

Ancient Christian EXORCISMS

Pre Nicene Catholic Orthodox Puritan
and Personal Prayer Traditions



COMPILED BY
MINISTER THOMAS J. ALLEN

www.zephoniell.com

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and Personal Prayer Traditions

The name of Jesus Christ, the power of the Holy Spirit,
and the historic prayers of the Christian Church



COMPILED BY MINISTER THOMAS J. ALLEN

REVISED EDITION 2026

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What This Book Contains

This book compiles the practice of believers before the Council of Nicaea in AD 325, the later Western Catholic tradition, the Greek Orthodox tradition, the Russian Orthodox tradition, the Puritan tradition, and original Orthodox-inspired prayers by Minister Thomas J. Allen. Across them all, authority belongs to Jesus Christ; prayer invokes the living God and the Holy Spirit; and deliverance is sought for the good of the afflicted.

The evidence is clear that exorcism was not originally confined to a specialized Roman priesthood. Justin Martyr wrote that many Christian men cast out demons in the name of Jesus Christ. Irenaeus said true disciples drove out demons according to the grace each had received. Tertullian challenged pagan officials to bring the afflicted before a follower of Christ. Origen said Christians used no secret spells, but the simple name of Jesus together with the Gospel accounts about him.

What has and has not survived

The earliest writers describe the words and authority Christians used, but they seldom preserve a complete scripted prayer. The oldest exact Christian formula is found in Acts 16:18. Other prayers in this book are carefully reconstructed from Scripture and from the methods explicitly described by pre-Nicene writers. Every reconstruction is labeled so it is not mistaken for a newly discovered manuscript.

A word about the term Catholic

The word catholic, meaning universal, appears among Christians as early as Ignatius of Antioch around AD 107. In this book, “pre-Nicene” means the period before AD 325 and before the later standardized Roman rite. The aim is early Christian practice, not a denominational ritual.

Discernment

Prayer in the name of Christ must never become spectacle, violence, coercion, or a substitute for medical and psychological care. The earliest witnesses emphasize faith, truth, holiness, and the welfare of the afflicted. Severe confusion, seizures, self-harm, delirium, or dangerous behavior requires immediate professional help as well as prayer.

The Earliest Exact Christian Formula

Acts 16 18

When a spirit of divination followed Paul and Silas, Paul turned and spoke directly. Scripture preserves the command itself:

| I command thee in the name of Jesus Christ to come out of her. - Acts 16:18 KJV

This is the clearest surviving apostolic exorcism formula. It contains no magical name, object, incantation, bargain, or appeal to the exorcist's own strength. The command rests entirely in the name and authority of Jesus Christ.

Commands spoken by Jesus

| Hold thy peace, and come out of him. - Mark 1:25 KJV

| Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. - Mark 9:25 KJV

The early Christians understood their ministry as continuing Christ's victory, not replacing it. Their writings repeatedly say that the name of the crucified Jesus drove evil spirits away.

The Seventy return

| Lord, even the devils are subject unto us through thy name. - Luke 10:17 KJV

| Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. - Luke 10:20 KJV

Jesus redirected the disciples from spiritual pride to salvation. That warning belongs beside every early account of exorcism.

Witnesses Before Nicaea

Justin Martyr about AD 155

Second Apology 6

Justin told the Roman Senate that many Christian men throughout the world and in Rome exorcised afflicted people in the name of Jesus Christ, specifying that Jesus was crucified under Pontius Pilate. He contrasted this with incantations, drugs, and other exorcists.

Historically grounded form: In the name of Jesus Christ, who was crucified under Pontius Pilate and rose from the dead, come out and be made powerless. Jesus Christ is Lord.

The wording above is a reconstruction from Justin's description, not a quotation of a complete prayer preserved by Justin.

Irenaeus of Lyons about AD 180

Against Heresies 2.32.4

Irenaeus wrote that true disciples received grace from Christ according to the gift given to each. Some, he said, truly drove out demons; those delivered often believed in Christ and joined the Church. He also insisted that Christians did not deceive people or take payment.

Historically grounded form: Lord Jesus Christ, grant the grace that comes from you. For the welfare of this person, let every evil spirit depart in your name, and let truth, faith, and freedom remain. Amen.

Tertullian about AD 197

Apology 23 and 37

Tertullian challenged Roman authorities to bring a supposedly god-possessed person before any follower of Christ. He said the spirit, when commanded by a Christian, would confess itself to be a demon. His argument assumes that this was not the private possession of an elite priestly class.

Historically grounded form: In the authority of Jesus Christ, the Son and Word of God, speak no lie and exercise no power here. Depart before Christ, who will judge the living and the dead.

Origen and the Simple Name of Jesus

Origen of Alexandria about AD 248

Against Celsus 1.6 and 1.46

Origen gives the clearest explanation of early Christian method. Christians did not prevail through spells or secret incantations. They used the name of Jesus, proclaimed the Gospel narratives concerning him, and spoke words of Scripture in genuine faith. He says Christians recounted the birth, crucifixion, resurrection, and coming judgment of Christ.

Gospel proclamation: Jesus Christ was conceived by the Holy Spirit and born of the virgin Mary. He was crucified under Pontius Pilate, died, and was buried. On the third day he rose from the dead. He is Lord, and he will judge the living and the dead. At the name of Jesus every knee shall bow. Every evil spirit must depart before the risen Christ.

This prayer is reconstructed directly from the Gospel facts Origen says Christians proclaimed. It is not a magical formula; it is a confession of Christ.

The Holy Spirit in Origen

Origen also says that traces of the Holy Spirit remained among Christians and that, according to the will of the Logos, they expelled evil spirits and performed cures. The Spirit is therefore not an added magical force. The Holy Spirit glorifies Christ, strengthens believers, and makes the Church a dwelling of God.

Invocation of the Holy Spirit: Holy Spirit of God, Spirit of truth and holiness, fill your servant and glorify Jesus Christ here. Expose every lie, break every work opposed to Christ, and leave no place for darkness. Where the Spirit of the Lord is, there is liberty. Let the peace, truth, and lordship of Jesus Christ remain. Amen.

This is a scriptural reconstruction informed by Origen, 2 Corinthians 3:17, John 16:13-14, and Ephesians 2:22.

Other Pre Nicene Witnesses

Minucius Felix about AD 200

Octavius 27

Minucius Felix says that when evil spirits were adjured by the true and only God, they trembled, departed from bodies, or confessed what they were. Like Tertullian, he presents this as public evidence rather than secret magic.

Historically grounded form: By the true and only God, and in the name of Jesus Christ his Son, abandon every false claim and depart. The living God alone is Lord.

