

Chapter 1 : A man of science confronts demonic possession - CNN

The subject of demonic possession and obsession is an ocean in size. What needs to be stressed, however, is that both forms of the devil's influence in human lives are more prevalent than most people imagine.

September 5, views Brett Kavanaugh was grilled on his abortion views during his confirmation hearing today. Abortion enthusiast Dianne Feinstein tried desperately to corner Kavanaugh on the topic. At one point, in a fit of hysteria, a feverish Feinstein claimed that over a million women died from illegal abortions before Roe. That number is made up and ridiculous, and it also pales in comparison to the very real 60 million babies who have actually been killed by abortion after Roe. The abortion industry has slaughtered so many humans that its defenders have trouble inventing a body count to compete with it. Clinton slammed the judge for, among other things, ruling against an illegal immigrant who wanted American taxpayers to pay for her abortion. This ruling, in the mind of abortion leftists, is "extreme. As disturbing as it may be to see people who are so overcome with enthusiasm for killing babies, I am grateful for the spectacle. It is in these moments that the Left drops the thin veneer of compassion and shows its dark, demonic heart to the world. It is when their "right" to abortion is threatened — even moderately threatened, even partially threatened — that modern Leftism becomes outright satanism. We see that the "salutes" to abortion, and the abortion comedy tours, and the abortion comedy shows, and the abortion-obsessed celebrity openly fantasizing about "eating" aborted children, really do not occupy the fringes of Leftism. They represent the mainstream. Leftism is a violent, brutal, intensely self-centered ideology, and it requires all of its adherents to pledge absolute and undying loyalty to the abortion industry. We can also see something else here. We see the reason why all of the calls for unity and bipartisanship will never amount to anything. Even if I wanted to, how could I unify with people who think that women are bestowed with the sacred privilege to kill their own children? How could I find common ground with those who would conflate abortion opposition with the literal enslavement of the entire female sex? How do I join hands with this kind of insanity? And to what end? If there is ever going to be real unity in America, the Left will have to stop insisting that our children be sacrificed on the altar of self-centeredness. But I do not see that happening any time soon. So, those of us with moral sense cannot unify with them. We can only fight them tooth and nail, until one side or the other prevails.

Chapter 2 : Interview with an Exorcist | Catholic Answers

Demonic possession is believed by some to be the process by which individuals are possessed by malevolent preternatural beings, commonly referred to as demons or devils. Symptoms of demonic possessions often include erased memories or personalities, convulsions (i.e. epileptic seizures or "fits") and fainting as if one were dying.

Rosary Prayer Demonic Possession Demonic Possession is when Satan or a demon enters and takes over the physical and mental capabilities of a victim, however, the soul and will remains free. Satan does not act alone when he possesses an individual. He works side by side with many evil spirits such as spirits of lust, hate, destruction, suicide, revenge, anger, anxiety, desperation, death, torment, etc. Such an example is found in Luke 8: Descriptions of demonic possessions often include erased memories or personalities, convulsions, "fits" and fainting as if one were dying. Other descriptions include access to hidden knowledge gnosis and foreign languages glossolalia , drastic changes in vocal intonation and facial structure, the sudden appearance of injuries scratches, bite marks or lesions, and superhuman strength. Unlike in channeling or other forms of possession, the subject has no control over the possessing entity and so it will persist until forced to leave the victim, usually through a form of exorcism. Man is in various ways subject to the influence of evil spirits. Even though redeemed by Christ, he is subject to violent temptation: But the influence of the demon, as we know from Scripture and the history of the Church, goes further still. As we gather from the Fathers and the theologians, the soul itself can never be "possessed" nor deprived of liberty, though its ordinary control over the members of the body may be hindered by the obsessing spirit cf. Thomas, "In II Sent. A possessed individual is typically characterized by having strange physical ailments or disfigurements; verbal outbursts, mostly obscene or sacrilegious in nature; violent behavior and vulgar behavior; bodily spasms and contortions; ability to speak languages never before studied; self-mutilation; superhuman abilities such as psychic abilities, abnormal strength, or an ability to perform behaviors out of the realm of human possibility such as levitation; cessation of normal bodily functions for periods of time, including breathing and heart beat; and a pronounced revulsion to symbols, places, people, objects, and ceremonies having any religious context. Other phenomena associated with the presence of a demon include an acrid stench; marked decrease in the temperature of the room which a possessed individual occupies; writing appearing out of nowhere; sounds and voices arising from nowhere; and objects moving on their own and destruction of objects in the room, without anyone having laid a hand upon them. Today a more favorable climate exists for cases of possession and obsession than ever before. Our world has become a playground of pornography, sex, money, material possessions, drugs, and alcohol. There are so many instruments to spread these Satanic messages such as television , video games , Internet, radio , music , and even the clothing we wear; thus our children are exposed to a multitude of temptations and are wide open to evil. The "predominant" gods of this age we live in include money, television, music, thrill seeking, and sex. Unfortunately, the "cure" exorcism, is considered an "ancient" ritual and is snubbed by most religious leaving many victims to suffer indescribable torments, and in some instances, even suicide. Cases of Possession Among the ancient pagan nations diabolical possession was frequent, as it is still among their successors. In the Old Testament we have only one instance, and even that is not very certain. We are told that "an evil spirit from the Lord troubled" Saul 1 Samuel In New-Testament times, however, the phenomenon had become very common. The victims were sometimes deprived of sight and speech Matthew The effects are described in various passages. A young man is possessed of a spirit "who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with his teeth, and pineth away,. The possessed are sometimes gifted with superhuman powers: For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him" Mark 5: Some of the unfortunate victims were controlled by several demons Matthew And they continued to do so after His Ascension Acts Demonic Possession in the Bible The Bible gives some examples of people possessed or influenced by demons. From these examples we can find some symptoms of demonic influence and gain insight as to how a demon possesses someone. Here are some of the biblical passages: And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel. And as

