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Varieties of Exorcism in the Bible and the Church

Henry Ansgar Kelly

The word “exorcism” for a long time has referred exclusively to methods of expelling of demons or other troublesome spirits, and that is the only meaning with which most people are familiar. In this study, however, I wish to account for the Greek word *exorkismos* itself and its connection with *horkos* ‘oath’ and related terms, as they appear in the Greek Bible, originally in non-demonic contexts. I will then proceed to account for other non-oath-connected ways of dealing with the spirit world, and finally assess the uses of “exorcism” in the early liturgy, where it sometimes was used in non-demonic contexts. This is primarily a linguistic or philological study, rather than an exegetical analysis of the various passages I study, but I hope that it will illuminate these passages for exegetical purposes.

I suggest that oath-based, or “horcistic”, commands in the Bible attempt to impose an obligation mechanistically, a binding from without, which was the method of Jewish spirit-expellers, whereas the methods of spirit-expulsion used by Jesus and his disciples rely on inherent moral authority.

1 Non-Demonian Exorcism in the Bible

The word *horkizō*, along with its intensive forms *exorkizō* and *enorkizō*, is rare in early Greek, including the Septuagint and the New Testament. Etymologically it is connected with the word for oath (*horkos*), as in Gen 24,3, where Abraham actually puts his servant under an oath: “Put thy hand under my thigh, and I will exorcize (*exorkiō*) thee [and] the Lord the God of heaven and the God of the earth (*kai exorkiō se Kurion ton Theon tou ouranou kai ton Theon tēs gēs*), that thou take not a wife for my son Isaac from the daughters of the Canaanites with whom I dwell”. The Vulgate rendering of the first part of the clause is, *ut adjurem te per Dominum Deum*.

In the single case in which *exorkizō* is used in the New Testament, a forensic oath may be envisaged, when Jesus is led before the Sanhedrin, and Caiaphas says to him, “I exorcize thee by (*kata*) the living God that thou tell us if thou art the Christ, the son of God” (Matt 26,63: *Exorcizō se kata tou Theou zōntos hina hēmin eipēs ei su ei ho Christos ho huios tou Theou*). The Latin Vulgate has the equivalent word, *adjuro* (*Adjuro te per Deum vivum ut dicas nobis si tu es Christus filius Dei*), which St. Jerome either found in an Old Latin version or used himself in his revision of the Gospels. He employs the same word for Gen 24,3, “so that I may adjure thee by the Lord God” (*ut adjurem te per Dominum Deum*). But until now *adjuro* in Latin did not mean “I make you swear”, but rather “I myself swear”¹. *Exorkizō* in Caiaphas’s use could have its other meaning here of “beg earnestly”, which *adjuro* also took on. But recent English translators have decided that the high priest is demanding that Jesus answer under oath: the New RSV has, “I put you under oath that you tell us”, and the New Jerusalem Bible is similar: “I put you on oath”. This would not mean, of course, that Jesus must comply with such a requirement, and in any event he refuses to give the answer that is demanded.

In the three uses of *horkizō* (or *enorkizō*) in the New Testament, there is no question of the speaker expecting the hearer to take an oath. Instead, the expectation is that the invoked power will be seen as an incentive or threat, or that by pronouncing the name he will compel obedience. Paul in 1 Thes 5,27, naming the Lord, “(en)horcizes” the recipients of his letter to circulate it among others, *Enorkizō humās ton Kurion* (Latin *Adjuro vos per Dominum*), that is, he “puts them under obligation” to do so. Notice the grammatical construction in the Greek: the verb takes a double accusative, almost binding together the addressees and the threatened enforcer: “I be-oath you and God (or Jesus) that you do this”. This is an effect not reproducible in the Latin, where a preposition is used, “*per Dominum*” – or in English, where not only must a preposition be used but also, in order to achieve the effect, an invented word like “be-oath” or “oathify” or “beswear” or “enswear”. The same is true in the other two instances. In the first of them, the unclean spirit Legion names God in “horcizing” Jesus not to torment it: *Horkizō se ton Theon* (Mark 5,7), while the

¹ See the *Thesaurus linguae latinae* s.v. *adiuro*, meaning II: *obtestari, iure iurando obstringere* (bind with an oath).

