all and all your works, by the power of the *King of kings and the Lord of lords*,²⁰ that you depart as quickly as possible, and without delay, and I strike you with the stole and with these words, that you may depart.

And they gave him blows. Pilate therefore went forth again and saith to them: "Behold I bring him forth unto you, that you may know that I find no cause in him." (John 19:3–4).

And I command again and again that you go outside and say to me and all those assisting: "We have gone outside, because we cannot resist any longer, and we have no reason to remain any longer and to oppress this creature of God N."

Jesus therefore came forth, bearing a crown of thorns and the purple garment. (John 19:5).

²⁰ Cf. *supra*, n.19.

Et vobis iterum, atque iterum mando, ut foras exeatis, & feratis vobiscum omnia opera vestra vestimentum tormentorum quibus vexatis hanc creaturam Dei N.

Et dicit eis: ecce homo?

Et ego, ad exitum omnium vestrum dicam, creatura sana es: lauda Deum tuum, qui te sanam fecit, & liberavit te a vexationibus daemonum.

Cum ergo vidissent eum Pontifices, & ministri clamabant dicentes: crucifige, crucifige eum.

Et ego mando vobis, & omnibus inimicis vestris, ut quando videant vos extra corpus istius creaturae, clament ad Luciferum, & dicant percutite, & sine, nos percutere eos usque dum lassi sumus.

Dicit eis Pilatus: accipiter eum vos, & crucifigite, ego enim non invenio in eo causam.

Et ego praecipio Lucifero, ut accipiat vos omnes, & det inimicis vestris, ut crucifigant vos in patibulus Inferni, quia non habuistis causam resistendi, sed mera obstinatione hic permansistis; propterea compellent vos exire, sicut ego constringo.

Responderunt ei Iudaei: Nos legem habemus, & secundum legem debet mori, quia filium Dei se fecit.

Et vos maledicti, & scelerati daemones secundum legem meam amplius non debetis permanere hic, quia daemones estis, & inimici generia humani, mors Christi religavit vos in Infernum; & ego iterum atque iterum mando vobis, ut ad profundum Inferni per mortem Iesu Christi habeatis descensum, quia similes altissimo voluistis vosmet facere, & non potuistis recognoscite vosmetipsos, quando a summo coelo eiecti fuistis propter superbiam, & obstinationem vestram; et ideo humilitas Domini

And I command you again and again to go outside and carry with you all your works, the garment of torments with which you oppress this creature of God N.

And he saith to them: "Behold the man." (John 19:5).

And I, at the departure of all of you, will say: "You are a healthy creature. Praise your God who made you healthy and delivered you from the oppression of demons."

When the chief priests, therefore, and the servants had seen him, they cried out saying: "Crucify him, crucify him." (John 19:6).

And I command you, and all your enemies, that when they see you outside of the body of this creature, they cry out to Lucifer and say: "Strike and let us strike them until we are tired."

Pilate saith to them: "Take him you, and crucify him: for I find no cause in him." (John 19:6).

And I command Lucifer to take and deliver you all to your enemies to crucify you on the gallows of Hell, because you have no cause to resist,²¹ but have remained here out of sheer obstinacy; therefore, they will compel you to leave, as I am compelling you.

The Jews answered him: "We have a law; and according to that law he ought to die, because he made himself the Son of God." (John 19:7).

And you accursed and wicked demons, according to my law, should no longer remain here, because you are demons and en-

²¹ While this could merely be one of many metaphors or hyperbolic imagery, this also may allude to Dante's gallows field (*Inferno* 13.105–8) where the bodies of suicides are hung in Hell, i.e., because the demon has "no cause to resist," it is essentially condemning itself to further torment by refusing to leave.

nostri Iesu Christi praecipitet vos in profundum Inferni, & sine laesione istius creaturae Dei N. abite extra corpus, & animam eius.

Cum ergo audisset Pilatus hunc sermonem, magis timuit.

Et cum vos nefandi tot coniurationes meas, & minas audieritis, adhuc non timetis? Ad verba igitur domini nostri Iesu Christi relinquit hanc creaturam Dei N. & dimittite eam sanam, & liberam absque laesione corporis, & animae.

Et ingressus est praetorium iterum: & dixit ad Iesum: unde es tu? Iesus autem responsum non dedit ei.

Et ego praecipio vobis iterum atque iterum, ut revertamini ad loca Inferni, unde existis, & amplius non dicatis mihi mendacium, nec loquamini quidquam, quod sit contra quempiam astantium.

Dicit ergo ei Pilatus: mihi non loqueris? Ne scis quia potestatem habeo crucifigere te, & potestatem habeo dimittere te?

Et ego iterum atque iterum dico vobis, quare non obeditis mandatis meis? Nescitis rebelles Dei, quod ego habeo potestatem expellendi vos ab hac creatura Dei N. & potestatem habeo iniungendi vobis poenas ultra illas, quas semper habetis? & sic facio, si modo non desinetis vexare hanc creaturam Dei N.

emies of the human race. The death of Christ has bound you to Hell, and I command you again and again that you descend to the depths of Hell, by the death of Jesus Christ, because you desired to make yourselves like the Most High, and could not recognize yourselves, when you were cast out of the highest heaven because of your pride and stubbornness. And therefore the humility of our Lord Jesus Christ casts you down into the depths of Hell, and without injury to this creature of God N., depart outside its body and soul.

When Pilate therefore had heard these words, he feared the more. (John 19:8).

And when you, wicked ones, hear so many of my incantations and threats, are you still not afraid? Therefore, according to the words of our Lord Jesus Christ, release this creature of God N. and let it go healthy and delivered without injury to body and soul.

And he entered into the hall again and said to Jesus: "Whence art thou? But Jesus gave him no answer. (John 19:9).

And I command you again and again to return to the places of Hell from which you came, and no longer tell me a lie, nor speak anything that is against any of those present.

Pilate therefore saith to him: "Speakest thou not to me? Knowest thou not that I have the power to crucify thee, and I have the power to release thee?" (John 19:10).

And I say to you again and again: "Why do you not obey my commands? Do you not know, rebels of God, that I have the power to expel you from this creature of God N. and I have the power to impose punishments upon you beyond those which you always have?" And so I do, if you do not stop oppressing this creature of God N. now.

Respondit Iesus: non haberes potestatem adversus me ullam, nisi tibi datum esset desuper.

Et ego dico vobis, neque vos potestatem habuissetis, nisi a Deo benedicto permissum fuisset, neque super istam creaturam, neque super alias; & ego potestatem a Deo benedicto accepi, & a Sancti Romana Ecclesia expellendi vos, & detrudendi in profundum Inferni, & sic intelligo modo faciendum esse.

Propterea qui me tradidit tibi, maius peccatum habet.

Et ego dico vobis: quid sive praesumptione vestra, sive temeritate, huc venistis, aut a Lucifero, aut a malefico, aut saga huc missi fuistis, qui maius peccatum habent, ego omnes istos maledico, scilicet Luciferum, & temeritatem vestram, si modo foras non exiit.

Et exinde quaerebat Pilatus dimittere eum.

Et vos quaerite hanc creaturam sanem, & liberam ab omnibus vexationibus, & operibus vestris.

Iudaei autem clamabant dicentes: si hunc dimittis, non est amicus Caesaris.

Et ego praecipio omnibus inimicis vestris, ut clament contra vos, si modo non receditis ab hac creatura, non eritis amici Lucifero, quem ego constringo his praeceptis, & mandatis meis, ut veluti inimicus crudelis verset super vos poenas aeternas diffuses, ac copiosus, quam dici possit.

Omnis enim, qui se regem facit, contradicit Caesari.

Jesus answered: "Thou shouldst not have any power against me, unless it were given thee from above." (John 19:11).

And I tell you: "You would not have had power, neither over this creature nor over others, unless it had been permitted by blessed God. And I have received power from blessed God and from the Holy Roman Church to expel you, and to thrust you down into the depths of Hell, and thus I intend that it must be done now."

"Therefore he that hath delivered me over to thee, hath the greater sin." (John 19:11).

And I say to you: "Whether you came here by your presumption or by rashness, or whether you were sent here by Lucifer, or by a sorcerer, or by a diviner,²² who has the greater sin." I curse all of them, namely, Lucifer and your rashness, if you do not go outside now.

And from henceforth Pilate sought to release him. (John 19:12).

And you, seek this creature healthy and delivered from all your oppression and works.

But the Jews cried out saying: "If thou release this man, thou art not Caesar's friend." (John 19:12).

And I command all your enemies to cry out against you, if you do not now depart from this creature, you will not be friends with Lucifer, whom I bind with these precepts and my commands, so that as a cruel enemy, he may bring upon you eternal punishments that are widespread and abundant beyond description.

For whosoever maketh himself a king, speaketh against Caesar. (John 19:12).

²² saga.

Et vos contradictis Creatori vestro, non obediendo praeceptis meis, quibus constringo vos foras exire.

Pilatus autem cum audisset hos sermones, audixit foras Iesum.

Et vos audientes praecepta, & coniurationes meas, quibus vos foras educo discedite, & abite ad loca Infernorum.

Et sedit pro tribunali in loco: qui dicitur Lithostrotos, hebraice autem Golgota.

Et ego sedeo, ut Iudex contra vos in loco qui quantum ad dedicationem dicitur templum Dei, & propterea abite, & date locum Spiritu sancto.

Erat autem parasceve Paschae hora quasi sexta, & dicit Iudaeis: ecce rex vester.

Et haec est solemnitas maledicti, & scelerati daemones, & hora, in qua dico vobis: Ecce Lucifer rex vester Inferni, & ostendet vobis loca vestra poenarum, & ille clamat contra vos ad inimicos vestros, ut tollant vos omnes, ut mittant vos in profundum Inferni, & non sit vobis potestas exeundi amplius, sed aeternaliter ibi maneatis, & sic praecipio Lucifero in virtute omnium verborum supradictorum, & per merita, & patientiam domini nostri Iesu Christi, & charitatem eius.

Illi autem clamabant.

Et vos clamate, & flete, & exite.

And you speak against your Creator by not obeying my commands by which I compel you to go outside.

Now when Pilate had heard these words, he brought Jesus forth. (John 19:13).

And you, hearing my commands and incantations, by which I lead you outside, depart and go to the places of Hell.

And he sat down in the judgment seat, in the place that is called Lithostrotos and in Hebrew Golgotha. (John 19:13).²³

And I sit as a judge against you in a place which is called the temple of God with respect of dedication, and therefore depart and give place to the Holy Spirit.

It was the eve of the Passover, about the sixth hour, and he saith to the Jews: "Behold your king." (John 19:14).

And this is the solemnity of damned and wicked demons, and the hour in which I say to you: "Behold Lucifer, your king of Hell, and he will show you your places of punishment, and he cries out against you to your enemies, that they take you all, that they send you into the depths of Hell, and that you have no power to leave any more, but remain there eternally." And thus I command Lucifer by the power of all the above-mentioned words, and by the merits and patience of our Lord Jesus Christ, and his love.

But they cried out: (John 19:15).

And you, cry out, and weep, and go out.

²³ *Gabbatha Douay Rheims*, 129.

Tolle tolle crucifige eum, dicit eis Pilatus: regem vestrum crucifigam? Responderunt Pontifices: non habemus regem nisi Caesarem.

Et nos nefandi, & maledicti vultis adhuc permanere hic? Agnoscite, agnoscite Creatorem vestrum, & regem vestrum, & ei obedite; quia alium regem non habetis, & exite foras ab hac creatura Dei N. absque laesione corporis, & animae.

Tunc autem tradidit eis illum, ut crucifigeretur.

Et ego trado vos omnes omnibus inimicis vestris, ut crudeliter vos percutiant, ac verberent per merita, & patientiam Iesu Christi; aliter iniungo eis poenas, si non obedient praeceptis meis.

Susceperunt autem Iesum, & eduxerunt.

Et ego expolio vos vestrae obstinationis, sicut Dominus noster Iesus Christus expoliatus fuit, ita et vos expolient inimici vestri, & expellant foras ab hac creatura Dei N. & absorbeant vos poenae Infernales.