he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, Who had his dwelling in the tombs, and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not. For he said unto him: Go out of the man, thou unclean spirit. And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many. And he besought him much, that he would not drive him away out of the country. And the spirits besought him, saying: Send us into the swine, that we may enter into them. And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done: And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid. And they began to pray him that he would depart from their coasts. And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him. And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: And she besought him that he would cast forth the devil out of her daughter. Who said to her: Suffer first the children to be filled: But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children. And he said to her: For this saying go thy way, the devil is gone out of thy daughter. And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out. Let us alone, what have we to do with thee, Jesus of Nazareth? I know thee who thou art, the holy one of God. And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all. And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out? This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation. And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour. In other cases, it causes the individual to do evil, Judas being the main example. In Judas case, he opened his heart to evil—in his case by his greed John So it may be possible that if one allows his heart to be ruled by some habitual sin, it becomes an invitation for a demon to enter. The demon-possessed man of the Gadarenes, who was possessed by a multitude of demons Legion , had superhuman strength and lived naked among the tombstones. King Saul, after rebelling against the Lord, was troubled by an evil spirit 1 Samuel Thus, there is a wide variety of possible symptoms of demon possession, such as a physical impairment that cannot be attributed to an actual physiological problem, a personality change such as depression or aggression, supernatural strength, immodesty, antisocial behavior, and perhaps the ability to share information that one has no natural way of knowing. It is important to note that nearly all, if not all, of these characteristics may have other explanations, so it is important not to label every depressed person or epileptic individual as demon-possessed. In addition to these physical or emotional distinctions, one can also look at spiritual attributes showing demonic influence. These may include a refusal to forgive 2 Corinthians 2: Scripture repeatedly relates idol worship to the actual worship of demons Leviticus Based on the above scriptural passages and some of the experiences of missionaries, we can conclude that many people open their lives up to demon involvement through the embracing of some sin or through cultic involvement either knowingly or unknowingly. There is an additional consideration. Satan and his evil host can do nothing the Lord does not allow them to do Job Some people develop an unhealthy fascination with the occult and demonic activity. This is unwise and unbiblical. If we pursue God, if we are clothing ourselves with His armor and relying upon His strength Ephesians 6: Demonic spirits are also referred to as evil spirits and are depicted in the bible as fallen angels. These are the angels who took side with Lucifer Satan in his rebellion against God. In such a condition, the demonic spirits uses the body of the individual to express its personality and to carry out its evil intent.

Demonic obsession is far more serious than regular temptation. The purpose of temptation is to lead you to sin. Demonic Obsession's ultimate end is to induce a nervous breakdown which opens you up for Possession.

RIP Normally diabolical influence on the individual Christian is restricted to simple temptation, although it is not likely that the majority of temptations proceed from the immediate and direct intervention of the devil. Obsession occurs whenever the devil torments a person from without and in a manner that is so intense that there can be no doubt about his presence and his action. In simple temptation the diabolical action is not so evident; absolutely speaking, it could be due to other causes. But in true and authentic obsession, the presence and activity of Satan are so clear and unequivocal that neither the soul nor the director can have the least doubt of it. The soul is aware of its own vital activity and government of its faculties, but it is at the same time clearly aware of the external activity of Satan, who tries to exert violence on the individual. Obsession can affect the interior faculties, especially the imagination, or the external senses in various manners and degrees. The attack on the imagination differs from ordinary temptation only by reason of its violence and duration. Although it is difficult to determine exactly where simple temptation ends and true obsession begins, we can say that when the disturbance of the soul is so profound and the tendency to evil is so violent that the only possible explanation lies in some external force even when there is nothing evident externally, it is certainly a case of diabolical obsession. It can take many different forms. Sometimes it is manifested as a fixed idea that absorbs all the energies of the soul; at other times the images and representations are so vivid that the subject feels that he or she is dealing with concrete reality. This seizure has repercussions in the emotional life because of the intimate relation between the emotions and the cognitive faculties. The soul, even in spite of itself, finds itself filled with obsessive images that arouse doubt, resentment, anger, antipathy, hatred, despair, or dangerous tenderness and an inclination to sensuality. Bodily obsession is usually more spectacular, but in reality it is less dangerous than internal obsession, although the two normally occur together. External obsession can affect any of the external senses, and there are numerous examples of this in the lives of the saints. The eye is filled with diabolical apparitions. Sometimes they are very pleasant, as when Satan transforms himself into an angel of light to deceive the soul and fill it with sentiments of vanity, self complacency, etc. By these and similar effects the soul will recognize the presence of the enemy. At other times Satan may appear in horrible and frightening forms in order to terrify the servants of God and to withdraw them from the practice of virtue, as one can discover in the lives of numerous saints. Or the devil may present himself in a voluptuous, form in order to tempt souls to evil. Other senses besides sight are also affected. The ear is tormented with frightful sounds and shouts, with blasphemy and obscenities, or with voluptuous songs and music to arouse sensuality. The sense of smell sometimes perceives the most pleasant odors or an unbearable stench. The sense of taste is affected in various ways. Sometimes the devil arouses feelings of gluttony by producing a sensation of the most delicious food or most exquisite liquors the individual has never actually tasted. But usually he arouses a most bitter taste in the food that is taken, or he mixes repulsive objects with the food so that it would be dangerous or impossible to swallow or to digest. Finally, the sense of touch, which is diffused throughout the whole body, can be subjected in countless ways to the influence of the devil. Sometimes there are terrible blows upon the body; at other times there are sensations of voluptuous embraces or caresses; or God may permit that his servant be tested by extreme experiences of sensuality, without any consent on the part of the one who suffers these things. Obsession may be due to any one of the following causes: The permission of God, who wishes thereby to test the virtue of a soul and to increase its merits. In this sense it is equivalent to a passive trial or a mystical night of the soul. The envy and pride of the devil, who cannot bear the sight of a soul that is trying to sanctify itself and to glorify God to the best of its ability, thereby leading a great number of other souls to salvation or perfection. The natural predisposition of the person obsessed, which gives the devil an occasion to attack the individual at his weakest point. This reason is of no value in regard to external obsession, which has; nothing to do with the temperament or natural predispositions of the obsessed, but it is valid for internal obsession, which finds a

