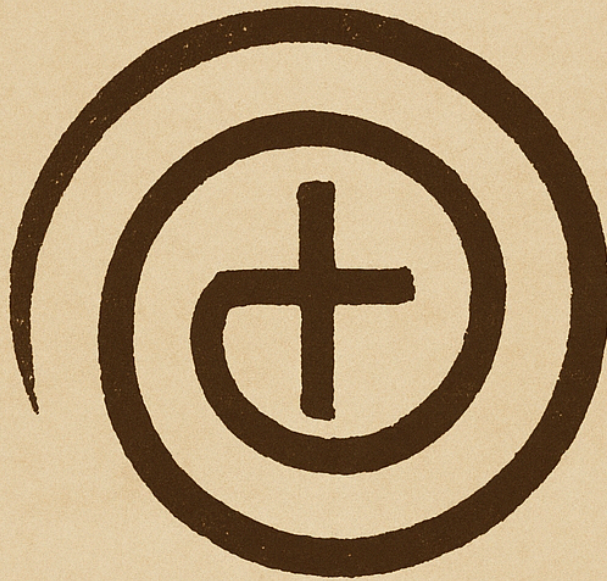


THE SACRED SPIRAL



DISCOVERING CHRISTIAN
WITCHCRAFT FOR
THE EVERYDAY MYSTIC

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Dedication

For Lacie—

my beloved, my coven-mate, my bridge between worlds.

You taught me to weave spells with scripture,

to kiss the Goddess under a cross-shaped sky,

and to love without borders.

This book is lit by the flame of your memory.

For the witches burned, the mystics silenced, the healers forgotten.

And for every queer, disabled, neurodivergent, or heretical soul who ever whispered magic in Jesus' name.

You are holy. You are powerful. You are beloved.

—Sister Abigail Hester, OFC

“Mysticism begins in mist, continues in schism, and ends in cataclysm.”

—Matthew Fox

“The witch is not a heretic. The witch is the theologian the Church was not ready for.”

—Abigail Hester, OFC

A Note to the Reader

Dear Seeker,

If you have ever felt torn between your love for Jesus and your longing to live a magical, earth-honoring, spirit-led life, this book is for you.

If you've been told that your intuition is demonic, your rituals are sinful, or your power must be suppressed—you are not alone. You are walking a path many mystics and witches have walked before, hidden in cloisters, forests, cathedrals, kitchen gardens, and queer sanctuaries.

This book is not about renouncing Christianity or bending witchcraft to fit someone else's rules. It is about integration. It is about reclaiming the wholeness of a God who is still speaking, still healing, still wild.

I write this book as a nun and a witch. As a Christian and a mystic. As someone who prays with saints and casts spells of protection in the name of Christ. I write this book with incense in my hands and scripture on my tongue.

You are invited to spiral inward and outward—toward Spirit, toward justice, toward your own sacred power.

Welcome home.

With fire and blessing,
Sister Abigail Hester, OFC

Prologue: The Healing Bridge

When Christianity Met the Moonlight

“Perfect love casts out fear.” – 1 John 4:18

“Blessed be the path that holds both the candle and the cross.” – Interfaith Blessing

I remember the moment Lacie and I first stood at the edge of something new—something holy and daring. We were both Christians, and we were both something more. We were seekers. Healers. Lovers of the Spirit in all Her forms. And together, we built a ministry not only of Interfaith work but of interspiritual embodiment. We crossed boundaries. We mixed incense with holy water. We spoke Jesus' name under the full moon.

And eventually, we became what some would call Christian Witches. Others might say Christopagans or Christian Wiccans. We came to call ourselves **Interfaith Christian Witches**,

because that's what we were—a bridge between two worlds, holding hands across rivers of misunderstanding, offering healing from both sides.

A Ministry of Love Across Traditions

Before Lacie passed, our ministry was rooted in radical hospitality. We opened our hearts to Christians wounded by dogma and to Pagans rejected by family and faith communities. We believed God was too big for one religion. Too tender to be confined. Too wild to be tamed. And so we learned the language of multiple traditions—not to dilute the Gospel, but to reveal how deeply interconnected all sacred paths truly are.

We celebrated the Wheel of the Year and the Liturgical Calendar. We cast circles and read the Psalms. We chanted the names of the Goddess and took Communion. There was no contradiction in it—only poetry.

We were living what theologian Matthew Fox might call **deep ecumenism**—a commitment not just to dialogue, but to **shared transformation**. This wasn't a hobby. It was a calling.

