

Are you Diabolically Afflicted?

By Jesse Romero M.A.

When someone thinks they are diabolically afflicted they should contact their Parish Priest, who functions as a General Practitioner. The person at this point is known as a ‘petitioner.’

**Affliction – physical and or mental distress experienced by a human; may have differing and multiple causes ranging from purely psychological to purely spiritual; generally, a combination of causation and augmentation (Liber Christo 2019 Manual; p.22).*

**Petitioner to Penitent – A petitioner is someone who is approaching the church for help. The progression from petitioner occurs as the person realizes that they are in fact a sinner and it is the sin and the consequences of sin which is damaging their relationship with God (Ibid; p.23). When they submit to the authority of the Church and receive the instructions given by a Priest, now they are a penitent.*

Who are Demons attracted too?

Demons are attracted to evil people and evil places (Fr Gabriel Amorth - Exorcist). If you live in mortal sin you are devoid of sanctifying grace in your soul which excludes you from God's kingdom (cf. CCC 1861), therefore you are unprotected against the diabolical. In fact, if you die in mortal sin you go to hell (cf. CCC 1035). The number 1 reason for diabolical affliction is because people do not know their Catholic faith (Kyle Clement, Instructor Liber Christo). Fr Ripperger – “knowing the doctrines of the Church will make you less likely to fall into error and be subject to the demons” https://www.youtube.com/watch?v=fr_ThgVkuGo&t=482s. Because most Catholics are not properly catechized Fr Vince Lampert says: “more people are willing to play activities that are opening up doorways to evil in their lives” such as the occult. Fr Gary Thomas (Exorcist) says pornography and drugs can also open the doors to the diabolical (<http://www.thechristianreview.com/battling-the-demonic-an-interview-with-americas-exorcists/>). The demon enters through sin and attaches to heresy. Catechesis helps to root out the heresy and remove the impediments to grace (Freedom through Christ – Leaders Guide, p.36). In my humble opinion every petitioner should be given a ‘Baltimore Catechism’ to read and study. Demons are attracted to people who live a life of internal disorder, unclean (they live in mortal sin) and are faithless (or lukewarm, or tepid, or indifferent). You can tell a person's memory is diabolically afflicted because “the person will focus on criticism to the exclusion of compliment. They see only the bad, and are blinded to the good” (Freedom thru Christ, Companion Guide p.117-8)

What is the Catholic definition of healing?

To healing and reorder the faculties that have been damaged by sin. It is reconciliation with God the Father through Jesus Christ and the Sacraments (Ibid, p.116). The protestant model which has come up with the ‘Healing of Memories’ or ‘Healing the Family Tree’ deals with the healing of the emotions and not the healing of the soul. “Protestant methods of deliverance tend to be about making the pain stop and avoiding suffering. This places the focus not on God's will, but

on my will instead” (Freedom through Christ – Leaders Guide p.36). To be healed you must remove the impediments to grace. “With emotional healing, the person may feel better, but this only last a few days at best...However, feelings are transient, and once they pass, the person will usually return to their original state, which is often a state of unforgiveness. Healing of the soul is reconciliation with God the Father (cf. Luke 15:11-32) and this is accomplished through Jesus Christ and the Sacraments (Ibid p.116). “Gods will is union: a rightly ordered relationship between creatures and creator” (Ibid). God’s will, always and everywhere is our salvation” (cf.1 Timothy 2:3-4) and our holiness (cf.1 Thessalonians 4:3). The devil wants us to be damned and to live an unclean and impure life.

How does Healing occur?

The 3 theological virtues are faith, hope and charity. They are theologically infused gifts from God, but we have to request them. When we do so, we express our desire for a relationship with God (Ibid p.118). The 4 cardinal virtues are justice, fortitude, prudence and temperance. We must have a balance of the cardinal virtues. If there is an exclusion or an over-amplification of one virtue, this becomes an impediment to (Gods) grace that can open the door to the demonic (Ibid). Mortal sin (vice) has to cease so that virtue can be cultivated. The person may say, “pray for me, then I can practice virtue,” when in reality, the solution is first to cease the vice, so that they will be open to grace. When grace begins to flow, the virtues can be cultivated (Ibid). *The goal is to have a ‘rightly ordered life which comes from a rightly ordered prayer life.’*

When people say I can’t have faith or I can’t pray that is NOT true. The Holy Bible says: “I can do all things in him (Christ) who strengthens me” (Philippians 4:13 RSV). Also James 4:6-8 (RSV) says: “But he gives more grace; therefore it says, "God opposes the proud, but gives grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you men of double mind.”

