

1994 06 08 Wednesday No Guest

Open Lines – reference made  
to Father Malachi Martin

Aud: “Well, uh, have you heard of Malachi Martin?”

AB: “Malachi Martin ... who’s that?”

Aud: “Yeah, he’s been on Larry King a few times ... but, ah, you could be so fortunate to have an *exorcist* (!) ... or something like that. Someone who has personal experience with things like that. ... He might give testimony there are things beyond understanding and not necessarily good.”

AB: “There’s no question about that.”

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1996 10 18 Friday Father Malachi Martin Exorcism

AB: Ex-Jesuit priest / One-time advisor to three (3) Popes / currently a best-selling author

“You’re in for a real treat tonight, let me tell ya ....”

FMM’s novels offer “rare insight” into the *men* who lead the Catholic faith.

former member of the Vatican intelligence network

FMM was released from his vows of poverty and obedience in 1964 after 25 years as a Jesuit priest.

Left Rome for New York. Obtained a Guggenheim Fellowship to enable him to write his first book – *Hostage to the Devil*.

FMM is a very prolific author.

AB: For 30 years as a Catholic priest Father Martin ‘did’ [performed] exorcisms. “I am so honored to have you here!”

FMM: “I’m really privileged to be talking on this vast network. It really is universal.”

AB: “I’m not Catholic, my wife is ... so I’m going to stumble and bumble ....”

FMM: “I doubt if you could stumble and bumble in anything.”

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AB: *The Exorcist* movie “scared the hell out of me as no movie ever has since, and I’m not sure why.”

FMM: “I find that curious, I really do.”

AB: “Even more scary than *Alien* with the monster popping out of people’s bellies, and I think the reason is that I viewed *The Exorcist* as real.”

FMM: “Yes, it did touch a chord – the existence of a demon which could on occasion inhabit the body of some other human being. I think that might be the element.

The fact is ... at the back of our consciousness ... there’s always a fear of the Evil One.”

AB: “Yes!

Is there a difference between possession by the Devil and possession by a demon?”

FMM: “Yes, there is. ... There is a major evil spirit called Lucifer and there is another one called Satan, and they are accompanied by or they are among many, many smaller demons. And these do attack and possess human beings in their will and their intellect.

At the edge of our consciousness there is always a fear that perhaps indeed there is such a thing, though we don’t believe it. We, Catholics do hold it and Christians, in general, do hold it. ... And we’re afraid of it.

There is a possibility of being possessed – of one’s body being dominated by such an evil spirit and used for nefarious ends.”

AB: “Is the Devil a fallen angel?”

FMM: “That’s the idea. Once upon a time one-third of the angels in heaven revolted against God, they were condemned to hell and became demons.”

AB: “What was the purpose of that rebellion?”

FMM: “The purpose of the rebellion was simply the ambition of one spirit – Lucifer, the son of the Dawn (that’s what his name means) – who refused to serve God, but rather proclaimed himself equal to God.”

Michael opposed Lucifer. “Supposedly there was a huge battle between the Spirits, and the demons lost, and Michael and those fighting for God, won.”

The demons “promote evil within human beings.”

FMM became a priest at age 33 in 1954.

AB: “How many exorcisms have you done [performed]?”

FMM: Thousands of ‘minor’ exorcisms and about a couple hundred major exorcisms. “Major exorcisms in duration and intensity are difficult, very difficult.” Minor exorcisms are against, *e.g.*, a ‘persecution complex,’ alcoholism, possession by a devil or a demon, or an enormous list of human ills.

FMM’s first exorcism was in Cairo, Egypt where “he started off as an archaeologist [and as] an expert in [ancient] ‘hang gliding,’ (!)” The assistant to the exorcist – “and there’s always an exorcist and an assistant – the assistant had fallen ill, and I was asked to substitute.”

AB: “My understanding is the Catholic Church does not lightly undertake to do [perform] an exorcism.”

FMM: “No.” [agreeing that AB is correct in his understanding].

AB: “How does it decide ...?”

FMM: (interrupting in his eagerness to explain):

- 1) Someone approaches the church authorities about an individual [spouse/other family member/friend] with a problem;
- 2) the person with the problem is examined by a doctor to make sure they are not suffering from a medical issue;
- 3) after this one (1) or two (2) expert psychiatrists should attempt to help the individual; and
- 4) only after all this, will church authorities agree to try exorcism.

“Usually in every good, well-run diocese there is an exorcist – a priest appointed by the local bishop to deal with this.”

“In the first twenty minutes, everyone at an exorcism ceremony knows if it is genuine or not. It’s quite clear.”

AB: "In the longest or the hardest exorcisms, how long can it go on?"

FMM: "The classic one in the United States was about two and a half years long."

AB: "Two and a half years!"

FMM: Yes, yes, "I've assisted at one which went on for seventeen (17) weeks."

AB: "Oh my goodness!"

FMM: "Sometimes it's only a week ... sometimes it's only hours. It depends on the tenacity of the demon in possession. It depends on the antecedents [attributes] of the person ... It depends on so many factors, you just can't predict – you go into it blind in that sense."

AB: "So the majority of possessions are by demons?"

FMM: "That's right, they are. All true possession is by demon."

AB: "How many people never made it to you, because they were incorrectly diagnosed?"

FMM: "A very great number" – especially when we come to MPDs – multiple personality disorders. For a long time *all* MPDs were diagnosed as MPDs, until some were finally acknowledged as "demonically possessed."

"You can make a dreadful mistake and think a true MPD is possessed, or vice-versa, a person really possessed is an MPD."

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AB: "Can a person be possessed by more than one entity?"

FMM: "Oh yes," and the same demon can possess multiple people at once. "It all depends – the variation is tremendous."

Warns that "exorcism" and "demonic possession" are 'highly dangerous.'

AB: "Is there now or is there going to be an anti-Christ?"

FMM: "Whether there is now is a question. There's going to be an anti-Christ and I think the best thing we can do is talk about his public appearance." Believes most people who are twenty-something or thirty-something will come across the anti-Christ. "I'm 76, I may not."

AB: "How will we know him?"

FMM: "We will know him by two main qualities:" 1) "He will arrive at a time when we as a race will have what looks like insuperable problems – he will have solutions for these problems," and: 2) The result of his intervention – "the solutions will be such that people will say: You must be God! And: 3) He will accept that attribute."

AB: "He will accept that ... ?"

FMM: "Yes, he will accept that. Those are the *three (3) marks* of the anti-Christ."

AB: Re: 'The Quickening' – we are in a time of "senseless, mindless" violence and "politically we have lost our way."

FMM: "We have lost our way – there's no doubt about that."

"I'm a Roman Catholic and not as dependent on the Bible as Protestants are."

"Evil is allowed from time to time to so dull the senses of men and women, and so disturb the equilibrium of their minds, that they do crazy, real crazy, mad, mad things."

FMM has noticed that in the past 25 years the incidents of disequilibrium seem to be much more frequent than when I was younger. And much more shocking!

Believes "there to be a case of radiation. We are being radiated in such a way that distracts the chemical balance of our system – our mental system." And slowly but surely a vast section of the public is being dulled – doesn't see what's happening ... doesn't realize what is being done to them."

AB: "The slowly boiling frog ..."

FMM: "Yes ... the distortion – the complete ruination of nature."

"We are touching a sacred cow when we touch her, and that's nuclear energy. ... Radiation effects moral and ethical judgment."

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AB: ""What is the purpose of the possession of an individual?"

FMM: “The destruction of that individual’s soul to such a point that it must end up in hell. Hell being a place, a location, an existence which is totally separate from God.

Possession occurs when “bit by bit I cede control of my will and my intellect to a demon.”

AB: “Is this a fight between an individual’s will and that of the demon?”

FMM: “To be more accurate, it’s a fight between the will of the exorcist and the will of the demon.”

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AB: “Are there cases in which possession is not obvious?”

FMM: “The perfectly possessed are those completely at peace. ... You know them only almost by accidental means ... Now and again, a veil is drawn aside.” If they are ‘perfectly possessed’ though, there is nothing to be done about it.

The ‘perfectly possessed’ are at peace with the power of inflicting pain, the power of hating, and the power of burning fire.

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FMM: “Now, for the first time, exorcists and psychiatrists are working closely together. I work with psychiatrists. I do the spiritual side of it and they do the psychiatric end.”

FMM claims well over 50% of cases of people experiencing psychiatric problems are people suffering some form of possession *of the cases he has observed*.

AB: “Wow!”

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AB: “When you have done your job and it’s all over, and the demon leaves, where does that demon go?”

FMM: “The demon has been deprived of a place, a location, of a human person in which to exercise power, therefore they are confined to where they originally were – to Hell. ... They go back merely to suffering.”

AB: “So they are punished for their failure?”

FMM: “That’s right: They’re punished.”

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FMM: "Possession of the real, diabolic kind is generational."

AB: "Generational ... Passed on!"

FMM: "It's passed on by training. ... The same demon inhabits the members of the same family for generations ... consensually." The demon is "kept by them ... nourished by them ...." Ridding a family member of a generational demon "takes time, and its painful and anguishing."

AB: "How does a person know ... is there always knowledge of that possession?"

FMM: "There is ... but it can be limited knowledge, and it can also be inhibited knowledge."

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FMM: "There are many types of demons. Some of them are quite intelligent, some of them are very stupid."

Re: Exorcism – "Go to the experts! **Don't try and do it yourself!**"

"If there is a demon in your life, and he dictates your behavior ... he can only be expelled by direct confrontation, by someone with authority to expel him."

Caveat – spirits have no gender. FMM uses "him" in the generic sense.

"It's a confrontation, not a prayer." If it was only a prayer [that was required], "demons would be very simple to get rid of."

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FMM: "There are mysteries about this entire situation to which we have no answer."

Re: Susan Smith – the woman who drowned her two children – "For an exorcist, the pattern is very clear: The children were in her way." In the way of her ambition. "The children were used [as obstacles by Satan] to possess her will to commit the grievous sin of matricide."

Generally exorcists are very chary [wary] about intervening at all – there's enough work on our plate to keep us going."

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AB: "Can somebody of any faith be possessed?"

FMM: “Yes, of any faith, it doesn’t matter. Or no faith at all.”

AB: “Would a Catholic priest perform an exorcism on a non-Catholic?”

FMM: “Yes, he would. And we do.

Generally speaking, a possessed person emerges from a successful exorcism “with a tremendous faith in God.”

**“You can’t be possessed without knowing it. And you can’t be possessed against your will.”**

And this is the ‘darkest secret’ of a possessed person’s life.

“Nowadays unfortunately [only] a minimum” of Catholic priests perform exorcisms.

Satan and Lucifer “are distinct demons, and people often confuse them. But they are distinct demons.”

Father Martin had to go to Rome to get permission to perform exorcisms in the USA, because American bishops would not grant him permission. Most bishops and priests want nothing to do with exorcism.

AB: “Can a person of great faith be possessed?”

FMM: “No,” not without renouncing their faith. **“You can’t be possessed against your will.”**

AB: “Can a child be possessed?”

FMM: “No,” unless it’s an exceptional case of a child with a will that’s advanced for their years. “But it’s very rare.”

In a case of generational possession, a parent actively assigns a child to their demon. And they teach their child to obey it. “And they make the child participate in Satanist ceremonies.”

FMM cannot say how prevalent this is, but a lot of cases have been found in “old American families.”

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FMM: “I live in Manhattan – upper Manhattan.”

ABB: “What was your first exorcism and what was your reaction to it?”



FMM: It “was in Cairo, Egypt and I was a young priest.” I was also an archaeologist on the Sinai Peninsula. Every couple weeks I went back to Cairo to get a bath and eat some proper food – I lived on goat’s cheese and black coffee in the digging.

The priest who was to perform the exorcism informed FMM that his assistant had collapsed – the assistant was that scared and shocked. FMM “was asked to assist and I did – I had a very strong constitution. Still have.”

In general ... an exorcism takes place in a room with nothing on the walls [bare walls] – no nails, no pictures, windows barred and shuttered ...

AB: “All of this is prepared?”

FMM: “All of this is prepared.” ... “Most times not violent to begin with.” There is either a bed or a chair [for the possessed] and no table. There is an exorcist, the exorcist’s assistant (who is also a priest), and several other people – usually men – dressed in clothes that can “take a lot of hard wear.” The other people carry a candle and ‘holy water.’ The priest has his prayerbook.