Cyprian of Carthage about AD 252

To Demetrianus 15 and related passages

Cyprian wrote that evil spirits could be compelled to depart by spiritual scourges, words, and the power of God. Although Cyprian was a bishop, his account belongs to the same pre-Nicene African tradition witnessed by Tertullian and Minucius Felix.

Historically grounded form: God and Father of the Lord Jesus Christ, let your divine power rebuke every unclean spirit. Through the victory of Christ, release the afflicted, silence deception, and restore peace.

Lactantius about AD 303 to 313

Divine Institutes 4.27

Lactantius says demons flee when the name of the true God is invoked through Christ and when the sign of Christ's suffering is made in faith. This is one of the last major witnesses before Nicaea.

Historically grounded form: In the name of Jesus Christ, who suffered on the cross and rose in victory, let every hostile power flee. The cross of Christ proclaims that death is defeated and Jesus Christ is Lord.

A Pre Nicene Exorcism for Believers

A modern reconstruction using only New Testament commands and elements explicitly attested by Justin, Irenaeus, Tertullian, Origen, Minucius Felix, Cyprian, and Lactantius. It is not an ancient manuscript quotation.

Confession of faith

We believe in the one true God, the Father Almighty, maker of heaven and earth. We confess Jesus Christ, his Son and eternal Word, who came in the flesh, was crucified under Pontius Pilate, died, was buried, and rose bodily from the dead. Jesus Christ is Lord. We call upon the Holy Spirit, the Spirit of truth, holiness, power, and liberty.

Prayer for the afflicted

Father of our Lord Jesus Christ, look with mercy upon your servant. Let the light of Christ expose every lie and break every bondage. Forgive sin, heal wounds, restore the mind, and strengthen the body. Let your Holy Spirit fill every place surrendered to you. Grant peace, clarity, faith, and freedom through Jesus Christ.

Command in the name of Jesus

I command every evil and unclean spirit in the name of Jesus Christ: come out and depart. Jesus Christ, crucified under Pontius Pilate and raised from the dead, is Lord. You have no authority to deceive, accuse, torment, or return. Depart before the name of Jesus Christ.

Proclamation of Scripture

The Son of God was manifested that he might destroy the works of the devil. God has delivered us from the power of darkness and translated us into the kingdom of his dear Son. Greater is he that is in us than he that is in the world. Where the Spirit of the Lord is, there is liberty.

Closing prayer

Holy Spirit, fill and guard this person. Let the peace of Christ rule here. Restore what has been wounded and establish what is true. Father, Son, and Holy Spirit, receive all glory. Amen.

Short Exorcism in the Name of Jesus

A concise scriptural reconstruction for a believer. The command at its center is Acts 16:18.

Father God, I submit myself to you and confess Jesus Christ as Lord. Holy Spirit, fill me with truth, faith, wisdom, and courage.

Every evil spirit, I command you in the name of Jesus Christ: come out and depart. Jesus Christ was crucified, Jesus Christ is risen, and Jesus Christ is Lord. You may not deceive, oppress, or return.

Holy Spirit, fill every place that has been surrendered to Christ. Let the peace, freedom, and sound mind given by God remain. In the name of Jesus Christ. Amen.

When praying for oneself

I belong to Jesus Christ. I renounce Satan, every lie, every false allegiance, every work of darkness, and every sin to which I have yielded. I command every evil spirit in the name of Jesus Christ: depart from me. Holy Spirit, fill me, sanctify me, and lead me in truth. Jesus Christ is Lord over my body, mind, spirit, home, and life. Amen.

What early Christians did not use

The pre-Nicene writers explicitly distinguish Christian exorcism from sorcery. They reject secret divine names, bargaining with spirits, magical diagrams, drugs used as incantations, payment for supernatural power, and reliance on the exorcist's personality. Their repeated center is the simple name of Jesus, the Gospel concerning him, Scripture, faith, holiness, and the Holy Spirit.

Scriptures Used by the Earliest Pattern

Acts 16:18 I command thee in the name of Jesus Christ to come out of her.

Luke 10:17 Lord, even the devils are subject unto us through thy name.

Philippians 2:10-11 At the name of Jesus every knee should bow ... and every tongue should confess that Jesus Christ is Lord.

1 John 3:8 For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

1 John 4:4 Greater is he that is in you, than he that is in the world.

2 Corinthians 3:17 Where the Spirit of the Lord is, there is liberty.

2 Timothy 1:7 God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

The governing principle

Authority is never permission for pride or carelessness. The believer first submits to God, confesses Christ, prays in faith, speaks truth, and seeks the good of the afflicted. The earliest Christians attributed deliverance to Christ alone.

Part Two Western Catholic Tradition

The Western tradition did not begin with the Roman Ritual of 1614. It grew from early baptismal exorcisms, prayers over catechumens, blessings for healing, and repeated appeals to Christ's victory. This section follows that development from the third century through the mature Latin rite. The prayers are given for historical study; rites reserved by a church to authorized ministers remain governed by that church.

The Apostolic Tradition

Early third-century church order traditionally associated with Hippolytus; its authorship and final form remain debated.

Candidates preparing for baptism received daily prayer and exorcism. Near the baptism, the bishop laid a hand upon them and commanded every alien spirit to depart and never return. The surviving versions differ, so this rendering preserves the movement of the rite rather than claiming to be a critical translation.

God of truth, Father of our Lord Jesus Christ, look upon your servant who seeks the washing of new birth. Search the heart, expose deception, and drive far away every power opposed to your light. Let every alien spirit depart and never return. Prepare this soul to receive your Holy Spirit with sincere faith through Jesus Christ. Amen.

Sarapion of Thmuis

Egypt, about AD 350-356. The prayer book survives in an eleventh-century Greek manuscript and is associated with Sarapion, bishop of Thmuis.

Sarapion's collection includes prayer over the oil of exorcism and prayer over oil, bread, or water for healing. These prayers stand close to the meeting point of the early Egyptian and later sacramental traditions.

God of powers and helper of every soul that turns to you, send your holy power upon this oil. Let it be a sign of renunciation of evil and liberty through Christ. Break the work of the adversary, strengthen your servant, and prepare this soul to confess the Father, the Son, and the Holy Spirit. Amen.

Savior of all, Father of our Lord Jesus Christ, send from heaven the healing power of your Only Begotten. Remove sickness and every hostile influence; strengthen body and soul; and grant soundness and peace through Jesus Christ our Lord. Amen.