fertile soil in a melancholy temperament or in one inclined to scruples, anxiety, or sadness. Nevertheless, however violent the obsession, it never deprives the subject of liberty, and with the grace of God he or she can always overcome it and even derive benefit from it. It is only for this reason that God permits it. One needs much discretion and perspicacity to distinguish true obsession from the various kinds of nervous illnesses and mental unbalances that are very similar to it. It would be foolish to deny the reality of diabolical action in the world, especially since it is expressly mentioned in the sources of revelation and has been proved countless times by the experiences of many saints. In modern times there has been a tendency to exaggerate the purely natural causes of all phenomena, and perhaps the greatest victory of the devil is that he has succeeded in destroying the belief in his terrible power. On the other hand, many apparently diabolical phenomena are due to natural causes, and it is a fundamental principle advocated by the Church that one may not attribute to the preternatural order anything that can probably be explained by purely natural causes. The director will proceed prudently by bearing in mind the following observations and guidelines: Obsession usually occurs only in souls that are far advanced in virtue. As regards ordinary souls, the devil is content to persecute them with simple temptations. Therefore, the director should first investigate the type of soul with which he is dealing, and in this way he will be able to conjecture as to the diabolical or purely natural origin of the apparent obsession. It is important to investigate carefully whether one is dealing with a soul that is normal, balanced, of sound judgment, and an enemy of any kind of exaggeration or sentimentality; or whether, on the contrary, one is dealing with a disquieted, unbalanced, weak spirit, with a history of hysteria, tormented by scruples, or depressed by reason of an inferiority complex. This rule is of exceptional importance, and very often it is the decisive rule for making a judgment. It will be very difficult to differentiate between the manifestations of diabolical influence and those that follow from a nervous disorder, but it is possible to do so. The director should not yield to the temptation of oversimplifying the matter by attributing everything to one cause or the other. He should give to the patient the moral counsels and rules that pertain to his office as a director of souls and then refer the individual to a trustworthy psychiatrist, who can treat the other manifestations that proceed from a mental disorder. The authentic manifestations of true diabolical obsession will be sufficiently clear if they are revealed by visible signs such as the moving of an object by an invisible hand, the marks of bruises or wounds that proceed from an invisible attack. These effects cannot be attributed to any purely natural cause, and when the person who suffers them gives all the signs of equanimity, self-possession, sincerity, and true virtue, the director can be certain that he is dealing with a case of obsession. We have already said that the devil does not usually obsess the ordinary soul; nevertheless, God sometimes permits diabolical obsession in these souls or even in hardened sinners, as a salutary expiation for their sins or to give them a vivid idea of the horrors of hell and the necessity of abandoning sin to be freed from the slavery of the devil. But ordinarily only souls of advanced virtue suffer the obsessive attacks of the devil. Once it has been proved that one is dealing with a case of diabolical obsession, the director should proceed with the greatest possible patience and tenderness. The tormented soul needs the assistance and advice of someone to whom it can give its complete confidence and one who will in turn speak to the soul in the name of God. He will remind the soul that God is with it and will help it conquer: Also, at the side of the suffering soul is Mary, our tender Mother, as well as the guardian angel, whose power is greater than that of the devil. The director will advise the soul never to lose its tranquillity, to hold the devil in utter disdain, to fortify himself or herself with the sign of the cross and with other sacramentals, especially holy water, which has great efficacy against the attacks of the devil. Above all, he will warn the soul never to do anything that the devil suggests, even if it appears good and reasonable. He will demand a detailed account of everything that happens and will never permit the soul to conceal anything, however difficult and painful it may be to reveal it. In more serious and persistent cases, the exorcisms prescribed in the Roman Ritual are used, or other formulas approved by the Church are put into effect. But the director will always do this in private and even without advising the penitent that he is going to exorcise him or her, especially if he fears that this knowledge would cause a great disturbance to the soul. For a solemn exorcism it is necessary to obtain express permission from the local ordinary and to follow the prescribed precautions. Diabolical possession is a phenomenon in which the devil invades the body of a living person and moves the faculties and organs as if he were manipulating a body of his own. The devil truly

resides within the body of the unfortunate victim, and he operates in it and treats it as his own property. Those who suffer this despotic invasion are said to be possessed. However it may be manifested, the presence of the devil is restricted exclusively to the body. The soul remains free, even if the exercise of conscious life is suspended. Only God has the privilege of penetrating into the essence of the soul. Nevertheless, the primary purpose of the violence of the devil is to disturb the soul and to draw it to sin. But the soul always remains master of itself, and if it is faithful to the grace of God, it will find an inviolable sanctuary in its free will. Two periods can be distinguished in diabolical possession: The periods of crisis are manifested by the violent onslaught of evil, and its very violence prevents it from being continual or even very prolonged. It is the moment in which the devil openly reveals himself by acts, words, convulsions, seizures of anger or impiety, obscenity, or blasphemy. In the majority of cases, the victims lose consciousness of what is happening to them during this seizure, as happens in the great crises of certain mental disorders. When they regain consciousness they have no recollection of what they have said or done or, rather, of what the devil has said or done in them. Sometimes they perceive something of the diabolical spirit at the beginning of the seizure when he begins to use their faculties or organs. In certain cases the spirit of the possessed remains free and conscious during the crisis and witnesses with astonishment and horror the despotic usurpation of its body by the devil. In the periods of calm there is nothing to manifest the presence of the devil in the body of the possessed. One would think that the devil had gone. Nevertheless, his presence is often manifested by some strange chronic illness that exceeds the categories of pathological disorders known to medical science and resists every form of therapeutic remedy. Moreover, diabolical possession is not always continuous, and the devil may leave for a time and then return later to continue his possession. Lest we expose ourselves to derision, it is necessary to be extremely cautious and prudent in making pronouncements concerning diabolical possession. There are countless nervous disorders presenting external symptoms very similar to those of possession, and there are also some poor unbalanced souls or perverse spirits that have a remarkable facility for simulating the horrors of possession. Fortunately, the Church has given us wise rules for discerning fraud and for making judgments that are certain. The first thing to be recognized is that authentic cases of possession are very rare, and it is much better to make a mistake on the side of incredulity than to be too anxious to admit diabolical possession. The extreme agitation of the victim, the blasphemies that are uttered, the horror manifested for holy things—none of these are of themselves sufficient proof. These symptoms give nothing more than a conjecture of the possibility of diabolical possession, but they are never infallible signs because they could proceed from malice or from some natural cause. The Roman Ritual, after recommending prudence and discretion before making a judgment, indicates certain signs that allow for a diagnosis to ascertain the authenticity of diabolical possession: There are other similar symptoms, and the more numerous they are the greater proof they offer of a true diabolical possession. Ordinarily, possession occurs only in sinners and precisely as a punishment for sin. There are exceptions, however, when diabolical possession is used by God as a means of purification. Whatever will weaken the power of the devil over a person can be utilized as a remedy against diabolical possession, but the Roman Ritual specifies certain principal remedies: Since the usual purpose of diabolical possession is punishment for sin, it is necessary above all to remove the cause of possession by a humble and sincere confession. It will have a special efficacy if it is a general confession of. The Roman Ritual recommends frequent Communion under the direction and advice of a priest. Holy Communion, however, should not be given to a possessed person except in moments of calm, and one must also take great care to avoid any danger of irreverence or profanation, as the Ritual prescribes. A certain type of devil cannot be cast out except through fasting and prayer. Humble, and persevering prayer, accompanied by fasting and mortification, obtains from heaven the grace of a cure. This particular remedy should, never be omitted, even when all the others are used. Objects blessed by the prayers of the Church have a special power against the devil.