The possessed has already undergone both medical and psychiatric examinations. Within the first 20 minutes, you realize if this is a case of real demonic possession, and if it is real – you have to finish it, see it through the whole way.

“You can’t withdraw, e.g., ‘Okay boys, let’s break up and see each other next Monday ...’ No, you can’t do that. Once you start it, you’ve got to finish it.”

AB: “Or else what?”

FMM: “Or else you are pursued by that demon.”

AB: “The exorcist?”

FMM: “Everybody in that room.

The troubles can be extraordinary.” The temperature of the room may change, there may or may not be a horrible smell, “all those are incidental things.” But you know it’s real – a real exorcism – if everybody in the room – exorcist, priest assistant, and other assistants all know that “there is something in the room that wants you dead, but dead, dead, dead ...”

FMM has only been threatened twice with real death – once in Czechoslovakia, once in America: “It’s a horrible feeling knowing that unless something happens you are going to die ... NOW !!!

It’s like an invisible animal with claws and it wants you dead. ... It really wants your life’s blood – it wants you extinguished.”

AB: “Has it happened? Has an assistant or an exorcist or anybody ever present at an exorcism ever been killed?”

FMM: “Well, no, but they’ve died of a heart attack, except – in one case ... there was one case in America where the person was flung out of a window, defenestrated and killed, eight stories down ....”

AB: “Well, out a window or a heart attack, it’s dead.”

FMM: “Here’s the point I want to drive home: **It’s a confrontation!** ... This is a confrontation between the exorcist’s will and the possessing demon or the harassing demon.

There are certain rules – you never ask a question put to you by the possessed person – you always fling a question back at them.”

AB: “How do you know when you are speaking with that demon?”

FMM: “It is impossible not to know once the person starts talking. It’s impossible not to know. ... Sometimes there’s a big change in the voice – sometimes there’s a small change, but there’s something – a manifestation of the spirit when it’s cornered.”

AB: “So it’s like a war ... ?”

FMM: “It’s a war! It’s a war! It’s a real confrontation.”

AB: “This is one of those ‘Don’t try it at home things!’”

FMM: Prayer does not dispossess a possessing spirit. “For that you need authority ... The Authority of Christ.”

AB: Father, “are their failures ...?”

FMM: “There are failures ... total failure, and that is calamitous, because that means the person goes ahead possessed ... the exorcist has sacrificed something for nothing ....”

“When you do exorcism, you give something which you can’t get back.”  
The exorcist gives of himself – “a little part of him dies.”

AB: “Are there physical manifestations in or near the person, or around the person, or in the room? ... Do things ever move?”

FMM: “Oh yes, yes, things move! If there’s anything movable in the room, it’s going to move. If there are nails in the wall, if there are pictures, if there are windows that can be broken, they’ll be broken. If there’s something which is weak and breakable, it can break. It can move, so you want to have a very bare situation ... completely.”

“I’ve been flung out of bed, I’ve been knocked off stools and broken my shoulder by the demon to get his own back, to remind me he was there, and to make me pay a price for the damage I did.”

AB: “This is like going to war! ... It’s very much like going to war!”

FMM: “Most people can’t realize, but there’s a spiritual war on ... with the invisible spirits who want men’s souls.”

AB: “Does a priest [ever] fear entering this war, when you know you’re about to meet up with the worst?”

FMM: “Yes, yes, there’s always that fear.”

Advice from an old exorcist to FMM – “Learn to measure your love of God by the amount of fear in your heart.”

“Love is the only thing that can cure [or] expel fear. Love is the only protection we have.”

AB: “You mentioned that there were priests who do not believe that people are possessed.”

FMM: “That’s right.”

AB: “Do they carry that belief because of fear do you think for the most part?”

FMM: No, it’s because their faith has been diminished. “You see faith is not a quantum, like a bank balance or clothes you wear – it’s a dimension of soul, and that dimension can be ... greater or lesser, and it can be diminished by infidelity, by sin, by fecklessness, by carelessness – it can be increased by virtue, it can be increased by good actions [works], increased by the grace of God, but it’s usually because of a lack of faith when they think there’s no such thing as evil, really.”

“Demons will give you a good life, but you’ll end up their prisoner.”

AB: Does the possessed ever die during the course of exorcism?

FMM: “Yes, it has happened, and it’s caused untold trouble because there’s usually a lawsuit ....”

AB: “You say there’s a lawsuit ...?”

FMM: “The family member [or significant other] will sue the priest.”

AB: “Sue the priest!”

FMM: “For having put their relative [or loved one] through the experience that caused” their death ... “It has happened.”

AB: “What would happen to the soul of the person who would die under such circumstances?”

FMM: “Under those circumstances, we don’t know.” We don’t know if they’ve repented or not.

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Aud: “Now you say a person who is truly possessed is aware of it and has made a deal?”

FMM: “Yes.”

Aud: “Is it a straightforward deal?”

FMM: “No, no – it’s never straightforward.”

Aud: Following some explanation, Aud confesses that ‘I fear for my family.’

FMM: “I feel for you.”

AB: “What can [Aud] do?”

FMM: “[Aud] must find a good priest. ... You need to be under the protection of God and you need the Authority of Christ to get rid of any harassing or obsessing ‘angel’ in your life, because you don’t sound as if you’re possessed, but you do sound harassed and obsessed, and that’s the commonest form of demonic activity today.”

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AB: “During the course of an exorcism what things or messages do you typically hear from a demon?”

FMM: “You hear – if you lay yourself open to it ... reproaches about your life – your past life and your present life – if there’s anything to be reproached.

The exorcist must control everything [because] you hear a lot of deceptive suggestions. ... In extreme cases, you hear total blasphemy.

Never answer a question, never take up something shoved at you – always be in control.”

AB: “A priest is also a man with faults, with guilts ....”

FMM: “Sure, sure.”

AB: “ ... perhaps fewer than the rest of us, but things that can be thrown into his face to make him weak.”

FMM: “And they can shame him, and they can weaken him. And for that reason he needs to be virtuous; he needs not have sin on his soul; he needs to have cleansed his soul in confession; he needs to be clean.”

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AB: “Is it possible as in that movie *The Exorcist* that the demon can move from the possessed to the exorcist?”

FMM: “Yes. Yes, yes, yes. That’s the danger ...!”

AB: “Do you remember doing exorcisms in which you weakened?”

FMM: “Yes I do ... The contempt, and the despisement, and the ridicule that human love is accorded by the demon ... is something frightening. And you realize then that all human love is useless unless it mirrors the Love of God.”

AB: “So human love by itself is insufficient?”

FMM: “It’s insufficient. It can be ridiculed, mocked, imitated, and reproduced falsely.”

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AB: “Is a person taking drugs more susceptible to the possibility of possession?”

FMM: “Yes! ... and through exorcism you can be rid of a drug habit. ... In many cases the lapse into a drug habit ... is the result of Satanic influence – demonic activity.”

AB: “What are the signs of possession [of someone being possessed]?”

FMM: “If in your life something is commanding you, urging you, to do something – to yield, to be controlled ... know that that can herald demonic activity.”

If you make your mind blank – as in transcendental meditation (TM) – then you are a ‘sitting duck’ for a demon to come in and possess you. “And the same thing with a Ouija board [or] many channeling activities.”

AB: “It’s not necessarily the board itself, which is just cardboard, but when you use it in that manner you are issuing an invitation ....”

FMM: “That’s right. ... You’re saying the door is open – ‘Come in, whoever you are,’ ... You can’t do that with impunity!”

Then there are spiritual seances of the same kind – channeling – waiting for the spirits to talk ....

Lucifer, who wants the death of the human race, will use any means – especially radiation – to destroy human hopes and human life.”

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FMM: “In spite of my reputation, Art, I’m not a prophet.

Out of body experiences [are] dangerous. Very dangerous.”

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FMM: Predicts three (3) days [in a row] of darkness will come to earth “when it will be very dangerous to be outside your home ... and even in your home it may be dangerous.”

AB: “Three days without sun?”

FMM: “Three days without the lateral light we’re used to, yes.” Like everything else, “they will endeavor to give it an astronomical and geophysical explanation.”

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Aud: “What is the basis of your authority to cast out a demon?”

FMM: “Christ.”

Aud: "Can a non-Catholic do [perform] exorcisms?"

FMM: "I've never come across one yet, but it may be ..."

AB: "Is it possible for a lay person to do [perform] an exorcism?"

FMM: "That's right, [if] you're granted the authority of Christ Jesus." In my [FMM's] life, it always has come through an ecclesiastic.

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AB: Is "a second great war between heaven and hell possible?"

FMM: "Yes. There is going to be one final clash. And we're on our way to it, but we're not there yet."

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FMM: **It *doesn't* help to go to a 'shrink' about possession.**

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AB: "What [Father] are ghosts?"

FMM: "Genuine ghosts are visitations by people who are already dead, who are allowed by God to visit the living for some reason or other – usually known to the person visited, but not admitted by them until they wake up.

Some cases we call ghosts is demonic infestation of a house or a city ... or a street. It does happen."

AB: "Have you had occasion where you exorcised a spirit from a house?"

FMM: From a house, yes ... you go from room to room and expel the demon.

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AB: "You are in your seventies, does there not come a time when physically you should refrain from doing this?"

FMM: "Yes ... and I have refrained to a large extent. ... I've had open heart surgery and two heart attacks. ... It's imposed a certain restraint on me."

AB: "Were either one of these heart attacks as a result of exorcisms?"

FMM: "One of them."

AB: "One of them was ..."

FMM: "Yes – the bad one, but that's the price you pay ..."

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Aud: “What is the role of a seance in the act of demonic possession?”

FMM: “The role is chiefly this: *It never leaves you open to invasion.* ... Because the essence of a seance ... is trying to communicate with the spirits. It means you opening the channels of your mind and will – and if you do that – you’re a sitting duck!”

AB: “A sitting duck ...”

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AB: “A retarded child – is that an easier target for possession?”

FMM: “No, no ... it’s not. There has to be collaboration of the will for possession.”

*Over 50% of people were possessed in the two mental institutions FMM has toured.*

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FMM: Admits “there is a plague of pedophilia” in the Catholic priesthood in America. And it’s been worsened by the policy of the Church to cover things up.

“There is a network of homosexual priests ... and they cover for each other.

Genuine celibacy makes you so special that people can confide in you. ... **If you’re celibate, your heart belongs to Christ.**

It’s a rare thing – the practice of celibacy. There are a lot of celibates who take that vow, but the ‘practice’ of celibacy does make a man very special ....”

AB: “Yes, but there’s a price ...”

FMM: “There’s a huge price, no doubt about it. ... If you are really a celibate, you don’t dry up like a fig and become hard and emotionless, and insensitive to human feeling ... Such a difficult thing to attain, but if you do attain it, people find it so useful, so practical, so helpful.”

AB: “And some of those who don’t, end up perhaps as pedophiles ...”

FMM: (interrupting) “That’s right! ... ’Cause they’re frustrated beyond belief.”



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AB: "Do you believe the Ark of the Covenant will be found?"

FMM: "Personally I do, but I have no objective, scientific grounds for saying so. I think it will be found."

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FMM: "Some ... some" contact with so-called extraterrestrials "sounds like demonic activity, but I have never examined the thing closely and scientifically, and professionally, so I don't know."

AB: "Do you rule out the possibility of extraterrestrial beings?"

FMM: "No, I do not. We just don't know."

AB: "Would the existence of them in any way shake your faith?"

FMM: "No, it would not. Not the slightest bit. It would expand my consciousness – [like when Columbus discovered America the consciousness of Europe expanded]."

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FMM: I have an inkling or a feeling "that there's no extraterrestrial life within our galaxy."

AB: "That may very well be."

FMM: "But that's only my opinion – I'm not an astronomer."

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AB: "What happens to a soul who commits suicide?"

FMM: Satan's Eighth Sacrament – "By [your] own hand you cut yourself off from leading a life according to God's will. ... And by doing that, [you] violate a fundamental commandment of His." – Thou Shalt Not Kill includes yourself, and thereby you enter the 'gray area' where [you] "can never see the light again – [you] can never be with God."

AB: What about someone who is physically [or even mentally] suffering?