Et baiulans sibi Crucem, exivit in eum, qui dicitur Calvariae locum, hebraice autem Golgota.

Et vos exite, & ferte super vos omnes machinationes vestras, quibus vexatis hanc creaturam Dei N. & ite ad loca vestra, quae nos vocamus loca Inferni, & tenebrarum, & ibi cruciamini alter alterum cum omni societate vestra, & vos semper estote in medio poenarum.

Ubi eum crucifixerunt, & cum eo alios duos⁸ hinc, & hinc, medium autem Iesum.

8 duos] rep. MD, 1620.

“Away with him, away with him; crucify him.” Pilate saith to them: “Shall I crucify your king?” The chief priests responded: “We have no king but Caesar.” (John 19:15).

And you, wicked and accursed ones, do you still want to remain here? Acknowledge your Creator, and acknowledge your King and obey him, for you have no other king, and go out from this creature of God N. without injury to body and soul.

Then therefore he delivered him to them to be crucified. (John 19:16).

And I deliver you all to all your enemies, that they may cruelly strike and scourge you by the merits and patience of Jesus Christ; otherwise, I shall impose punishments upon them if they do not obey my commands.

And they took Jesus and led him forth. (John 19:16).

And I strip you of your stubbornness, just as our Lord Jesus Christ was stripped, so too will your enemies strip you, and drive you out of this creature of God N., and let infernal punishments swallow you up.

And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. (John 19:17).

And you go out, and carry upon yourselves all your schemes, by which you oppress this creature of God N., and go to your places, which we call the places of Hell and darkness, and there torture one another with all your company, and you yourselves always be in the midst of punishments.

Where they crucified him, and with him two others, one on each side, and Jesus in the midst. (John 19:18).

Et ego in virtute istius crucifixionis Domini nostri Iesu Christi, & per merita, & patientiam eius constringo vos clavi Omnipotentiae Dei exire ab hac creatura Dei N.

Scriptis autem, & titulum Pilatus, & posuit super Crucem.

Et ego pono Crucem super omnes vos, ut oneret vos usque ad profundum Inferni.

Erat autem scriptum. Iesus Nazarenus Rex Iudaeorum.

Et ego praecipio vobis in virtute nominis Iesu, & regis universorum, et istorum verborum, & per merita, & patientiam Christi, ut obediatis mandatis meis, & arripiatis fugam vestram, & derelinquatis hanc creaturam Dei in pristinam sanitatem.

Hunc autem titulum multi legerunt Iudaeorum, quia prope civitatem erat locus, ubi crucifixus est Iesus.

Et ego praecipio omnibus inimicis vestris, ut reminiscantur tot coniurationum mearum, ac poenarum, quas iniunxi eis, & prope Infernum incipient illudere vos, & poenas effundere super vos usque profundum Inferni, nisi statim abieritis ab hac creatura.

Et erat scriptum, Hebraice, Graece, & Latine.

Et ideo in virtute linguae Hebraice, & Graece, & Latine, quibus multa scripta fuerunt de Domino nostro Iesu Christo, & de vita, & de morte, & de passione eius; in virtute ergo eorum verborum, & per laborem, & devotionem eorum, qui scripserunt constringo vos exire ab hac creatura Dei absque laesione animae, & corporis eius.

And I, by the power of that crucifixion of our Lord Jesus Christ, and by his merits and patience, I bind you with the nails of God's omnipotence to come out of this creature of God N.

And Pilate wrote a title also and he put it upon the cross. (John 19:19).

And I place the Cross upon all of you, that it may burden you even to the depths of Hell.

And the writing was: "Jesus of Nazareth, the King of the Jews." (John 19:19).

And I command you by the power of the name of Jesus, and the King of the universe, and these words, and by the merits and patience of Christ, that you obey my commands, and seize your flight and abandon this creature of God to its former health.

This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. (John 19:20).

And I command all your enemies to remember so many of my incantations, and the punishments that I have imposed upon them, and they will begin to mock you almost to Hell, and to pour out punishments upon you even to the depths of Hell, unless you immediately depart from this creature.

And it was written in Hebrew, Greek, and Latin. (John 19:20).

And therefore, by the power of the Hebrew, Greek, and Latin languages, in which much has been written about our Lord Jesus Christ, and about his life, and about his death, and about his Passion, therefore by the power of these words, and by the labor and the devotion of those who wrote, I compel you to depart from this creature of God without injury to its soul or body.

Dicebant ergo Pilato Pontifices Iudaeorum: Noli scribere, Rex Iudaeorum, sed quia dixit: Rex sum Iudaeorum.

Et ego dico omnibus vobis, ut amplius non vexetis, & molestetis hanc creaturam Dei, nec amplius loquamini per os eius turpia verba, sed sinatis eam orare, benedicere, ac benefacere, quia ad hoc creata fuit a Rege⁹ Iudaeorum, & domino universorum, & nolite resistere amplius praeceptis, & mandatis meis, & verbis Iesu Christi; quae superius loquutus est, & dixit; abite *maledicti*, quid amplius moram faciatis?

Respondit Pilatus: quod scripsi, scripsi.

Et ego respondeo vobis omnibus, quod minas, & poenas, quas super vos, & super omnem societatem vestram, ac inimicos vestros effudi, iterum effundo et confirmo quantum superius dixi, nisi statim abieritis ab hoc corpore, & anima, & ab omnibus partibus corporis, sive essentialibus, sive superfluis, sive interius, sive exterius, exite.

Milites ergo cum crucifixissent eum acceperunt vestimenta eius, et fecerunt quatuor partes unicuique militi partem, & tunicam.

Et ego praecipio omnibus inimicis vestris, & praesertim Lucifero, ut postquam flagellaverint vos, accipiant vos, & induant vos amarissimis poenis, & in quatuor locis Inferni ubi magis vigent poenae ponant vos partim hic partim illic; & fracta sit tunicam obstinationis omnium vestrum; in virtute meritorum Christi, & patientiae eius relinquite eam sanam, & liberam.

9 In the 1624 edition, the text at this point (page 173) jumps back to the word *rege* found before the discussion of John 18:24 and repeats the material until it reaches the *rege* reading found here in the discussion of John 19:21 at page 186.

Then the chief priest of the Jews said to Pilate: "Write not the King of the Jews but that he said: 'I am the King of the Jews.'" (John 19:21).

And I say to all of you: "That you no longer oppress and trouble this creature of God, nor speak any more foul words through its mouth, but allow it to pray, bless, and do good, because for this it was created by the King of the Jews and the Lord of the universe." And no longer resist my orders and commands and the words of Jesus Christ, which he spoke above and said: *Depart you cursed.*²⁴ Why do you tarry any longer?

Pilate answered: "What I have written, I have written." (John 19:22).

And I answer you all, that the threats and punishments which I have poured forth upon you, and upon all of your company, and upon your enemies, I pour forth anew and confirm as much as I said above, unless you immediately depart from this body, and soul, and from all parts of the body, whether essential or superfluous,²⁵ whether interior or exterior, go out.

The soldiers therefore, when they had crucified him, took his garments and they made four parts, to every soldier a part, and also his coat. (John 19:23).

And I command all your enemies, and especially Lucifer, that after they have scourged you, they should receive you and clothe you with the bitterest punishments, and in the four places of Hell²⁶ where the punishments are most severe, they should place

²⁴ Matt 25:41.

²⁵ *superfluis*. Literal wording is "excess," but meant to convey that which the body does not need (e.g., "excrement").

²⁶ This is a reference to Thomas Aquinas's four divisions of Hell: one being a place of eternal punishment for the damned; a second being a "Limbo of Children" for souls of the unbaptized; a third being a "Limbo of the Fathers" for those worthy souls who died before Christ's redemption; and

Erat autem tunica inconsutilis desuper contexta per totum.

Et ego praecipio, ut si non abierietis modo ab hac creatura sint poenae vestrae continuae atrocissimae per totum tempus¹⁰ usque ad diem Iudicii.

Dixerunt ergo ad invicem, non scindamus eam, sed sortiamur de illa, cuius sit.

Ne sit vobis amplius facultas scindendi neque vexandi creaturam istam, sed sortiamini inter vos, quis debet prior exire, & unus post alium exite cum omnibus maleficiis vestris ab hac creatura Dei N.

Ut scriptura impleretur dicens: partiti sunt vestimenta mea sibi, & in vestram meam miserunt sortem.

Et ego maledicti daemones, ut impleantur dona Christi, qui dixit: do vobis potestatem super omnia daemonia, & per potestatem mihi traditam a Christo, & a Sancta Romana Ecclesia impero vobis, ut exeatis ab hac creatura Dei, & statim, & sine mora & per virtutem meritorum, & patientiae Christi abite.

Et milites quidem haec fecerunt.

¹⁰ tempus] MD, 1624; templus MD, 1620.

you partly here and partly there. And let the coat of the stubbornness of all of you be split, in the power of the merits of Christ and his patience, leave this creature healthy and delivered.

Now the coat was without seam, woven from the top throughout. (John 19:23).

And I command that if you do not depart from this creature now, your punishments will be continuous and most atrocious throughout the entire time until the Day of Judgment.

They then said to one another: "Let us not cut it, but let us cast lots for it, whose it shall be. (John 19:24).

Let you no longer have the opportunity to tear apart or oppress this creature, but cast lots among yourselves as to who should go out first, and one after another, go out with all your sorcery from this creature of God N.

That the scripture might be fulfilled, saying: "They have parted my garments among them, and upon my vesture they have cast lot." (John 19:24).²⁷

And I accused demons, that the gifts of Christ may be fulfilled, who said: "I give to you power over all the devils,"²⁸ and by the power given to me by Christ and by the Holy Roman Church, I command you to come out of this creature of God, and depart immediately and without delay by both the power of the merits and patience of Christ.

And the soldiers indeed did these things. (John 19:24).

a fourth being Purgatory, for those souls that are still yet redeemable (cf. *Summa Theologiae*, Supp. q.69, aa.1–7).

²⁷ Ps 21:19.

²⁸ Luke 9:1.

Et ego praecipio militibus Inferni inimicis vestris, ut faciant super vos omnia maleficia, quae multoties commisi eis, nisi statim abieritis ab hac creatura Dei N.

Stabat autem iuxta Crucem Iesu Mater eius, & soror Matris eius Maria Cleophae, & Maria Magdalenae.

Et ego praecipio vobis, ut semper maneatis in atrocissimis poenis, & socii vestri, & omnia opera vestra, quae sudistis super hanc creaturam sint super vos, nisi modo abieritis ad loca vestra deputata a Deo; & ibi omnes vos retrudo per patientiam Beatissimae Virginis Mariae, & Mariae Cleophae, & Mariae Magdalenae, & per merita earum, & charitatem qua iverunt Calvarium flentes, & lacrymantes.

Cum vidisset ergo Iesus Matrem, & discipulum stantem, quem diligebat dicit Matri suae: Ecce filius tuus.

Et ego mando vobis, ut aspiciatis creaturas damnatas, quae manent in tormentis, & dicatis eis: Ecce quomodo cecidimus in hunc locum poenarum, & tenebrarum, quia nolimus amare Creatorem nostrum, miserimi nos, quia amplius non speramus videre eum usque ad die Iudicii, sed iratum contra nos omnes; et ego per virtutem istorum verborum, & visionem Iesu matris eius, & discipuli eius, quem diligebat, & per hanc ostensionem quando dedit eum in filium Matri suae praecipio vobis, ut eatis ad loca vobis a Deo deputata.

Deinde dicit discipulo, ecce mater tua.

And I command the soldiers of Hell, your enemies, to perform upon you all the mischief²⁹ which I have often committed against them, unless you depart from this creature of God N. immediately.

Now there stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Mary Magdalen. (John 19:25).

And I command you to remain always in the most atrocious punishments, and all your companions, and all your works, which you have toiled over this creature, shall be upon you, unless you now depart to your places appointed by God. And there I shall drive you all back by the patience of the Most Blessed Virgin Mother, and Mary of Cleophas, and Mary Magdalene, and by their merits and love with which they went to Calvary weeping and shedding tears.

When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: "Behold thy son." (John 19:26).