Getting Started on the Healing Process

Remove the obstacles in our relationship with God. The main obstacles are believing lies, apathy, unforgiveness, shame, unholy alliances and extreme emotion (Ibid p.118). We must repent, have compunction and metanoia, this is the first step to healing from the diabolical.

*Repentance is the desire to change (Ibid p.119).

*Compunction is the realization that my sin has an effect on you. My sin affects the mystical body of Christ and diminishes the grace that all of us are due. My sinful state inhibits my ability to see Christ in my neighbor (Ibid). Its synonymous with remorse of conscience or contrition.

*Metanoia is the action that leads to change. It’s the difference between merely saying, ‘I need to go on a diet, and actually changing your eating habits’ (Ibid).

Msgr Leon Cristiani (French Exorcist) – “...one of the most urgent tasks of the exorcist is not only to ‘cure’ the possessed person, but also to lead him towards sanctity. There is nothing which can so surely diminish the power and dominion of satan as the conversion of the victim...” (Evidence of Satan in the modern world - p.72).

Fr Jeffrey Grob (Exorcist; Doctoral Thesis; p.171-172 “In such moments the exorcist becomes a catechist and an evangelist. On a regular basis, he has to undertake a journey of faith with the individuals who present themselves for healing. He works diligently to move them towards conversion. In the end, the demonic influences were removed from those who accepted to work cooperatively with the exorcist, most of the time without the benefit of the exorcistic rite...(p.181) many of the people who seek the assistance of an exorcist share the prevalent mindset of American society and expect immediate relief from their affliction without any conversion of heart. The genuine cases of demonic possession continue to remain few in number, while those who suffer some other form of torment by the devil are numerous.”

The protestant model prays over people in mortal sin. The Holy Bible says NOT to do this in 1 John 5:14-16 (RSV) “If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. All wrongdoing is sin, but there is sin which is not mortal.”

Indispensable Power of the Sacrament of Confession

Next, we go to the sacrament of confession, if you have not been to confession in years you may want to do a general confession. That is confess every sin you have ever committed since the age of reason (7 years old).

Regular confession is a healthy spiritual practice; it is recommended we go to Confession at least once a month.ⁱ In today’s corrosive culture of death, monthly confession is almost the minimum required for someone who is serious about spiritual progress. *St Padre Pio, St John Paul II and St Mother Teresa went to confession once a week.* I suggest you try to go to the same priest if possible so he can get to know you. Would you go to a different dentist every 4 months? Hmm. A Catholic is required to go to Confession at least once a year (CCC#1457). The effects of Confession according to the Catechism (CCC#1468) are spiritual consolation, peace and serenity of conscience; this is the opposite of Hell (which is perpetual remorse of conscience). If one is guilty of mortal sin, go to confession as soon as possible. For a sin to be mortal, 3 conditions must be present: “Mortal sin is sin whose object is grave matter, and which is also committed with full knowledge and deliberate consent” (CCC #1857). The Catechism & the Holy Bible make a distinction between mortal and venial sins (CCC 1857, 1863, 1 John 5:16-17).

Confession is the Sacrament of Humility. The 3 degrees of humility are Meekness, Mortification, and Detachment.

*Fr Antonio Fortea (Spain - Exorcist) says: “...confession is a divine gift much greater than exorcism. Exorcism only drives out a demon from one’s body; confession drives out evil from our souls...Frequent confession strengthens us in sanctifying grace and is a powerful force in helping us resist to temptation.”ⁱⁱ

*Fr Gabriel Amorth (Rome - Exorcist) says: Confession “is the most direct means to fight Satan, because it is the sacrament that tears souls from the demons grasp, strengthens against sin, unites us more closely to God, and helps to conform our souls increasingly to the divine will. I advise frequent confession, possibly weekly, to all victims of evil

activities.”ⁱⁱⁱ It is very rare that a person who is in a state of grace can become possessed; however, it could occur only through divine permission by God.^{iv}

*Fr Ripperger (Denver - Exorcist) “sometimes the confession is more powerful in liberating somebody than an actual solemn exorcism” https://www.youtube.com/watch?v=fr_ThgVkUGo&t=482s. If someone is possessed, if they go to confession, the legal hold the demon has on them is broken, that means every time you commit a sin or make a choice, you bind yourself to God through virtue and you bind yourself to the demon through vice. The term “absolve” in Latin literally means to ‘untie the bond’ or to ‘remove the bond of justice.’ Confession is a minor exorcism; it breaks that tie to the demon. You are no longer bound to that sin or the effects of that sin <https://www.youtube.com/watch?v=dyH7MUnP5Ic>.