FMM: Admittedly I don't know, but I suppose you must identify with the suffering of Christ on the Cross.

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FMM: "Mass Exorcism' – I never heard of that – I don't think it's possible."

AB: "Too bad ... 'cause we could use one!"

FMM: "We could ... but this is one-on-one."

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FMM: "There is such a thing as a [single] demon sharing several people ... but it's not a 'mass exorcism.' You're still concentrating on one damn spirit."

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Aud: "Is there any demonic possession related to 'remote viewing'?"

FMM: "Yes, there is. There is a demonic possession related to it."

'Remote viewing' – "nitroglycerin for the soul."

"There are latent powers in us all."

AB: "Yes, I believe that."

FMM: "The Nazis in their death camps – seeking to develop the perfect mind control – developed means of developing these latest powers. ... In certain cases, they produced the very traits that are found in possessed people.

It's highly dangerous – the middle plateau is the plateau on which evil spirits work. And they use every paranormal power that they can." It's used against human beings ... "destructive in the extreme, and completely amoral ... there's no rule at all."

"I know people who teach it [remote viewing]!"

AB: "So do I."

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AB: "There are people who have comfortably made this deal [with the Devil] and they are living with this deal ..."

FMM: "Oh yes! They expect to go home to Satan."

AB: "Are there more and more of these people?"

FMM: "More and more. There are more and more *appealing* to be there, and it's very hard to get away from the impression that there are more disciples [of Lucifer] than there ever were before."

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AB: “Was that movie *The Exorcist* based on a real case?”

FMM: “Yes it was, it was. ... But it was highly Hollywoodized ... because the reality was very difficult – it was a landmark case actually, way back in the 1950’s. And it was a genuine possession case of a young boy. (They made it into a girl, *The Exorcist* movie itself).” The actual case was written up only two years ago by Thomas Allen [in *Possessed: The Story of an Exorcism*].

AB: “I believe it was in the St. Louis area, wasn’t it?”

FMM: “That’s right, it was.”

AB: Was there a loose connection [in the *Exorcist* movie] to the real case?

FMM: “Yes, there was. There was a loose connection, but very loose altogether.”

\* \* \*

AB: Mentions ‘the Guff’ – “the place from which new souls come. ... Is there an endless supply of souls?”

FMM: “Put it like this – God can go on creating souls as much as he likes.”

\* \* \*

FMM: There’s no such thing as God sanctifying slaughter ...

AB: But I think this [idea of God sanctifying slaughter in His Name] has moved people “away from fault.”

FMM: “It sure has ... [but] it’s our own fault. It’s not God’s fault.”

\* \* \*

AB: “Is fear an ‘open door’?”

FMM: “Yes it is.”

AB: “Surely you cannot go into a room to perform an exorcism with fear that overcomes your ability to deal with the fight ahead.”

FMM: “No you cannot, Art. You’re absolutely right.”

\* \* \*

Aud: “Do possessed people tend to cluster together or associate with each other?”

FMM: “Yes, they do.”

Aud: “Are there people in high government positions – such as mayors, councilmen [sic], even Presidents ... national leaders, who in your view, are possessed?”

FMM: “I have known leaders – [without saying at which level] – who are possessed.”

AB: “Are there things which have occurred during the course of an exorcism which you would not talk about publicly?”

FMM: “Yes, there are. ... Things connected with personal shove [sic?]. Things that [are] derogatory to a country or a race.” And thirdly, “forms of blasphemy that hurt you to know.”

AB: “That hurt you to know ...”

FMM: “Even to know it hurts you.”

AB: “I understand.”

\* \* \*

Aud: “Can a person be possessed and not have any fear?”

FMM: “Not have any fear of what?”

Aud: “Of anything.”

FMM: “Those who are ‘perfectly possessed’ are quite comfortable, and don’t want to change. Very comfortable.”

\* \* \*

FMM: “You influence everybody according to the good and the bad in you.

Scripture doesn’t contain all the truth I need.” There is also the *teaching* of the Catholic Church.

In my experience over 50% of multiple personality disorder (MPD) are actually ‘multiple demonic possession’ (MDP), wherein one person is possessed by multiple demons.

AB: “Is Satanism growing?”

FMM: “Incidents of Satanism – both the clergy and the police find – *seems* to be on the increase. ... It’s very hard to know.”

“Hell is very real ... ‘It’s as plain as the nose on your face!’”

AB: “There are many means of channeling. Isn’t the Ouija board just another means of channeling?”

FMM: “Of course, of course. That’s what it is.”

In the Catholic Church exorcism has been done [performed] under the authority of a bishop for about fourteen hundred (1,400) years. “Because the bishop does represent Christ.”

AB: “I’m sure it is a very, very draining experience to do [perform] an exorcism – it’s also somewhat draining to talk about it ... and to grasp over a period of time these concepts and ideas. Very interesting.”

\* \* \*

**1996 11 15 Friday Father Malachi Martin Exorcism  
Maj. Ed Dames Remote Viewing**

AB: “Um, how would you prefer to be addressed? Ah, Malachi ... Dr. Martin ... Father, ah, Martin?”

FMM: “I think, Art, under the circumstances – seeing that, ah, I’m known to you and you’re known to me and your listeners, I think I’d better be called Malachi Martin. Everybody knows I’m a Roman Catholic priest ...”

AB: “Uh-huh.”

FMM: “... – a practicing one and that I have several doctorates, and let’s not emphasize either aspect.

Just call me by my name Malachi Martin.”

AB: “Malachi, welcome to the show!”

FMM: “Thank you very much, Art. It’s such a pleasure. And an honor ...”

AB: “And it is to have you as well.

Let me tell you, after the last program we did ...”

FMM: “Yes?”

AB: “... um, ah, I ... I don’t wanta say: ‘All hell broke loose,’ ah ...”

FMM: (laughs).

AB: "... I get it ..."

FMM: "Yes, that would be ... (both FMM and AB laugh). That would be in context all right, but I know what 'chu mean."

AB: (laughs).

FMM: "It's, ah ... they'd get the wrong impression."

AB: "It may."

\* \* \*

FMM: "... I don't even purport to be a psychiatrist or a therapist of any kind. *I'm just an exorcist and a priest.*"

\* \* \*

FMM: "And exorcism is not ... is not ... is not a therapy – **it's a confrontation.**"

\* \* \*

FMM: "The position of the exorcist – when we come in – is somebody who has gone off the rails as it were. Somebody who has not merely become frenetic, but does seem to be, ah, 'possessed' as the classical term has it. Ah, and in his [Maj. Ed Dames'] terms, it is ... 'the Shadow' has, ah, become completely or part over a particular individual. And the ... the ... the simple technique we use is the technique of 'confrontation,' ah, between the exorcist and the exorcee – the possessed person ... the presumably possessed person. And that's the initial problem to find out: 'Is the person really possessed or is it something else?"

And the confrontation between the exorcist and the exorcee, ah, and the exercise of authority over the Shadow. And, ah, forcing the Shadow by the Authority of God ... of Christ to depart!

That's roughly the area we have covered."

\* \* \*

AB: "My guest is Dr. Malachi Martin and I guess I'm going all over the place here with titles, ah, so be it! ... I guess.

I guess that's just the way I have to do it. I have to ... I feel this respect and I have to figure out some way to demonstrate it, but I'm not doing it consistently. So be it."

\* \* \*

AB: “Ah, Doctor, hold on – we’ve got another hour ahead of us.”

FMM: “Sure we have, Art! If you’re all right, yeah, I’m OK.”

AB: “Um, well ... I’m sitting here wondering about your constitution. I guess I need to ask you about that – *I don’t know how you do it!*”

FMM: “All right. Well listen, I’ll tell you why I do it, Art.

First of all, I know I’m in the hands of a master. I’m not flattering you – I’m telling you the Truth.

There is nobody like you in this profession, Number One (1). And Number Two (2), this is a chance to speak to my fellow human beings ...”

AB: “And ...”

FMM: “... *when am I going to get it again?*”

\* \* \*

FMM: “But we know in exorcisms, there are two (2) very distinct beings ... *very distinct beings!* [Satan and Lucifer].

In fact, every demon is distinct from every other demon, but it’s by their functions, you know?”

\* \* \*

**1997 04 04    Friday            Father Malachi Martin    Exorcism**

AB: “The dark shadows of skyscrapers are falling across New York as an elderly white-haired priest leaves the reassuring comfort of his home, heads through the streets toward the apartment block where the others are waiting. He walks quite slowly carrying a small black case filled with the essential paraphernalia of the ritual he is about to perform.

The room has been prepared to his precise instructions, cleaned, sprinkled with holy water, stripped of movable objects. Of those now gathered inside, only the priest, his face drawn and solemn, has any idea what to expect or rather, *who to expect.*’

After thirty [30] years as an exorcist, Father Malachi Martin has learned to recognize the nature of the demons he pursues. They may be indigenous or stupid, coarse or charming, brazen or craven. Hell it seems is no place for stereotypes. I need to know who they are, their names, and their stories.

Father Martin is Irish-born. Father Martin was in the Vatican, advised two [2] Popes, and I would like to let him tell you about himself. Father Martin, ah, welcome to the program – it's an honor to have you."

FMM: "Good Morning, Art. It's a pleasure to be with you. And you know that, ah, I feel very privileged to be speaking to your audience, because it's a special audience."

AB: "You, ah, you're in Manhattan. You live in Manhattan?"

FMM: "That's right, I do ... in the middle of [the] Upper ... Upper East Side."

AB: "Um ... have you lived there all your life [in America], Father?"

FMM: "Yes I have. I came over here in January of 1965 and I've lived on the Upper East Side ever since then!

At the present moment it's clothed in darkness and quiet."

AB: "Huh!"

FMM: "It's a mild atmosphere; it's been a lovely spring day really, and, um, everything is quiet! There are no sirens – everything is in peace ... *seemingly*."

AB: "In peace.

Um, maybe those are the moments to watch out for, heh ... heh, when everything is seemingly in peace?

Ah, the, ah, the old expression of the calm before the storm. Who knows?"

FMM: "Yes and, ah, besides that it's, ah, it's the general public peace. Very well kept from the point of view of police work and very, ah, clean enough for a ... for a city that's reputable as dirty, but there are rooms and halls and basement chapels and small little dark corners where human agonies are lived out. ..."

AB: "Father, why would you choose to live in such a big, bustling, dirty, difficult city when you could have at any time in your adult life gone to a ... a soft Midwestern town, ah, where things are, ah, moving a little slower?" (AB grins).

FMM: "As I was tempted, Art. I was going to live in Cincinnati. I was going to live in North Carolina. I was going to go to Santa Fe – that beautiful city!



Ah, I was going to go to Texas. I was ... for a time I was planning even to migrate to, ah, some place like, ah, southern California.

But every time that there were plans even remotely forming in that regard, ah, it became imperative that I *stay* ... just for another short time.

I'm still staying ... staying for another short time (!)"

AB: "Ahh, so, ah ..."

FMM: "My ... my life has been governed by events, and I would regard it as created by God's servant (?)"

AB: "So it may turn out that you will be there for forever?"

FMM: "It certainly will turn out, Art – you're quite right!"

AB: "At least the physical forever."

\* \* \*

AB: "Um, Father, if you wouldn't mind ..."

FMM: "Yes?"

AB: "... um, describe a little bit of your history. I ... I ... obviously you've been doing exorcisms for thirty (30) years. I know you've advised two (2) Popes."

FMM: "Yes."

AB: "But your history in the church generally."

FMM: "Well, my history in the church generally was that I ... I became ... at eighteen (18) I entered a Jesuit religious order called 'the Jesuits' in Ireland. The war [World War 2] had just broken out. It was the Eighth (8th) of September 1939, and, um, I went for the basic training of two (2) years. And believe you me, it was a basic training: They shaved your head ..."

AB: "Huh."

FMM: "... and took away your nice clean clothes and gave you old patched clean clothes, and took away your Brylcreem and your Eau de Cologne. And they put 'chu to bed about a quarter to ten [9:45 pm] and got you up at

about a quarter to five [4:45 am] and fed you like a gamecock. And you didn't study one book for two (2) years."

AB: "Huh!"

FMM: "They concentrated on training your will and analyzing it. And they cut your will down ... they ... they dissected it with component parts and examined it, and found out if they could live with it ..."