The Old Gelasian Sacramentary

A manuscript copied about AD 750 preserves Roman material commonly dated to the sixth and seventh centuries.

The Gelasian catechumenal rites repeatedly invoke the God of Abraham, Isaac, and Jacob, recall the deliverance of Israel, rebuke the ancient enemy, and ask that the candidate receive wisdom, understanding, and baptismal grace.

God of Abraham, God of Isaac, and God of Jacob, who led your people out of bondage and made a path through the sea, look upon your servant. Rebuke every lie that enslaves, loosen the bonds of sin, cast out fear, and lead this soul from darkness into the freedom of Christ. Grant wisdom, understanding, steadfast faith, and the grace to keep your commandments. Amen.

A traditional Latin baptismal command

Depart from this servant of God, unclean spirit, and give place to the Holy Spirit, the Comforter.

This brief command expresses the central Western baptismal movement: evil is commanded to yield, and the person is prepared as a dwelling of the Holy Spirit.

The Roman Ritual of 1614

Promulgated under Pope Paul V. It is early modern, not ancient, but it became the standard historical Western rite.

The Roman Ritual gathers psalms, Gospel readings, the Creed, the Lord's Prayer, litanies, direct commands, and prayers to God into a regulated pastoral office. It repeatedly appeals to the incarnation, cross, resurrection, ascension, and final judgment of Christ.

God and Father of our Lord Jesus Christ, invoke your holy name and graciously grant help against every hostile power. Let the ancient enemy flee before the cross of Christ, the blood of the Lamb, the resurrection of the Lord, and the coming of the Holy Spirit. Deliver your servant from every work of darkness and establish the peace of Christ. Amen.

In the name of Jesus Christ, who was crucified, rose from the dead, ascended into heaven, and will come to judge the living and the dead: depart and cease from every assault. The Father, the Son, and the Holy Spirit are one God, blessed forever. Amen.

The two prayers above are condensed English renderings of the theology and repeated commands of the historical rite, not a substitute for an authorized liturgical edition.

Part Three Greek Orthodox Tradition

In Greek Orthodox practice, the best-known exorcisms are the four prayers before Holy Baptism. They belong to the Byzantine Euchologion. The candidate or sponsor renounces Satan while facing west, then turns east to unite himself or herself to Christ. The prayers invoke the saving Passion, Body and Blood, resurrection, judgment, and lordship of Jesus Christ, and conclude in the glory of the Father, Son, and Holy Spirit.

First Greek baptismal exorcism

English devotional rendering of the received Byzantine text.

The Lord rebukes you, Satan: the Lord who came into the world and dwelt among us to destroy your tyranny and deliver humanity; the Lord who triumphed upon the tree, when the sun was darkened, the earth was shaken, the graves were opened, and the bodies of the saints arose; the Lord who destroyed death by death and rendered powerless him who held the power of death. Fear and depart from this creature of God. Return no more, hide not within, and lie not in wait by night or day. Depart into your darkness until the great day of judgment.

Depart from the newly enlisted warrior of Christ our God. I adjure you by him who walks upon the wings of the wind and makes his angels spirits and his ministers a flame of fire. Come out and depart with all your power and all your angels. For glorified is the name of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

Second Greek baptismal exorcism

Holy, awesome, and glorious God has appointed for you, O devil, the penalty of eternal judgment. Through his servants he commands you and every power working with you to depart from the one newly sealed in the name of our Lord Jesus Christ, our true God. I charge you by the might of Jesus Christ, who has all power in heaven and on earth: depart. Acknowledge the vanity of your power, which had no authority even over swine. Come out from the one preparing for holy illumination.

I adjure you by the saving Passion of our Lord Jesus Christ, by his precious Body and Blood, and by his awesome coming again. He shall come to judge the whole earth and shall overthrow every hostile power. For of Christ our God is the dominion, with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

Greek Orthodox Prayers of Deliverance

Third baptismal exorcism

O Lord of hosts, God of Israel, who heals every disease and every infirmity, look upon your servant. Search and expel every operation of the devil. Rebuke the unclean spirits and banish them. Purify the work of your hands; swiftly crush Satan beneath the feet of your servant and grant victory over him and his unclean spirits, that your servant may receive mercy and become worthy of your heavenly mysteries, glorifying the Father, the Son, and the Holy Spirit. Amen.

Fourth prayer for illumination

O Master and Lord, you created humanity in your image and gave the power of eternal life. You did not turn away when we fell, but provided salvation through the incarnation of your Christ. Deliver this creature from bondage to the enemy and receive your servant into your kingdom. Open the eyes of understanding so the light of your Gospel may shine within. Assign an angel of light to deliver your servant from every snare, encounter of the evil one, noonday demon, and evil imagination.

Drive out every evil and unclean spirit hidden and lurking in the heart: the spirit of error, wickedness, idolatry, greed, falsehood, and impurity. Make your servant a spiritual member of the holy flock of Christ, that the baptismal seal may be preserved and your kingdom inherited through the grace of your Only Begotten Son and your all-holy, good, and life-creating Spirit. Amen.

Renunciation and union with Christ

Do you renounce Satan, and all his works, and all his worship, and all his angels, and all his pomp? I renounce him. Have you renounced Satan? I have renounced him. Do you unite yourself to Christ? I unite myself to Christ. Do you believe in him? I believe in him as King and God.

Prayers attributed to Saint Basil

The Great Euchologion also transmits longer prayers of exorcism attributed to Saint Basil the Great. Their received forms are later than Basil's lifetime and their exact authorship is uncertain. They invoke the God of gods and Lord of lords, recall Christ's defeat of the serpent, command hostile spirits to depart, and ask the Holy Spirit to restore the afflicted. Because these are priestly liturgical prayers, this volume provides a faithful condensed rendering rather than presenting them as a private rite.

God of gods and Lord of lords, creator of the fiery ranks and maker of the heavenly and earthly powers, whom no one among men has seen or can see: before you all creation fears and trembles. Rebuke every hostile and unclean spirit by the power of Jesus Christ, who destroyed the works of the devil. Let every operation, deception, and oppression depart, and send your Holy Spirit to sanctify, guard, and restore your servant. Amen.

Part Four Russian Orthodox Tradition

The Russian Orthodox Church received the same Byzantine exorcisms through the Church Slavonic Trebnik, or Book of Needs. For that reason, the Russian and Greek rites are close relatives, not separate inventions. Russian service books often preserve a more expansive, solemn English style, especially in translations derived from Isabel Hapgood and later Orthodox Church in America editions.