Chapter 4 : Demonic possession - Wikipedia

Demonic Obsession has 91 ratings and 2 reviews. Lisa said: Book two in the Dark Promises series. Not quite as good a read as Midnight. I found Ellie to b.

What are Possession and Obsession by the Devil? Our present conference is a change of pace from our conferences so far. We have been reflecting mainly on the angels, as such, and have seen something of what happened at the dawn of angelic creation. Some of the angelic hosts remain faithful to God. Others rebelled against the Creator and became demons. We have also seen that the angels are not just in a world by themselves. The faithful spirits are angels precisely because they are messengers of God to guide our minds and direct our wills towards that heavenly destiny for which we are made. The rebellious spirits have been allowed, from the dawn of human history to tempt human beings away from their loyalty to God and thus lead men into sin. Our present conference is very specific. We are asking ourselves only one specific question: What are possession and obsession by the devil? Before going into a more detailed explanation, it might be well to just briefly define possession and obsession and distinguish how they differ from one another. When the devil attacks the body of a human being from the outside, we call this obsession. When, however, the evil spirit assumes control of a human soul from within, we call that possession. In a separate section we shall deal with obsessions which are, you might say incomplete diabolical possessions. Demonic Possessions in the Bible In the Old Testament we have only one instance of what may be called possession, although there is some doubt whether it was a diabolical possession in the full sense. The moment we enter into the New Testament, demonic possessions become an integral part of biblical history. A word of comment on this phenomenon should be made. Over the two thousand years of Christianity, whenever the Gospel began to be preached among a certain people, the devil has consistently become very active in resisting the proclamation of the Good News. There is almost no limit to the number and variety of diabolical possessions recorded in the Gospels alone. The victims of the devil were sometimes deprived of sight and speech alone Matthew At other times the victims lost only their speech Matthew 9: Again the victims who were afflicted by the devil without being specified just how Luke 8: In most cases, there is no mention of any bodily affliction beyond the possession itself Matthew 4: The effects of possession are described in various passages. Some of the possessed were controlled by several demons Mark In one case so many devils possessed a man that their name was Legion. There is more than passing value in referring to possessions in the New Testament because this testifies to the authenticity of these phenomena. It also provides the grounds for the continued possessions that have plagued human history since the close of the Apostolic Age. Possessions in the Early Church and the Middle Ages The history of the early Church is filled with instances of diabolical agency. A single quotation from Tertullian second and third century gives us some idea what this meant. Let a person be brought before your tribunals who is plainly under demoniacal possession. The wicked spirit, bidden to speak by the followers of Christ, will as readily make the truthful confession that he is a demon as elsewhere is falsely asserted that he is a god. What clearer proof that a work like that? What more trustworthy than such a proof? The simplicity of truth is thus put forth; its own worth sustains it; no ground remains for the least suspicion. Do you say that it is done by magic or some trick of that sort? You will not say anything like that if you have been allowed the use of your ears and eyes. Many of the early councils of the Church legislated on the subject of possession. They decreed on the proper way that possessed persons should be treated. They prescribed public penance for catechumens and fallen Christians who were believed to be under the special influence of the evil spirit. All through the Middle Ages the Church made regulations and prescribed penalties against those who invited the influence of the devil or used it to inflict injury on other people. So serious had the situation become at the dawn of Protestantism, that every Catholic priest was given the power of exorcism. Not only was demonic possession accepted by Catholic Christians but we have record of criminal investigations in which charges of witchcraft or diabolical possession. The writings on this subject come, all historically verified, would fill volumes. Demonic Possession in Modern Times Possession by the evil spirit has continued unabated over the centuries. Formal exorcisms on possessed persons are performed in the city of