AB: "Uh-huh."

FMM: "... and could you conform ..."

AB: "Yes."

FMM: "... to the rules and if so, then they sort of fused those parts together with an ideology, then shot you out like a missile to study and to labor and to work."

AB: "Father, ah, that's very interesting! What you have just described, ah, I'm sure is, ah, was even tougher than certainly what I went through.

I was in the Air Force ..."

FMM: "Uh-huh."

AB: "And I went through basic training at Lackland [Air Force Base]."

FMM: "Uh-huh."

AB: "And their job was to almost try and break you. Ah, maybe that's the wrong way to put it ..."

FMM: "Yes ..."

AB: "In other words, they would instill in you discipline, and if you could not conform – **you were outta there!**"

FMM: "You had to go. I know ... it's the same ... it was the same thing basically in basic training. For instance, the first job I had, ah, it was always physical labor with an amount of spiritual reading and contemplation.

The first physical job I had: I was cleaning three hundred (300) glasses ... tumblers, you know, for drinking ..."

AB: "Sure ..."

FMM: "... water."

AB: "... sure."

FMM: "And, ah, have you ever tried to clean three hundred (300) glasses by hand? No dishwasher – this is all done by hand."

AB: "Ugh."

FMM: "And in the middle of that labor – it was a labor – the ... a young novice, like me, but a second man, came in and said: 'Brother Martin, you're needed outside in the garden.'

So dutifully I went outside in the garden and I was given a hoe. And the paths were grown with moss."

AB: "Hmm ..."

FMM: "And I was ordered to clean the paths.

And in the middle of that, ah, Brother Walsh – the Master of Works, the upper novice – came and said: 'Brother Martin, what are you doing here?'

I said: 'I am hoeing the moss.'

He said: '*Didn't I tell you to clean the glasses this morning?*'

And of course my first response was: 'Yes, but ...'

AB: "Yes, but."

FMM: "A terrible mistake."

AB: "Yes."

FMM: "Because they wanted to get you to the point if they said: 'Jump out that window,' you didn't say how high it was – *you jumped!*'"

AB: "You just jumped."

FMM: "Ahh ... was it a form of breaking?"

It was a form of getting you to abdicate your own will once you accept the conditions and do as you're told."

AB: “Or even ‘mind control,’

It’s a strong phrase, but that’s really what it is.”

FMM: “Yes it is. And it was with me ... they were training your will.

With the mind ... they left the mind almost go fallow – you never studied for the two (2) years, having studied intensively ... [unintelligible] ... in all my exams and matriculation. And studying Hebrew and Greek and Latin and Geography and Math and Physics and Logic and History and Geography – the whole gamut of things we used to learn in school in those days.

They let everything go fallow – you read spiritual books, yes, but no, *you learned nothing (!), ah, intellectual.*”

AB: “So they let the mind go fallow?”

FMM: “Yes, but the mind was working all the time.

The mind was working all the time. You were a- ... you were appraising and appreciating and accepting the ideology ... the outlook.

And the result was: when after two (2) years they gave you your first vows – poverty, celibacy, and obedience – **you were rearing to go!** Rearing to go.

I remember the first night – the night before we took those final ... *those first vows* ... **I couldn’t sleep with excitement!** I heard that clock in the hall downstairs tolling quarter of an hours and half hours and hours ...”

AB: “Any doubts?”

FMM: “None.”

AB: “None?”

FMM: “Never. ... Never. ... Not a doubt.

A great joy. Great enthusiasm. A great happiness! And greater ... a great [unintelligible (joie de vivre?) – French language word] as the French say. Let me get at it. Let me do my work. Let me go. Let me work.”

AB: “So by that time you knew that you could ... you absolutely knew that you could, ah, devote your entire life as you were about to ... about to do?”

FMM: "That's right. That's right and they ... they bred into something else, which I only started then and it took years to achieve and we used to call it *'indifference.'*"

It meant this: that, ah, all right, we all have inclinations – sensual and sexual and intellectual and social – we're attracted by this and repelled by that. But you must cultivate ... you must come to the point that you are not attracted in such a way that it commands your attention and your devotion. You must be indifferent.

And sure if you lose your parent in ... in death, everybody is sorrower ... sorry and so are you! BUT it does not destroy your devotion. It doesn't stop you working!

You get up in the morning, you have a bad headache – *you still go to work!*

Ah, you see a very beautiful woman, you acknowledge her beauty, but you're not attracted to it lasciviously or ... or merely with desire to be with her.

And similarly with food and drink, and everything pleasant and nice was to be used with that indifference. *That, ah, you're not finally under the control of anything that attracts the senses or the mind!*

AB: "Well, that's ... that's ... I ... I'm sorry, but I'm not big enough, I guess.

I can't even conceive of that. How can one get to the point where one can look at a beautiful woman and not ... as a man ... as a man ... as a human be affected? Ah ..."

FMM: "Oh, be affected? Yes. But not desire to the extent of, ah, chasing after it ... going after it, or wanting to form an alliance of marriage ... or whatever.

No, no, be ... be attracted ... you can't kill the natural tendency.

But, ah, you were taught to be indifferent to it that it did not command your loyalty."

AB: "Umm-hmm."

FMM: "And all that you did for the love of God. You had a motivation."

\* \* \*

AB: "Father, how old are you now?"

FMM: "I'm seventy-six (76)."

AB: "Seventy-six!"

FMM: "Yes!"

AB: "How much longer are you going to continue to actively do what 'chu do?"

FMM: "As long as the Good Lord gives me the strength, there's work to be done and people to be helped, and people to be counseled and consoled and strengthened.

Ah, and Art, I'll tell you, the ... the particular avocation that I follow, ah, the need for ministration in these matters has only increased. For instance, I've been working in the field of Exorcism in the notheast corner since, ah, since 1970 – I came over in 1965, but by 1970 I was hard at work.

These occurrences and happenings, people needing, ahh, help ... needing ministration, counseling, needing exorcism ... ah, the number – [unintelligible] numbers alone – the number has increased by eight hundred percent (800%). Art, 800% (!)"

AB: "In what period of time, Father?"

FMM: "Since 1970. Since 1970 ..."

AB: "Eight hundred percent since 1970?"

FMM: "Eight hundred percent. And then we have new phenomena that we never met that, for instance, we now have a series of twenty-somethings (20+) and thirty-somethings (30+) – mainly men, but some women ... but mainly young men ... successful men in brokerage and medicine and science, in architecture, in politics, who come and say: 'Look Father, I want such and such a thing. I want a ... a job. I want a salary. I want a position in a university. I want that lady ... that woman!

And I ... I finally in my desperation I made a pact with the Devil. And I got what I wanted, but now He won't let me go! Please help me!

We never had that before. That's a very new phenomena. And they're all twenty-somethings (20+) and thirty-somethings (30+)."

AB: "Well, maybe we ... so in other words, put simply – we've got a lot more people making bad deals."

FMM: (grins) “That’s right! All ... you know from the half-full, half-empty image. Ah, we’ve got a very, very active, ah, Lucifer. And Satan, though they are distinct demons by the way. That’s ... that’s something else.

That’s another story completely.

But we have a very, very *active*, ah ... ah, demonic presence in our present ... in the present configuration of American society.”

AB: “All right.”

FMM: “I’m only speaking about America, although I’m told, for instance, that there are eight (8) active exorcists working in Rome and Milan! Because Milan, Turin, and Rome are afflicted with an awful lot of possessed people, and exorcisable people.”

\* \* \*

AB: “Um, all right. Let’s go back to basics.

‘Please, please, please!’ somebody says, ‘ask, ah, Father Martin if *The Exorcist* movie is not in fact based on incidents that occurred at St. Louis University, a Jesuit school, in the early seventies (1970s)?

I’m a graduate of that school, and the folklore has it that there is an abandoned room at the top ... at the top of DuBourg Hall, which was the site of an exorcism which ultimately culminated at St. Francis Xavier Church.

Georgetown U. ... U., the home of the protagonist from *The Exorcist*, also happens to be a Jesuit school.

Please ask him if there is any tie-in and if he has seen the room at DuBourg Hall at SLU?”

FMM: “Yes, ah, you asking me that?”

AB: “Yes, sir.”

FMM: “Yes I have! It did occur there. *In fact, that exorcism was the landmark exorcism in America (!)*

And it’s been published in a ... in a reportorial form by a man called Thomas Allen, ah, published by Doubleday a couple of years ago. And it’s a **harrowing story!** It’s a harrowing story, because for I think it was two (2) years or over, these two (2) Jesuit priests – unknown to their *comperes* (brethren in the same House) – had to pursue this ... this ... this

gruesome and awesome task of liberating a young man, who [they] liberated completely. And, ah, they ... they ... their brethren ... their colleagues never knew anything about it. They just knew these two (2) men were on special assignment. And the only sign the community had was at the very end, when it was all over.

Ah, Jesuits at that time used to recite prayers at night – mainly the litany of the Saints. And that night when they finally staggered home for the night prayers and it was all over, inside in the chapel – the community chapel where they were praying, there was a sudden lightsome vision of Michael the Archangel ... in Triumph!

Momentary ... *everybody saw it!* And the ... the ... the ... the actual authors, ah, the people who participated in the exorcism said that their ... their ... their colleagues were all philosophers – men plunged in ... in philosophical thought and scientific research – looked up and saw this magnificent spectacle and couldn't make out what it all meant because they had ... had known nothing ... they had known nothing about what was going on."

AB: "Um, in, you know the movie – I saw the movie, of course like everybody else did."

FMM: "Yes, yes, yes."

AB: "Ah, I assume there was some dramatic license with the pea ... green pea soup and all the rest of it."

FMM: "Yes, tremendous ... tremendous license.

You know, Art, here's the point ... here's the difficulty:

There is no way ... there is no way you can convey to anybody who hasn't been through it, the very upsetting sensation of being in the presence of a possessing demon. The only parallel might be I suppose if you once *faced certain death (!)* ... unless something were to happen."

AB: "Certain death?"

FMM: "A wild animal, ah, [rages?] to claw you to death. Or a killer ..."

AB: "Hmm?"

FMM: "... about to execute you.



Ah, but then ... but see those don't even convey it. Because the ... the dominant reaction to human frame ... the human soul has in an exorcism is you know ... but you know for certain that *something out there hates you! Hates you personally!*

You are the object of *Hate!*

A lion about to tear you to bits merely wants a meal.

And a killer – there's nothing personal ... he wants to kill you for your money."

AB: "In modern America that's probably right, unfortunately."

FMM: "That's right. I mean there's nothing personal about it really, except there's the odd personal crime of assassination – crime personnel [? (French)] – but there's hate there.

But this is a peculiar thing though, this ... this demonic force – and you know it hates you. And wants you dead ... dead ... dead! Then and there."

AB: "Is it your ... what is it that it hates of you? Is it your, ah, faith, ah, in God? Your relative purity?"

Does the demon ... what does the Devil hate?"

FMM: "He hates the fact that you represent the power of Christ. Because you're only operating on that ... with that fame [? – unintelligible].

Ah, I have known people unfortunately ... psychiatry. Ah, very learned men, intelligent men, rich men. Ah, mainly again men – not women. Women are more cautious and far more primal in their instincts.

But I've known men who have *dared* challenge a demon on their own strength and they're always come off worse than second best. Because the demon knows when a priest is empowered to command it.

Actually Art what happens in an exorcism is a series of commands!

Ah, you never discuss anything with the demon."

AB: "It's ... you command it?"

FMM: "You command it. *And everything must be in the form of a command!*

The demon says: ‘Who are you? Why should I do anything you say? Tell me your name please.’”

AB: “Is it possible that an exorcist can lose?”

FMM: “Yes. And that’s a dreadful sight, because then they have to by, ahh, severe methods – penance and fasting and prayer – they’ve got to shake loose the demonic influence.

Remember in the Gospels there’s this ... there ... Christ pictures the man who ... who ... from whom devils were expelled. And they say: ‘Where now where are we going to go?’

And they say: ‘Well, let’s get seven (7) more devils and go back and infest this man all over again.’” (FMM laughs).

AB: “So then a ... a ... an exorcist who would lose might himself, ah, be ...”

FMM: “He nev- ... he never recovers, Art. To break in on you, he never recovers.”

AB: “Never?”