And I command you to look at the damned creatures who remain in torments and tell them: "Behold how we have fallen into this place of punishments and darkness, because we did not want to love our Creator, most wretched of us, because we no longer hope to see him until the Day of Judgment since he is angry with us all." And I, by the power of these words, and the vision of Jesus of his mother and of his disciple whom he loved, and by this display when he gave him as his mother's son, command you to go to the places appointed for you by God.

After that, he saith to the disciple: "Behold thy mother." (John 19:27).

²⁹ *maleficia*

Et ego dico vobis inimici generis humani: ecce Crucem domini, qua mitto vos ad profundum Inferni, & Abyssi extra corpus istius creaturae Dei N.

Et ex illa hora accepit eam discipulis in sua.

Et ego ex hac hora praecipio vobis omnibus, ut accipiat omnia mala, quae possunt inferre molestiam huic creaturae Dei N. & in profundum Inferni, & Abyssi, & has poenas asportetis, sicut discipulus accepit Mariam in Matrem suam, si modo non relinquitis hanc creaturam Dei.

Postea sciens Iesus, quia omnia consumata sunt, ut consumaretur scriptura dicit sitio.

Et vos scelesti bene scitis, quod oportet vos adimplere omnia praecepta mea, quae facta fuerunt vobis, ut adimpleatur voluntas Dei, & istius creaturae, & desiderium meum, quod est, ut exeatis ab ea, & bibatis sulphur, & ignem Inferni, & haec sit portio vestra.

Vas ergo positum erat aceto plenum.

Et ego dico vobis, sit Infernus vas plenum atrocissimis poenis semperque super vos effundatur, si non obediens eritis mandatis meis.

Illi autem spongiam aceto plenam, hisopo circumponentes obtulerunt ori eius.

Et ego mitto vos in profundum Infernum, & Abyssi, et circa os omnium vestrum pono faectores Inferni, stridores, & atrocissimos dolores, ac amarissimas poenas si modo non discedetis.

And I say to you, enemies of the human race: “Behold the Cross of the Lord with which I send you to the depths of Hell and the Abyss outside of the body of this creature of God N.”

And from that hour, the disciple took her to his own. (John 19:27).

And from this hour I command you all to accept all the evils that can bring trouble to this creature of God N., and you will also bear these punishments into the depths of Hell and the Abyss, just as the disciple accepted Mary as his mother, if you do not now leave this creature of God.

Afterwards Jesus knowing that all things were now accomplished, that the scripture might be fulfilled,³⁰ said: I thirst. (John 19:28).

And you wicked ones, know well that you must fulfil all my commands which were given to you, so that the will of God, and of this creature, and my desire may be fulfilled, which is that you come out of it, and drink the brimstone and fire of Hell, and let this be your drink.

Now there was a vessel set there full of vinegar. (John 19:29).

And I say to you: “Let Hell be a vessel full of the most atrocious punishments, and let it always be poured out upon you, if you are not obedient to my commands.”

And they, putting a sponge full of vinegar about hyssop, put it to his mouth. (John 19:29).

And I send you into the depths of Hell and the Abyss, and around the mouths of all of you I place the stench of Hell, the

³⁰ Ps 68:22.

Cum ergo accepisset Iesus acetum dixit consumatum est, & inclinato capite tradidit spiritum.

O maledicti daemones quomodo amplius potestis sufferre, & audire verba haec, & non inclinare capita vestra ad profundum Inferni, & relinquere hanc creaturam Dei N. post consummationem, & finem coniurationum mearum, & ideo si¹¹ modo non relinquitis eam sanam, & liberam ab omnibus vexationibus, & malis, praecipio Lucifero, ut tradat vos omnes, & emittat omnes vos in manus omnium inimicorum vestrorum, & absque ullo termino crucient vos, per mortem Iesu Christi, & passionem eius humiliamini, velitis ut nolitis sub manu Omnipotentis Dei, & amplius non habeatis potestatem resistendi, neque praeceptis Dei, quibus semper praecepi vobis.

Iudaei ergo (quoniam parasceve erat) ut non remanerent in Cruce corpora Sabbato (erat enim magnus dies illi abbati) rogaverunt Pilatum, ut frangerentur eorum crura, & tollerentur.

Et ego praecipio vobis, quia iam hora est, ut amplius moram non faciatis in corpore istius creaturae Dei N. quae est *templum Dei*; date locum Spiritui sancto, & ego rogo Patrem, Filium, et Spiritum sanctum, ut potentia Sanctissimae Trinitatis frangatur obstinatio vestra, & tollat vos omnes a corpore istius creaturae cum omnibus fascinationibus, machinationibus, ligationibus vestris; & in profundum Inferni vos religent.

11 si] MD, 1624; se MD, 1620.

screeches, the most unbearable pains, and the bitterest punishments, if you do not now depart.

Jesus therefore when he had taken the vinegar, said: "It is consummated." And bowing his head, he gave up the ghost. (John 19:32).

O accursed demons, how can you suffer any longer, and hear these words, and not bow your heads to the depths of Hell, and leave this creature of God N. after the consummation and end of my incantations? And therefore, if you do not now leave it healthy and delivered from all oppression and evil, I command Lucifer to deliver you all and send you all into the hands of all your enemies, and they will torture you without any end. By the death of Jesus Christ and by his Passion, humble yourselves, willing that you not fall under the hand of God Almighty, and that you no longer have the power to resist, nor the precepts of God, with which I have always commanded you.

Then the Jews (because it was the evening before the sabbath), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. (John 19:31).

And I command you, because it is now time, that you should no longer tarry in the body of this creature of God N., which is *a temple of God*.³¹ Give place to the Holy Spirit, and I implore the Father, the Son, and the Holy Spirit, that the power of the Most Holy Trinity may break your stubbornness and remove you all from the body of this creature with all of your witchery,³² schemes, and bindings. And they will consign you to the depths of Hell.

³¹ 1 Cor 3:16.

³² *fascinationibus*.

Venerunt ergo milites; & primi quidem fregerunt crura, & alterius, qui crucifixus est cum eo.

Et ego praecipio militibus Inferni inimicis vestris, ut crucient omnes vos, magis quam cruciati estis nisi abieritis ab hac creatura Dei N.

Ad Iesum autem cum venirent, ut viderent eum iam mortuum non fregerunt eius crura, sed unus militum lancea latus eius aperivit, & continuo exivit sanguis, & aqua.

Et ego praecipio omnibus vobis, ut quando venero ad hanc creaturam, & videbo eam sanam, & liberam, amplius non molestetur a vobis, & ego molestiam non inferam vobis, sed lancea orationis laudabo Deum de victoria, quam mihi dedit contra vos, qua lancea apervi Infernum, ut vos introeatis, ut continuo ibi vos flagellant inimici vestri per virtutem sanguinis, & aquae, quae exivit ex latere domini nostri Iesu Christi, ut ablueret peccata nostra, & ut ligaret Luciferum, & omnes vos: ut amplius non possitis molestare, & vexare aliquem nisi vosmet inter vos: *Non nobis, domine, non nobis; sed nomini tuo da gloriam. Amen.*

Et qui vidit testimonium perhibuit, & verum est testimonium eius.

Et vos iniqui, & scelerati in exitu omnium vestrum date manifesta signa, ut sint testimonia certa, & vera de exitu vestro, & ego perhibebo, & creatura ista, & omnes astantes veritatem.

Et ille scit, quia vera dicit, ut & vos credatis.

The soldiers therefore came; and they broke the legs of the first, and of the other who was crucified with him. (John 19:32).

And I command the soldiers of Hell, your enemies, to torment you all, more than you have been tormented, unless you turn away from this creature of God N.

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. (John 19:33–34).

And I command all of you, that when I come to this creature, and I see it healthy and delivered, it will no longer be troubled by you, and I shall not cause you any trouble, but with the spear of prayer I shall praise God for the victory which he has given me against you. With this spear I have opened Hell, that you may enter, so that your enemies may continually scourge you there. By the power of the blood and water which came out of the side of our Lord Jesus Christ, to wash away our sins and to bind Lucifer and all of you, that you may no longer trouble or oppress anyone but yourselves among you: *Not to us, O Lord, not to us; but to thy name give glory.*³³ Amen.

And when he saw it, hath given testimony; and his testimony is true. (John 19:35).

And you, evil and wicked ones, give clear signs in the departure of all of you, so that there may be certain and true testimonies of your departure. And I shall give testimony to the truth as will both this creature and all those present.

And he knoweth that he saith true; that you also may believe. (John 19:35).

³³ Ps 113:9.

Et ego dico vobis, & omnibus astantibus, & absentibus veritatem dicam, & credent, quod verum est, scilicet, quod haec creaturam iam liberata est ab omnibus vexationibus daemonum; sic abite in profundum Inferni, ne mendacium dixerim.

Facta sunt enim haec, ut scriptura impleretur: os non comminuetis ex ea.

Et ego contra vos omnes hoc officio fungor, ut adimpleatur praeceptum charitatis, & dilectionis ad proximum nostrum, sicut Deus benedictus praecepit¹² dicens: diligite alterutrum,¹³ & ita ite ad loca deputata a Deo, nec laedatis hanc creaturam, nec alias astantes, & absentes, sed quo vos mandavi, ibi manete.

Et iterum alia scriptura dicit: videbunt in quem transfixerunt.

Et ego contra vos insurgo, sicut Deus benedictus mihi praecipit praeliari contra vos, & expellere vos dicens: *Curate infirmos*. Et in virtute verborum supradictorum mando vobis, ut abeatis extra corpus, & animam istius creaturae Dei N. & curata sit ab omnibus vexationibus daemonum.

Post haec autem rogavit Pilatum Ioseph ab Arimathia, eo quod esset discipulus Iesu occultus autem propter metum Iudaeorum, ut tolleret corpus Iesu.

Et ego rogo Sanctissimam Trinitatem, scilicet Patrem, Filius, & Spiritum sanctum, quia manifeste, & occulte me ministrorum Christi ostendam, licet indignum, & non timeo ammittere vitam pro amore Creatoris mei, ut tollat vos omnes de corpore istius creaturae Dei cum omni societate vestra, & ego in virtute istorum verborum, & per charitatem istius discipuli, & merita, & patientiam Christi praecipio vobis, ut detis mihi hoc corpus,

¹² praecepit] MD, 1624; praececepit MD, 1620.

¹³ diligite alterutrum] MD, 1624; diligite alterverum MD, 1620.

And I say to you, and to all present and absent: "I shall tell the truth and they will believe that it is true, namely, that this creature has already been delivered from all oppression of demons." So go into the depths of Hell, lest I tell a lie.

For these things were done that the scripture might be fulfilled: "You shall not break a bone of him."³⁴ (John 19:36).

And I perform this duty against you all, so that the precept of charity and love for our neighbor may be fulfilled, as blessed God commanded, saying: Love one another.³⁵ And so go to the places appointed by God, and do not harm this creature, nor others present and absent, but to wherever I have commanded you, remain there.

And again another scripture saith: "They shall look on him whom they pierced."³⁶ (John 19:37).

And I rise up against you, as blessed God commands me to fight against you and expel you, saying: *Heal the sick.*³⁷ And by the power of the words stated above, I command you to depart from the body and soul of this creature of God N. and let it be cured of all oppression of demons.

And after these things, Joseph of Arimathea, because he was a disciple of Jesus but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. (John 19:38).

And I beseech the most Holy Trinity, namely, the Father, the Son, and the Holy Spirit, because openly and secretly I shall show myself to be a minister of Christ, although unworthy, and I am not afraid to lose my life for the love of my Creator, that he

³⁴ Exod 12:46; Num 9:12; Ps 33:21.

³⁵ "Verumtamen diligite," Luke 6:35; "Diligatis alterutrum," 1 John 3:11; "debemus alterutrum diligere," 1 John 4:11.

³⁶ Zach 12:10.

³⁷ Matt 10:8; Luke 10:9.

& animam sanam, & liberam ab omnibus operibus daemonum,
& vexationibus.

Et permisit Pilatus.

Et vos permittite abire, eam sanam ab omnibus infirmitatibus, &
ligationibus daemonum.

Venit ergo, & tulit corpus Iesu.