The first exorcism in the Russian recension

The Lord rebukes you, O devil: he who came into the world and made his dwelling among men, that he might overthrow your tyranny and deliver mankind; who upon the tree triumphed over the hostile powers; who by death destroyed death and brought to nothing him who had the power of death. I charge you by the living God: fear, depart, and withdraw from this servant of God. Return not, neither conceal yourself within, nor meet nor influence this soul by night or by day. Depart unto your own darkness until the appointed day of judgment.

Begone and depart from the servant who is being prepared for Holy Illumination. I charge you by him who walks upon the waves of the sea as upon dry land and rebuked the tempest of the winds. For the name of the Father and of the Son and of the Holy Spirit is glorified, now and ever and unto ages of ages. Amen.

The second exorcism in the Russian recension

God, holy, awesome, and glorious, unsearchable in all his works and might, has ordained for you, O devil, the penalty of eternal torment. The same God commands you and all your hosts to depart from the one newly sealed in the name of our Lord Jesus Christ, our true God. Therefore I charge you, crafty, impure, vile, loathsome, and alien spirit, by the might of Jesus Christ: depart. Acknowledge the vanity of your power, which had no power even over swine.

Depart from the one made ready for Holy Illumination. I charge you by the redeeming Passion of our Lord Jesus Christ, by his precious Body and Blood, and by his awesome coming again. For of Christ our God is the dominion, with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

Russian Orthodox Prayers of Deliverance

Third exorcism

O Lord of Sabaoth, God of Israel, who heals every malady and infirmity, look upon your servant. Prove and search this soul, and root out every operation of the devil. Rebuke the unclean spirits and expel them. Purify the work of your hands; speedily crush Satan beneath the feet of your servant; and grant victory over him and his unclean spirits, that your servant may receive mercy and partake of your heavenly mysteries, glorifying the Father, the Son, and the Holy Spirit. Amen.

Prayer assigning an angel of light

O Master and Lord, deliver this creature from bondage to the enemy and receive your servant into your heavenly kingdom. Open the eyes of understanding that the illumination of your Gospel may shine brightly within. Assign to this life an angel of light who shall deliver your servant from every snare of the adversary, from evil encounter, from the demon of noonday, and from every evil imagination.

The breathing and command

In the Russian baptismal order the priest breathes in the form of the cross upon the mouth, forehead, and breast, asking the Lord to expel every evil and unclean spirit hidden and lurking in the heart. The prayer names error, wickedness, idolatry, greed, falsehood, and impurity, then asks that the candidate become a member of Christ's flock.

Drive out from your servant every evil and unclean spirit hidden and lurking in the heart. Make this soul a reason-endowed sheep of the holy flock of Christ, an honorable member of your Church, a child of the light, and an heir of your kingdom. Let the baptismal garment remain undefiled and the seal unbroken, through the grace of the Father, the Son, and the Holy Spirit. Amen.

Russian renunciation of Satan

I renounce Satan, and all his works, and all his angels, and all his service, and all his pride. I have renounced him. I unite myself to Christ. I have united myself to Christ. I believe in him as King and God.

The Four Traditions Together

The traditions differ in length, setting, and authority structure, but their Christian center is remarkably consistent.

The shared pattern

One true God is confessed. Jesus Christ is proclaimed as incarnate, crucified, risen, reigning, and coming again. Evil is commanded to depart in his name. The saving cross and resurrection are announced. The Holy Spirit is invoked to fill, sanctify, and guard. The afflicted person is restored to faith, peace, freedom, and the worshiping community.

A combined prayer of deliverance

A modern ecumenical compilation drawn from the biblical and historical texts in this volume. It is not an official rite of any single church.

Almighty Father, maker of heaven and earth, look with mercy upon your servant. We confess Jesus Christ, your eternal Son and Word, who came in the flesh, was crucified under Pontius Pilate, died, was buried, rose from the dead, and reigns in glory. Jesus Christ is Lord.

Every evil and unclean spirit, I command you in the name of Jesus Christ: come out and depart. Return no more, hide not within, and exercise no power here. Acknowledge the victory of the cross, the resurrection of the Lord, and the judgment to come. Depart before Jesus Christ, to whom all authority in heaven and earth belongs.

Holy Spirit, Spirit of truth, holiness, power, love, liberty, and a sound mind, fill every place surrendered to Christ. Heal what has been wounded, expose every lie, establish peace, and assign your holy angels to guard this servant from every snare of the adversary. Father, Son, and Holy Spirit, receive all glory, now and forever. Amen.

Part Five English and New England Puritans

The Puritan tradition did not preserve a fixed exorcism book comparable to the Roman Ritual, Greek Euchologion, or Russian Trebnik. Puritans distrusted set conjurations, sacramental objects, and claims that a particular clerical office possessed automatic power. When confronting alleged possession, they ordinarily turned to fasting, extemporaneous prayer, preaching, confession of sin, congregational support, and repeated reading of Scripture.

This makes the Puritan section historically different from the others. What survives is mostly narrative evidence describing what ministers and congregations did, not a stable word-for-word rite. The prayers below are therefore either documented short statements or clearly labeled reconstructions in seventeenth-century Reformed style.

From England to New England

English Puritan controversies over John Darrell in the 1590s helped shape later attitudes. Darrell and his supporters appealed to the Gospel teaching that some afflictions were met by prayer and fasting. Church authorities condemned his ministry, and later Puritans became wary of theatrical commands or claims to possess a special gift. In New England, prayer and fasting remained the preferred response.

The Goodwin children in Boston

Cotton Mather, *Memorable Providences Relating to Witchcrafts and Possessions*, 1689.

Cotton Mather described the affliction of the Goodwin children in Boston and attempted to help through prayer and fasting. He did not leave a standardized exorcism formula. His narratives later became entangled with the climate surrounding the Salem witchcraft crisis, so they must be read with historical and moral caution.

Puritan style reconstruction: O Lord Jesus Christ, who came to destroy the works of the devil, look upon this afflicted household. Rebuke every lying and tormenting spirit by your Word. Grant repentance where there is sin, truth where there is confusion, health where there is sickness, and peace where there is fear. Let Satan gain no advantage over us, for we are not ignorant of his devices. Deliver us from evil and establish us in your covenant mercy. Amen.

Prayer and fasting

O most holy and sovereign God, we humble ourselves before you. We confess our sins and acknowledge that no strength of ours can prevail against the powers of darkness. For the sake of Jesus Christ, hear us in this fast. Break every oppression, expose every deceit, preserve the afflicted from harm, and make your Word effectual. Let the enemy flee, not before human pride, but before Christ our victorious Lord. Amen.