Latin is *Adjuro te per Deum*. (The third usage is in Acts 19,13, for which see below.)

This grammatical awkwardness, which we also see in the Genesis passage concerning Abraham, is due to the fact that the usual way of taking an oath in Greek is to put the person or thing sworn by in the accusative: “I swear God I will do this”. Sometimes, however, prepositions were employed, as with Caiaphas, who uses *kata*. Jesus himself, when giving examples of oaths not to swear, uses *en* and *eis*: “Do not swear *in* heaven or *in* earth, or *towards* Jerusalem” (Matt 5,34-35). By the way, even though there are a few instances of swearing in the New Testament, the word *horkos* is hardly used at all. Apart from Jesus’s reporting of the command not to be forsworn, “You should keep your oaths to the Lord” (Matt 5,33), there are only Herod’s oath to Salome (Matt 14,7, plural in v. 9; Mark 6,26), Peter’s oath denying Jesus (Matt 26,77), the oath that God swore to Abraham in the *Benedictus* of Zechariah (Luke 1,73), and Peter’s report in Acts 2,30 of the oath that God swore to David. We find out how God himself swears an oath in Hebrews 6,13: “When God made a promise to Abraham, because He had no one greater *by* whom to swear (using *kata*), He swore by Himself (*kath’ heautou*)”.

2 Demonian Exorcism in the New Testament: Only One Case (which did not work)

I classify Legion’s exorcizing of Jesus as non-demonian, even though it is spoken by a demonian spirit, or an embodiment of multiple spirits. But in the other instance of the use of *horkizō* in the New Testament, in Acts 19,13, we have the only reference in the whole of the Bible to the use of exorcism for expelling invasive entities: the seven sons of the Jewish high priest Sceva try out a new formula for evicting harmful or malignant spirits, *pneumata ponēra*²,

² As in my biography of the Devil, *Satan*, 90-91 (chap. 4 section 2), I object to the indiscriminate use of “evil” by other translators, not only for Satan as “the Evil One”, but also for the parasitic demonians of the synoptics, “evil spirits”, since the word normally has dire connotations of extreme malevolence, whereas, in the case of the spirits, the meaning is not moral but merely physical, on the level of disease; therefore I use terms like “troublesome”, “harmful”, or “malignant”.

“horcizing” them “by the Jesus whom Paul preaches” (*Horkizō humās ton Iēsoun hon Paulos kērussei, Adjuro vos per Jesum quem Paulus praedicat*).

Sceva’s sons are included in a group of professionals called *exorkistai*: “Then some of the itinerant Jewish exorcists (*tines kai tōn perierchomenōn Ioudaiōn exorkistōn*) undertook to pronounce the name of the Lord Jesus over those who had malignant spirits”. This indicates that exorcizing was a common procedure used in treating demoniacs. But it was not used, to our knowledge, by the followers of Jesus.

3 Liturgical Exorcism: Non-Demonic or Anti-Diabolic

Eventually, however, the term “exorcism” was used by Christians for attempts to expel demons, and in many circles candidates for baptism were systematically “exorcized” to be evacuated of demons or demonic influence, specifically the *energoumenoi* (those thought to be possessed or “energized” by demons), which sometimes included all candidates³.

The Greek and Latin Fathers of the Church followed suit in limiting the meaning of “exorcizing” to procedures for demon-expulsion. But the Latin liturgy at first retained a non-demonic meaning of simple address⁴, as in the blessing of the baptismal water in the Gelasian Sacramentary, *Exorcizo te creatura aquae*: “I exorcize thee, creature of water,... by the living God... who ordered thee to flow on the whole earth; I adjure thee by Jesus Christ... that thou become a fountain of water springing to eternal life”.