Ita praecipio Lucifero, si modo non exieritis, ut veniat cum om-
nibus inimicis vestris, & tollat vos ab hac creatura Dei N.

*Venit autem, & Nicodemus, qui venerat ad Iesum nocte primum
ferens mixturam mirrhæ, & aloes, quasi libras centum.*

Insurgent iterum contra vos omnes sancti, sanctaeque, & An-
geli Dei, qui semper manent ante thronum Dei; ut ferant vires,
& orationes supradictorum ad expellendum omnes vos ab hac
creatura Dei N. & super vos effundo mensuras poenarum Infer-
ni per spatium centum annorum ultra eas, quas semper habetis
nisi reliqueritis hanc creaturam Dei N. Abite maledicti daemo-
nes.

*Acceperunt ergo corpus Iesu, & ligaverunt illud linteis cum aro-
matibus, sicut mos est Iudaeis sepelire.*

Et vos iniqui, & inimici generis humani accipite iter Inferni, &
his verbis, ac coniurationibus meis ligo vos ligaminibus Luci-
feri cum foetore amarissimo, & involvo vos igne, & sulphure,
& poenis Inferni; & vos ibi sepelio, ut amplius potestatem non
habeatis vexare, ac molestare hanc creaturam, neque exire de
illo loco, sed usque ad diem Iudicii ibi manete.

may remove you all from the body of this creature of God with all your company. And I, in the power of these words, and by the charity of this disciple, and the merits and patience of Christ, command you to give me this body and soul, healthy and delivered from all works and oppression of demons.

Pilate gave leave. (John 19:38).

And give leave to depart it, healed from all infirmities and the bonds of demons.

He came therefore, and took away the body of Jesus. (John 19:38).

Thus I command Lucifer, if you do not leave now, that he come with all your enemies, and take you away from this creature of God N.

And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. (John 19:39).

Let all the saints, both male and female, and angels of God, who always remain before the throne of God, arise again against you, so that they may bring the strength and prayers of the aforesaid to expel you all from this creature of God N. And I pour out upon you the measures of the punishments of Hell for a period of one hundred years, beyond those which you will always have, unless you leave this creature of God N. Depart, you accursed demons.

They took therefore the body of Jesus, and bound it in linen cloths with the spices, as is the manner of the Jews is to bury. (John 19:40).

And you, wicked ones and enemies of the human race, take the path to Hell, and with these words and my incantations, I bind

Erat autem in loco ubi crucifixus est, hortus.

Ita, & vos ubi iam estis, voco hortum, & ex eo mitto vos ubi oriuntur poenae, quas super vos atrocissimas pono; nec possitis expellere a vobis usque ad diem Iudicii, nisi modo recedatis ab hanc creatura Dei, sicut voluntas Dei est, & desiderium istius creaturae, & meum.

Et in horto monumentum novum, in quo nondum quisquam positus erat.

Et ita iterum atque iterum mando vos ad monumenta novissima poenarum Inferni, in quibus locis atrocissimis nunquam positi fuerunt alii daemones, ut sentiat is illas poenas intensissimas quas nunquam habuistis.

Ibi ergo propter parasceven Iudaeorum, quia iuxta erat monumentum posuerunt Iesum.

Et ego maledicti, & excommunicati daemones dico vobis: quomodo potestis amplius sustinere has coniurationes meas, quas dixi super vos? Non videtis maledictis, & scelerati, quod pro vobis semper est parasceve? & quamvis in corpore istius creaturae estis, attamen semper monumentum poenarum Inferni fertis super vos: quia a iustitia divina sic terminatum fuit, quando eiecit vos Michael Archang. post praelia, & expulit a summa felicitate, & a summa gloria, & gratia in qua creati fuistis; quia noluistis agnoscere beneficium creationis vestrae; ideo in profundum Abyssis, & Inferni, & ad loca tenebrarum iam relegati estis; & ego repeto omnes coniurationes meas supradictas, & minas, & poenas iterum generaliter super vos omnes fundo, si modo non relinquitis totaliter hanc creaturam Dei N. neque per imperium, neque per motum. Neque per praesentium. Neque per alia instrumenta sit vobis facultas amplius vexandi, & molestandi hanc creaturam, sed illam quiescere sinatis ad honorem Dei Patris Omnipotens Filii, & Spiritus sancti, cui sit honor, & gloria, per infinita saecula saeculorum. Amen.

you with the bonds of Lucifer with the bitterest stench. And I wrap you in fire, and brimstone, and the punishments of Hell. And I bury you there, so that you may no longer have the power to oppress or trouble this creature, nor to leave that place, but remain there until the Day of Judgment.

Now there was in the place where he was crucified, a garden. (John 19:41).

And so, where you are now, I call a garden, and from it I send you where punishments arise, which I impose upon you, the most atrocious ones upon you. And you will not be able to expel them from yourselves until the Day of Judgment, unless you now withdraw from this creature of God, as it is the will of God, and the desire of this creature and of me.

And in this garden, a new sepulchre, wherein no man yet had been laid. (John 19:41).

And so I repeatedly command you to the newest tombs of the punishments of Hell, the most abominable places in which no other demons have ever been placed, so that you may feel those most intense punishments that you have never experienced.

There therefore, because of the evening before the Sabbath of the Jews, they laid Jesus. because the sepulchre was nigh at hand. (John 19:42).

And I, accursed and excommunicated demons, say to you: "How can you endure these incantations of mine any longer, which I have spoken against you? Do you not see, accursed and wicked ones, that for you it is forever the day before the Sabbath?"³⁸ And although you are in the body of this creature,

³⁸ *Parasceve*. Although the Gospel correlation with the death of Christ here is clear, an additional typology could be drawn between the Passover and the expulsion of the demon, namely that the original Passover event involved

IN FINE CUIUSCUNQUE Exorcismi, quando finem imposueris dices haec omnia signando patientiam ubique si commode fieri potest.

Expelle Domine Iesu Christe per virtutem tuae Sanctissimae Passionis omne maleficium taciturnitatis, & omnes fascinationes, incantationes, ligaturas, signaturas, facturas, & omne opus nefarium diaboli ab hac creatura tua N.

Pone manum tuam super caput vexati.

Domine Iesu Christe sicut in Passione tua capilli capitis tui a crudelissimis ministris lacerati, & evulsi fuerunt, ita digneris Domine Iesu Christe de capillis istius creaturae tuae N. expellere ✠ omnes daemones cum omnibus operibus suis. Domine Iesu Christe sicut sustinuisti spineam coronam super caput tuum, ita digneris de capite istius creaturae tuae N. expellere ✠ omnes daemones, & omnia eorum opera, de cerebro, ✠ & de panniculis ✠ cerebri. Domine Iesu Christe sicut auribus audire voluisti *Crucifige crucifige eum*, ita digneris de auribus istius creaturae tuae N. expellere ✠ omnes daemones cum omnibus operibus, & maleficiis suis. Sicut faetor peccatorum ascendit ad nares tuas, ita digneris de naribus istius creaturae tuae N. expellere ✠ omnes daemones, & omnia opera eorum. Sicut nefandissimi ministri Pilati expuerunt, & velarunt faciem tuam, ita de fronte ✠ de ciliis ✠ de super ciliis ✠ de oculis ✠ istius creaturae tuae N. expellere digneris ✠ omnes malignos spiritus, omniaque opera eorum. Sicut crudelissimi isti ori tuo attulerunt spongiam plenam aceto cum felle mixto, quod gustasti, & noluisti bibere, ita digneris de ✠ ore, de ✠ lingua, de ✠ gingivis, de ✠ dentibus, de ✠ sublingua, de ✠ palate, de ✠ gutture expellere omnia eorundem daemonum maleficia; Sicut maxillae tuae crudeliter percussae fuerunt a nefandissimo servo Pontificis, ita de maxillis istius creaturae tuae ✠ expellere digneris omnes daemones, & maleficia Sathanae, & omnem potestatem daemonum.

yet you always bear the tomb of the punishments of Hell upon you because it was thus determined by divine justice when Michael the Archangel cast you out after the battles, and expelled you from the greatest happiness and the highest glory and grace in which you were created. Since you did not want to acknowledge the kindness of your creation, you have therefore already been relegated to the depths of the Abyss and Hell, and to the places of darkness. And I repeat all my aforesaid incantations and threats, and I again pour out punishments generally upon all of you, if you do not now completely abandon this creature of God N. Neither by command, nor by motion, nor by presence, nor by any other means may you have the opportunity to harass and trouble this creature any longer, but allow it to rest to the honor of God the Father Almighty, the Son, and the Holy Spirit, to whom be honor and glory, for ever and ever. Amen.

AT THE END OF ANY EXORCISM, when you have brought an end to it, you will say all these things while making the sign of the Cross on the patient everywhere if it can be done conveniently.

O Lord Jesus Christ, by the power of your Most Holy Passion, expel all the sorcery of silence, and all witchery, incantations, amulets,³⁹ markings,⁴⁰ possession,⁴¹ and all the wicked work of the devil from this your creature N.

Place your hand upon the head of the oppressed one.

Lord Jesus Christ, just as in your Passion, the hairs of your head were shorn and plucked by the cruelest servants, so too may you

the scourging of Pharaoh and the Egyptians in order to force them to release the Israelites from slavery. The oppressive, pagan Pharaoh is often represented as a type of Satan (certainly in the sense of the Hebrew notion of *ha-satan*, "the enemy"), thereby enhancing the analogy that Israel (in this case the victim) is being exorcised of the enemy's oppression.

39 *ligaturas*.

40 *signaturas*.

41 *facturas*.

Sicut collum tuum multoties crudeliter ligatum fuit, ita de gutture <et> ✠ de ✠ collo, ✠ expellere digneris omnes daemonum vexationes. Sicut brachia tua denudata, & asperrime ligata multoties fuerunt in passione tua, ita domine digneris de brachiis, ✠ & de sub brachiis ✠ expellere omnes malignos spiritus, & omnem eorundem potestatem. Sicut ferre voluisti supra dorsum, humerosque tuos altissimam, & ponderosissimam Crucem, ita de spatulis, ✠ & de humeris ✠ istius creaturae tuae ✠ expellere digneris omnes daemones, & opera, & maleficia eorum. Sicut pectus tuum vi apertum fuit, ita de pectore ✠ de stomacho ✠ istius creaturae N. expellere digneris omnes daemones, & omnia opera Sathane. Sicut manus tuae clavibus ferries perforatae fuerunt in Cruce, ita de manibus ✠ ungulis, & ossibus, ✠ & nervis, ✠ & venis ✠ istius creaturae tuae N. expellere digneris ✠ omnes daemones cum maleficiis suis.

deign, Lord Jesus Christ, to expel ✠ all demons with all their works from the hairs of this your creature N. Lord Jesus Christ, just as you bore the crown of thorns upon your head, so too may you deign to expel ✠ all demons and all their works from the head of this your creature N., and from its brain, ✠ and from the folds ✠ of the brain. Lord Jesus Christ, just as you wished to hear with your ears “*Crucify, crucify him,*”⁴² so too may you deign to expel ✠ all demons with all their works and sorcery from the ears of this your creature N. Just as the stench of sin ascended to your nostrils, so too may you deign to expel ✠ all demons and all their works from the nostrils of this your creature N. Just as Pilate’s most wicked servants spat at and veiled your face, so too may you deign ✠ to expel all malicious spirits and their works from the forehead, ✠ from the eyelashes, ✠ from the eyebrows, ✠ from the eyes, ✠ of this your creature N. Just as these most cruel people brought a sponge full of vinegar mixed with gall to your mouth, which you tasted and refused to drink, so too may you deign to expel all sorcery of the same demons from the mouth ✠ from the tongue, ✠ from the gums, ✠ from the teeth, ✠ from the sinew under the tongue, ✠ from the palate, ✠ from the throat ✠. As your cheeks were cruelly struck by the most wicked servant of the high priest, so too may you deign ✠ to expel all demons, and the sorcery of Satan, and all the power of demons, from the cheeks of this your creature.