Rome. In my conversations with the exorcists, I have been assured that the frequency of demonic possession is more common than most people suppose. In a later conference we shall examine the norms which the Church uses to distinguish an authentic possession by the evil spirit from a phenomenon that could be psycho-pathological. Understandably there is not a great deal of publicly available documentation on authentic possessions. The last thing the Church wants is to give the devil publicity. In recent years, professional studies have been made by Catholic scholars on what might be called the norms for identifying actual demonic possession. Also to be remembered is that the external phenomena of possession may resemble symptoms of psychic disturbance or disease. The risk is that a person who shows psychological disturbance will be dismissed as a mere psychotic and not consider to be under the demonic influence. Specialists in the study of possession distinguish between two kinds of possessions. Some possessions manifest psychiatric phenomena; others manifest phenomena that are beyond psychiatric analysis. Possessions that Parallel Psychiatric Changes. Persons who are possessed can manifest bodily changes which are familiar in the science of psychiatry. The devil exercises control over their bodies by using them as he wills. He may immobilize the self-control of the individual. It is now directed and manipulated as a blind instrument, obeying a stronger power or personality that forcibly dominates it. The human person is no longer the one who acts; it is rather the devil acting through the body of the individual. Possessed persons in their external behavior will manifest phenomena that are very similar to those of certain mental illnesses, characterized by dual personality or the presence of an internal principle that causes the abnormal behavior. But in cases of possession there will always be the strong aversion to the sacred or anything that was a source of spiritual consolation before the possession. In many cases this aversion may extend to the moral and physical order. In cases of real diabolical possession, the individual may give evidence of his or her abnormal state by facial changes and distortions, by complete relaxation or by rigidity of the body. When asked to perform some act of piety or devotion, the possessed person will always react in a more or less violent manner with contortions of bodily members, threats, and frightening shouts, or with provocative blasphemies and sacrilegious bodily movements. At other times, the possessed victim may try to put an end to the requests and expectations by lapsing into a state of complete passivity. This diabolical repugnance to anything sacred is also expressed in relation to what had once been a source of moral or physical relief to the individual. Then the possessed person becomes withdrawn, avoids the company of others, and refuses to engage in conversation. The one possessed may hardly be able to express his or her wishes and the bodily functions may be seriously affected. All that we have so far said about this kind of possession may resemble a psychopathological condition. However, one prime key to distinguish possession from psychopathology is the universal opposition, even hatred of everything which has to do with God, or the Eucharist, or the Blessed Virgin, or the saints or, in general, whatever is sacred. Possessions that are Beyond Psychological Explanation. In the second form of possession, it is the devil who is the direct active agent. The power he exercises in the possessed person is beyond the capacity of any human being. The following are some of the phenomena that characterize this more extreme form of possession. The possessed person is unable to maintain a stable posture or to move around or is able to carry out certain functions or activities which the individual had never learned before. The variety of these activities is beyond counting. It may involve the ability to sing or to paint or speak or understand foreign languages which had never been learned. The one possessed may acquire the knowledge of persons, objects, or events that are long past, hidden, or at a great distance. At other times, the person will rise from the ground and remain suspended in the air in the levitation or will move through the air or perform amazing bodily feats. Or again, he or she will be able to move heavy objects or furniture without touching them, or cause these objects to rise above the ground. Under the influence of the devil, a person is able to open or close doors or windows from a distance, cause huge paintings to fall from the walls, shattering objects at a great distance. To be emphasized is that this type of possession is entirely different from what we are calling psychic possession. This one is beyond all psychological power. Before we leave our reflections on demonic possession, no matter what type it assumes, one thing must be reemphasized. What is never absent in a possessed person is the inhuman hatred of anything having to do with God. In one of my conversations with an exorcist in Rome, he told me of a seventeen-year-old girl whom he was exorcising. She belonged to the second class of possessed

persons. The priest exorcist wanted the possessed woman to attend a Mass which he was to offer for her deliverance from the evil spirit. It took five strong men to be able to move her bodily into the chapel and seat her in the last row. After the second consecration, as the priest lifted the chalice for the elevation, the possessed girl spat from the back of the chapel, at least sixty feet from the altar. Her spittle struck the chalice the moment it was elevated. During her protracted exorcism, she exhibited a demonic hatred of the Eucharist. Before we finish this part of our conference, I must repeat that the phenomena exhibited by possessed people may have all the signs of psychopathology. But one phenomena is unique: Diabolical Obsession At the opening of this conference, we distinguished obsession from possession as demonic influence from outside of the obsessed person. We know on faith that God permits the evil spirit to exercise influence in the material world.

Chapter 5 : Fr. Hardon Archives - What are Possession and Obsession by the Devil?

Brett Kavanaugh was grilled on his abortion views during his confirmation hearing today. Abortion enthusiast Dianne Feinstein tried desperately to corner Kavanaugh on the topic.

The question would have been laughed off as recently as five years ago, even among most Christians. But the cultural degeneration that is readily apparent on college campuses, in the media, and in government has now grown so severe that even self-described secularists have been voicing suspicions that the inquisitors of political correctness are possessed. Demonic activity is real. Belief in the spiritual--including evil spirits--permeates human history up to the present day, and every culture has a tradition of spiritual warfare. Actually, yes you do. There is no such thing as a coherent and internally consistent materialism. Materialist philosophies are therefore self-negating a necessarily false. Deniers of spiritual realities may attempt to argue that reason, love, humor, etc. Whether or not brain chemistry causes thought is certainly an argument we can have, but unless you can show us a "thought particle" with measurable physical properties, we must conclude to the existence of a non-material dimension of reality that we all experience constantly. If spiritual being exists, it can have a moral value. In classical philosophy and Christian moral theology, goodness is fullness of being. Evil has no independent substance. Instead, evil is a defect or lacking with a parasitic relationship to the good. For example, illness is the absence of health, ignorance is a lack of knowledge, vice is an imbalance of virtue. How can evil spirits affect human beings? Several attributes of evil spirits follow directly from their non-material nature. Though not omnipresent, they can be anywhere they think about without traversing physical distances. How can nonphysical beings interact with the physical? Probably not that differently from the way your own spiritual faculties can affect your body e. Areas and signs of demonic activity There are two types of demonic activity: Ordinary demonic activity is temptation, whereby an evil spirit is the direct cause of, or a contributing factor to, the temptation to sin. Extraordinary demonic activity may occur in various ways. The areas of extraordinary demonic activity are: However, certain aspects of SJW thought and behavior point to another type of extraordinary demonic activity: Gabriele Amorth, the Chief Exorcist of Rome, people suffering from demonic oppression may show these characteristics: These can be of an ongoing and even absurd nature. There is an added inability to be freed from these thoughts which range from desperation to suicide. Although there are mental illnesses such as an obsessive compulsive disorder, if this is a persistent and harmful obsession, it would not be a bad idea to either have clergy or fellow believers pray over the person in the name of the Lord for healing and liberation from the obsession. One of the most puzzling attributes of cultural Marxists is the striking dichotomy between their destructive, malevolent forms of political expression and their relative normality in other areas of their lives. Yet without batting an eye, they can immediately turn to defending infanticide and advocating for bigotry against straight, white, Christian males. How to explain this Jekyll-Hyde dynamic? Their ongoing preoccupation with critical and intersectional theory, their seemingly involuntary spouting of absurdities e. An explosion of demonic activity Dioceses around the world are reporting an alarming rise in demonic activity. Amorth cited the decline in faith as a leading cause of this diabolical epidemic. Human beings are creatures made to worship God. When people abandon faith in Him, they must fill the void with something else, and Satan is eager to oblige. What can be done? Good is fullness of being, and illness--including spiritual affliction--is a privation of the good. Just as physicians can mediate divine healing through their skill, ordinary people can mediate deliverance from evil through prayer and fasting on behalf of our afflicted brethren. And most of all, we should pray for the strengthening of our faith in the one source of all truth, beauty, and good.