*Msgr. John Esseff, an exorcist for the diocese of Scranton, Pennsylvania for over 40 years, said people should always remember that spiritual warfare is not a fight between equals. The devil hates us, according to him, but what is more important is that God loves us. The remedy, **Msgr. Esseff said, is the sacrament of confession. “One confession is worth a hundred exorcisms”** <http://www.ncregister.com/blog/armstrong/exorcist-warns-witches-that-casting-spells-will-come-back-to-haunt-them>.

Next – the Person must start the [Phase 1] Prayer Protocol

**Protocol – sequential series of steps or actions to be taken in the facilitation and or administration of a case; brings order, continuity, and uniformity to a difficult process.*

Liber Cristo 2019 Manual: The purpose of this initial period, (minimum 30 consecutive days), is to establish a baseline of prayer and discipline from which extraordinary diabolical activity becomes much clearer to identify as opposed to primarily psychological issues or human character flaws, which tend to have a greater effect on quality of life aspects as opposed to the extraordinary diabolical activity which tends to respond adversely to ongoing conversion or advancement in the spiritual life.

The operative definition of healing in this entire process is, “reconciliation with God the Father through the Christ the Son and His Church through the sacraments.”

Phase 1 focuses on the development of the will consistent with ‘metanoia’ or the desire to return to a right relationship with God the Father. The initial prayer and discipline description is based on the soul’s formal relationship with God the Father through Christ the Son and His Church through the sacraments. In other words, what is this soul’s self-declared relationship or level of initiation in the Church with God the Father?

Actual Phase 1 Prayer Protocol

(for fully initiated Catholics)

- Pray the ‘Angelus’ 3 times a day – 6am, 12noon, 6pm.
- Pray the ‘auxiliumchristianorum.org’ prayers 3 times a day.
- Pray the ‘Confiteor’ at 12noon.
- Pray the ‘Act of contrition’ at 6pm.
- Pray ‘Psalm 130’ 3 times a day.

- Pray the Holy Rosary and Chaplet of Divine Mercy every day.
- Media fast, no social media, internet, games, television etc.
- Gregorian chant 24/7 at low volume.
- No reading other than the daily Mass readings for that day only, as many times as they want.
- Burning of blessed candles to dispel night terrors or evil presences.
- Sacred art and images should replace secular magazines.
- To be prayed and followed by all present in the household in which the petitioner lives, especially parents and siblings. *Fr Justin Brady (Exorcist)* “when the domestic church is in proper order, God’s grace flows through that structure like rivers of living water.

80% of Penitents heal from diabolical affliction by doing the above Phase 1 prayer protocol (Fr Ripperger - Exorcist). *The Phase 1 protocol is meant to strengthen your will (Kyle Clement, Instructor Liber Christo)*. The 30 day prayer protocol reorients their faculties so that they can now fight it. Before the 30 day prayer protocol they can’t cooperate or communicated coherently (Dan Schneider – Instructor Liber Christo). “The goal of prayer is to be possessed by Christ” - St Mother Teresa of Calcutta.

During the above period of time the Parish Priest will hear their confessions, support them with practical spiritual direction, and pray for their courage and perseverance.

God Love You,

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ⁱ Saunders, Father. "Why Go to Confession." *Ewtm.com*. "Arlington Catholic Herald." 7 Apr. 1994. Web. 4 Dec. 2015. Also read: <https://www.thebestcatholic.com/2018/07/25/how-often-should-i-go-to-confession/>

ⁱⁱ Fortea, Jose. "Chapter 5: Demonic Oppression and Possession." *Interview with an Exorcist: An Insider's Look at the Devil, Demonic Possession, and the Path to Deliverance*. West Chester, Penn.: Ascension, 2006; p.70 Print.

ⁱⁱⁱ Amorth, Father Gabriele. "Exorcisms and Prayer of Liberation." *An Exorcist-- More Stories*. San Francisco: Ignatius, 2002. p195. Print.

^{iv} "The lives of many saints include examples of this affliction. Among modern saints, I can cite two who have been beatified by Pope John Paul II: Father Giovanni Calabria and Sister Mary of Jesus Crucified (who was the first Arab to be beatified). In both cases, and without any human fault, they were subjected to periods of true satanic possession. During those periods, the two saints did and said things totally incompatible with their holiness without the least fault, because it was the devil who acted through their bodies" (cf. *An Exorcist tells His story*, p. 57).