Just as your neck was cruelly bound many times, so too may you deign ✠ to expel all oppression of demons from the throat, ✠ <and> from ✠ the neck ✠. Just as your arms were stripped bare and most severely bound many times in your Passion, so too O Lord may you deign ✠ to expel all malicious spirits and all their power from the arms, ✠ and from the underarms ✠. Just as you wished to bear the highest and heaviest cross upon your back and shoulders, so too may you deign ✠ to expel all demons, and all their works, and all their sorcery from the shoulder blades ✠ and shoulders ✠ of this your creature. Just as your chest was opened by force, so too may you deign to expel all

42 Mark 15:13–14; Luke 23:21; John 19:6.

Sicut latus tuum dira lancea aperiri permisisti, ita de lateribus, ✠ de renibus ✠ de costatu istius creaturae tuae N. expellere ✠ digneris omnes daemones cum omnibus maleficiis suis. Sicut de latere tuo exivit sanguis, & aqua ita, de sanguine ✠, de aqua ✠, de corde ✠, de pulmone, & de omnibus partibus interioribus ✠, & exterioribus istius creaturae tuae omnia Sathanae maleficia digneris ✠ expellere. Sicut femora tua percussa <non> fuerunt, ita de femoribus istius creaturae tuae N. expellere digneris ✠ omnes daemones, maleficia, facturas, ligaturas, incantationes, & fascinationes. Sicut corpus tuum totum percussum, & denudatum fuit in passione tua ✠ ita de ventre, & de toto corpore istius creaturae tuae expellere digneris ✠ omnia mala.

Et sicut partes verecundas noluisti denudari, ita de partibus verecundis istius creaturae tuae N. interioribus, & exterioribus, omnes vexationes daemonum expellere digneris. Sicut non permisisti crura, & tibias tuas frangi ne permittas crura, & tibias istius creaturae tuae N. vexari, & molestari; sed libera eam ab omnibus malis: Domine Iesu Christe sicut pedes tuos clavibus ferreis perforari permisisti digneris etiam de pedibus ✠ de digitis ✠ de ungulis ✠ de calcaneis ✠ de ossibus ✠ de nervis ✠ de venis ✠ de coniuncturis pedum, ac totius corporis omnes daemones, & omnia opera eorum expellere, & totum corpus, & animam istius creaturae tuae intus, & extra liberare digneris; nullumque locum habeant in ea intus, vel foris amplius, ut sana, & salva fiat per invocationem Sanctissimi Nominis tui, & per invocationem Spiritus sanctui, coaeterni.

demons and all works of Satan from the chest ✕ and from the stomach ✕ of this your creature. Just as your hands were pierced with iron nails on the Cross, so too may ✕ you deign to expel all demons with their sorcery from the hands, ✕ from the fingernails and from the bones ✕ and from the nerves ✕ and from the veins ✕ of this your creature N.

Just as you allowed your side to be opened by a terrible spear, so too may you deign to expel all demons with all of their sorcery from the sides, ✕ from the kidneys, ✕ from the rib of this your creature N. Just as blood and water issued forth from your side, so too may you deign ✕ to expel all the sorcery of Satan from the blood, ✕ from the water, ✕ from the heart, ✕ from the lungs, and from all internal ✕ and external parts of this your creature. Just as your thighs were <not>⁴³ broken, so too may you deign to expel all demons, sorcery, possession, amulets, incantations, and witchery from the thighs of this your creature. Just as your body was completely struck and stripped naked in your Passion, ✕ so too may you deign to expel ✕ every evil from the stomach and from the whole body of this your creature.

And just as you did not want your shameful parts to be exposed, so too may you deign to expel all oppression of demons from the shameful parts of this your creature N., both internally and externally. Just as you did not allow your legs and shins to be broken, do not permit the legs and shins of this your creature N. to be oppressed or troubled, but deliver it from every evil. Lord Jesus Christ, just as you allowed your feet to be pierced with iron nails, so too may you deign to expel all demons and all their works from the feet, ✕ from the toes, ✕ from the toenails, ✕ from the heels, ✕ from the bones, ✕ from the nerves, ✕ from the veins, ✕ from the joints of the feet, and its entire body. And may you deign to deliver the entire body and soul of this your creature inside and outside; and let them no longer have any

43 The original text reads as if to say that Jesus's thighs were broken during the crucifixion, although the scriptural Passion narrative specifically states that they were not broken (John 19:34). The author may have simply omitted the word "not" in error.

Tu ergo Deus Omnipotens, qui dignatus es corpus, & animam huius creaturae tuae N. creare, digneris etiam totum corpus, & animam ipsius ab omni maleficio taciturnitatis liberare, & salvam facere. Per dominum nostrum Iesum Christum filium tuum, qui tecum vivit, & regnat in unitate Spiritus sancti per omnia saecula saeculorum. Amen.

IN FINE OMNIUM EXORCISMORUM dices, ut supra tuo placito signando patientem in fronte, & ubi magis vexatur semper in omnibus coniurationibus.

Benedictio facienda linteis, & omnibus aliis rebus lineis

Exorcizo vos linearia per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠ aeternum, per Sanctissimam Trinitatem Patrem, & Filium, & Spiritum sanctum, per Deum, qui omnia creavit ex nihilo, per eum, qui pravos Angelis de Coelis ad inferos expulit, per Iesum Christum filium eius unicum dominum nostrum, qui dabit praedestinati felici-
cissimum regnum aeternum, & reprobatis regnum Infernale perpetuum: per omnia nomina sancta Dei vos coniuro ✠ per B. Mariam semper Virginem Matrem domini nostri Iesu Christi ✠ per omnes Angelos, qui sunt confirmati in gratia; coniuro vos ✠ per omnes Patriarchas, & Prophetas, coniuro vos ✠ per omnes Apostolos, ✠ Martires, ✠ Confessores, ✠ & per omnes Sanctos, & Sanctas Dei, & per omnia supradicta, quae sempernos defendant, & hanc creaturam Dei N. & autoritate ipsius Dei Omnipotentis vos linearia sitis exorcizata benedicta, & consecrata in salute nostrum, & omnium fidelium Christianorum, & haec eadem linthea consecrata, benedicta, & exorcizata perpetuae poenae sint omnibus malignis spiritibus, sint eorum fortissimus ignis, & omnino eis afferent maius tormentum, & gravio-
rem poenam, quam sulphur, & ignis Infernalis, & quaecunque aliarum poenarum genera, omniaque supradicta linthea sint nobis defensio, & perpetua expulsio, & fugatio omnium spirituum, & solutio omnium ligamentorum, facturarum, praestigiorum, incantationum, maleficiorum, & ligationum, & per eundem do-

place in it inside or outside, so that it may be healed and saved by the invocation of your Most Holy Name, and by the invocation of the holy, coeternal Spirit.

You, therefore, God Almighty, who have deigned to create the body and soul of this your creature N., may you deign also to deliver the entire body and soul of the same from all silent sorcery and make it safe. Through our Lord Jesus Christ your Son, he lives with you and reigns in the unity of the Holy Spirit, forever and ever. Amen.

AT THE END OF EVERY EXORCISM you will say, as above, at your pleasure, by making the sign of the Cross on the forehead of the patient and where it is most oppressed in all incantations.

A Blessing to Be Made on Linens and on All Other Linen Items⁴⁴

I exorcize you linen items by the living ✠ God, by the true ✠ God, by the holy ✠ God, by the eternal ✠ God, by the Most Holy Trinity, the Father, and the Son, and the Holy Spirit, by God, who created all things out of nothing, by him who cast the wicked angels from Heaven to Hell, by Jesus Christ his only son, our Lord, who will give the predestined a most blessed eternal kingdom, and the reprobate a perpetual kingdom of Hell. By all the holy names of God I conjure you ✠ by the Blessed Mary ever virgin, the Mother of our Lord Jesus Christ, ✠ by all the Angels, who are confirmed in grace; I conjure you ✠ by all the Patriarchs and Prophets, I conjure you ✠ by all the Apostles, ✠ Martyrs, ✠ Confessors, ✠ and by all the male and female Saints of God, and by all of the aforementioned, who always defend us and this creature of God N., and by the authority of Almighty God himself, may your linen items be exorcised, blessed, and consecrated for our salvation and that of all faithful Christians. And let these same consecrated, blessed, and exorcised linens be perpetual punishments for all evil spirits; let them be their

44 Lit. "all items made with thread."

minum nostrum Iesum Christum vobis spiritibus iubeo, sive hic sitis imperium, sive per praesentium, sive per essentiam, sive per instrumenta maleficialium, sive per motus, & quomodocunque molestiam attulistis, & affertis, ut discedere de hoc loco debeatis, ita ut nihil praedictorum, nos, nec hanc creaturam Dei N. neque locum istum modo aliquo offendere, ac impedire valeatis, per eum, qui venturus est iudicare vivos, & mortuos, & saeculum per ignem. Amen.

ORATIO

In effabilem clementiam tuam Omnipotens aeterna Deus humiliter implorans, ut sicut unus es in essentia, & Trinus in personis, scilicet Pater, Verbum, & Spritus sanctus, sicuti post mortem tuam discipuli tui Nicodemus, & Ioseph ab Arimathia involverunt corpus filii Dei in syndone munda, & posuerunt illud in monumento, ita benedicere, & consecrare per immensam clementiam pietatemque tuam digneris haec lintea, sudaria, sudariola, omniaque linearia quodmodocunque adhibita, ut omnibus Christianis sint perpetua expulsio contra omnes malignos spiritus, & omnes incantationes, praestigia, & facturas, atque maleficia: Sint etiam supradicta lintea perpetua fugatio malignorum spirituum, & omnium incantationum, facturarum, ac praestigiorum annihilatio, omniumque ligationum solutio, & dissolutio omnium maleficiorum, & ubicunque haec lintea posita ac tensa fuerint nullus spiritus, nullaque incantatio, nulla ligationo daemonum, nulla fascinatio; nullum maleficium, nullaque molestia maligni spiritus possit durare, nec modo aliquo stare, sed statim tua immensa virtute, & potentia fugiant, & procul expellantur omnes insidiae latentis inimici, & eorum habitationes dissolvantur, & annihilentur: Et sicut tu domine noster Iesu Christe post resurrectionem tuam sindones, in quibus involutus eras reliquisti, ita fac, ut isti maligni spiritus relinquunt haec lintea, & ab his perpetuo absint, & per signum sanctae Crucis ista creatura Dei N. mundetur ab omnibus infirmitatibus, & redeat in pristinam sanitatem, ut magis, ac magis laudare valeat te dominum nostrum Iesum Christum, qui cum Patre, & Filio, & Spiritu sancto vivis, & regnas in saecula saeculorum. Amen.

strongest fire and they will bring upon them a greater torment and a heavier punishment than brimstone and hellish fire, and any other kinds of punishments. And let all the aforesaid linen items be our defense, and a perpetual expulsion and flight of all spirits, and a dissolution of all bonds, possessions,⁴⁵ tricks, incantations, sorcery, and bindings. And by the same Lord Jesus Christ I command you spirits, whether you are here by authority, or by those present, or by essence, or by malevolent instruments, or by movement, and in whatever manner you have brought and are bringing trouble, that you should depart from this place, so that none of the aforesaid may offend and hinder us, nor this creature of God N., nor this place in any way, by him who is to come to judge the living and the dead, and the age by fire. Amen.

PRAYER

In your ineffable mercy, Almighty and eternal God, humbly imploring you, that just as you are one in essence, and three in persons, namely Father, Word, and Holy Spirit, just as after your death your disciples Nicodemus and Joseph of Arimathea wrapped the body of the Son of God in a clean linen cloth and placed it in a tomb, so by your immense mercy and piety you may deign to bless and consecrate these linens, napkins, handkerchiefs, and all linen items used in any way so that they may be a perpetual expulsion for all Christians against all malicious spirits and all incantations, tricks, possessions,⁴⁶ and sorcery. Let the aforesaid linen items also be a perpetual flight of malicious spirits, and the annihilation of all incantations, trickery, and possessions,⁴⁷ and the loosening of all bonds, and the dissolution of all sorcery. And wherever these linens were placed or held, there will be no spirit, no incantation, no pact of demons, no witchery, no sorcery, and no trouble of malicious spirits can last, nor remain in any way, but immediately by your im-

⁴⁵ *facturas.*

⁴⁶ *facturas.*

⁴⁷ *facturarum.*

Ter aspergantur aqua benedicta in modum Crucis

Et quando omnia supradicta abluenda sunt, abluantur leviter, & proiciatur ablutio prima in locum honestum, scilicet in viam, in plateam, in praetorium, in hortum, in agrum, & similia, ubi non sint stercora hominum, aut animalium, & postea abluent more solito mulieres, aut viri.