Chapter 6 : What does the Bible say about demon possession / demonic possession?

Many of those who had their demons removed vow that liberation from the internal tormentors often resulted in shedding of bad habits, physical illnesses, and false idols.

Preach the Gospel, heal the sick, and set the captives free! The Supernatural ministry of Jesus Christ. One season was on the streets, where people would walk up to me and have the spirits oppressing them identify themselves. We had this experience recently, on the streets, we were training seminary students in street ministry. The seminary students were able to approach one individual, but a ministry friend of mine, Katie, and myself, were growled at by this person and his spirits told us to stay away from him. The spirits in this individual could see our authority in Christ. The Holy Spirit will lead you through seasons to reveal the supernatural to you. And many times in this season the Holy Spirit will break you -to make you usable in the new area He is training you in. If God is training you to work in the supernatural he has to break you of your own soul-ish shortcomings and to release God out of your box you put him in. In this season God is revealing to me a dark leprosy in the church, demonic obsession. Demonic obsession is dangerous torment that sits between oppression and possession. Pure and simple torment. Symptoms include, sudden attacks, at times ongoing, of obsessive thoughts, sometimes even rationally absurd, but of such nature the victim is unable to free themselves. Therefore the obsessed person lives in perpetual state of prostration, desperation, and attempts at suicide. Almost always obsession influences dreams. Some people will say that this is evidence of mental illness, requiring the services of psychiatrist or a psychologist. The same could be said of all other forms of demonic phenomena. Some symptoms, however, are so inconsistent with known illnesses that they point with certainty to their evil origins. Only an expert with a well-trained eye can identify the crucial differences. What I have witnessed in demonic obsession is that it attacks the person under its influence day and night non-stop. At night time there are horrible dreams on the tormented soul. During the day, there is shame or fear, either from the dreams, or from abuses or sinful behaviors, revealed constantly by the enemy. Some traits M16 ministry has observed while working with people in demonic obsession are: The people seem to be self-isolated by the torment. Initially, the individual is going to church and appears to be a strong Christian. Supernatural events occur in stronger frequencies now and the church may be puzzled as to how to help this individual. In most cases, the church becomes frustrated with the individual in the early stages of obsession and tries to avoid them. The enemy starts speaking to the individual and is high lighting how the church is avoiding them. In the cases of demonic obsession we have been involved in, psychological trauma, was the doorway to the demonic obsession. There are more entry points but I refer you to these to give you a general idea of how the demonic obsession gets its toe hold on the person. People in demonic obsession, in half the cases, are led into believing they will be self-delivered from the torment. This happens in stages, remember, the enemy is picking up every fumble by the church and reminding the person of the failure. The church leadership is frustrated by the individual and believes they are only seeking sympathy prayer. The person starts believing the enemy has infiltrated the church and has witches attending or even praying for others in service. The enemy is increasing the torment now. This is the beginning of the spiritual and mental isolation of the individual. The enemy gives false prophecy about healings and warns the individual not to seek prayer. Usually the false prophecy comes in the form of warnings the individual accepts. At this point the person is compromised. The enemy is constantly speaking to them and they believe it is an angel beware of angles of light masquerading Now the person is becoming isolated from their family members and those living with this person are at whits end. The individual believes there are places in the house where evil spirits reside. So they stay confined to parts of their house or a bedroom. Some people believe their next door neighbors are members of witch coven sent to spy on them. Torments include physical, psychological, and spiritual attacks. The goal is make the person appear insane while at the same time driving the person to insanity or the appearance. The demons end game is to have the person end their own lives. Individuals seem to seek out tainted homes. Many times, an individual will flee a home, where they know there is activity, only to land in a home that also has unclean spirit activity. The problem here is that ghost hunters are called in. Reading the