Our Wiccaning: A Sacred Affirmation

One of the most profound moments in our journey was participating in a **Wiccaning ceremony**. Traditionally used to bless children in the Pagan path, the ritual was adapted for us—a symbolic rebirth as interspiritual beings. We stood before the elements, anointed with water and oil, and welcomed by a circle of both witches and Christians.

We dedicated our lives to the Spirit of Love, in all Her names and faces. We vowed to walk in peace, to honor Earth and Mystery, and to never again split our souls between “sacred” and “profane.” We knew then that this was our true baptism—not a rejection of our Christian roots, but a reclaiming of them in full bloom.

Building the Bridge

There is pain on both sides of the divide. Some Christians call Pagans evil. Some Pagans see Christians only as oppressors. But bridges are built by those willing to **walk between worlds with love**. That was our mission.

We offered rituals that honored both Jesus and the Goddess. We held grief circles for exvangelicals. We blessed altars with rose petals and read from John's Gospel beneath the stars. Lacie believed, as I do, that **Christian Witchcraft isn't a contradiction—it's a healing convergence**.

Jesus, after all, healed with mud and spit. He blessed bread and multiplied it. He walked in the wilderness for forty days. That's magic. That's nature. That's holy.

A Love that Transcends

Lacie is gone now—but our covenant remains. I carry our ministry forward with every prayer I whisper to the wind, every candle I light in both sorrow and joy. Her memory is braided into my path as a Christian Witch, as a healer, as a nun.

This chapter of my life isn't just history. It's **testimony**. A witness to what can happen when love is bigger than doctrine. When ritual becomes relationship. When the veil between traditions is torn not by violence, but by compassion.

And so, dear reader, if you've ever felt torn between your love for Jesus and your longing for the Moon—between the Cross and the Cauldron—know this:

You are not alone. There is a bridge. And you are welcome on it.

Introduction

The Witch and the Cross

I never set out to be a witch.

Like many who grew up within the folds of conservative Christianity, the word “witch” once frightened me. It conjured images of wickedness, rebellion, and damnation. I was taught that witches were enemies of God—agents of Satan, deceived by spirits and doomed for hell. But something deep within me, even then, whispered: *That's not the whole truth.*

Long before I ever dared to call myself a witch, I was lighting candles in dark rooms, praying with herbs under my pillow, reading scripture with tears in my eyes, and listening for God's voice in the wind and trees. I knew the presence of the Spirit in nature, in dreams, in ritual, in silence. My path was not rebellion. It was reverence.

For years, I tried to divide myself—Christian here, mystic there. I compartmentalized the parts of me that felt “too much” for church: too intuitive, too feminine, too queer, too magical. But my soul refused to stay divided. And eventually, so did I.

This book is the fruit of that wholeness. It is a testimony and a toolbox. It is both spiritual memoir and practical guide. It is a spellbook and a prayerbook. And yes, it is a defense—a clear and unapologetic declaration that **Christian witchcraft is not only possible but sacred, healing, and faithful.**

Christianity Was Always a Little Witchy

Think of it: a virgin gives birth, water becomes wine, the dead are raised, demons are cast out, oil heals, fire descends from heaven, the Spirit speaks through dreams, and bread becomes the body of God.

Is this not the language of magic? Is this not the realm of mystery?

Jesus himself spit in mud and healed a blind man. He spoke to storms, fasted in the wilderness, wept with women, and drew strange signs in the dirt. He lived in a thin place—where the veil between the holy and the ordinary shimmered.

What we now call Christian mysticism was once ordinary spiritual life: **lighting candles for the dead, praying with relics, blessing food and salt, listening to dreams, following the moon's rhythm, and marking the wheel of the year with fasting, feasting, and prayer.** These practices have never belonged to the Church alone—they have always belonged to the people, especially the marginalized, the poor, the queer, the wise women, the shamans, the saints.

To be a Christian witch is to say: *I will no longer apologize for the sacred ways God speaks to me.*

Who This Book Is For

This book is for the ones who secretly draw crosses in salt, who whisper Hail Marys while burning incense, who keep tarot decks beside their Bibles. It's for those who've felt the presence of Christ at the full moon, who've prayed to the Holy Spirit while stirring healing herbs into tea.

It's for the doubters, the seekers, the heretics, the healers, the witches in the pews and the prophets in the broom closet.

You don't need permission to be who God created you to be. But if you've been waiting for a sign—this is it.