Puritan Accounts in New England

Elizabeth Knapp in Groton

Samuel Willard's journal, 1671-1672.

Samuel Willard carefully recorded the sufferings of sixteen-year-old Elizabeth Knapp. He consulted medical help, observed contradictions, doubted parts of the alleged covenant story, and left final judgment to people he considered more learned and experienced. One narrative records Willard answering the supposed voice with the words below, after which those present prayed over Knapp.

| Satan, thou art a liar and a deceiver, and God will vindicate his own truth.

The Knapp record is important because it shows both religious interpretation and hesitation. A responsible modern reader should preserve Willard's impulse to examine evidence and seek medical judgment while rejecting coercion and accusations against vulnerable people.

Margaret Rule in Boston

Cotton Mather's account and Robert Calef's critical response, 1693.

The Margaret Rule controversy shows that Puritan claims about possession and ministry were disputed even within their own society. Prayer and fasting were used, but observers disagreed about what occurred and about Mather's conduct. This is a warning that spiritual confidence requires transparency, witnesses, respect for the afflicted, and willingness to accept natural explanations.

A congregational prayer

| Sovereign Lord, gather your people in humility and truth. Keep us from panic, false witness, cruelty, and the desire for spectacle. If the enemy oppresses, rebuke him through the lordship of Jesus Christ. If sickness afflicts, lead us to wise and compassionate care. If sin burdens the conscience, grant repentance and assurance through the Gospel. Preserve the afflicted, protect the innocent, and let no accusation be received without just evidence. Amen.

A direct Puritan style command

A modern reconstruction from Acts 16:18, James 4:7, and the language of New England Puritan prayer. No complete historical formula is claimed.

In the name of Jesus Christ, the only Mediator and triumphant Lord, I command every lying and unclean spirit to depart. You have no covenant right, no lawful claim, and no power against the Word of God. Christ has spoiled principalities and powers and made a show of them openly. Depart, and trouble this servant no more. Holy Spirit, fill the heart with faith, truth, repentance, peace, and a sound mind. Amen.

A Puritan Order of Prayer and Fasting

A historically grounded devotional reconstruction, not a surviving seventeenth-century liturgy.

Preparation

Those praying examine themselves, reconcile where possible, confess known sin, provide food and medical care for the afflicted, and appoint trustworthy witnesses. Fasting is never imposed upon a sick, pregnant, elderly, or medically vulnerable person.

Confession

Most holy God, we have sinned in thought, word, and deed. We renounce pride, cruelty, superstition, false accusation, and every work of darkness. Cleanse us through the blood of Jesus Christ and make us truthful before you.

Reading of the Word

Read Psalm 27, Psalm 46, Psalm 91, Mark 1:21-28, Luke 10:17-20, Acts 16:16-18, Romans 8:31-39, Colossians 1:12-20, and James 4:7-10.

Petition

O God of all power and mercy, arise for the help of your servant. Let Christ's Gospel dispel every lie. Let your providence guard body and soul. Restrain the adversary, strengthen faith, and direct every physician, pastor, family member, and friend in wisdom. We ask no sign for our curiosity; we ask only for truth, safety, repentance, healing, and the glory of Jesus Christ.

Command and blessing

Every evil spirit, hear the command of Jesus Christ: depart. The Son of God has destroyed the works of the devil. This servant belongs to the Lord. Holy Spirit, Comforter and Spirit of truth, fill, preserve, and sanctify. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit remain with us. Amen.

Part Six Personal Orthodox Inspired Formulas

The following prayers were written and arranged by Minister Thomas J. Allen in the spirit of Eastern Orthodox prayer. They are personal devotional compositions, not official texts of the Greek Orthodox Church, the Russian Orthodox Church, or any Orthodox jurisdiction. Traditional Trinitarian language, biblical expressions, and inherited liturgical themes remain the common heritage of the Church.

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These texts are prayers for Christian devotion and pastoral study. They do not confer ecclesiastical authorization. Solemn exorcism should follow the discipline of the minister's own church and should involve experienced, accountable clergy. Prayer must never include force, restraint, deprivation, intimidation, repeated questioning that increases distress, or interruption of necessary medical or mental-health care. Call emergency services whenever a person may harm self or others or shows a medical emergency.

Prayer One Deliverance from Evil Spirits

An original Orthodox-inspired devotional prayer by Minister Thomas J. Allen. This is not an official Orthodox service text.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Lord Jesus Christ, Son of the Living God, who by Thy word cast out demons and gave sight to the blind, hear my prayer in this hour of need. I call upon Thee, O Lord, who alone hast authority over all the powers of darkness. Stretch forth Thy mighty hand and deliver this Thy servant (name) from every influence of the evil one.

By the power of Thy holy and precious Cross, by the mercy of Thy holy Resurrection, and by the grace of the All-Holy Spirit, drive away from Thy servant (name) every unclean spirit, every demonic oppression, and every shadow of wickedness that torments the body and soul.

O Lord, rebuke the enemy, and banish every evil presence by the light of Thy divine countenance. Let Thy holy angels encamp round about Thy servant (name), guarding and delivering [him/her] from all assaults of the adversary. Clothe [him/her] with Thy light, and let not the darkness draw near.

O Jesus Christ, the true Light who illumines all, shine upon this soul and cleanse [him/her] from all defilement. By Thy holy name, O Lord, break every chain, every stronghold, and every curse, that Thy servant (name) may be made whole — in mind, body, and spirit.

Replace every fear with faith, every torment with peace, every confusion with the clarity of Thy truth. Fill this servant (name) with the grace of Thy Holy Spirit and surround [him/her] with the power of Thy love.

Through the intercessions of the Most Holy Theotokos, the holy Archangels, the honorable Bodiless Powers of Heaven, the Holy Forerunner and Baptist John, and all Thy saints, strengthen and protect this Thy servant (name).

O Master and Lover of mankind, grant deliverance to Thy servant (name), and set [him/her] free, that [he/she] may glorify Thee all the days of [his/her] life and walk in the light of Thy commandments with a pure heart, according to Thy holy will.

For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. Amen.

Prayer Two Deliverance from Evil Spirits

An original Orthodox-inspired devotional prayer by Minister Thomas J. Allen. This is not an official Orthodox service text.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Lord Jesus Christ, only-begotten Son of God, who came to destroy the works of the devil and to bring light to those in darkness, I fall down before Thee in supplication. Look with mercy upon Thy servant (name), who is troubled by the oppression of unclean spirits.