BENEDICTIO INDIFFERENS OMNIUM VESTIMENTORUM

Exorcizo vos pileum, aut biretum, & calanticam per coronam spineam, qua Dominus noster Iesus Christus coronari voluit, & per percussionem arundineam, quam super caput suum sustinuit. Exorcizo ✠ vos toracem, pallium foemoralia, vestem, calceamenta, omniaque indumenta, ne sitis communia ulli spiritui immundo per potentiam Dei ✠ Patris per sapientiam Dei ✠ filii per bonitatem Dei ✠ Spiritus sancti per sanctissimam Trinitatem viventem, per indumentum carnis quo dominus noster Iesus Christus indui voluit, per vestem inconsutilem a Beatis. Virg. Mariae Matre eius perfectam; quia sicut crescebat corpus, ita & vestis crescebat; ut quicumque induerit aliqua supradictorum magna devotione, omnis spiritus immundus cum omnibus facturis suis ab eis recedant. Itaque exorcizo vos indumenta in nomine Iesu Christi Nazareni filii Dei Vivi, Regis, & Iudicis nostri, ut sitis purgatio omnium maleficiorum, incantationum, vexationum, & facturarum huic creaturae Dei N. quam ipse ad imaginem, & similitudinem suam creavit, & ad baptismum, & gratiam suam vocare dignatus est.

mense power and might they flee, and all the snares of the hidden enemy are driven far away, and their places of dwelling are dissolved and annihilated. And as you, our Lord Jesus Christ, after your resurrection left these linen cloths in which you were wrapped, so grant that these evil spirits leave these linen items, and be forever absent from them, and by the sign of the holy cross, this creature of God N. may be cleansed from all infirmities, and may return to its former health, that it may be able to praise you more and more, our Lord Jesus Christ, who lives and reigns with the Father, and the Son, and the Holy Spirit, forever and ever. Amen.

Let holy water be sprinkled three times in the form of a cross.

And when all the aforesaid linen items are to be washed, they are washed lightly and the water of the first washing is thrown out in a proper place, namely into a road, a street, in a hall, in a garden, in a field, and in a similar place where there are no waste droppings of humans or animals, and afterwards men or women wash them in the usual way.

A BLESSING WITHOUT DISTINCTION FOR ALL CLOTHES

I exorcize you cap or beret and veil by the crown of thorns, with which our Lord Jesus Christ wished to be crowned, and by the beating of the reed which he bore upon his head. I exorcize ✠ you chest covering,⁴⁸ thigh mantel, garment, shoes, and all clothing, lest you become common to any unclean spirit, by the power of God ✠ the Father, by the wisdom of God ✠ the Son, by the goodness of God ✠ the Holy Spirit, by the Most Holy living Trinity, by the clothing of the flesh with which our Lord Jesus Christ wished to be clothed, by the seamless garment made perfect by the Most Blessed Virgin Mary, his Mother, for as the body grew, so also the garment grew; so that whoever puts on any of aforesaid garments with great devotion, every unclean spirit with all

48 Possibly "vest," but in any case, references a cloth chest covering.

Te ergo invoco domine sancte Pater Omnipotens aeternae Deus, ut haec indumenta, scilicet, pileum, vel birettum, calanticam, palium, toracem, foemoralia, vestem, calciamenta, funicula, ligamina, capillorum, & crurium, omniaque alia indumenta exorcizare, & benedicere pro tua immensa pietate digneris, ut nullus immundus spiritus amplius in eis habeat locum, sed virtute Spiritus sancti omnes, qui se induerint similia vestimenta, recipient sanitatem animae, & corporibus, & ab omnibus spiritibus immundis, ac operibus eorum sanentur, & mundentur, in praesenti, & in future tempore. Per eundem Christum dominum nostrum. Amen.

ORATIO

Domine Deus Pater Omnipotens, qui scis omnia antequam fiant, sive bona, sive mala & omnes cogitationes hominum tibi manifeste sunt, tuam exoro piissimam clementiam, ut ab universis peccatis suis & a malis, & malignis spiritibus famulus tuus N. vel famula N. mereatur liberari, & praeservari, sed tu clementissime, piissime, & amantissime Deus oculos cordis eius illuminare digneris. Tu domine meditationem cordis eius tibi fac placitum; amor tuus eius desiderium inflamet. Exaudi pie domini preces servorum tuorum: clementissime Deus per invocationem sancti nominis tui, & per invocationem omnium Sanctorum, & per omnia sancta nomina tua in virtute tua benedic ✠, & sanctifica omnia haec indumenta, & vestimenta tua virtute, ut omnes induentes se sanitatem mentis, & corporis recipiant: domine Deus Pater Omnipotens, ne derelinquas servum, vel servam tuam N. nec proicias eum, vel eam in tempore necessitatis, cum defecerit virtus eius. Domine si forte contra voluntatem fuit, & mandata tua, praeceptaque tua non custodivit, tamen non negavit, te esse Deum verum. Solum peccavit N. coram te, Angelis tuis contra omnes iustificationes tuas. Per intercessionem igitur Beatissimae Virginis Mariae filii tui Domini nostri Iesu Christi ei parcere digneris, quia tu scis, quae sunt necessaria animae, & corpori eius. Tu domine dixisti, *Nolo morem peccatoris, sed ut magis convertatur, & vivat*: Et sicut Cananeam, & Publicanum vocasti ad poenitentiam, ita hanc creaturam tuam N. vocare di-

of their possessions⁴⁹ departs from them. Therefore, I exorcise you, clothes, in the name of Jesus Christ of Nazareth, the Son of the living God, our king and judge, that you may be cleansed of all the sorcery, incantations, oppression, and possession against this creature of God N., whom he created in his own image and likeness and deigned to call to his baptism and grace.

Therefore, I call upon you, holy Lord, Father Almighty and eternal God, according to your immense piety, that you may deign to exorcise and bless these garments, namely, cap or beret, veil, cloak, chest covering, thigh coverings, clothing, shoes, cords, hair and leg bands, and all other garments so that no unclean spirit may any longer have a place in them, but by the power of the Holy Spirit, all who clothe themselves in similar garments will receive health of soul and body, and be healed and cleansed from all unclean spirits and their works in the present and in the future. Through the same Christ, our Lord. Amen.

A PRAYER

Lord God, Father Almighty, who knows all things before they are done, whether good or bad, and all the thoughts of men are evident to you, I beseech your most pious mercy, that your servant N. or maidservant N. may merit to be delivered and preserved from all their sins and from evil and malicious spirits, but you, most merciful, most pious, and most loving God, deign to illuminate the eyes of their heart. You, Lord, make the meditation of their heart pleasing to you; your love will inflame their desire. Pious Lord, hear the prayers of your servants. Most merciful God, by the invocation of your holy name, and by the invocation of all the saints, and by all your holy names, in your power, bless ✠ and sanctify all these garments and clothes by your power so that all who put them on receive health in mind and body. Lord God, Father Almighty, do not forsake your servant or handmaid N. nor cast him or her out in the time of need, when their strength will fail. Lord, if perhaps they were against your will, and did not keep your commandments and precepts,

49 *facturis*.

gneris, & sicut Beatae Mariae Magdalenae a te dimissa fuerunt peccata multa propter poenitentiam, & contritionem eius, ita piissime domine huic creaturae tuae N. per potentiam divinitatis tuae ei parcere digneris. Domine Iesu adesto supplicationibus nostris, & sicut per Prophetam tuum dixisti *super vestem meam miserunt sortem*: & per Isaïam, *quis est iste, qui venit de Edon tinctis vestibus?*

Ita bene ✠ dicere, sanctificare, & exorcizare pro tua pietate digneris omnia haec vestimenta, scilicet Pileum, calanticam, Toracem, foemoralia, calciamentum, Pallium, vestem, Vinculaque capilorum, & cruruum, ut sint efficax remedium contra potestatem omnium inimicorum nostrorum, nec non contra omnes facturas, fascinationes, incantationes, maleficia, ligationes, quae factae fuerunt, vel fient; & nullus malignus spiritus cuiuscunque generis, vel conditionis existere, aut latere possit, seu diu permanere in quacunque creatura, quae devote se induerit his vestimentis benedictis. Rogamus igitur te Domine, ut benedicens bene ✠ dicas & sanctificando sancti ✠ fices omnia haec vestimenta in honorem omnium sanctorum, & sanctarum curiae coelestis, ut totaliter destruant omnem potestatem omnium inimicorum, & eos inimicos per potentiam tuam extinguere. & fugare valeant ac etiam contra omne impedimentum Sathanae eadem vestimenta sint remedia, & quicunque eis se induerit, liberetur ab omnibus infirmitatibus suis, & per te salvetur. Tu Domine dixisti: *omnis, quicunque invocaverit me exaudiam eum.*

they nevertheless did not deny that you are the true God. N. alone sinned before you, against all of your judgments and all your angels. Therefore, by the intercession of the Most Blessed Virgin Mary, your Son, our Lord Jesus Christ, may you deign to spare them, because you know what is necessary for their soul and body. You, Lord, have said: "*I desire not the death of the wicked, but that the wicked turn from his way, and live.*"⁵⁰ And just as you called the Canaanite⁵¹ and the Publican⁵² to repentance, so too may you deign to call this your creature N. And just as the many sins of the Blessed Mary Magdalene were absolved by you because of her repentance and contrition, so most merciful Lord, may you deign to spare this your creature N., by the power of your divinity. Lord Jesus, attend to our supplications. and as you said through your prophet: "*and upon my vesture they cast lots.*"⁵³ And through Isaiah: *Who is this that cometh from Edon with dyed garments?*⁵⁴

And so in your piety, may you deign to bless, ✠ sanctify, and exorcise all these garments, namely, cap, veil, chest covering, thigh coverings, shoes, cloak, garment, and hair and leg bands, that they may be an efficacious remedy against the power of all our enemies, and also against all possession, witchery, incantations, sorcery, bonds that have been made, or will be made. And no malicious spirit of any kind or condition may exist or lurk, or remain long in any creature that has devoutly dressed itself with these blessed garments. We therefore ask you, Lord, to bless ✠ by blessing, and to make holy ✠ by sanctifying all these garments in honor of all the male and female saints of the heavenly court, that they may completely destroy all the power of all enemies, and extinguish and put to flight those enemies by your power, and may these garments also be a remedy against every snare of Satan, and may whoever puts them on be freed from all

⁵⁰ Ezek 33:11.

⁵¹ Cf. Christ and the Canaanite woman (Matt 15:22–28).

⁵² Cf. the Publican and Pharisee (Luke 18:10–14).

⁵³ Ps 21:19.

⁵⁴ Isa 63:1.

Rogamus te domine Iesu Christe, de cuius corpore toties ablata fuerunt vestimenta tua in Praetorio Pilati, domi Caiphae, & in aliis locis a te demissa fuerunt, unde ab impiissimis, & crudelissimis satellitibus intensissimo tuo dolore divinissima, ac tenerissima caro tua denudata fuit, per haec omnia & alia, & per illud sanctum dictum tuum, ut salves illum, ne pereat: per immensam clementiam tuam salva illum domine, ad honorem tuum; & in nomine tuo Trinitas beata fiat haec benedictio, & super haec omnia vestimenta descendat, & sit purgatio omnium maleficiorum, quae in corpore, & extra corpus istud sunt facta, & destruantur per virtutem tuam, & per virtutem istorum vestimentorum, quae in tuo nomine sunt benedicta, & sanctificata: sancta, & individua Trinitas, audi, & exaudi praeces servorum tuorum, & benedictum sit nomen tuum in aeternum, & in saecula saeculorum. Amen.