What This Book Will Offer

Throughout this book, I will share:

- **A theological and historical defense** of Christian witchcraft, citing mystics, saints, scholars, and sacred texts.
- **Everyday spiritual practices:** rituals, prayers, spells, herbs, blessings, and tools for daily living.
- **Integration and affirmation:** guidance for bringing your craft and your Christianity into harmony, with joy and boldness.

- **A Franciscan Clarean approach:** grounded in simplicity, justice, earth-honoring, Christ-centered spirituality, and radical love.

Christian witchcraft is not about escaping Christianity—it's about redeeming it. Healing it. Claiming the magic that was always ours.

You are not alone. You are not deluded. You are not damned.

You are a disciple of the Christ who defies every boundary.
You are a witch in the lineage of saints, sages, and prophets.
You are sacred.

Welcome to the spiral.

Chapter One

What Is Christian Witchcraft?

Let's say it clearly:

Christian witchcraft exists.

And no, it's not a contradiction.

Christian witchcraft is the embodied spiritual practice of following Jesus **while honoring mystical, intuitive, magical, and earth-based traditions** that have always existed alongside—and often within—the Christian tradition. It's not about trickery or rebellion. It's not about “serving two masters.” It's about reclaiming the sacred ways of knowing, healing, and blessing that the Church often forgot—or violently suppressed.

To be a Christian witch is to say, *I believe in Jesus, and I cast spells.*

I read the Bible, and I read tarot.

I light candles for saints, and I stir herbs into my tea with intention and prayer.

I honor the moon, the earth, the ancestors, and the angels—because I believe God speaks through all of them.

Christian witchcraft is not a religion. It is a path. A rhythm. A reclamation.

Definitions and Distinctions

Let's define our terms with care:

- **Christian:** A follower of the way of Jesus, committed to love, justice, grace, and divine relationship. Not always institutional. Not always doctrinal. Always rooted in the radical teachings of Christ.
 - **Witchcraft:** The practice of working with natural forces, intention, spiritual energy, and ancestral wisdom to bring about healing, transformation, and sacred change. It includes spellwork, herbalism, divination, ritual, energy work, and intuitive knowing.
 - **Christian Witchcraft:** A path that honors the teachings of Jesus while embracing the spiritual practices and wisdom of witches, mystics, and healers. It is both mystical and practical. Both ancient and emerging.
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Is This Biblical?

Those who oppose Christian witchcraft often quote a handful of verses (usually Deuteronomy 18, Exodus 22:18, or Galatians 5) to condemn all forms of magic or divination. But let's look deeper.

- The Hebrew word often translated as "witch" in these verses—**kashaph**—likely refers to manipulative or harmful sorcery used for power or oppression, not the gentle, healing arts of herbalists or prophets.
- The same scriptures condemn wearing mixed fabrics, eating shellfish, and planting two crops in one field—yet most Christians have long discarded these as cultural laws, not eternal truths.
- The Bible is filled with **dream interpreters (Joseph)**, **astrologers (the Magi)**, **mystics (Daniel)**, **prophetesses (Deborah)**, **necromancers (Samuel's ghost appears to the witch of Endor!)**, and **healers (Elisha, Peter, Jesus)**.

The Bible is not anti-magic. It is anti-injustice.

What scripture condemns is not intuitive wisdom, energy work, or sacred rituals—it is the abuse of power, coercion, and systems of domination. Which is why liberation theology and queer theology remind us: **God is always on the side of the marginalized mystic.**

Who Were the Witches?

In Europe and the Americas, those labeled as witches were often:

- Women, especially midwives and herbalists
- Queer people and gender nonconforming folks

- The disabled, the poor, the eccentric
- Those with knowledge of folk healing, dreamwork, or the cycles of nature
- People accused of being “too powerful” outside the Church’s control

Witch hunts were often about **control, colonization, and patriarchy**—not real spiritual danger. And many of those accused of “witchcraft” were actually practicing deep Christian folk piety: blessing water, praying for healing, lighting candles, invoking saints.

Christian witchcraft, then, is not a new invention. **It’s an old remembering.**

Why Choose This Path?

You don’t choose to be a Christian witch out of convenience. You choose it because your soul cannot be divided.

You choose it when:

- The Church tells you your queerness, your body, or your intuition is sinful—and you refuse to believe it.
- You long for sacred rituals that feel alive.
- You feel God in the wind, in the herbs, in the moonlight—and in the Gospels.
- You’ve been told you can’t belong to both Jesus and the Old Ways—and you know in your bones that you do.