FMM: “Never. I’ve seen it happen, and it’s too much for the human frame.

But to be involved in a failure is some act of pride – it’s some very bad mistake. And, ah, I’ve seen pathetic failures and monumental failures.”

AB: “Well then, um, how and who chooses those who would perform an exorcism, Father?”

FMM: “Well, once upon a time when ... in the Catholic Church, ah, the science of Exorcism ... the skill ... the exercise of Exorcism was something passed on very carefully from generation to generation. Within each Diocese there was a school, of course.

And old exorcist would talk with the Bishop and say: ‘Well I know young Father So-And-So, and he seems to have the character and the disposition to pick up where I leave off.’”

AB: “Umm-hmm.”

FMM: “And so he claimed this young man over years.”

AB: “All right.”

\* \* \*

AB: "So they pick a young ..."

FMM: "Yeah, they used to. Nowadays it's much more haphazard, Art, because there is no continuing school of study of this. Many Bishops do not believe in the Devil. Many priests do not believe in the Devil ..."

AB: "Ah!"

FMM: "... or in Hell or in the Demon or the Demonic.

They explain this away by, ah, in terms of psychology or in terms of disease."

AB: "How can that be, Father, ah, if there is God?"

FMM: "Loss of faith. Faith, Art, our body politic – the Roman Catholic organization – as an organization, we have a crisis of faith amongst the prelate. Amongst our leaders. That is our ... that is the big crisis of the Roman Catholic Church."

\* \* \*

AB: "The potential for human evil never ceases to amaze me."

FMM: "I know ... Art, it's fantastic!"

\* \* \*

AB: "Ah, Father, um ..."

FMM: "Yes?"

AB: "... can you ... would you, ah, describe for us what you consider to be the most difficult, ah, exorcism you have ever, ah, ever done? Can you describe it or is that one you can't talk about?"

FMM: "No, I can give you the ... the bare bones, and the bare bones are quite interesting as bones.

This was an exorcism in the northeast corner of America – to leave the location actually anonymous ..."

AB: "All right."

FMM: "... for the moment.

Ah, because actually, in all this matter whenever we talk about it, ah, to people outside the circle of exorcists and outside the actual exorcism itself, we are bound by laws of privacy that are very strict. You'd be surprised, Art, how *sensitive* people are! They don't want the people in the office to know they've been exorcised. Sometimes they don't want their wife to know or their husband to know ... family to know!"

AB: "No, I'm not surprised!"

FMM: "Ah, because it's ... between you and me and the Holy Spirit.

**Exorcism – possession and exorcism – is a dirty, mucky, inhuman, insalubrious, undignified, ah, filthy event. It dirties everybody and soils everybody and it draws blood. And it can cause death.**

What it does to the exorcist in the long run, it, ah, deprives him of sleep. After a major exorcism you never sleep deeply for a couple of weeks."

AB: "Hmm."

FMM: "You don't take, ah, you don't participate in a good meal, you know, and enjoy your food (!)"

AB: "Hmm."

FMM: "No, you can't ... you just can't!

*Something has been cut out of you (!)*

And I ... I must say I agree with that old exorcist, who told me years ago when I was a young man of twenty-seven (27) in Cairo and later on, ah, in Rome:

*'Look, young man, a bit of you is going to die every time you do an exorcism. Some portion of you is going to die and go away to God and wait until you die and go to the other side.*

**And it's true – something does die in you.**

And, ah, there are parallels to that. I mean, any mother or father who really gives to their children and rears them well, and invests love and affection ..."

AB: "Yes."

FMM: "... and interest in them."

AB: "Oh, yes."

FMM: "You know you give them something you can't get back – *and you don't want it back!*"

AB: "Well then Father, how have you remained so alive through seventy-plus (70+) years?"

FMM: "Well, it must be the grace of God – it must be my destiny.

I think God has people he picks out and said: 'Okay, you clean up the muck.' And you do it! And you get the grace to do so."

AB: "At any rate, you said this one occurred in the northeast?"

FMM: "Yes, the northeast corner.

And this was a young man and he had gone very far in a coven to which he belonged. Ah, a coven of, ah ... ah, a coven – let's put it like that. I don't want to identify it further, because identification is [unintelligible]."

AB: "Yes!"

FMM: "And, um, he had finally come to the point that he was out of control at certain moments and then back in control again.

And his ... his parents ... he wasn't married – Thank God at that stage! – ah, came to us and said: 'Look, we ... our son needs help.'

And he went through the usual tests – ahh, physical, first of all, and then psychological – and the psychologist came back and said: 'No, no, the pattern is normal.'"

AB: "Huh?"

FMM: "'That there are aberrations there, but they can be corrected with therapy.'

Um, there's something that we don't understand and that's [what is the key? – unintelligible] to know that we could possibly have a case of professional ... you never know, until you go into it. So then we set-up a ... a trial beginning and yet it turned out that the demon was there and, um, challenged us, and we had to enter the exorcism fully.

It took about, um, oh I'd say it lasted a year and a half."

AB: "YEAR AND A HALF? (!)"

FMM: "A year and a half. In relays, we did it. Um ..."

AB: "Where is the subject during this year and a half. I mean ..."

FMM: "He was normally – this particular young man – ah, the family was sufficiently well-off to let him, ah ... ah, give up ... he was a broker ... he was in brokerage and, ah, he could ... they could take the time off.

And, ah, the ... it was session after session, and then he would relapse into normalcy and say: 'What ... what have I been doing to you people?'

And we'd just say: 'This is what's happening.' And his mother and his father and his brother would explain to him.

But the ... the terrible thing was that his ... the demon possessing him ... .

*Demons, by the way, Art, vary.* They ... they vary in quality and they vary in function. And by the way, the only ... the only way you have identify ... of identity ... the only way you have of identifying demons is by their function."

AB: "Their function?"

FMM: "Their function.

Well, let me give you a very simple example. Look, if ... if I go into a room and where I say Mass every week, ..."

AB: "Yes?"

FMM: "... there usually are ten (10) people there. And it said to me: 'Malachi, how do you know there are ten (10) people there? I point to ten (10) bodies, you know, I count them.

*But demons have no bodies (!)*

So how do you ... how do you ... how do you determine how many there are there?"

AB: "Precisely."

FMM: (laughs). "Well, it's by their function. Their function is always different. Each one is a particular function. And that function is a distortion of an angelic function, because originally they were all angels before they fell in

revolt and rebelled against God and were condemned to hell. And were condemned to be demonic for the rest of their existence – in eternity.

This particular demon was the demon of the desecration of human love. That was his main function.”

AB: “The desecration of human love?”

FMM: “Yes. And, um, in his paroxysm, this young man would give violent and, ah ... ah, heart-rendering descriptions of contempt for the human act of love. For the act of a mother’s love ... .”

AB: “For the physical act of love or ... or do you mean ...”

FMM: “Both ... both! Ah ...”

AB: “It ... it ...”

FMM: “... the physical, psycho-physical ... everything.

Just love ... human love.

But of a mother for the children. Of a father ...”

AB: “Yes.”

FMM: “... children ...”

AB: “Yes.”

FMM: “... parents ... of lovers, ah, love of your country. *But it’s the desecration of human love.*

And it ... it, um, the ... the ... only some people can realize how contemptuous the demon is of our human lovemaking, whether it’s parents and ... or lovers or ... or whatever ... married people.”

AB: Well, in ... in most depictions on the silver screen of, ah, contempt for love, they ... as there was in *The Exorcist* – there’s just horribly degrading demonstrations of, ah, physical disregard for ...”

FMM: “That’s right, that’s right.”

AB: “... the human sexual act or sexuality, period.”

FMM: “That’s right, that’s right, that’s right.”

AB: “That’s the kind of thing you see?”

FMM: “It’s ... they endeavor to ... to demonstrate that on the silver screen. It’s very difficult, because it’s the ... look, take a typical passage from that particular exorcism, which I would never forget. Um, the ... the demon again asserts himself and his right, ah, you have established his name – the name he wants to be called by or **it** wants to be called by. Ah, we all say “he” because that’s a general pronoun, which means anything: he, she, or it.”

AB: “Yes.”

FMM: “Um, and you know the name and you say: ‘Then why are torturing this young man? Why are you twisting his lips? [Unintelligible] as much.’

And then there follows a ... a stream of language which, ah, no- ... *nobody would permit to be said on the air!*”

AB: “Yes.”

FMM: “As such.

But the idea was, ah, that ... well, he has become an instrument of real degradation for physical love and for love of his parents and ... and the love of his, ah, his brothers.”

AB: “Father, how would a psychiatrist, ah, delineate between, ah – and I certainly understand what you’re saying about what the ...”

FMM: “Yes.”

AB: “... the symptoms had – between ...”

FMM: “Yes.”

AB: “... a ... a true psychological, ah, difficulty and something that goes a step beyond that that require that you be called in?”

FMM: “This ... and this is where the ... the good psychiatrists, whether they’re Christian or Jewish or believers or unbelievers [sic – nonbelievers], *where they send patients to us (!)*

**Ah, we get them every week!**

Letters from a psychiatrist in Illinois ... in ... wherever ...”



AB: "Yes."

FMM: "They have such-and-such a patient ..."

AB: "Yes."

FMM: "... and he or she wants to come and see you because ...

And then what they always find is this: That there is a normal pattern for various mental afflictions ... mental ... mental troubles that are listed in the diagnostic book published by the American Psychiatric Association."

AB: "Sure."

FMM: "And ... *but then there are a series of phenomena that don't respond to anything.*

Ah, when they meet those phenomena, for instance the person starts speaking suddenly a foreign language ..."

AB: "Uh-huh."

FMM: "... the person suddenly has the power of levitation (!)

Ahh ..."

AB: "Have you seen that with your own eyes?"

FMM: "Oh, yes, I've seen levitation and I've heard the foreign language. Some of them I understood and some of them I didn't understand. Or else they find their patient says to them: 'Ah, Doctor, um, you've been sleeping with another woman and she's not your wife.'"

AB: "Hmm."

FMM: "They have a knowledge which has nothing to do with psychology at all. (FMM grins).

Um ..."

AB: "Which generally is true or not?"

FMM: "Always accurate."

AB: "Always accurate!"

FMM: "Always accurate."

\* \* \*

AB: "So you spent, ah, alone, ah, Father, a year and a half or were ... was ... was ..."

FMM: "No, no, we had two (2) others working with us."

AB: "Two (2) others – there were three (3) of you?"

FMM: "We had to ... we had to ... we couldn't do it, because we knew it was a long-term thing. This was an ingrained, ahh, possession and the demon was of a very exalted kind.

We suspected who he ... it was or what it was – but we could never establish it completely – but it was a very higher-up. Really, ah, it was a demon of great power and resistance ... resistance (!)"

AB: "And you determined that very quickly, I suppose?"

FMM: "Oh, yes! Very quickly. After the third or fourth session you knew you were up against 'one of the boys ... one of the real, backroom boys!'" (FMM laughs).

AB: "Huh."

FMM: "And, ah, you knew it!

And besides that then, Arthur, this peculiar thing that happened to you: Look, you and I are talking at the present moment now with ... I have never seen your face except on television – I saw it once. But we've been talking, all right? And we've been communicating, and my voice strikes your ear and your voice strikes my ear ..."

AB: "Yes."

FMM: "... and the sound's entering and they convey the conflict tome. And we ... we talk ... we exchange, okay? Verbally we exchange."

AB: "Sure."

FMM: "But at the same time you and I, being adults, we know that once we really converse and you and I have conversed and are conversing, there's, ah, there's an upper-level conversation between us – brain to brain, soul to soul ... ."

AB: “Yes.”

FMM: “We’re communicating *something beyond words* of which words are the vehicle. And you know that (!)

There’s a ... there’s a ... there’s a ... there’s an upper-level conversation going on.”

AB: “Of course!”

FMM: “And when you ... and when you do converse with someone like that, then you are really talking. You’re dialoging. You’re really communicating!

And words are what they’re meant to be: *were physical vehicles of your thought.*”

AB: “So it’s, ah, very, very quickly then what you’re up against. And I suppose it must be very sobering even for somebody who has done what you have done to realize you are up against something very strong, very serious ...”