Ter aspergantur aqua benedicta in modum Crucis.

their infirmities, and may be saved through you. You Lord have said: "*He shall cry to me, and I will hear him.*"⁵⁵

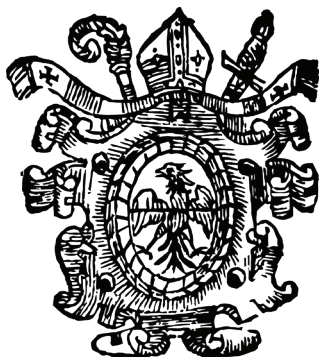
We beseech you, Lord Jesus Christ, from whose body your garments were so often taken away, in the court of Pilate, at the house of Caiphas, and in the other places they were laid down by you, whence your most divine and most tender flesh was laid bare by the most impious and cruel attendants in your most intense pain, by all these and other things, and by that holy word of yours, that you may save him, lest he perish.⁵⁶ By your immense clemency, save him Lord for your honor, and in your name, the blessed Trinity, may this blessing be granted, and upon all these garments may it descend, and may there be a cleansing of all sorcery which have been done in the body, and outside this body, and may they be destroyed by your power and by the power of these garments, which are blessed and sanctified in your name. Holy and indivisible Trinity, hear and answer to the prayers of your servants and blessed be your name in eternity and forever and ever. Amen.

Let holy water be sprinkled three times in the form of a cross.

⁵⁵ Ps 90:15.

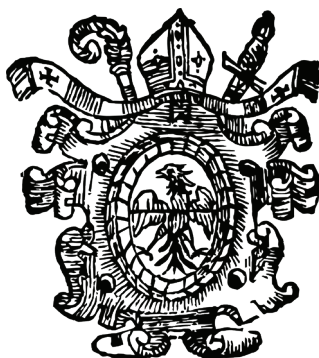
⁵⁶ Cf. John 3:15–16.

ALL'ILLUST E REV.
PATRON MIO COL.
IL SIG.
ALBERTO VALERIO
VESCOVO DI VERONA
ET CONTE, ETC.



IN VERONA,
Appresso Bortolameo Merlo. 1621
Con licenza de' Superiori

TO MY MOST
ILLUSTRIOUS, REVEREND
AND CHERISHED PATRON
SIR
ALBERTO VALIER
BISHOP AND COUNT OF VERONA ETC.



IN VERONA
At the printing house of Bartholomew Merli, 1621.
With the permission of his superiors

Deprecatione Utilissima

Per quelli, che si vogliona perservare, & liberare (con il divino aiuto) dale malie, fatture, maleficii diabolici, dicendola ogni mattini, ò il giorno, secondo tu potrai, e se non tutta, una parte per volta, seguitandola ti preserverai, & libererai con l'aiuto di Dio.

*Composta dal Rev. P. F. Alessandro Albertino della Rocca
Contrada Minore Osserv. di S. Francesco Predicatore del Sancto
Evangelio.*

Documento al Vessato

Fratello ò Sorella, in Christo. Se hai desiderio di guarire, devi osserrar quest'ordine; quando ti sentirai qualche male, ò nella mente, ò nel corpo ti ritirerai in te stesso, considerando li tuoi peccati, & intieramente ti sforzerai haverne dolore, dimandando perdono à Dio: fatto questo, cercherai il tuo Padre spirituale, avanti ilquale farai una vera confessione, & una lagrimosa penitenitenza, poi se il male sarà naturale, parlerai col medico, e quello ti ordinarà farai: fatta, che haverai la purga intieramente,

Most Helpful Protective Prayer¹

For those who want to preserve and free themselves (with divine help) from spells, possession, diabolical sorceries; by saying it every morning, or day as you are able, and if not all, a part at a time, by following it you will preserve and free yourself with the aid of God.

*Composed by the Reverend Father Brother Alessandro Albertino
of Rocca Contrada, Observant Order of Minor brothers of St.
Francis, Preacher of the Holy Gospel.*

Letter to the Oppressed

Brother, or Sister, in Christ. If you wish to be healed, you must observe this order; when you feel this evil, whether in mind or body, you will contemplate yourself, considering your sins, and wholly you must make yourself suffer, asking pardon of God: This done, you will seek out your spiritual Father, before whom you will make a true confession, and a tearful penitence, then if

¹ Albertino wrote the following prayer in Italian for a layperson's use.

se sarai guarito bene, ne renderai gratie à Dio benedetto, se vederai, che il medicamento del terreno medico non ti hà giovato, sarà una delle trè ò che il medico non hà conosciuto il tuo male, overo che, non t'hà dato il suo remedio, overo, che il male sarà artificiale, ò malefico; ma è ben vero, che il medico indotto ti persuaderà il contrario, & vorrà darti novi medicamenti, fin che sarai finito; che all'hora poi quanto al corpo non ti giovarà nè il medico corporale, nè il spirituale; si che fatta la prima purga non ottenuta la sanità troverai qualche religioso, che s'intenda di malie, & da quello ti farai benedire, & segnare, e ti farai benedire del pane, del vino, dell'acqua, della ruta, dell'ostie, overo novole, & con divotione ne pigliarai otto, ò dieci mattine, ungendoti con l'oglio benedetto; si come ti ordina il Viadana, & altri, c'hanno scritto in questa materia. Ti profumerai con rutta benedetta. Se queste cose non basteranno, ti farai leggere ogni mattina avanti pranso, se non quando potrai questa deprecatione. E se non puoi havere il sacerdote, che te la legga, leggetela da tua posta, & se non sai leggere, fatela leggere da qualche persona devota. Il che se con viva, e vera sede seguirai ti troverai sana, e se sarà voler di Dio, & salute dell'anima tua, & se il medico quando l'haverai fatta una sol volta, ò due, & che non sarai guarita, ti persuaderà, che non sono malie, che se soffero subito saresti guarita, & che il Signore opera in un'istante, & che lui non ci crede. Gli risponderei, che è vero, che il Signore opera in un'istante, quando il vuole, perche dubbio non è, che può, quando gli piace, ma che il Signore sempre voglia, & che sempre habbia operato in un'istante questo è falsissimo, si come appare nella conversione di S. Paolo, che prima lo fece cadere da Cavallo, lo accecò, & altri mezi operò per convertirlo. E manifesto nella Cananea, che per un pezzo gridò, e finalmente vuole, che gli suoi discepoli pregassero per lei. Il Cieco nato lo mandò alla Natatoria di Siloe. A quell'altro disse, *Vade & ostende te Sacerdote*. Et in somma sono infinite operationi, & miracoli simili, che il Signor Giesù Christo hà fatto quà giù in terra frà noi, mentre caminava sopra di questa terra, & mentre conversava con gli huomini. Si che è falsa la propositione dell'indotto medico; & quelli, che protervano in questa opinione, si può dire, che sono puri filofo-

the harm be natural, you will speak with a physician, and that which you order will be done, that you will have an internal cleansing. If you are healed, you will thank benevolent God. If you see that the medicaments of the earthly physician do not help you, it will be one of the three: either that the physician has not diagnosed your illness, or indeed that he has not given you the remedy, or indeed that the illness is unnatural or malefic; but it is true that the ignorant physician will persuade you to the contrary, and will want to give you new medicines, until you are finished; until the hour when, as far as the body goes, neither the corporal nor the spiritual physician will help you.

If, having done the first purge you do not obtain health, you will find some religious person, who is expert in curses, and from him you will be blessed and signed, and you will bless yourself with bread, wine, water, rue, the Host, or wafer and with devotion take eight or ten mornings, anointing yourself with blessed oil, indeed how the order of Viadana ordains, and others who have written on this matter. You will perfume yourself with blessed rue.² If these things do not suffice, you will read every morning before meals, or if not whenever you can, this deprecation. And if you cannot have the priest, who reads it to you, read it on your behalf, and if you cannot read, have it read by some devout person, so that with living and true faith you will follow, you will find yourself healthy, and if it be God's will and the health of your soul, and if the physician when you have tried it once or twice and you will not be healed, will persuade you that they are not curses, which if you suffered you would be immediately healed, and that the Lord works in an instant, and that he does not believe it. You are to answer, it is true, that the Lord works in an instant when he wants it, because there is no doubt that he can when he likes it. But that the Lord always wishes to and always has worked in an instant, this is very false, as apparent in the conversion of St. Paul, whom he first made to fall from a horse, blinded, and in other means worked to con-

2 *ruta.*

si, & s'egli ti dicesse, che non è, che lui non habbia¹ conosciuta l'infermità, e che non habbia dato il suo rimedio; Ma viene il difetto, che l'infermità, è incurabile; Responderai à questa fuga, che s'era incurabile, non se ne doveva impacciare, ma lasciare la cura al medico, che è il Sig. Iddio. Potriano dire li Signori Medici, che il difetto molte volte viene da gli Aromatarii, perche gl'ingredienti posti nelle medicine, ò che non erano buoni, ò che non erano al giusto peso: di questo non voglio disputare; Dirò solo, che à gli Signori Medici conviene rivedere almeno una volta l'anno, se gli Aromatarii hanno cose buone, ò nò, & quelle, che non sono buone, gettarle via, acciò per cupidità di non perdere quelle robbe, non habbiano gli sopradetti Aromatarii occasione di defraudare l'intentione delli Signori Medici. Et questo basti. Tutto questo hò volute porlo, & scriverlo, acciò che non ti lasci offuscare il cervello, e perder la sede nelli medicamenti spirituali; Ti essorto bene, che se qualche religioso ti volesse dare medicine per bocca, à non torgliele: perche hò con miei propria occhi veduto la sera giovanetti c'hanno tolte alcune cose da huomo religioso, & l'istessa sera, fra sei, ò serte hore morire, & io son stato presente, restando scandalizzato di quel Religioso; Ma quando alla malia s'aggiungesse qualche infirmità naturale, lascia che il Medico ordini quel che pare spediente; & tu ti farai exorcizar, & benedir, & non altro. Se bene il Viadana, e il Polidoro, & molti altri hanno poste queste medicine, l'hanno poste con molte circostanze, che non sono osservate, nè intese da molti. In somma manco te ne impedirai meglio per te. Si che fratel caro tienti à quanto è scritto, che Iddio ti concederà per sua misericordia la pristina sanità dell'anima, & del corpo, seguitando con vera, e viva sede mesi, & anni, se bisognerà; Che se finalmente non otterai quella del corpo, otterai almeno quella dell'anima, se il tutto sopporterai per l'amore di Dio, & con patientia: Perche molte volte Iddio Benedetto per questi mezi salva le nostre anime. Il che sua divina Maestà si conceda per sua pietà, & misericordia. Amen.

¹ habbia... non] *MD*, 1624; *om. MD*, 1621.

vert.³ And it is manifest in the Canaanite who for a while cried, and finally he wished, that his disciples would pray for her.⁴ And he sent the man who was congenitally blind to the Pool of Si-loam.⁵ To him he said, “Go, and shew yourself to the priest.”⁶ And in sum, there are infinite works and similar miracles which the Lord Jesus Christ has made here on earth, while he walked this earth and conversed with men.

The ignorant physician’s proposition is false; and those who maintain this opinion can be considered pure philosophers, and if he should tell you that it is not that he has not diagnosed the illness, and that he has not given you his remedy, but that the problem is that the infirmity is incurable, you shall respond to this evasion that if it were incurable, then there was no need to treat it, but leave the cure to the physician who is the Lord God. The gentlemen physicians may say that the problem often comes from the pharmacist, because the ingredients placed in the medicine either were no good, or were not the right weight: I do not want to argue about this; I will only say that the gentlemen physicians should review at least annually whether the pharmacist has good things, or no, and which are not good, throw them away, lest by avarice not to lose these things the aforementioned pharmacists have occasion to defraud the purposes of the gentlemen physicians.⁷ And this is enough. I wished to put down all

3 Acts 9:3–18.

4 Matt 15:22–28.

5 John 9:7.

6 Luke 17:14.

7 Albertino has, at this point in his own commentary, made clear his stance on a topic that is more prevalent in modern manuals. Roman Catholic exorcism today can be arguably overshadowed by a need (perhaps partially out of genuine medical concern and partially out of litigious avoidance of liability) to eliminate all physiological and psychological possibilities before attempting a rite of exorcism. Inversely, Gabriele Amorth could be said to have been a cautious advocate of exorcism as a spiritually palliative measure, or at the very least, one that often works well in fruitful collaboration. See Gabriele Amorth, *An Exorcist Explains the Demonic* (Sophia Institute Press, 2016), 86–87. The author, however (perhaps as a product of his time period), prefers to rely much more principally on divine power rather than the skills of medical professionals, which he here openly scru-

Letaniae B. Semper Virginis Mariae

Se le vorrai dire in terza persona, dove dice *hanc creaturam tuam* dirai² *istam creaturam tuam* con il suo nome proprio, quando sia lontano, ò in qual si voglia loco; dirai *illam*, non havendo il Sacerdote le dirai da tua posta.