ritual romana rite of exorcism by untrained clergy is useless. Ghost hunters do not have the level of expertise in the supernatural they self-elevate themselves to have. Case in point, exhibit A. Paranormal team playing exorcists. We have worked with ghost hunters in cleaning them up after such mishaps. What you must ask yourself is "why were the ghost hunters called out to the home in the first place? Because people under the torment of demonic obsession are seeing the demons or are hallucinating that they are seeing the demons. In demonic obsession if they are hallucinating they are seeing demons it is still from a demonic source. The demons are relentless at tormenting the people in this manner and the person usually develops a paranoia. These are aspects ghost hunters do not understand at all and their K2 meters and toys will not register this. The forms of paranoia include, spiritual voices, which convince the person no one in the church can help them. Paranoia that I have seen includes that people in the church are witches or that next door neighbors are members of the occult. The paranoia can run so deep that the people inflicted with this are living a horrible John Carpenter horror movie, like "They Live". Everyone around them is part of a conspiracy with demonic roots. Because the root problem was supernatural and these people know it. The church may already be showing signs of being burnt out on these people. The root cause of the obsession may be supernatural. They may have been physically attacked as a child, by a demon. Even the parents of these people will attest to the incident. Since the church already believes the person is faking illness for sympathy prayer - and these people know when the church thinks this, they are certainly not going to believe the supernatural root to it. Because an individual appears crazy, a pastor or counselor may shut the person down. The demonic root was never mentioned or dealt with. These people, who are tormented, have an ounce of sanity left to remember what happened to them when the obsession took root was very real. This is what they are clinging to when they seek help. We get quite a few of these individuals in our ministry because we have seen the supernatural. Treating demonic obsession is difficult. The free will is compromised and is focused on the demonic activity. I am talking about Christians who are being tormented by this. You can minister to these people and slightly turn their spiritual boat in the right direction only to have it snapped back in the wrong direction 5 minutes later. These people need laying on of hands by seasoned combat veterans in spiritual warfare. And it will take several to many sessions to get this person on course. They need to repent for diverting their attention from Jesus to the demonic activity. They need to want to wake up. We have to make them responsible for their own actions right out of the starting gate. A person in demonic obsession will try to dictate to you how their healing process should go. This is the spirit running interference. Ministry is not at the beck and call of the demonic. Identify when this is occurring and shut it down. Prophetic ministry over the phone, is not as successful, because the spirits are swatting at the prophetic, like flies, on the other side of the phone. This is because the person in torment is allowing the spirits to do this. Demonic obsessive people try to dictate the deliverance. They are convinced in their own minds they know how to deliver themselves or get delivered "which is the lie of the enemy. The sign of demonic obsession is usually horrible nightmares night, after night, after night. Ministry team members trained in dream interpretation, such as John Paul Jacksons, Streams Ministries, is crucial to identify and work with these people on their dreams. This is where the individual must take responsibility and pull themselves up out of the victim mentality and fight. The truth of the matter is " He is trying to help but an obsessive focus is placed on the enemy and now the problem is not left to the resurrecting power of the work on the cross. This is the primary operative of the obsession to lead the person away from Christ. We pray for the Holy Spirit to protect these individuals whenever we encounter them. They can be fine one second and snap into obsession and have thoughts of hurting themselves.

Chapter 7 : Kairos: The Demonic Obsession of Cultural Marxists

Demonic Obsession _ "Symptoms include sudden attacks, at times ongoing, of obsessive thoughts, sometimes even rationally absurd, but of such nature that the victim is unable to free himself." Moreover, "the obsessed person lives in a perpetual state of prostration, desperation, and attempts at suicide.

Obsession, which includes sudden attacks of irrationally obsessive thoughts, usually culminating in suicidal ideation , and typically influences dreams. Oppression , in which there is no loss of consciousness or involuntary action, such as in the biblical Book of Job in which Job was tormented by a series of misfortunes in business, family, and health. External physical pain caused by Satan or some demon s. Infestation, which affects houses, things, or animals; and Subjection, in which a person voluntarily submits to Satan or some demon s. In Hostage to the Devil , Malachi Martin also mentions a type of demonic attack called "familiarization". If accepted, the spirit becomes the constant and continuously present companion of the possessed. The two "persons", the " familiar " and the "possessed", remain separate and distinct. The "possessed" is aware of his "familiar". Revelation of knowledge , distant or hidden, that the victim cannot know. Blasphemous rage, obscene hand gestures, using Profanity and an aversion to holy symbols or relics. What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are€"the Holy One of God! With authority and power he gives orders to evil spirits and they come out! For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places. The demons begged Jesus to let them go into the pigs, and he gave them permission. Catholic exorcisms can occur only under the authority of a bishop and in accordance with strict rules; a simple exorcism also occurs during Baptism CCC Since Jesus is reported in the New Testament to have encountered people who were demonized and to have driven the "evil spirits" out of these demoniacs, Saint Hilary of Poitiers of the 4th century asserted that demons entered the bodies of humans to use them as if they were theirs, and also proposed that the same could happen with animals. Protestantism[edit] The literal view of demonization is held by a number of Christian denominations. In charismatic Christianity, deliverance ministries are activities carried out by individuals or groups aimed at solving problems related to demons and spirits, especially possession of the body and soul, but not the spirit as ministries like Ellel Ministries International , Don Dickerman Ministries and Neil T. Anderson explicitly teach that a Christian can not have demons in their spirit because the Holy Spirit lives there, though they can have demons in their body or soul due to inner emotional wounds, sexual abuse, satanic ritual abuse. Involuntary demonic assault, according to these theologians, cannot be denied because this would imply the negation of the cases mentioned in the New Testament 12, some of them repeated in more than one Gospel. However, in the overwhelming majority of cases of alleged demonic possession in modern times, the victim can suffer due to any of a number of personal initiatives: Furthermore, Malachi Martin goes as far as to say " Islam[edit] According to islamic belief, supernatural creatures like Jinn and devils can cause possession or change the behavior of humans. While a particular devil tempts humans mind to follow lower desires and causing therefore suffering, disobedience to God or reduction of their own state of soul , [22] [23] an evil Jinn also called a satan or devil, because of its devilish behavior [24] is said to be able to enter humans bodies. Possession by Satan[edit] Satan identified with Iblis is according to Islam allowed trying to incite humans and Jinn to do evil. Therefore, he and his subordinate demons whispers to the hearts of beings with free will, trying to lead them astray from Allah and their spiritual development or hunts them against each other. If a person feels depressed or feels being trapped in a doubtful situation, the person should tell others about what happened, because otherwise Satan could abuse this situation and will whisper to the lonely heart. Also flying demons from Devaputra- Mara that can be casted to the practitioner in order to confuse them, make them and their students believe they have achieved Enlightenment , then mislead them to wrong doings, wrong teachings, dangers, crisis and even death. In the case possession they may use medications, like sleeping pills , to take care of the symptoms. They will also prescribe actions to appease the demon, like giving away food and clothing in its name. The ignorance of the

people maintained this prejudice, and their being totally unacquainted with physicians and medicine served to strengthen such ideas.