FMM: “... **AND VERY EVIL!**

I mean, *even the sense that it wants you dead!*

You have this ... you see ... I don’t know if you’ve ever had to deal with people who hated you, Art, in the world ... the normal world, and, ah, who really did like you ...”

AB: “Un- ... unfortunately, nearly on a daily basis, Father (!)”

FMM: (laughs). “All right, well and so have I in the last seventy-six (76) years. Then ... and you’ve finally got to get away and talk to your friends and clean your mind out, and get back peace and quiet. *Because they’ve invaded you!*

You see, anybody you talk to ... anybody you talk to or touch in this life – **they modify you morally (!)**”

AB: “Yes!”

FMM: “What does that mean? It means they have some influence on your will and your mind.

And, ah, people are often [saying]: ‘Give me a drink. I want to get rid of all this garbage I’ve collected, I mean, from talking to that man or that

woman,' you know? Ah, it's a common human experience that we ... we modify each other by our language.

That's why you state about such people: 'Nah, I don't wanta meet him. I don't wanta meet her. You know, it's, ah ... I don't know why – I just don't like 'em.'"

\* \* \*

AB: "During the course of an exorcism of the kind you talked about ..."

FMM: "Yes?"

AB: "... ah, is it ... is it directly encountering this evil, ah, demon or is it half that and half psychology and half sort of, ah ... ah, a brainwashing of the ... the victim of this evil entity ... or how do you approach it?"

FMM: "The essence is this: 'You are the possessing demon. I make you give me your name. I am now going to command you to get out.'

And the tussle, ah, the squabble, the fight ... the struggle is precisely in getting it to relinquish its hold *and to go!*

**That's its confrontation.**

Art, and here are what people are doing in exorcism in the sense that they say healing prayers over somebody. And they pray – a whole group of people of hands joined around somebody who is behaving in a way that suggests demonic, ah, obsession or possession.

That's fine, I have nothing against prayer!

Healing prayer ... healing prayers are a great idea.

*But an exorcism is a confrontation ... with the confrontation between the exorcist and the possessing demon ..."*

AB: "And this confrontation went on for a year and a half? (!)"

FMM: "That's right. That's right, because the demon would disappear.

But we ... we ... we called him 'Mister ..."

AB: Ahh!"

FMM: "... Flash. ..."

AB: “So in other words, you could only confront him when you could ... when he was apparent ... when he was there?”

FMM: “That’s right.

But then, you see, habits ... habits form and it gradually became apparent that there are certain times of the day and certain times of the week, the demon was much more communicative.”

AB: “Uh-huh!”

FMM: “It ... it was a funny thing.

We had one (1) psychologist with us right through all that. And he’s still practicing psychiatry, but, um, he has modified his entire process. He no longer ... he works *pro bono* now completely, ...”

AB: “Oh?”

FMM: “... because he went through such a searing experience ... with the whole thing.

But he was right through it all.

And he ... he ... he performed the post-operative ... therapy to the person, because once they come out of that – *they don’t know what happened!*

Usually they don’t know what happened.”

AB: “It’s just sort of like, ah, the last year was a big blank?”

FMM: “It was a big blank and then they begin to get memories and images – and the psychologist has to deal with those.”

AB: “All right.”

\* \* \*

AB: “Father, um ...”

FMM: “Hello, Art.”

AB: “... how do you know, Father, when you have arrived at that moment when you have him ... when you have found the weakness in this evil and you can, ah ... ah, you can cause it to leave? How do you know when that moment arrives?”

FMM: “That is a question I want to answer, and, um, it’s something along the following lines: Okay, the confrontation has gone badly for the demon, and, ah, it has had to yield its name, and when it started to possess this particular person and what were its intent and what it has achieved. And finally there comes the point where you insist commandingly that it depart ... *and it depart in the name of Jesus Christ (!)*”

AB: “Its will has been broken?”

FMM: “**Yes!** – *its power properly has been broken.*

Will ... their will stay firmly anti-God and full of hate, and, ah, full of filth ... [unintelligible – recess?] filth. Filth is disgusting.

And ... but it’s their ... their ... their ... their ... you take away their power.

There comes a moment when you almost **hear** – and sometimes you do hear – what would be described in human language as *a yowl of pain (!)* Ah ... ah ... ah ... a real groan, but it ... its function has a particular analog coming from the mouth of the ... of the possessed person.”

AB: “An agony!”

FMM: “Yes. There’s something departing as it were to die. (Of course, it doesn’t die, it merely departs). And it lost its foothold!

And here there’s a fine thing which we should go into later on, but it’s, ah ... ah ... a fine ... a refinement of the whole question. It’s this:

**What happens then when you expel them?**

**And why don’t they want to leave?**

**And why do they come in the first place?”**

AB: “Yeah, oh yes! Ah ...”

FMM: “Tha- ... tha- ... that’s, ah, but to get back to our question: Regularly, it’s the transformation in the possessed person that takes place.

Sometimes, ah, suddenly – not sometimes – suddenly at that moment when, and ah, by the way you never know ... you’ve got to keep at it until you’ve reached the point. Suddenly it’s as it were a giant invisible torturing saw [?] let go of them – they suddenly relax.”

AB: “So it is like this giant battle ... it’s looking for your weaknesses ...”

FMM: "That's right."

AB: "... you're looking for its weaknesses ... ."

FMM: "That's right, that's right. Any ... any weakness you have, they'll exploit it."

AB: "And you're probing each other?"

FMM: "Yes! Probing and tempting each other. And threatening each other.

Ah, you by command, it by suggestions.

And ah, it takes ... I remember listening to a young exorcist tackle a demon once and interrupting him, and pushing him aside. Because he was beginning to answer questions put to him by the demon."

AB: "Ah!"

FMM: "And that's fatal."

AB: "That's the beginning of control?"

FMM: "Yes, because then ... then he has your mind. Then he can attract you. And ... *you haven't got an angelic mind* ... that's all about it! You've got a human mind with all its limitations.

But (!) ... the possessed person ... the ... the sudden relaxation and the face! *It's the face really (!)*"

AB: "It changes? (!)"

FMM: "Whether their eyes are open or shut, it's this sudden look of total peace ... total relaxation ... total, ah, it's like sleep. But it isn't.

And then you know ...

And when they open their eyes – if their eyes have been closed – they ask where they are and they have this extraordinary, ah, peace ... extraordinary joy ... extraordinary happiness. And it's lumin- ... luminous in their eyes. And they want to eat something, they want to drink something ..."

AB: "And the symptoms – they're all gone?"

FMM: "They're all gone. The demon has departed.

And the ... the ... the psychologist we've had present, the register ... everything – heartbeat, pulse, and everything else – and they say there's a dramatic change in all those things, ah, that takes place at that moment of resolution.

But it's chiefly what always struck him was this sudden transformation of the person from an ugly, distorted, misshapen face and tortured. And, ah, with filthy language and sometimes filthy smells and filthy ... cold atmosphere or stinking hot atmosphere – *all that's suddenly over!*

It's like as if the storm was over and the sun was rising, and ... in an upland scene, and, ah, 'God is in Heaven and All is right with the World,' to use the words of Robert Browning."

AB: "All right, Father, let us move then to the 'Why.'

I'm sure that any person so possessed at some point would ask you or the exorcist: ..."

FMM: "Umm-hmm."

AB: "... 'Why me?'"

FMM: "Well, 'Why me?' is one question. 'Why ever anything at all?' is something else. And what part does the demon get out of it? And why they do not want to leave once they're there?

Um, first of all – 'Why me?'

We tried, Art. We did our best over a period of years. And with all the data at our disposal – we had a very good database that we see nowadays in our computer language – to create a profile of the possessible person."

AB: "Ahh."

FMM: "I mean, yeah, we say but recording age, um, education, economic condition ..."

AB: "Hmm."

FMM: "... father and mother, siblings, location .... Where were they born? Where'd they go to school? Kindergarten? What are their history? – and usually you get all their history from their parents or their friends or their



wife or their husband ... and you assemble all that. And you try to create a profile.

Their language ... what languages did they know? And ... and were they traveled ...”

AB: “All right.”

FMM: “... and who were their companions. And what habits have they got.

Have they dabbled in the occult? Or ... what?”

AB: “Ah!”

FMM: “And you assemble all that and you know what we’ve found?”

AB: “What?”

FMM: “Over ... with about ... seven hundred (700) cases where we profiled them – *there is no rule (!)*”

AB: (astonished) “There is no rule?”

FMM: “*It’s completely random!*”

I must confess to you, Art, I know very naughty people. I know murderers. And they’ve stopped their murdering – most of them. I know Mafia people. And I know prostitutes. And I know men who are profligate in their sexuality. Ahh, and I know men who are, um, who ... who ... who have sliced up other men in their onward conquest of a particular type of business.”

AB: “Yes.”

FMM: “But they’re just naughty! They’re **not** possessed! They’re just sinful!

And that’s not possession. Possession ...”

AB: “So ...”

FMM: “Possession is something else. It’s ... it’s a peculiar inhabitation of your being by the power of the demon.

So there’s no ... there’s no ... you can’t say about so-and-so: ‘Well, he’s going to be possessed!’”

AB: “So there is no profile? (!)”

FMM: “No profile at all.”

AB: “The richer ... the richer person, ah ...”

FMM: “No, no. No, no. Rich or poor, it doesn’t matter.”

AB: (exclaims).

FMM: “In fact, between you and me and ... and the Holy Spirit as we say, ah, most of the big, big exorcisms that we’ve done are very well off, well-heeled people, well-educated people.”

AB: “But that begins to suggest there is a profile!

Or ... or does it mean that the poor cannot afford the exorcist?”

FMM: “No, no!”

AB: (laughs).

FMM: “But then, no ... but then we have a whole ... a whole galaxy of ordinary, ehh, people working – clerical workers, blue collar workers, factory workers, road workers, construction workers – of all types, faiths, and descriptions.

No, there’s no profile. We tried it. We tried every possible balancer. And we had a ... a statistician working with us. And she was great! She knew exactly what to do with statistics and database, ah, facts.

These ... these [unintelligible] ‘Why me?’ is ... it’s your particular fault. Because by the way nobody’s ever possessed or obsessed unless they say: ‘Yes’ ...”

AB: “Well, that’s what I was going to say ... that’s where I was going to go next. Um ...”

FMM: “No ... no ... no ... .”

AB: “... is this most times *invited* or does it ever occur without invitation?”

FMM: “It always occurs through invitation.

Now by the way, Art, there's more than one way to skin a cat. And there's more than one way to say: 'Yes.' But let me tell you, ah, give you sort of variations on that.

For instance, I at the age of twenty-eight (28), working very hard teaching, ah, little boys Greek and French – I had to stay awake at night work-, ah, stay up at night, working. And get up early in the morning to prepare my lectures and prepare the papers, and correct the exams, et cetera.”

AB: “Yes.”

FMM: “And I ... I tried to cut smoking. And I said: ‘No, it'll keep me awake.’ *I became addicted.*

Did I say: ‘Yes’? Not formally, but yes I did actually.”

AB: “You were a smoker!”

FMM: “I was a smoker and I was addicted, and I said ‘Yes’ to it.

It's like ... I had a ... a marriage case a few years ago where they were breaking up and they were engaged and were supposed to get married. And they came to me, because they ... they were breaking up. And I knew them ... I knew both their families, and, um, the confrontation went something like this:

He said: ‘Well, um ... ah, I ... I didn't ask to fall in love with you.’

And, ah, she said: ‘No, John, I'm sorry, you did! You did everything! You came on my first date and you kissed me on the cheek, and you held my hand, and you went to bed with me. You did everything to fall in love with me!”

AB: “Huh!”

FMM: “He said: ‘You said: “Yes” to me, and now you want to renege on that “Yes.”’

Um, ah, she needs compensation, and I don't know what she wanted – I forget the details of it, but prefer not to recount them in public – but the point is saying ‘Yes’ is a very, very easy thing to do. To drink, to cocaine ...”

AB: “Sure.”

FMM: "... to ... to ... to illicit love, to licit love. Ahh, we say 'Yes' in various ways – you haven't got to say Y-e-s, you know? It's very easy!

So the same way I find, for instance, that if I get a use of a Quija board, I get answers. And I follow those answers and I profit by it. It helps me!