E dove dice *impetra mihi gratiam*; dirai *ei gratiam, & liberationem a maleficiis, & facturis, & ab omnibus vexationibus daemonum*, e se la dice per te stessa, dirai *libera me domine ab omnibus vexationibus daemonum*.

2 dirai *istam creaturam tuam*] *rep. MD*, 1621.

of this, and write it, lest you allow your brain to cloud, and lose faith in spiritual medicines; I exhort you that if some religious would give you medicines by mouth, do not take them: Because I have seen with my own eyes the youngsters have taken things from a religious man, and died by evening, within six or seven hours, and I was present, still scandalized by that religious. But when some natural infirmity should be joined to a curse, let the physician order what appears to be expedient, and you are to be exorcised and blessed, and nothing else. Although Viadana and Polydorus and many others have proposed these medicines, they have proposed them with many warnings which are not observed nor understood by many. If dear brother, you hold to what is written, God will grant you, through his mercy, pristine health of mind and body, following true and living faith for months, and years, if it is necessary; so that if finally you do not get the one of the body, at least you will obtain that of the soul, if you will endure for the love of God, and with patience: Because many times blessed God has for these months saved our souls. The divine Master grants his pity and mercy. Amen.

Litanies of the Blessed Mary Ever Virgin⁸

If one wishes to speak in the third person, where it says, “this your creature,” with one’s own name, when away from home, or wherever one likes, you will say it, not having the priest you will say it for your own part.

And where it says “grant for me grace,” you will say, “grace for him and deliverance from sorcery and possession and all oppression of demons,” if you say it for yourself, you will say, “deliver me Lord from the oppression of demons.”⁹

tinizes, feeling that they infringe on the trade of the exorcist. Bert Roest, “Demonic Possession,” *Franciscan Studies* 76 (2018): 331.

8 The following prayer is an adapted version of the Litany of Loreto, with minor changes to direct it specifically to exorcism.

9 Albertino wrote these two introductory paragraphs in Italian but the intercessions themselves are in Latin.

Kyrie eleison, Christ eleison, Kyrie eleison, Christe audi nos
Christe exaudi nos.
Pater de Coelis Deus, libera³ me domine, & hanc Creaturam
tuam ab omnibus vexationibus daemonum.
Filii Redemptor Mundi Deus, libera me domine, & hanc Crea-
turam tuam N. ab omnibus vexationibus daemonum.
Spiritus sancta Deus, libera me domine, & hanc Creaturam
tuam ab omnibus vexationibus daemonum.
Sancta Trinitas unus Deus, libera me domine, & hanc Creatu-
ram tuam ab omnibus vexationibus daemonum.
Sancte Maria, impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.
Sancta Dei genitrix, impetra mihi gratiam, & sanitatem ani-
mae, & corporis istius Creaturae Dei N.
Sancta Virgo Virginum, impetra mihi gratiam, & sanitatem
animae, & corporis istius Creaturae Dei N.
Mater Christi impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.
Mater divinae gratiae impetra mihi gratiam, & sanitatem ani-
mae, & corporis istius Creaturae Dei N.
Mater purissima impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.
Mater castissima impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.
Mater inviolata impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.
Mater intemerata impetra mihi gratiam, & sanitatem animae,
& corporis istius Creaturae Dei N.
Mater amabilis impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.
Mater admirabilis impetra mihi gratiam, & sanitatem animae,
& corporis istius Creaturae Dei N.
Mater Creatoris impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

3 libera] *rep. MD, 1621.*

Lord have mercy. Christ have mercy. Lord have mercy. Christ
 hear us. Christ graciously hear us.
 God, the Father of Heaven, deliver me Lord, and this your
 creature, from all oppression of demons.
 God the Son, Redeemer of the world, deliver me Lord, and this
 your creature, from all oppression of demons.
 God, the Holy Spirit, deliver me Lord, and this your creature,
 from all oppression of demons.
 Holy Trinity, one God, deliver me Lord, and this your creature,
 from all oppression of demons.
 Holy Mary, grant for me grace and health for the soul and body
 of this creature of God N.
 Holy Mother of God, grant for me grace and health for the soul
 and body of this creature of God N.
 Holy Virgin of virgins, grant for me grace and health for the
 soul and body of this creature of God N.
 Mother of Christ, grant for me grace and health for the soul
 and body of this creature of God N.
 Mother of divine grace, grant for me grace and health for the
 soul and body of this creature of God N.
 Mother most pure, grant for me grace and health for the soul
 and body of this creature of God N.
 Mother most chaste, grant for me grace and health for the soul
 and body of this creature of God N.
 Mother inviolate, grant for me grace and health for the soul
 and body of this creature of God N.
 Mother undefiled, grant for me grace and health for the soul
 and body of this creature of God N.
 Mother most amiable, grant for me grace and health for the
 soul and body of this creature of God N.
 Mother admirable, grant for me grace and health for the soul
 and body of this creature of God N.
 Mother of our Creator, grant for me grace and health for the
 soul and body of this creature of God N.

Mater Salvatoris impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Virgo prudentissima impetra mihi gratiam, & sanitatem ani-
mae, & corporis istius Creaturae Dei N.

Virgo Venerando impetra mihi gratiam, & sanitatem animae,
& corporis istius Creaturae Dei N.

Virgo Praedicanda impetra mihi gratiam, & sanitatem animae,
& corporis istius Creaturae Dei N.

Virgo Potens impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Virgo Clemens impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Virgo Fidelis impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Speculum Iustitiae impetra mihi gratiam, & sanitatem animae,
& corporis istius Creaturae Dei N.

Sedes Sapientiae impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Causa nostrae laetitiae impetra mihi gratiam, & sanitatem
animae, & corporis istius Creaturae Dei N.

Vas Spirituale impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Vas honorabile impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Vas Insigne impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Rosa Mistica impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Turris Davidica impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Domus Aurea impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Foederis Arca impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Ianua Coeli impetra mihi gratiam, & sanitatem animae, &
corporis istius Creaturae Dei N.

Mother of our Savior, grant for me grace and health for the
 soul and body of this creature of God N.
 Virgin most prudent, grant for me grace and health for the soul
 and body of this creature of God N.
 Virgin most venerable, grant for me grace and health for the
 soul and body of this creature of God N.
 Virgin most renowned, grant for me grace and health for the
 soul and body of this creature of God N.
 Virgin most powerful, grant for me grace and health for the
 soul and body of this creature of God N.
 Virgin most merciful, grant for me grace and health for the
 soul and body of this creature of God N.
 Virgin most faithful, grant for me grace and health for the soul
 and body of this creature of God N.
 Mirror of justice, grant for me grace and health for the soul
 and body of this creature of God N.
 Seat of wisdom, grant for me grace and health for the soul and
 body of this creature of God N.
 Cause of our joy, grant for me grace and health for the soul and
 body of this creature of God N.
 Spiritual vessel, grant for me grace and health for the soul and
 body of this creature of God N.
 Vessel of honor, grant for me grace and health for the soul and
 body of this creature of God N.
 Singular vessel of devotion, grant for me grace and health for
 the soul and body of this creature of God N.
 Mystical rose, grant for me grace and health for the soul and
 body of this creature of God N.
 Tower of David, grant for me grace and health for the soul and
 body of this creature of God N.
 House of gold, grant for me grace and health for the soul and
 body of this creature of God N.
 Ark of the covenant, grant for me grace and health for the soul
 and body of this creature of God N.
 Gate of Heaven, grant for me grace and health for the soul and
 body of this creature of God N.

Stella Matutina impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Salus Infirmorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Refugium peccatorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Consolatrix afflictorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Auxilium Christianorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Angelorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Patriarcharum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Prophetarum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Apostolorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Martyrum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Confessorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Virginum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Regina Sanctorum impetra mihi gratiam, & sanitatem animae, & corporis istius Creaturae Dei N.

Agnus Dei qui tollis peccata mundi, dona mihi sanitatem, & huic Creaturae tuae N.

Agnus Dei qui tollis peccata mundi, dona mihi sanitatem, & huic Creaturae tuae N.

Agnus Dei qui tollis peccata mundi, dona mihi sanitatem, & huic Creaturae tuae N.

Sub tuum praesidium confugimus sancta Dei genitrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper Virgo gloriosa, & benedicta.

Morning star, grant for me grace and health for the soul and
body of this creature of God N.

Health of the sick, grant for me grace and health for the soul
and body of this creature of God N.

Refuge of sinners, grant for me grace and health for the soul
and body of this creature of God N.

Comfort of the afflicted, grant for me grace and health for the
soul and body of this creature of God N.

Help of Christians, grant for me grace and health for the soul
and body of this creature of God N.

Queen of Angels, grant for me grace and health for the soul
and body of this creature of God N.

Queen of Patriarchs, grant for me grace and health for the soul
and body of this creature of God N.

Queen of Prophets, grant for me grace and health for the soul
and body of this creature of God N.

Queen of Apostles, grant for me grace and health for the soul
and body of this creature of God N.

Queen of Martyrs, grant for me grace and health for the soul
and body of this creature of God N.

Queen of Confessors, grant for me grace and health for the
soul and body of this creature of God N.

Queen of Virgins, grant for me grace and health for the soul
and body of this creature of God N.

Queen of all saints, grant for me grace and health for the soul
and body of this creature of God N.

Lamb of God, who takes away the sins of the world, grant
health to me and to this your creature N.

Lamb of God, who takes away the sins of the world, grant
health to me and to this your creature N.

Lamb of God, who takes away the sins of the world, grant
health to me and to this your creature N.

We fly to your protection, O Holy Mother of God. Do not
despise our petitions in our necessities but deliver us always
from all dangers, O glorious and blessed Virgin.

Ora pro nobis Scala tangens astra.
Ne nos affligat damnatorum castra.
Domine exaudi orationem meam.
Et clamor meus ad te veniat.

OREMUS

Protege me Domine subsidiis pacis, & liberationis, & B. Mariae
semper Virginis patrociniiis confidentem a cunctis hostibus red-
de me securum. Per Christum dominum nostrum. Amen.

Oratione, e deprecatione fatta alla Maestà di Dio per tutti quelli,
che sono assatturati, ò maliati, ò legati da qual si voglia opera
diabolica, per liberarsi, & preservarsi da tutte le fatture, Chi le
reciterà con buona, e vna sede con l'aiuto di Dio guarirà.

Fata dall'istesso Auttore Fr. Alessandro Albertini dalla Rocca
Contrada Minore Osserv. Predicator Evangelico. Cavata dal
Passio di S. Gio. Cap. 18.

Pray for us, ladder touching the stars.
Lest it cast us down to the fields of the damned.
O Lord hear my prayer.
And let my cry come unto thee.

LET US PRAY

Protect us Lord with the aids of peace and deliverance, trusting in the protection of the Blessed Mary ever virgin, keep me safe from all my enemies.

Through Christ our Lord. Amen.

Oration¹⁰ and deprecation made to the Majesty of God for all those who are afflicted, or cursed or bound by whatsoever diabolical work, to liberate and preserve themselves from all afflictions. One who recites it with good faith, with the aid of God, will heal.

Made by the same Author, Brother Alessandro Albertini of Rocca Contrada, of the Observant Order of Friars Minor, Preacher of the Gospel.

¹⁰ This is Albertino's final blessing in Italian before his vernacular exorcism on the Gospel of John (which repeats much of the same material as the previous Latin version).

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