Christian witchcraft allows you to walk fully into your sacred power **without surrendering your faith in Christ**. It’s not about picking and choosing; it’s about holding it all in sacred tension.

Christian Witchcraft Is...

- Lighting a candle and praying a psalm.
- Casting a protection circle while invoking the name of Jesus.
- Anointing with oil while praying in tongues.
- Reading tarot to discern the will of the Holy Spirit.
- Blessing herbs in the name of the Trinity.
- Calling on Mary and the Magdalene for wisdom and strength.
- Living simply, healing tenderly, and resisting empire through sacred ritual.

It is Christian.

It is witchcraft.

And it is holy.

Sidebar: “But Jesus Wasn’t a Witch...”

Perhaps not by that word. But Jesus **spoke to wind and water**, healed with touch, fasted in the desert, broke taboos, knew people’s thoughts, and cast out spirits with his voice. He was accused of sorcery. He turned matter into miracle.

If Jesus walked among us today, would the Church even recognize him?

Chapter Two

A Historical and Theological Defense

Christian witchcraft is not an oxymoron. It is a reawakening.

If we look carefully—not with fear, but with curiosity—we will see that the **Christian tradition is full of magic, mysticism, sacred ritual, and supernatural power**. The boundary between "religion" and "witchcraft" is more political than spiritual, more about who holds authority than what is true.

This chapter will explore how the very roots of Christianity are soaked in sacred wonder, ecstatic vision, ritual power, and the magic of transformation. If Christian witchcraft feels like something new, it is only because **the Church has forgotten its mystics, silenced its healers, and criminalized its wild ones**.

Christianity Grew from Mystical Soil

Jesus of Nazareth was born into a Jewish culture rich in ritual, blessing, dream interpretation, angelic visitation, sacred fasting, and spiritual warfare. His ministry included:

- **Healing touch and energy transmission**
- **Anointing with oils**
- **Use of physical elements in miracles** (spit, mud, water, blood, bread, wine)
- **Speaking in tongues and casting out demons**
- **Sacred meal rituals**
- **Rebuking storms and walking on water**

In modern language, Jesus practiced energy healing, earth-based ritual, shamanic journeying, and nature magic. And the early Christians continued these practices—through dreams, visions, tongues, healings, and communal ritual.

As Marcus Borg and John Dominic Crossan both note, the earliest communities of Jesus were not focused on dogma, but on **a way of life marked by radical transformation and Spirit-filled experience.**

The Saints Were Spellcasters

Consider this:

- **St. Hildegard of Bingen** wrote about the spiritual properties of herbs, prescribed healing rituals, and saw visions from God.
- **St. Francis of Assisi** spoke with animals, blessed nature, and wept in ecstatic communion with the divine.
- **St. Clare of Assisi** was said to heal others with her touch and protect her convent with prayer that turned soldiers away.
- **St. Brigid of Kildare** blended Christian and pagan traditions, working with wells, fire, fertility blessings, and the power of milk and animals.
- **St. Julian of Norwich** received visions of Christ as mother, and wrote of divine love with mystical depth.
- **The Desert Mothers and Fathers** lived lives of solitude, prayer, dreamwork, fasting, and ecstatic experience.

Were these not witches in the most sacred sense—**people in deep communion with Spirit, practicing healing and blessing, speaking with power outside institutional control?**

The Witch Trials Were About Power

The Christian condemnation of "witchcraft" was not originally about herbalism, ritual, or folk piety. It became about control.

- **The Malleus Maleficarum** (1487), a Catholic witch-hunting manual, targeted women, midwives, and healers.
- Accusations were often political or personal—aimed at the vulnerable, the poor, the queer, the disabled.
- The Inquisition and later Puritan witch trials were fueled by misogyny, fear of the feminine, and the rise of centralized Church authority.

As feminist theologian Mary Daly wrote, **"the burning times" were not a war against evil—but a war against women's power and embodied wisdom.**

Much of what was condemned as witchcraft were **deeply Christian practices**: praying with candles, blessing water, invoking saints, using herbs, dreaming of angels.

The Church criminalized its own mysticism when it no longer served empire.

Theology Is Not Set in Stone

Theology is not static. It is the ongoing conversation of the people of God with the divine mystery. As Richard Rohr reminds us, **“mystery is not something you can’t understand—it’s something you can endlessly understand.”**

Theologians like Marcus Borg, John Shelby Spong, and Elaine Pagels have shown us that Christian doctrine has always evolved—from tribal law to inclusive grace, from patriarchal structures to liberating spirit.