Or I find that if I have a ... a seance with certain people in a coven – and they don't call it as a coven, but they're very nice people – but they do consult the spirits. And I find I get consolation from it and encouragement. And ... and I slowly enter into a compact. I never say: 'I will make a pact with you,' but 'Yes, I do ... I do!' – *I come to depend on it.*

**I'm saying 'Yes' all the time (!)**

\* \* \*

AB: "Father, may I ask you about this:

Um, if you were not a Catholic priest, ..."

FMM: "Yes?"

AB: "..., ah, but instead were a Native American ..."

FMM: "Umm-hmm."

AB: "... would you be a Medicine Man. And if so, what ... a Medicine Man is from time to time called to drive out spirits."

FMM: "Yes they are."

AB: "What are they doing, Father? Are they doing the same work? Is it the same channel? Is it ..."

FMM: "I'll tell you, Art, what I think.

It's now that you've asked a personal opinion on a very difficult subject.

But my experience is the following (and I'm not merely talking, about Native Americans – I'm talking about Baptist clergymen I know), ..."

AB: "Sure."

FMM: "... ah, Anglican clergymen, Episcopal clergymen, Greek Orthodox clergymen, Russian Orthodox clergymen, and, um, some Methodists. I'm talking of an experience of people, but mainly Evangelicals.

Um, I have seen such miracles of cure and restitution ...”

AB: “Yes?”

FMM: “... and, ah, depossession worked by these people – including Native Americans, ...”

AB: “Yes?”

FMM: “... really Shamans, you know, the old type –”

AB: “Yes.”

FMM: “– that because of my beliefs, I must believe ... I must conclude that my Lord, Jesus Christ, in who I believe and who is for me the source of all power has used them in their innocence and their faith to cure people outside the reach of [unintelligible] a Catholic priest like me.

Do you understand what I’m trying to say?”

AB: “Perfectly, yes, perfectly.”

FMM: “Yeah, I’m ... I’m totally ... I cannot deny that. I ...”

AB: “In other words, you’ve gotta make it fit.”

FMM: “That’s right. I’ve gotta make it fit.

I know a Baptist minister – he’s an old man now – but I mean he has done Trojan work in this matter, and I cannot imagine that any demon would obey him unless Jesus gave this man the power. And that was the grace of my Lord, Jesus Christ, that has helped him do that. And these are people who have nothing to do with Catholicism or with ... some of them with Christianity, ah, but they ... it has worked.

But I have that ... that’s the experience – I can’t deny. And actually there is an old principle in Catholic theology, which says: [FMM speaks in Latin]. It’s in Latin, ah, which means: ‘That God is unbound by sacraments as such when he wants to be free of them.’ Normally He does use them. Ah, He does use His priests. But He can use His powers wherever he wants to, and I’ve seen that power used for Good. I must conclude that it is the grace of my Lord, Jesus.”

AB: “So there may be many channels to the same source?”

FMM: “Of course there are. There ... but once you get ... once you come in contact with the source: Jesus, the Lord Jesus and His Life and His Church, then you have the obligation and conscience ...”

AB: “Yes.”

FMM: “... to search and ask. Because, you know, it’s like the rich young man in the Gospel, that he came to Jesus and said: ‘Look, I’ve observed the commands all my life – ah, Jewish commands ... the Torah and the six hundred and thirteen (613) precepts – what else need I do?

And Jesus looked at him and loved him, the Gospel says, and said: ‘Okay, sell what you have, give it to the poor, and come follow Me.’ And the young man went away sad, because he had many possessions.

And it’s a mirror to what does happen with a lot of people. They see what they should do, but they can’t give up that particular thing they love. Ah, the can’t renounce what is bad in their lives, ah, what is repelled. And therefore they can’t accept His Grace.”

\* \* \*

AB: “Father, we talked about something last time that has left a chill down my spine.”

FMM: “Namely?”

AB: “Maybe for personal reasons – I don’t even know.”

FMM: “Ahh!”

AB: “You ... you ... you have said: ‘There are perhaps millions of people walking around, who have in effect made a deal with the Devil.’”

FMM: “Yes, that’s right, there are.”

AB: “They have said, ah: ‘Give me ... I don’t know, success or ...’”

FMM: “Whatever.”

AB: “... love or whatever. And, ah, they ... they’ve made this pact.”

FMM: “Hmpf.”

AB: “And now I think you’re right – I think there are millions of people walking around like that.

There are people ... not possessed as we have discussed ...”

FMM: “No.”

AB: “... with the traditional possession, ...”

FMM: “No.”

AB: “... but they’ve made ... they’ve made a deal and they know it, don’t they?”

FMM: “Sure, they know it. There you see, Art, there’s a terrible thing about it. That is, you make the deal and live up to it.

Here’s the ... the ... the thing that gives a chill to my spine, and probably is what you’re talking about in your case is: You are totally faithful – a person like that – to your agreement (!) If you’re totally faithful to it, you will be helped by the Demon to a certain degree or a great degree.”

AB: “Umm-hmm.”

FMM: “He will foment you. It will foment you. It will help you. It will enlighten you. You will get light. You’ll get solutions. [Unintelligible].

Now your end may be miserable ... .”

AB: “Hello Father, there’s a lot of people out there right now who are ... who are probably quaking as they listen to this, because they are doing well one way or the other ...”

FMM: “Right.”

AB: “... and I’m sure at some point in their life they ... they’d said to themselves ... they thought: ‘You know, I’d just about do anything to have the following ...”

FMM: “That’s right, that’s right. And they did ... and they got it. And now they are ... and by the way there ... there are degrees of that too. But we call that *‘perfect possession.’*”

You see, the normal person that comes to us ... the person that comes to us normally is somebody tortured. And his psychologist or his psychiatrist, parents, or somebody says: ‘Look, you better go and consult a priest about this because it’s ...”

AB: “Right.”

FMM: "... too big to [unintelligible]. And he does.

And he is *'imperfectly possessed.'* He or she is imperfectly possessed.

But the perfectly possessed person is utterly calm. They're overconfident! They ... eschew all reference to be helped. They don't want help! They're quite happy. And, ah, you ... you learn to recognize them. And when you recognize them, you run like a rabbit!"

AB: "You see ... I take it you see them, ah, in Manhattan all the time?"

FMM: "Yes, you do ... you do ... you do.

I remember walking with a friend of mine, walking back from a lunch we had in a deli, and, ah, there were two (2) men coming to us along the street. Middle-aged men in ordinary clothes, *and I knew they had just committed murder (!) I knew that!*"

AB: "You knew that?"

FMM: "I knew that. Yep, because of the demons with them.

And I said something like: 'Jesus Christ ... [unintelligible].'

He said: 'No, no, let's just walk off.'"

AB: "Okay, I'm starting to lose you a little audio-wise here, Father."

FMM: "Yes?"

AB: "But you ... you ... you ... you actually saw the demon with them?"

FMM: "Yes, I do that. I ... I do that. I have that second vision ... when the demon is there. When the demon is in possession, yes I do."

AB: "How do you feel about having this 'second vision'? This must be some sort of awful burden?

I'm not gonna have time ..."

FMM: "No ... no, it isn't, because I have a very good guardian angel."

AB: "All right. Ah, Father, stay right there. Rest for a few minutes. We'll be back."

\* \* \*



AB: "Back now to Manhattan, New York and Father Malachi Martin.

Father, um, I've got a fax here that I would like to read to you and get a response if I could."

FMM: "Umm-hmm."

AB: (reading) "Um, it says:"

Aud: 'Ah, Art, the Father said something earlier that really bothered me. He was talking about the successful guys who made these pacts to be successful, and I wanta ask something. Please ask for me.

I've been going down financially for two (2) years. Doesn't look like it's gonna get any better. I could've filed bankruptcy a long time ago, but I have an ethical problem with that and I believe it's the Lord's Will for, ah, for me to stiff my creditors ... *not* stiff them that way.

It's getting to the breaking point. I pleaded with and nagged the Lord but He hasn't seemed to want change anything – it just keeps getting worse.

About a week ago I was sitting at my computer and I had this thought: *I'd sell my soul to get out of debt*. I dismissed the thought, but the fact that I had it really bothered me and still does. I'd rather die than do anything like that. Am I in trouble?"

FMM: "Art, this man or ... or whoever it was ..."

AB: "Yes?"

FMM: "... is not in trouble right now for the following reasons:

**They did not yield to the suggestion – they repelled it (!)** ... Just being intense, because this is a human soul talking to me now."

AB: "No, this is very, very important, because so many people out there ..."

FMM: "I know, I know."

AB: "... have ... have done the same thing at some point in their life."

FMM: "Let ... let me finish though about the particular person."

AB: "Yes ... please!"

FMM: "Whoever he or she is, let them listen to this very carefully:

The only reason you repelled an idea, ah, the only reason that 'chu choose not to follow that and you were ... you were offended at the mere suggestion of it in your mind – *that means the Lord Jesus is in possession of your soul!* Otherwise you couldn't reject it.

Now, are you in trouble? No!

Are you liable to be tempted? Yes! **You are liable to be attacked.**

But apparently here to to this very moment we're talking – Art Bell and I and you ... and we are talking together – there's always that upper level conversation, Art, I spoke about. Um, you are safe because apparently the Grace of our Lord Jesus is with you, *whoever you are! Ah, wherever you are.*

But, ah, **watch and pray.**

And, ah, by the way, I don't think it will violate your ... your ... your beliefs ... your great protection against anything nefarious ... anything ... any 'never' temptation will be just to pronounce the name of Jesus.

It's a ... it's a shield."

AB: "And I suppose if this person's life were to change around, and they were to suddenly begin doing quite well ..."

FMM: "Yes ... yes?"

AB: "... then the question would be more intense and more worrisome, ah, than ever before?"

FMM: "Yes."

AB: "In other words, did I make the deal?"

FMM: "No, no, there ... there ... there's no vague deal. You make a deal – it's a yes! ..."

AB: "... or a no?"

FMM: "That's all it is – it's a 'yes' or a 'no', Art."

AB: (laughs). "Ah, ha-ha, I see."

FMM: "You know, it's like you say: 'Will you come to bed with me?'"

'No, I won't! OR 'Yes, I will!'

You know, it's a ... it's a definitive thing.

Ah, or you do it symbolically ..."

AB: "Umm-hmm."

FMM: "... you know?"

AB: "Ah, I know."

FMM: "But they have not done that!

Ah, why I want to assure them is that the very tendency they have, the horror they have, the repulsion they experience – comes from the Lord Jesus (!) ... because it doesn't come from Satan."

AB: "All right."

\* \* \*

FMM: "When you do exorcism you find out there are two (2) demons – there are many other demons – but there are two (2) demons: one who responds to the name of Lucifer, and he's the big haunch. He's the big, ah, banana. And there's another one who's not as big, but very important, called Satan. They're distinct demons. And they're very distinct difference, and you know their touch.

Lucifer – his symbol by the way is the scorpion ... *it kills (!)*

The symbol of Satan is the snake."

AB: "All right."

FMM: "The poisonous snake."

\* \* \*

AB: "Ah, let us then move back to the question that ... that ... that is begged and that is: ..."

FMM: "Yes?"

AB: "... Why is God so apparently tolerant of these wars ... of these evil things? If He has the power, why ... why the tolerance?"

FMM: “This has been studied and argued over since about the Third Century A.D. That’s about, ah, almost, ah, fifteen ... seventeen hundred (1500-1700) years.

And as far as you can find out from reading all the people [who have] written about it and meditated about it, and the saints and theologians and the churches ... the various churches – the idea is this:

Sure, God could create a race of beings, who would never commit sin, who would never revolt, who would be His completely. *But apparently God likes certain things above other things (!)*

He likes to [unintelligible]. And number two (2) – He wants to be chosen freely.”

AB: “But all of that implies *ego*.”

FMM: “It does ... and it implies that God says to a man: ‘Look, you can reject me. You’re free! I give you this power of free will.’”

You can say: ‘No, I will not serve’ ... like Satan ... like Lucifer.

You can say that.

On the other hand, you can say: ‘Yes, my Father in Heaven, my Savior Jesus, my Holy Spirit ... I want to be submissive to you. I want your love. I want your blessing. I want to be your daughter. I want to be your son. ...’

AB: “So then our ... our God ...”

FMM: “He ... He values that **utterly free choice!**”

AB: “So then our God may have ego? May wish to be worshiped in that manner, but we may not. And certainly you as a Catholic priest may not for ... for that ...”