O Master, who didst cast out demons by Thy word, send down now Thy All-Holy and Life-Giving Spirit upon this Thy servant (name). Fill [him/her] with Thy peace, strength, and divine presence. Let Thy light shine in every corner of [his/her] heart, mind, and body, dispelling all darkness and driving away every power of the enemy.

Thou, O Christ God, didst conquer every principality and power when Thou didst ascend the Cross, shedding Thy most pure blood for the salvation of the world. By Thy holy Passion and glorious Resurrection, break every chain that binds Thy servant (name), and release [him/her] from every stronghold of the evil one.

In Thy mighty and most holy name, O Lord Jesus Christ, I pray: rebuke and banish every evil spirit that torments Thy servant (name). Let them flee and return no more. By the power of Thy Cross and by the authority given Thee from the Father, command them to depart and to cause no further harm.

O Holy Spirit, Comforter and Spirit of Truth, descend now and make Thy dwelling in the heart of Thy servant (name). Fill [him/her] with divine love, holy peace, and joy that passes understanding. Strengthen [his/her] faith, grant discernment to resist the snares of the enemy, and guide [him/her] in the way of truth and righteousness.

O Lord our God, I thank Thee for Thy mercy and for the authority granted through Thy beloved Son, our Lord Jesus Christ. I trust in Thy power to deliver Thy servant (name), and to restore [him/her] to the freedom and light of Thy kingdom.

For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. Amen.

Prayer Three Deliverance from Evil Spirits

An original Orthodox-inspired devotional prayer by Minister Thomas J. Allen. This is not an official Orthodox service text.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Lord our God, who art mighty in mercy and strong to save, I fall before Thee in humility, seeking Thy divine help for Thy servant (name), who is tormented by the power of darkness. Do Thou, O Master and Lover of mankind, stretch forth Thy hand of deliverance, and let Thy holy angels encamp around Thy servant (name), protecting [him/her] from all harm.

O Lord Jesus Christ, who through Thy death and Resurrection didst trample down the power of the enemy, send now Thy All-Holy Spirit upon this Thy servant. Cleanse [him/her] from all uncleanness, and cast out every evil spirit that troubles [his/her] soul or body. Let Thy divine light shine within [him/her], driving away every shadow, every fear, and every bondage.

By Thy holy name, by the sign of Thy precious and life-giving Cross, and by the power of Thy glorious Resurrection, rebuke and expel every unclean spirit. Let it flee and return no more, for Thou alone hast dominion over all things in heaven and on earth and under the earth.

O Holy Spirit, Comforter and Spirit of Truth, come and dwell in Thy servant (name). Fill [him/her] with Thy peace, with strength to resist every temptation, and with the wisdom to walk in the light of Thy commandments. Let the grace of Thy presence sanctify every part of [his/her] being.

Surround this Thy servant (name) with Thy holy angels, that [he/she] may be guarded day and night from all evil and may find rest in Thee. Fill [him/her] with Thy love, O Christ our God, casting out every fear, anxiety, and despair, and replacing them with joy, hope, and healing in body and soul.

We thank Thee, O Lord, for Thy love and compassion. Deliver Thy servant (name) from every snare of the enemy, and grant [him/her] the grace to walk in Thy truth and to proclaim Thy mighty works. Let [his/her] life bear witness to Thy power, and may all glory be given unto Thee.

For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. Amen.

Prayer Four for Severe Oppression

An original Orthodox-inspired formula by Minister Thomas J. Allen. It is not an official Orthodox rite. Because this text contains direct commands and repeated demands for a name, it is included for documented authorship and ministerial study; it should not be used to pressure or distress an afflicted person and should be reserved to experienced, accountable clergy acting within church discipline.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Lord Jesus Christ, the Son of the Living God, eternal Word of the Father, who came in the flesh to destroy the works of the devil, who healed the tormented and gave peace to those possessed: I come before Thee, trembling yet trusting in Thy divine mercy, on behalf of Thy suffering servant (name).

Look upon this soul, O Merciful Savior, and see the torment that binds (him/her). Be not silent, O Lord, but rise in Thy mighty power, for the enemy seeks to devour one of Thy sheep. Send down now Thy All-Holy, All-Powerful, Life-Giving Spirit to do battle against this dark and foul spirit that dares to dwell where Thou alone shouldst reign.

In the name of Jesus Christ, I command thee, unclean spirit, by the authority of the Crucified and Risen Lord: Reveal thy name! The Lord rebukes thee! Thou hast no place here. Thou art commanded by the Holy and Immortal One to speak thy name, that the Spirit of God may cast thee out by name and bind thee in everlasting chains.

(Repeat until the name is revealed): In the name of Jesus Christ, I adjure thee, spirit of darkness: speak thy name, for thou art defeated by the power of the Cross! The Lord commands thee — reveal thy name and be judged! By the blood of the Lamb, reveal thy name and depart! By the voice of the Archangel, reveal thy name and be cast out! By the fire of the Holy Spirit, reveal thy name and be consumed!

(When the name is revealed, continue):

O Holy Spirit, come in fire and in light. Descend like a purifying flame. Confront this unclean spirit that afflicts Thy servant (name). Bind it with heavenly chains. Rebuke it with Thy holy voice. Burn it away with the fire of Thy divinity. Let it be paralyzed, and by Thy power, let [demon's name] be cast out and driven into the abyss, never to return.

In the name of our Lord Jesus Christ, who was crucified, who rose from the dead, and who reigns in glory, I command every unclean spirit, every force of darkness, every demonic presence tormenting this servant (name):

Be cast out! Depart this very moment! Return not!

By the authority of the Precious and Life-Giving Cross, by the power of the All-Holy Spirit, and by the will of Almighty God, thou art bound and expelled, [demon's name].

Let this place tremble at Thy presence, O Lord, and let every corner of this soul and body be filled with the light of the Trinity. Let the walls of this home and the flesh of this servant be consecrated by Thy glory.

Summon now, O Lord, Thy Holy Archangels:

Michael, the commander of the heavenly hosts, Gabriel, the herald of divine mysteries, Raphael, the healer of the afflicted —

And all the Bodiless Powers of Heaven. Let them wage war against this enemy of the soul and strike down the darkness with the sword of truth.

Let the Most Holy Theotokos stand guard with her maternal protection. Let the Saints who walked in purity come to the aid of this servant. Let the Holy Martyrs, who triumphed over Satan, now intercede. Let the Precious and Life-Giving Cross be lifted as a standard, and may the evil one cower in its radiant glory.

O Lord Jesus Christ, do not forsake Thy servant (name). Cleanse, sanctify, heal, and restore. Let there remain no trace of darkness, no hold of evil, no wound unhealed. Replace torment with peace, fear with faith, and oppression with the joy of salvation.