*Exorcizo te, creatura aquae, per Deum vivum, per Deum sanctum, per Deum totius dulcedinis, qui te in principio verbo separavit a terra, et, in quattuor fluminibus dividens, totam terram rigare praecepit; adjuro te per Jesum Christum, Filium ejus unicum, Dominum nostrum, ut efficiaris in eo qui in te baptizandus erit fons aquae sallientis in vitam aeternam, regenerans eum Deo Patri et Filio et Spiritui Sancto, [per Dominum nostrum Jesus Christum], qui venturus est in Spiritu Sancto judicare vivos et mortuos et omne saeculum per ignem.*⁵

³ KELLY, *The Devil at Baptism*, chapters 3–5.

⁴ BARTSCH, *Die Sachbeschwörungen der römischen Liturgie*, 5-11.

⁵ Gelasian Sacramentary, §604, 94-95.

I exorcize you, creature of water, by the living God, by the holy God, by the God of all sweetness, who in the beginning with a word separated you from the earth, and, dividing you into four rivers, ordered you to flow upon the whole earth; I adjure you by Jesus Christ, his only Son, our Lord, that you become in him who is to be baptized in you a fountain of water springing into eternal life, regenerating him for God the Father and Son and Holy Spirit, [through Jesus Christ,] who is to come in the Holy Spirit to judge the living and the dead and the whole world through fire.

But a revised formula breaks off from addressing the water to speak directly to powers of Satan: “I exorcize thee, creature of water, in the name of God... Every power of the Adversary, every attack of the Devil, every phantom, be thou uprooted and expelled from this creature of water, that it may become a fountain...”

*Exorcizo te, creatura aquae, in nomine Dei Patris omnipotentis et in nomine Jesu Christi Filii ejus, et Spiritus Sancti. Omnis virtus Adversarii, omnis incurio Diaboli, omn[e] fantasma: eradicare et effugare ab hac creatura aquae, ut fiat fons salientis in vitam aeternam, et cum baptizatus fuerit fiat templum Dei vivi in remissione peccatorum, per Dominum [etc.].*⁶

I exorcize you, creature of water, in the name of God the Father Almighty and in the name of Jesus Christ his Son and of the Holy Spirit. Every power of the Adversary, every attack of the Devil, every phantom, be uprooted and expelled from this creature of water, that it may become a fountain of water springing to eternal life, and he who is baptized may become a temple of the living God in remission of his sins, through our Lord, etc.

We find the term “exorcism” (*exorcismus*) being used by Tertullian at the turn of the third century to designate attempts to expel demons⁷, and by the turn of the fifth century the formulas used were also called exorcisms. The first of the Gelasian *Exorcismi super electos, Deus Abraham*, addresses God and asks for a guardian angel, with no mention of evil spirits⁸. The second, *Ergo maledicte*, addresses Satan himself: “Therefore, cursed Devil, recognize your

⁶ Gelasian Sacramentary, §607, 95.

⁷ TERTULLIAN, *De spectaculis*, c. 26.

⁸ Gelasian Sacramentary, §291, 44.

sentence and give honor to the living and true God,... and depart from these servants of God...”⁹.

4 Varieties of Synoptic Parasitic Spirits, and Methods of Eviction

Troublesome spirits are rare in the Bible as a whole, and inhabiting or parasitic spirits occur only in the synoptic gospels and Acts. In the Old Testament, Saul is said to suffer seizures brought on by visitations of a harmful spirit sent by Yahweh, but the spirit does not seem to take up residence within Saul’s body (1 Sam. 16,14ff.). The musical therapy exercised by David and his lyre is only sporadically successful. Perhaps the notion conveyed is that when the music succeeds in assuaging Saul it makes him impervious to the spirit’s molestations. In the book of Tobit the troublesome *daimonion* Asmodeus (3,8) seems to have occupied Sara’s bedroom, and Raphael informs Tobias of a universal remedy against all such harmful spirits, namely smoking them out with the smell of burning fish organs. Raphael says that this will assure their permanent removal, but just to be sure he personally binds Asmodeus in fetters in upper Egypt (8,3).

