October 2026*—AN EXPLORATORY ESSAY ON JESUS CHRIST, THE DIVINE EXORCIST

* Significant alterations to the original essay are indicated with **bold type**.

Dedicated to Saint Dymphna (15 May) and Our Lady of Good Health (29 August)

I made a study of our Lord, when He rebukes bad things in the holy Gospels. It is a confession of faith. Additionally, I have sought the words to express and clarify (to myself and to you) what Jesus is doing in the passages further on.

By extension, and by Christ's Power and Command, Catholic priests **could** be doing exactly what Jesus does in these passages. I am not about to renounce medication (because exorcism is terribly rare and inaccessible), but psychiatry has no power to cure me: only a priest with faith and *in persona Christi* will.

I have undergone four exorcisms, one in 2000 or 2001 and the others in 2023. The earliest one could have been a minor exorcism, but I am not sure. It lasted for about one and a half hours, though I was not aware of the passage of such time. There was a point when I felt a compulsion to giggle, and the exorcist asked me, 'What is that?' I replied that I do not know. But under the circumstances, it must have been 'something'. The more recent three exorcisms, over two weeks, were major exorcisms with no manifestations of evil whatsoever. I think that the priest was surprised about this, even perplexed. If I suggested improvements to these experiences, they would be an initial interview by which the exorcist gets a thorough understanding of what he is being engaged to cure. Also, there is a need to probe more deeply into my soul (during the exorcism), since I felt that something was 'there' but that it went undetected.

I note that Christ's exorcisms detailed here are all of physical phenomena, but behind those manifestations, I surmise, is the invisible spiritual agent, and it logically cannot be a benign one. I think that this world's ridicule of exorcism is not that 'the ancients did not know about such-and-such a physical ailment': that claim is a smokescreen and a clever pretext for unbelief in Christ and in the sacred Writers. It is calling ignorant his divine Intellect. Would you agree that the explanation which the world provided has planted confusion in our minds? As a result, people like me are doomed to suffer.

The instances of exorcism of people in these Gospel fragments show that health of spirit and health of body are interconnected. The former seems strongly to influence the latter, since Christ's focus is on the spirit (which is completely invisible and non-physical). This suggests that spiritual illness is the cause of physical illness. I class mental illness also as physical, as it involves hormones,

neurotransmitters, neural pathways, electrical signals and other minute physical things. In Jesus's healing of the spiritual, we see Him also taking care of the physical and, of course, He treats everyone (whom He creates, knows, and loves) as a whole person of many facets.

As an aside, we may ask ourselves the question: why are there such phenomena as pain, sickness and death in the world, in the first place? The answer is: because of Original Sin. When He created man, God intended him to be perfectly happy without any suffering whatsoever. He could look directly on God's Face. But evil was lurking, and raised its head to tempt Adam and Eve (our first parents) to disobey God. They failed, and lost all of their perfect blessedness. They could no longer live forever with God as was his former Plan. As Adam and Eve's children, we have inherited their penalty. Thus, God cannot be blamed for the sufferings of this world, nor for death, because the Fall was man's doing by his own free choice. The great Hope is still Christ Jesus, God the Son, the second Person of the holy Trinity, Who left his own blessed State to become man, to suffer and to die, before being resurrected and ascending into Heaven. This was necessary in order to satisfy the Justice of God the Father. Jesus's actions among his wayward People reopened the Door to Heaven, which had been closed on Adam and his descendants.

Why not believe someone who says that he is under the influence of an unclean spirit? After all, it is the sufferer's own report. Who am I to doubt? Are we going to judge the sufferer, not by how *he* feels and what *he* perceives and experiences, but by an applied scientific framework which is known to be unable to effect a cure? Keep in mind that psychiatrists do not have a complete or exact explanation for how their drugs alleviate complex mental illnesses.

If the holy Gospels name things as 'unclean spirits', is it not perilous to our salvation to doubt Jesus's words as given by the holy Evangelists?

The reason that I have been able to have faith in these miracles, after a period of some doubt, is having taken as my prayer: *The holy Spirit is the Lord of all flesh.* Otherwise, I could not have called myself a Christian for much longer.

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I notice that a great deal of failure in healing and casting out is due to a lack of faith. Jesus wants and expects us to have great faith by which to do wondrous things. Who are we to tell Him, 'Not realistic'? 'And he said to them, "Why are you afraid, O men of little faith?" Then he rose and rebuked the winds and the sea; and there was a great calm.' Mt 8:26.

Jesus is interested only in the complete cure and has all power over that: ‘And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly.’ Mt 17:18.

Here is a disruptive, shouting man, who is probably psychotic and who has features of epilepsy: ‘And immediately there was in their synagogue a man with an unclean spirit; and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” And the unclean spirit, convulsing him and crying with a loud voice, came out of him.’ Mk 1:23–26.

Here is shown Jesus’s dominion over the elements, even as if they were personages, to understand Him, and to have to listen to Him. Jesus actually does perform all of these miracles, and do we doubt? ‘And he awoke and rebuked the wind, and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm.’ Mk 4:39.

This sounds like autism or something with more physicality, together with epilepsy. How is it that we disregard the fact that Jesus cures these ailments? ‘And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You dumb and deaf spirit, I command you, come out of him, and never enter him again.” And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, “He is dead.” But Jesus took him by the hand and lifted him up, and he arose.’ Mk 9:25–27.

Given that this is a psychosis, why do we doubt that Jesus could heal it? He actually *does* heal it! Jesus does not have the wrong idea about anything; He names it as a demon: ‘But Jesus rebuked him, saying, “Be silent, and come out of him!” And when the demon had thrown him down in the midst, he came out of him, having done him no harm.’ Lk 4:35.

This is a fever, caused by a physical illness, over which Jesus has power: ‘And he stood over her and rebuked the fever, and it left her; and immediately she rose and served them.’ Lk 4:39.

If these are psychoses, which themselves boil down to movements in the brain, Jesus has power over disease and the physical world: ‘And demons also came out of many, crying, “You are the Son of God!” But he rebuked them, and would not allow them to speak, because they knew that he was the Christ.’ Lk 4:41.

As with the physical movements of air and water, Jesus has power over the natural world: 'And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves; and they ceased, and there was a calm.' Lk 8:24.

This being epilepsy, Jesus the great high Priest cures it and has power over it: 'While he was coming, the demon tore him and convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.' Lk 9:42.

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It should be apparent from all of the examples how very much Jesus *cares* for his brothers. That is what we are to Him. *Caring* is why He 'went about doing good and healing all that were oppressed by the devil'. See Acts 10:38. He does not want his poor ones to suffer needlessly. His care for our eternal salvation comes from his Love and Mercy, the same Attributes by which He creates a human being. His Love and Mercy are actually completely free gifts which are not contingent on their being accepted, nor even on our coming to salvation in the end. These free gifts come from the limitless Treasury of Grace, this being all of his Sufferings, which culminate in his abject Passion and Death; together with the merits of his blessed Resurrection and Ascension into Heaven. At every holy Mass these Graces are multiplied and distributed. It cannot be emphasised enough: it is imperative to accept God's Grace with thanks and to cooperate with Him and be his servant. The following might be the polar opposite of what many people learned about God, but: *God is always putting man at the centre of everything, while we must place God at the centre*.

Concluding now with this expository quote of our Lord from the Gospel of Saint John, there is no room for doubt that Jesus's work is priests' work exactly: 'Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father.' Jn 14:12. Conversely, what of he who does not do the works that Jesus does? It implies that he does not believe in Jesus.

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