Cover this servant with Thy Blood, O Lamb of God, and seal (him/her) with the sign of Thy holy protection. Fill (his/her) heart with Thy presence, and let Thy Spirit remain there forever.

For Thou alone art God, the Deliverer of souls, the Lord of Hosts, the King of Glory, and to Thee we give all honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Prayer Five Renunciation of Generational Curses and Demonic Agreements

An original biblical, Trinitarian prayer written and arranged by Minister Thomas J. Allen. This is not an official denominational rite. It does not teach that a person bears the guilt of an ancestor's sins or that an alleged demonic agreement possesses legitimate authority. It is a prayer of repentance, renunciation, protection, and freedom through Jesus Christ.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Almighty God and eternal Father, Creator of heaven and earth, I come before Thee through Thy Son, Jesus Christ. I acknowledge Thee alone as my God, my Father, my Deliverer, and the rightful Lord of my life. No spirit, power, principality, ancestor, institution, oath, covenant, curse, or hidden work has authority greater than Thine.

I confess that Jesus Christ is the only-begotten Son of God, who came in the flesh, died upon the Cross for our sins, rose bodily from the dead, ascended into heaven, and reigns at the right hand of the Father. Jesus Christ is Lord over heaven and earth, over the living and the dead, over every generation of my family, and over my body, mind, spirit, home, and future.

O Holy Spirit, Spirit of Truth, search me and reveal whatever must be confessed, rejected, forgiven, or surrendered to God. Bring every hidden thing into the light of Christ. Grant me true repentance, wisdom, discernment, courage, and a sound mind. Lead me in truth and permit no fear, deception, accusation, or false memory to rule over me.

Heavenly Father, I confess and repent of my own sins. I renounce every way in which I have knowingly or unknowingly participated in idolatry, occult practices, divination, sorcery, spiritism, witchcraft, false worship, ungodly rituals, blood oaths, secret societies, invocations, charms, vows, dedications, covenants, or agreements opposed to Thee.

I withdraw and renounce every word, promise, pledge, oath, invitation, dedication, consent, or agreement that I personally made—whether spoken, written, performed, implied, remembered, forgotten, or entered through deception—that contradicts my allegiance to Jesus Christ.

I belong to Jesus Christ alone.

In the name and authority of Jesus Christ, I reject and renounce every curse, dedication, ritual, vow, pact, covenant, contract, bargain, sacrifice, claim, assignment, or declaration allegedly made by any ancestor, relative, guardian, representative, organization, or other person concerning me or my family.

I neither affirm nor inherit their allegiance to darkness. I do not accept responsibility for agreements I did not make, nor do I accept any claim of ownership supposedly arising from them. The soul that sins shall bear its own guilt, and no ancestral act can overturn the lordship, mercy, and saving power of Jesus Christ.

O Lord Jesus Christ, Thou hast redeemed us from the curse and hast triumphed over principalities and powers through Thy Cross. By Thy precious blood, Thy death, and Thy glorious Resurrection, cancel every accusation raised against me. Let every alleged spiritual debt, indictment, obligation, or claim contrary to Thy will be exposed as powerless and without lawful authority.

By the authority of Jesus Christ, I renounce and reject every supposed claim arising from:

- Ancestral worship or the invocation of spirits;
- Idolatry, false religion, witchcraft, sorcery, divination, or spiritism;
- Blood oaths, ritual sacrifices, secret initiations, dedications, or ceremonies;
- Spoken curses, written curses, objects of cursing, charms, symbols, or enchantments;
- Ungodly vows, covenants, contracts, bargains, pledges, and agreements;
- The dedication of children, descendants, marriages, homes, land, possessions, or family lines to any spirit or power;
- Violence, abuse, exploitation, hatred, unforgiveness, addiction, sexual sin, deception, murder, or other destructive patterns;
- Any invitation, consent, permission, alleged claim, inherited claim, familiar spirit, surveillance, oppression, retaliation, or assignment attributed to the powers of darkness;
- Anything concealed, forgotten, unnamed, misunderstood, or unknown to me that stands contrary to the will of God.

Whether such a claim was spoken or unspoken, written or unwritten, intentional or unintentional, remembered or forgotten, known or unknown, I declare that it cannot supersede the authority of Jesus Christ.

O Father, forgive the sins that I have personally committed. Give me grace to forgive my ancestors and relatives for injuries done to me or to others. I release them into Thy righteous judgment and mercy. I refuse hatred, vengeance, bitterness, and fear. I do not attempt to repent in another person's place, but I turn away from every sinful pattern handed down to me and choose obedience to Jesus Christ.

In the name of Jesus Christ, I command every evil and unclean spirit seeking to oppress, accuse, deceive, torment, imitate, manipulate, or claim me through any alleged family agreement or generational curse: depart from me. You have no ownership of me. You have no permission to remain. You have no authority to transfer any alleged claim to my children or descendants.

Every chain is broken under the lordship of Jesus Christ. Every ungodly dedication is renounced. Every accusation is answered by the Cross. Every work of darkness must yield to the risen Son of God.

Lord Jesus Christ, forbid every spirit from returning, retaliating, transferring its oppression, or approaching another member of my family. Close every door that should never have been opened. Destroy every work planted in darkness, and establish Thy truth, holiness, peace, and protection in its place.

I entrust my present family and future generations to God. I pray that every member of my family will freely come to know, love, and follow Jesus Christ. Preserve them from deception, bondage, destructive patterns, and the sins of former generations. Let them inherit not darkness but a living testimony of faith, repentance, mercy, wisdom, and obedience to God.

Holy Spirit, fill every place in my life that has been surrendered to Christ. Cleanse my thoughts, heal my wounds, correct what is false, and restore what has been damaged. Replace fear with faith, confusion with truth, bondage with freedom, bitterness with forgiveness, and despair with hope.

Consecrate my body, mind, spirit, relationships, home, work, possessions, and future to the service of Jesus Christ. Teach me to resist evil, reject temptation, forgive others, walk in holiness, and remain steadfast in the Word of God.

Father, place Thy protection upon me and my household. Let the peace of Christ govern our hearts. Let the truth of Christ direct our minds. Let the Holy Spirit dwell within us. Let no weapon formed against us prosper, and let every false accusation be brought to nothing according to Thy righteous will.

I declare that I have been delivered from the power of darkness and brought into the kingdom of God's beloved Son. If the Son makes me free, I am free indeed. I was not redeemed with corruptible things, but through the precious blood of Jesus Christ.