In the Book of Job, we see that Satan is given charge to impose trials on human beings, including physical distress – he covers Job with boils from head to foot. In the New Testament, this testing function on Satan’s part continues, and the thorn in the flesh that bothers Paul so much, sent by an angel of Satan, to keep him from pride (2 Cor 12,7-9), should be seen as falling into this pattern.

But in the synoptic authors, some of the ailments are said to be caused by indwelling spirits. We see Jesus expelling filthy spirits (*pneumata akatharta*) by rebuke and command, as in his first public action in Mark; and this is a feat that leaves the onlookers astonished at his *exousia* or authority: he commands the filthy spirits and they obey, and he cures the demonized (*daimonizomenoi*) and expels many demonians (*daimonia*), not allowing them to speak, for they know who he is (Mark 1,22-34). This word, *daimonion*, is not the same as “demon”, *daimōn*, but is rather an adjectival substantive, “a demonic being”, which I render as “demonian”. It is used several times in the

⁹ Gelasian Sacramentary, §292, 44.

Septuagint in various ways, but it comes the closest to the synoptic meaning in Psalm 90, where we see that one who trusts in the Lord will have no fear of terror by night or arrows by day, or a stalker in the dark, or any symptom or demonian at midday (*sumptōma kai daimonion mesēmbriōn*, v. 6). But there is no reason for thinking of such a demonian trouble-maker as parasitic.

At one point, where the Pharisees say that Jesus casts out demonians “in Beelzebul, the archon of the demonians”, he says no: he does it “in the spirit of God” (Matt 12,28), or, in Luke, “in the finger of God” (Luke 11,20)¹⁰. By the way, just after this, Jesus tells of a filthy spirit who leaves his “house” of his own accord, and tries to relax in waterless places, but cannot, so he comes back to his former dwelling, and, finding it all cleaned up, he brings back with him seven other spirits more bothersome (*ponērotera*) than himself (or herself or itself) and makes life even worse for the “host” than it was before (Matt 12,43-45; Luke 11,24-26).

In contrast to Jesus, his disciples evict spirits in the name of Jesus: “Lord, in your name even the demonians submit to us” (Luke 10,17). This is also effective at times for non-disciples: “Teacher, we saw someone casting out demonians in your name, and we tried to stop him, because he was not following us” (Mark 9,38). Paul uses the same technique to eject a python spirit: “I order you in the name of Jesus Christ to come out of her” (Acts 16,18: *Paraggellō soi en onomati Iēsou Christou exelthein ap’ autēs*). We are told that the spirit came out in that very hour, which presumably means immediately.

The exorcist sons of Sceva were not successful in their attempt to drive out harmful spirits from afflicted persons by “naming the name of the Lord Jesus over them” (Acts 19,13), using the technique of “be-oathing”, and specifying the Jesus preached by Paul. One of the spirits shouted out, “Jesus I know, and Paul I know, but who are you?” And Luke tells us, “The man with the harmful spirit leaped on them and mastered them all, and so overpowered them that they fled out of the house naked and wounded” (Acts 19,15-16).

This incident is recounted just after we are told of long-distance expulsions of these parasites by the application of cloths touched by Paul: “God did extraordinary miracles through Paul, so that when the handkerchiefs or

¹⁰ MCCASLAND, *By the Finger of God*; TWELFTREE, *Jesus the Exorcist*, esp. 108-109.

aprons that had touched his skin were brought to the sick, their diseases left them, and the malignant spirits came out of them” (Acts 19,11-12). A somewhat similar cure by touching a garment occurred when the woman with a chronic hemorrhage touched the hem of Jesus’s clothes (Luke 8,43 et par.).