FMM: “No.”

AB: “... would be a sin.”

FMM: “That would be a sin on my part.

But you see, Art, the ... the ... the ... the Awe-ful [sic] Truth – A-w-e, not A-w-f-u-l, but A-w-e-ful – the Aweful Truth ... the Awesome Truth is that God owes nothing to nobody.”

\* \* \*

AB: "So love is the most powerful thing for us?"

FMM: "Ahh, it's the most powerful thing, and that's why I must confess to you, Art, that after all the exorcisms and all the muck and the dirt, and everything else, *the thing that demons abhor is* (all but a cliché for us) **true human love.**"

AB: "Love."

FMM: "They indulge in the most terrible and contemptuous language to show their smirking contempt and despicement. Every form of it. The physical and the mental form. Everything."

\* \* \*

AB: "Ah, do you have any comment on that whole Heaven's Gate business?"

FMM: "The general comment I have is that, ah, it really Art, you know in my opinion, it was a *Christian heresy* (!)

It's a ... it was a distortion of Christianity. The day ... the timing was made coincide ... made to coincide with the Resurrection central feast day of Christianity."

AB: "Umm-hmm."

FMM: "Um, they denied completely the, ah, normal Christian teaching about the body and the soul."

AB: "Yes."

FMM: "Ahh, and they also took refuge in mythical things ... .

But I ... have the impression that it's a Christian heresy really – a deviation from Christianity of a very violent kind."

AB: "Yesss!"

\* \* \*

**1997 07 11 Friday      Father Malachi Martin      Possession/Atheism**

AB: "Ah, can you, ah, perform an exorcism on somebody who is non-Catholic or even somebody without, ah, apparent faith?"

FMM: “Sure. Sure you can – *if they consent*. I mean, if there’s a basic consent. There’s a ... there’s a civil as well as a religious aspect to this.

There’s a civil aspect: You can’t do something to somebody unless you get the consent of somebody who is an authority over them.”

AB: “Is it possible to perform an exorcism on somebody without their consent? In other words, a worst case scenario, ah, could somebody literally, ah, be tied to a bed or, ah, bound in some way by family members ...”

FMM: “Yes.”

AB: “... and have somebody like you called in?”

FMM: “Yes, but you have their prior consent.

At some given moment they said: ‘Yes.’ There must be something like that.

Otherwise, no – otherwise they’re perfectly possessed.

You’re ... you’re violating their civil rights. You’re limiting their actions.”

AB: “Violating their civil rights? (!)”

FMM: “Yes, because I mean you ... if we suspect that, ah, ‘John X’ is possessed, if we have strong reasons for thinking so, um, unless we have John’s general consent or his particular consent, ah, and John is ... is over eighteen (18) – he’s an adult – ah, we just can’t aggress him and tie him down. Not in this day and age.”

AB: “So you can only exorcise those who are less than perfectly possessed?”

FMM: “**There’s no exorcism for the perfectly possessed. None!** ... None whatever.

If they’re perfectly possessed, you can give them a bottle of holy water and they’ll drink it. And they can handle a host ... a consecrated host at Mass ...”

AB: “Boy!”

FMM: “... means nothing to them. They can look at a Crucifix and say: ‘Oh, well that’s Romanesque and probably is Ninth Century,’ you know? It’ll mean nothing to them.”

\* \* \*

AB: "Ah, you said that exorcisms, ah, in the Northeast are up seven hundred fifty to eight hundred percent (+750%-800%)."

FMM: "Right."

AB: "That's terrifying!"

FMM: "Indeed."

AB: "And what ... what does it mean to you? What's coming?"

FMM: "Oh, it means Art, not to put a tooth in it, as they say, in the mouch, it means that, ah, the Prince has a wider Kingdom than he had when we started off in 1970 anyway.

That means he has a ... a wider clientele ... ."

\* \* \*

AB: "When you are in the, ah, presence of a pers- ... perfectly possessed person ..."

FMM: "Yeah, you know it."

AB: "... you don't wonder about it – you know it."

\* \* \*

AB: "Ah, Father Martin is an exorcist. He has done many, many exorcisms – he now directs exorcisms."

\* \* \*

AB: "Ah, Father, welcome back!"

FMM: "Thank you."

AB: "We have done this on previous programs, Father, but ..."

FMM: "Yes."

AB: "... if you would, ah, describe for the audience, ah, before we get to the phones, exactly, ah, what a real exorcism is like."

FMM: "Well, the essence of an exorcism when it's really an exorcism ... ah, by the way just as a preliminary remark let me state this much: A lot of people have the idea that reciting healing prayers over somebody is an exorcism – it's not.

The essence of exorcism is a confrontation between the exorcist and the ... the demon presumably possessing the person who is being exorcised.”

AB: “Uh-huh.”

FMM: “It is a personal confrontation – question and answer ... question and answer ... and command! Question and answer. It’s not a question of abusement [?] prayer or aspirations – all that can be included one way or the other, but the chief ... the essence of it is the exorcism itself. The ... the confrontation and the idea.

The confrontation is to relieve this person of the power possessing their will and their mind ... therefore their soul.”

AB: “What ... what occurs during this confrontation? I mean ...”

FMM: “What occurs is first of all there’s the ... the difficulty of getting the demon to talk. ... The ... the difficulty is that the exorcist must first of all achieve is getting into contact with the demon presumably possessing this person. That’s the first thing and that sometimes takes some time. Um, sometimes no, but sometimes it takes a long time. A lot of cajoling, a lot of abuse, and a lot of effort. And there are certain rules that the exorcist must follow. Otherwise he’s going to fail.

Ah, number one: When that does take place, there is contact and there is dialogue, then the exorcist must find out the name the demon assumes – the demon always assumes a name when he possesses somebody. And how long it’s there. And why it’s there. And then gets its consent to depart.

And that’s the essence of an exorcism.”

AB: “To get its consent to depart?”

FMM: “Yes.”

AB: “Suppose it obviously does not want to depart?”

FMM: “It doesn’t ever want to depart. You’ve got to get its ... its submission.

Its *consent* is a difficult word to use. Its ... its *submission* to be expelled.

Cause you see there is an entire theory and belief behind it all, Art. It is that as long as this Cosmos endures as it is, ah, demons have a certain liberty, a certain freedom, and they will know what it’s called figuratively –



the 'middle plateau.' For once this Cosmos ends and there's only Heaven, then there's only Hell and they go back there. Permanently – and it's more intense suffering for them.

They never want to go back there – they'd rather roam around the world. And you have examples of that in the ... in the Christian Bible or in the ... the demons who possess people that Christ exorcised. They said: 'Please, please, put us in these swine.'

You remember the incident of the Gerasene swine, Art?

The ... the whole ... it was a hog farm, obviously. There was a whole flock [sic – herd] of hogs. And, ah, they possessed these poor animals, and they all rushed into the sea ... over a cliff. Um, they didn't want to be sent back, ah, to hell to suffer justice – they wanted to roam the world on the middle plateau.

But it's a whole ... it's a whole mentality the exorcist must have, and, ah, because he's got to understand who he's up against."

\* \* \*

FMM: "I would advise you to seek out an exorcist, because what you describe is a form of 'obsession' – demonic obsession. It's not quite possession ... otherwise you couldn't be talking like you talk."

Aud: "That in- ... incident happened like in a matter of seconds ..."

FMM: "Oh, yes! It ... it ..."

Aud: "I mean, I could see that thing in the corner by the ceilin' and it hit me ... *and I knew it had hit me!*"

FMM: "It's instantaneous – it takes just a moment of Time (!)"

Aud: "And then that other problem developed and to this day I have that problem ..."

FMM: "I know you ..."

Aud: "... and I mean I've even prayed to God and said: 'I know ...'"

FMM: "... you will have ..."

Aud: "... this is for [real? – unintelligible], but I can't."

FMM: “Until you get rid of that obsession. And the only way you’ll get rid of that is by means of, ah, ... of an exorcist, really.

And, um ...”

Aud: “That sounds so drastic ... !”

FMM: “Yeah.”

Aud: “You know what I mean? – *An exorcism (!)*”

FMM: “Well, it’s not drastic in your case – *’cause you’re not resisting it (!)*

It’s a question of ...”

Aud: “I’ve been to, ah, doc-, you know, psychologists, psychiatrists, and all that ...”

FMM: “Oh, they ... they ... **there’s no healing there at all.** All psychologists and psychiatrists will do for you, my friend, is this: They will make you viable. (FMM grins). You know what I mean?

You’ll be able to carry on. But they won’t ...”

Aud: “That’s not what they told me.”

FMM: “Yeah? There’s no healing though ...”

Aud: “And it’s just somethin’ I should learn to live with.”

FMM: “Yeah? *They don’t heal you!*

Only one (1) person can heal you and that’s the grace of our Lord Jesus.”

Aud: “And I should seek out, ah ... ah ...”

FMM: “Seek out a holy priest.”

Aud: “Would that only be a Catholic priest?”

FMM: “Well, I only know holy Catholic priests. I’m sure there are other holy people ...”

Aud: “And tell them what’s goin’ on in my life?”

FMM: “That’s right. If I were you, I’d do that.”

Aud: "Ever since that it happened, this has caused major problems in my life."

FMM: "I'm sure it has."

Aud: "It really has."

FMM: "I'm sure it has."

AB: "Ah, Father, how does ... how does somebody know that, ah ... how does one know that you have found the right kind of priest?"

FMM: "Ah, you will know that, because ... when we say the 'right kind' – we must mean somebody who is close to God ..."

AB: "Somebody capable of recognizing this, ah ..."

FMM: "Exactly. And has the expertise in dealing with it. Because you know there's nothing worse than an ignorant priest who doesn't know what to do. Nothing worse than that!"

\* \* \*

FMM: "But talking in the context of 'good men.' Good stupid men can do just as much damage – *inadvertently* – do you understand me?"

\* \* \*

AB: "A lot of people, Father, who are basically good people ..."

FMM: "Umm-hmm."

AB: "... think that these ... these realms, these people who are into these things are not real."

FMM: "**Oh, they are! The unfortunate point is that they are real!**

*That's the difficulty (!)*"

AB: "**Exactly right!**

Um, and these are the people that when you're doing your serious work ..."

FMM: "Uh-huh."

AB: "... you're working with, aren't they?"

FMM: "That's right."

AB: "All right. Um ..."

FMM: "Exactly it."

AB: "Yeah, exactly."

\* \* \*

AB: "Um, so even somebody who would say he is an atheist, ah, is not lost?"

FMM: "Oh no! Oh, no! Not like that. No ... no – *the soul is too valuable!*

Now, the only person ... persons that seem to me to be lost – I ... I ... I stress the fact that seems to *me*, Art – is the perfectly possessed. Because that's a total renunciation, but a total renunciation of formal – I mean, it's done deliberately ..."

AB: "What about a devil worshipper?"

FMM: "Well, if he really worships the Devil, he's possessed ... perfectly possessed.

You can't worship the Devil, really worship him as the Prince, who does everything for you ..."

AB: "I thought of, ah ... ah, I thought of as I listened to you describe a 'perfectly possessed' person as someone who would not so actively, ah, be engaged in worship of the Devil, specifically, but might have cut a deal (!)"

FMM: "Well, once they cut a deal – there's an 'act of worship' implied and usually takes place."

AB: "All right."

FMM: "Usually takes place."

\* \* \*

FMM: "**I think free will is the most extraordinary gift and the most dangerous gift we have.**"

\* \* \*

AB: "This ... this Father has gotta be the fifth (5th) time tonight I've heard vampirism mentioned."

FMM: “Yes, I know. I know ... I know, because it is one spreading evil – it is still spreading. It’s a new thing. It’s part of the lust for blood. And, ah, there is, ah ... vampirism has as it’s practiced today the means of worship of Satan, when it’s really practiced.”

AB: “Um ... ah ...”

FMM: “Blood.”

\* \* \*

Aud: “Is it true that she [Luisa Piccareta] lived on the Eucharist for sixty-some [60+] years ...”

FMM: “Yes ...”

Aud: “... alone?”

FMM: “... Yes. This has been verified.”

Aud: “Without eating any other food?”

FMM: “Yes, this was verified, but she’s not the first one.”

\* \* \*