Chapter 8 : Oppression, Obsession, and Possession

All about obsession, and possession-- how Satan and his demons torment us. The next page deals with exorcisms.

What does the Bible say about demon possession? The Bible gives some examples of people possessed or influenced by demons. From these examples we can find some symptoms of demonic influence and gain insight as to how a demon possesses someone. Here are some of the biblical passages: In some of these passages, the demon possession causes physical ailments such as inability to speak, epileptic symptoms, blindness, etc. In other cases, it causes the individual to do evil, Judas being the main example. The demon-possessed man of the Gadarenes, who was possessed by a multitude of demons Legion, had superhuman strength and lived naked among the tombstones. Thus, there is a wide variety of possible symptoms of demon possession, such as a physical impairment that cannot be attributed to an actual physiological problem, a personality change such as depression or aggression, supernatural strength, immodesty, antisocial behavior, and perhaps the ability to share information that one has no natural way of knowing. It is important to note that nearly all, if not all, of these characteristics may have other explanations, so it is important not to label every depressed person or epileptic individual as demon-possessed. In addition to these physical or emotional distinctions, one can also look at spiritual attributes showing demonic influence. These may include a refusal to forgive 2 Corinthians 2: Concerning the involvement of demons in the lives of Christians, the apostle Peter is an illustration of the fact that a believer can be influenced by the devil Matthew Most theologians believe that a Christian cannot be possessed because he has the Holy Spirit abiding within 2 Corinthians 1: We are not told exactly how one opens himself up for possession. So it may be possible that if one allows his heart to be ruled by some habitual sin, it becomes an invitation for a demon to enter. Scripture repeatedly relates idol worship to the actual worship of demons Leviticus Based on the above scriptural passages and some of the experiences of missionaries, we can conclude that many people open their lives up to demon involvement through the embracing of some sin or through cultic involvement either knowingly or unknowingly. There is an additional consideration. Satan and his evil host can do nothing the Lord does not allow them to do Job Some people develop an unhealthy fascination with the occult and demonic activity. This is unwise and unbiblical. If we pursue God, if we are clothing ourselves with His armor and relying upon His strength Ephesians 6:

Chapter 9 : Patrick Madrid: Discerning the Diabolical Spirit

He is an Ivy League-educated "man of science." He's also the man exorcists call for help. Here's how one psychiatrist became a believer in demonic possession.

In fact, the Catholic Church demands this cooperation before considering an exorcism. Francis Borgia Listed in the Roman Ritual are five indicators of possible demonic possession: Gabriele Amorth writes about Demonic Possession: Therefore, the rite of exorcism is not warranted. The partially possessed person is "demonized" -- that is, has an evil spirit inside the body. Such a person may sense that something is wrong -- but no connection is made with the demonic. One can be full of anger, have uncontrollable rage, and be violent One can be full of lust and have insatiable desires or unnatural passions One can be full of fear, have crippling phobias or experience paralysis Although one is able to function normally most of the time, one suffers internally with something from which there seems to be no relief. The demon remains hidden within the body -- until it is provoked by a priest or deliverance minister. And when the demon feels threatened, there will be manifestations that expose it. But during this time of testing and observation, a truly possessed person may not necessarily show signs of possession. Observation by a mental-health professional poses no threat to them. However, provocation by a priest will cause demons to manifest and reveal themselves. But today this rarely happens. But are these only psychotic manifestations? This woman knew she was not schizophrenic. Rather, they kept her heavily medicated and sedated with powerful, antipsychotic drugs and locked up behind closed doors. In one email, the woman wrote: I feel like life is sad I had five abortions from that sick man. I cant talk no more, Can you imagine how many possessed people are heavily medicated and sedated with powerful, antipsychotic drugs and locked up behind closed doors in state hospitals and private, psychiatric facilities? However many there may be, one thing is certain. Their numbers are growing! In August , I was told by a friend about two people who were good in spiritual deliverance. I was afraid that they would tell me that I had to make drastic changes in my life. Since I was very young I had been involved with a Satanic cult. I was born into the cult and forced to perform hideous acts. Because of all this abuse I developed severe emotional problems. My therapist thought I was a multiple personality -- and I was convinced that these separate entities were good and that they should be there. But life was not all calm for me. I was often suicidal, very depressed, always in some sort of crisis and very self-destructive. I was preoccupied with revenge and self-pity. I burned out friends because I was so emotionally needy. God prepared me to accept what Gene and Mary had to say to me. But when Gene and Mary prayed for me I knew they were right. Several times I was sick with a fever or in pain, and when Gene prayed I was healed. The demons spat at them and wanted to bite them. The demons cursed them and yelled and screamed. But when I wanted them to leave they had no right to stay when Gene and Mary commanded them to leave. So many demons were cast out, some went easily and others took a lot of work. Memories had to be brought to the surface, hurt emotions had to be healed and forgiveness given to the perpetrators before some demons would leave. We met together many times and Gene and Mary were so loving and gentle to me. Most of all the demons are gone and much healing has taken place. I feel so much better. No longer do I wallow in self-pity or obsessively think about the horrible tortures I had endured. No longer do I hate my parents who did all this to me. I know that God has restored to me all the things that Satan had stolen from me. I know that God has blessed me and has turned a horrible past into a promising future. Linda spread the effect of grace of thy Flame of Love now and at the hour of our death. Demonic Obsession occurs in the mind. Almost always, obsession influences dreams. Thou who from the beginning hast received from God the power and mission to crush the head of Satan, we humbly beseech thee to send thy holy Legions, that, under thy command and by thy power, they may pursue the evil spirits, encounter them on every side, resist their bold attacks and drive them hence into the abyss of eternal woe. Most holy Mother, send thy Angels to defend us and to drive the cruel enemy from us. All ye holy Angels and Archangels help and defend us. These spiritual gifts are freely given for the common good. Thank you and God bless you for your prayer support.