In addition to filthy and harmful or malignant spirits, we hear of a spirit of weakness, *pneuma astheneias*, which has doubled a woman over for 18 years, a condition blamed on Satan, which calls for special treatment. Instead of expelling it, Jesus separates the woman from the *astheneia* by laying his hands on her (Luke 13,11-13).

Another kind of debilitating spirit may be envisaged earlier in Luke, some sort of fire-demon, the *puretos megalos*, the great fever or fieriness, that seizes Peter’s mother-in-law. Jesus cures her by standing over her and rebuking the fiery invader, whereupon it leaves her, and she immediately leaps to her feet and bustles around serving Jesus and his friends (Luke 4,38-39).

In another case, in the Gospel of Mark, we encounter a boy who has had terrible seizures all during his childhood. His father tells Jesus that the boy has a speechless spirit, *pneuma alalon*, who causes this affliction, and that Jesus’s disciples were not able to help him¹¹. This causes Jesus to denounce the whole faithless generation¹². He orders the boy brought to him, and when the spirit in the boy sees Jesus, it inflicts another seizure on him. The father asks Jesus to do something, if he is able to – the text is muddled here, but Jesus seems to say that anyone with sufficient faith could resolve the problem. But when Jesus sees the crowd gathering, he intervenes and rebukes the filthy spirit directly – the same verb being used here, *epitimaō*, as is used in Luke when Jesus rebukes the fire-spirit possessing Peter’s mother-in-law. He then orders the spirit out: “Dumb and deaf spirit, I command (*epitassō*) you to come out of

¹¹ There seems to be a conflation of symptoms here. *The New Oxford Annotated Bible* (4th 2010), pronounces the boy an epileptic, as does the NRSV of the moon-struck boy in Matthew’s account (see below), but, in dealing with the version of Luke 9,37-43, it says, “The description of the boy’s malady leads some scholars to conclude that the boy had epilepsy, but any diagnosis is speculative”.

¹² In view of Jesus’s later specification that faith is sufficient to heal the boy, one might think that he is speaking especially to the unsuccessful disciples; but, as MANN, *Mark*, 370, says, “The description is not meant by Jesus as applying to the crowds, the disciples, or the boy’s father. Rather it emphasizes the distress of Jesus at the folk among whom his ministry was exercised”.

him and never enter him again!”. The spirit can now hear Jesus and it can also speak, or at least it gives out a great shout. It does come out, but in doing so it inflicts one final seizure so massive that the boy falls down dead, everyone thinks, until Jesus lifts him up, fully cured. When the disciples ask why they were not able to effect the expulsion, Jesus says that this genus can come forth only by prayer – and according to some early texts he also specifies fasting (Mark 9,14-29).

This fiercely ingrained and violent spirit disappears in Matthew’s account, and we are not told at the beginning what the agent of affliction is, but only that the boy is said to be moon-struck or “lunatic”, a condition characterized by seizures and falls into fire and water (Matt 17,14-15). Earlier on in Matthew 4,24, “demonianized” and “lunaticized” persons (*daimonizomenoi kai selēniazomenoi*) are coupled together with others suffering from paralysis, and Jesus cures them all alike. In this present case, the disciples have tried in vain to heal the boy (*ouk ēdunēthēsan auton therapeusai*), and it seems to be specifically their failure that elicits the exasperated denunciation from Jesus against their whole faithless and perverse generation. Jesus asks that the boy be brought to him, and he rebukes the boy (*autō*), but then we are told that “the demonian goes out of him” – thereby revealing that a spirit has been causing the trouble – and the boy is cured from that hour. The chastened and puzzled disciples ask why they were not able to effect the expulsion themselves, and Jesus says it was because of their lack of faith (Matt 17,14-21).