My identity is not determined by the sins, vows, fears, or failures of former generations. My identity is found in Jesus Christ.

I belong to the Father.

I am redeemed by the Son.

I am filled and guarded by the Holy Spirit.

Jesus Christ is Lord over me, my household, and every generation that follows.
May every future generation freely confess Christ, walk in His light, and proclaim
His saving mercy.

For Thine is the kingdom, and the power, and the glory: of the Father, and of the
Son, and of the Holy Spirit, now and ever and unto ages of ages. Amen.

Prayer for the Blessing of Water

Adapted in the spirit of the Eastern Orthodox Church by Minister Thomas J. Allen. This personal adaptation is not an official Orthodox translation or service text.

Priest (or Reader): O Lord our God, Creator and Master of all things, who in Thy wisdom has founded the world upon the waters and established the heavens by Thy word; who by water fulfilled Thy mighty works and revealed Thy divine mysteries through this element:

Look down from heaven, O Master, Lover of mankind, and send down the grace of Thy Most Holy Spirit upon this water. Sanctify it by Thy heavenly power.

(The celebrant breathes upon the water in the form of the Cross three times)

Thou, O Lord, didst sanctify the streams of the Jordan when Thou condescended to be baptized by Thy servant John. Do Thou now also send down the blessing of the Jordan upon this water.

Let it become for all who draw from it:

+ A fountain of incorruption, + A gift of sanctification, + A remission of sins, + A protection against all assaults of the enemy, + A healing for soul and body, + A sanctification of homes and places.

May this water put to flight every evil and unclean spirit. May it cleanse us from defilements of flesh and spirit. Let it bring light to our hearts, peace to our dwellings, and drive away all demonic influence.

By the sprinkling and partaking of these waters, may we be renewed in faith, preserved in holiness, and brought nearer to Thee in purity and love.

For Thou art our sanctification, and to Thee we send up glory: To the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

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Final Confession

Jesus Christ is Lord. He was crucified and is risen from the dead. His name is above every name. The Father has delivered us from the power of darkness. The Holy Spirit is the Spirit of truth, holiness, power, love, liberty, and a sound mind. Every work of darkness must yield to the lordship of Jesus Christ. We belong to God, and greater is he who is in us than he who is in the world. Amen.

I command thee in the name of Jesus Christ to come out.

Acts 16:18

Sources and Historical Notes

The New Testament. Acts 16:18; Mark 1:25; Mark 9:25; Luke 10:17-20; 1 John 3:8; Philippians 2:9-11; Colossians 1:13; 2 Corinthians 3:17; James 4:7. Scripture quotations are from the King James Version.

Justin Martyr. Second Apology 6, about AD 155. Justin says many Christian men exorcised in the name of Jesus Christ crucified under Pontius Pilate.

Irenaeus. Against Heresies 2.32.4, about AD 180. True disciples, according to the grace received, drove out demons in Christ's name and took no payment.

Tertullian. Apology 23 and 37, about AD 197. A spirit commanded by a follower of Christ would confess and yield; Christians habitually exorcised demons.

Minucius Felix. Octavius 27, commonly dated around AD 200. Spirits tremble and depart when adjured by the true God.

Origen. Against Celsus 1.6, 1.25, and 1.46, about AD 248. Christians used the simple name of Jesus, Gospel narratives, and Scripture rather than spells.

Cyprian. To Demetrianus 15, about AD 252. Evil spirits are compelled by the power of God and spiritual words.

Lactantius. Divine Institutes 4.27, written before or near AD 313. Demons flee before the divine name invoked through Christ and the sign of his suffering.

Western sources. The Apostolic Tradition; Bishop Sarapion's Prayer Book, trans. John Wordsworth (1899); the Old Gelasian Sacramentary; Rituale Romanum, Titulus XI (1614).

Greek Orthodox sources. The pre-baptismal exorcisms of the Byzantine Euchologion; Greek Orthodox Archdiocese of America, Exorcism and Exorcism in the Orthodox Church; received prayers attributed to Saint Basil.

Russian Orthodox sources. The Church Slavonic Trebnik as represented in Isabel F. Hapgood, Service Book of the Holy Orthodox-Catholic Apostolic Church (1922), and the Orthodox Church in America Baptism Service.

Puritan sources. Cotton Mather, Memorable Providences Relating to Witchcrafts and Possessions (1689); Samuel Willard's account of Elizabeth Knapp (1671-1672); Robert Calef's account concerning Margaret Rule; historical studies of Puritan dispossession by prayer and fasting.

Personal formulas and holy water prayer. Prayer texts, including Prayer Five, supplied by Minister Thomas J. Allen. The blessing of water is an original adaptation drawing on the historic Orthodox Great Sanctification of Water and baptismal blessing tradition.

Primary texts online

Justin Martyr: <https://www.newadvent.org/fathers/0127.htm>

Irenaeus: <https://www.newadvent.org/fathers/0103232.htm>

Tertullian: <https://www.newadvent.org/fathers/0301.htm>

Origen: <https://www.newadvent.org/fathers/04161.htm>

Orthodox Church in America baptism service:

<https://www.oca.org/files/PDF/Music/Baptism/baptism-service.pdf>

Greek Orthodox Archdiocese exorcism overview: <https://www.goarch.org/-/exorcism-in-the-orthodox-church>

Cotton Mather primary text: <https://quod.lib.umich.edu/e/eebo/A50139.0001.001>

Puritan source collection: <https://www.gutenberg.org/files/52027/52027-h/52027-h.htm>

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The five prayers titled Prayer One Deliverance from Evil Spirits, Prayer Two Deliverance from Evil Spirits, Prayer Three Deliverance from Evil Spirits, Prayer Four for Severe Oppression, and Prayer Five Renunciation of Generational Curses and Demonic Agreements, together with the personal adaptation titled Prayer for the Blessing of Water, were written and arranged by Minister Thomas J. Allen. These personal formulas are acknowledged as his original contributions to this volume.

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ANCIENT CHRISTIAN EXORCISMS

From the earliest Christian witnesses before Nicaea to the Western Catholic, Greek Orthodox, Russian Orthodox, and New England Puritan traditions, this volume gathers historic prayers, commands, confessions, and carefully identified devotional reconstructions. It follows the enduring Christian pattern of proclaiming Jesus Christ crucified and risen, invoking the Holy Spirit, and seeking truth, healing, protection, and freedom for the afflicted.

The collection concludes with four original prayers of deliverance and an Orthodox inspired blessing of water written and arranged by Minister Thomas J. Allen, with historical notes and clear distinctions between ancient sources, official church traditions, and personal formulas.



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