5 Disease-Causing Gospel Parasites Transformed to Fallen Angels (= Pagan Gods) or Sin-Demons, and Exorcized by Christian Exorcists

The synoptic demonians are “evil” only in causing disease by their internal presence, much like modern parasites (bacteria and viruses), though they, like other physical afflictions, are employed by Satan in trials for humankind, much as the spirits of giants are used by Mastema in the *Book of Jubilees* (10,8). Justin Martyr identified these latter spirits, the ghosts of the giant offspring of angel-human matings, as demons, and considered them and their angelic begetters to be identical not only to the possessing spirits of the

gospels but also to the gods of paganism. It was these composite entities who were the object of the Christian exorcizers of demoniacs (*eporkizontes daimonioleptous*) in the name of the crucified Jesus Christ; they had much better success than other exorcists, enchanter, and “druggists”, and rendered the demons powerless and banished (2 *Apol* 6)¹³.

In some quarters a new breed of possessing spirits appeared, namely, sin-demons, like the spirit of fornication or the spirit of envy, and they infested the bodies of those who committed the corresponding sins. The idea seems to have found favor with Valentinian Gnostics of Egypt and Rome, and it likely gave rise to developing rituals for removing demons from all baptismal candidates¹⁴. Such practices are full-blown at the turn of the third century in Carthage – seen in the writings of Tertullian – and in Rome, as witnessed by the *Traditio apostolica* of Hippolytus. According to the latter, ministers lay hands on those who are selected for baptism, and they are exorcized daily, with the bishop taking over on the final day (Saturday), exorcizing all alien spirits to flee away. The bishop then breathes in the face of each candidate, and seals their foreheads, ears, and noses. Just before baptism, each candidate renounces Satan, and the presbyter anoints him with the oil of exorcism, saying, “Let every spirit remove far from thee”¹⁵.

By the middle of the third century, exorcists had become an order of the clergy¹⁶. The position came to be included among the minor orders of the Roman Catholic Church, which continued into recent memory. The Second Vatican Council’s *Decree on the Eastern Catholic Church* could be read as an invitation to the Eastern rites to adopt the minor orders and their rights and

¹³ Justin Martyr, *2 Apology* (ca. A.D. 160), c. 6 (PG 6.453-456): “Jesus was made man... for the destruction of the demons (*daimones*) ... Many of our Christian men, exorcizing (*eporkizontes*) numberless demoniacs (*daimonioleptoi*) in the name of Jesus Christ throughout the whole world... have healed and do heal them, who have not been healed by any other exorcists, enchanter, or pharmacists, rendering helpless the demons possessing them and driving them out”. See KELLY, *The Devil, Demonology, and Witchcraft*, 28-31, and see TWELFTREE, *In the Name of Jesus*, 238-243. Twelftree’s study covers only the first and second centuries.

¹⁴ KELLY, *Devil at Baptism*, 45-77.

¹⁵ HIPPOLYTUS, *Traditio Apostolica*, cc. 20-21, 42-46.

¹⁶ EUSEBIUS, *Hist. eccl.* 6.43.11, referring to Pope Cornelius, A.D. 251 – 253.

obligations¹⁷; but in 1972 Pope Paul VI abolished the four minor orders and the first of the major orders, that is, the subdiaconate, in the Roman Rite, but in his decree he allowed for the possibility that national episcopal conferences could request the establishment of a ministry of exorcist¹⁸.

The antidemonic prebaptismal ceremonies were greatly expanded in both western and eastern rites, and in the formulas we often find biblical examples of the defeat of God's enemies cited against the evil spirits to intimidate them. The same formulas were also employed for treating persons outside of baptism who manifested symptoms of possession. Guidelines for determining possession were issued in the priest's handbook, *Rituale romanum*, in 1614, and revised in 1999¹⁹.

The medical theory that populated the hills of Galilee with disease-causing parasitic spirits assumed great importance in the three synoptic authors, Mark, Matthew, and Luke. We deduce from them that the standard way of coping with these spirits was to try to bind them by oath in some way, but Jesus quite easily dealt with them in virtue of his personal authority, as did his disciples, once their faith in him was adequate. The notion of noxious spirits was spread along with the gospels throughout the world, and they soon assumed a moral as well as physical dimension, by being assimilated to fallen angels; and, as the spirits multiplied, so did the remedies against them, and both remain with us today.

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¹⁷ *Orientalium ecclesiarum*, no. 17: "The legislative authorities of each individual church should decide about the subdiaconate and the minor orders and the rights and obligations that attach to them".

¹⁸ KELLY, *Devil, Demonology*, 81.

¹⁹ *Rituale Romanum: De Exorcismis*; see KELLY, *Satan*, 304-307 (tran. 216-218).

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Summary

The word *horkizō*, and its intensive forms *exorcizō* and *enorkizō*, are rare in the New Testament. *Exorcizō* occurs only once, when Caiaphas demands an answer from Jesus (Matt 26,63). In its one appearance in LXX, Abraham uses it to put his servant under oath (Gen 24,3). Paul uses *enorkizō* to urge his readers to pass his letter around (1 Thes 5,27). *Horkizō* is used by Legion in begging Jesus not to torment him and his fellow filthy spirits (Mark 5,7), and it is also the term used by the Judean *exorkistai* against malign spirits, without success, in Acts 19,13, whereas similar spirits were easily removed by the simple application of cloths handled by Paul (Acts 19,12). Jesus expels demons by simple words of command, while his disciples invoke his name (Luke 10,17), as does Paul himself for the pythonic spirit (Acts 16,18). Fasting and prayer as well faith are required in recalcitrant cases, as with the mute spirit of Mark 9,14-29. In one case, Jesus removes a persistent weakness-spirit (*pneuma astheneias*) by the laying on of his hands (Luke 13,11-13). Later demon-expelling efforts add to these methods, employing the term “exorcism” for all, but the non-demonic meaning of “exorcism” is also preserved in the liturgy.

Keywords: exorcism, oath, swearing, spirits, parasitic, eviction.

Zhrnutie

Slovo *horkizō* a jeho intenzívna forma *exorcizō* a *enorkizō* je v Novom zákone zriedkavé. *Exorcizō* sa objavuje len raz, a to vtedy, keď Kaifáš vyžaduje odpoveď od Ježiša (Mt 26,63). V jeho jedinom výskyte v LXX použije toto slovo Abrahám na to, aby svojho služobníka zaviazal pod prísahou (Gn 24,3). Pavol používa *enorkizō*, keď vyzýva svojich čitateľov, aby dali kolovať jeho list aj ostatným (1Sol 5,27). Pluk používa *horkizō* na to, aby si vyžobral od Ježiša, nech jeho ani jeho spriatelovaných nečistých duchov viac netrápi (Mk 5,7). Termín je tiež použitý judskými *exorkistai* (zaklínačmi) proti malígnym duchom v Sk 19,13, hoci bezúspešne, a podobní duchovia boli ľahko odstránení jednoduchým použitím utierok z Pavlovej výbavy (Sk 19,12). Ježiš vypudzuje démonov jednoduchými slovami príkazu, zatiaľ čo jeho učeníci zvolávajú jeho meno (Lk 10,17), čo tiež robí Pavol s pythonickým duchom (Sk 16,18). Pôst, modlitba aj viera sa požadujú v prípadoch spurných duchov, ako to bolo s nemým duchom v Mk 9,14-29. Len v jednom prípade Ježiš odstráni pretrvávajúcu slabosť ducha (*pneuma astheneias*) vkladáním svojich rúk (Lk 13,11-13). Neskoršie snahy vyhánania démonov pridali do týchto metód aj používaný termín „exorcizmus“, a to pre všetky bez rozdielu, ale v liturgii sa zachovalo aj nedémonické „vyháňanie“.

Kľúčové slová: exorcizmus, prísaha, zaprisahávanie, duchovia, parazitický, vyhánanie.

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