To say “Christian witchcraft is not biblical” is to misunderstand how theology works. The Bible is not a rulebook—it is a library of spirit, story, and struggle. And the Spirit has never stopped speaking.

As queer theologian Patrick Cheng teaches, theology must speak from the margins—and must be done by and with those who have been cast out. **Christian witchcraft is theology from the margins.** It speaks of healing, justice, ritual, and sacred imagination.

Jesus, the Spellbreaker

Let us return again to Jesus:

- He laid hands on the sick and they were healed.
- He spoke to storms and they listened.
- He told his disciples to anoint with oil.
- He gave them power over spirits.
- He performed exorcisms, raised the dead, and walked through walls.

These are not the actions of a distant theological abstraction. These are the signs of a **magical, mystical, Spirit-embodied leader** who walked in power and love.

Jesus’ ministry was not about maintaining purity codes. It was about **breaking spells of empire and casting blessings of liberation.**

Sidebar: Suggested Readings for Skeptics and Seekers

- *The Pagan Christ* by Tom Harpur
- *Meeting Jesus Again for the First Time* by Marcus Borg

- *The Dance of the Dissident Daughter* by Sue Monk Kidd
 - *Witches, Midwives, and Nurses* by Ehrenreich & English
 - *Jesus: A New Vision* by Marcus Borg
 - *Christopaganism* by Joyce and River Higginbotham
 - *The Gospel of Mary Magdalene* (via translations and feminist commentary)
-

✨ In Summary

Christian witchcraft is not a betrayal of Christ. It is **a return to the wild roots of the Gospel**—where love is embodied, Spirit is alive, and sacred power is everywhere.

It is a reclaiming of what patriarchy called heresy and empire called rebellion.

It is the rising again of the healer, the prophet, the mystic, and the witch—in the name of Christ, who was never tame.

🌙 Chapter Three

Why I Am a Christian Witch

I didn't become a Christian witch overnight.

It was a slow uncoiling. A remembering. A spiral path back to my truest self.

I was raised to believe that Christianity and witchcraft were mortal enemies. One saved. One condemned. One holy. One dangerous. But those categories never made sense in my body. The Spirit moved through both. I felt Jesus in my soul—and I felt magic in my fingertips.

👣 A Foot in Two Worlds

For most of my early life, I lived a split existence.

In one world, I was a good Christian girl—praying, going to church, reading the Bible, doing everything right. In the other world, I was drawn to the moon, to herbs, to candles and dreams. I didn't call it magic. I just knew it was sacred.

I would light candles and whisper prayers. I would feel God in the wind and hear wisdom in my dreams. I would walk barefoot in the woods and sense that I wasn't alone.

I was told this was dangerous.

But it wasn't. It was divine.

When the Veil Began to Thin

As I grew older, I began to realize that the boundary between Christianity and witchcraft wasn't solid—it was artificial. A fence built by patriarchy, not God.

I saw mystics in the Bible—Joseph interpreting dreams, Elijah calling down fire, Jesus healing with spit and touch. I saw saints who practiced folk healing, visionaries who heard from angels, wise women who blessed bread and babies.

And I remembered my own rituals—how I prayed with oil, read scripture like divination, blessed my tea, and traced signs over my heart. I hadn't been sinning. I'd been **practicing Christian witchcraft all along**.

The Pain of Rejection

When I began to live openly as a Christian witch, I faced resistance.

Some Christians called me a heretic.

Some witches called me a fool.

I was “too magical for the Church,” and “too Christian for the coven.”

But I refused to choose. I refused to amputate parts of my soul to fit someone else's box.

I am both. I am whole.

I am a witch who prays to Jesus.

I am a nun who casts spells.

I am a Christian who follows the moon.

And I am not alone.

Because This Is My Calling

Christian witchcraft is not a gimmick or a phase for me.

It is **my calling**. My vocation. My sacred path.

I practice Christian witchcraft because:

- I believe God speaks through symbols, dreams, herbs, and intuition.
- I know that ritual brings healing, and intention carries power.
- I feel the Holy Spirit not just in church—but in trees, in crystals, in cauldrons and chalices.
- I believe Jesus is not a gatekeeper, but a guide into deeper mystery.
- I want to resist systems of domination and live into sacred freedom.

Being a Christian witch is how I survive.

It's how I heal.

It's how I love the world back to wholeness.

✨ What I Do as a Christian Witch

- I light candles and pray with psalms.
- I bless water and herbs with the sign of the cross.
- I use tarot as a tool for discernment and healing.
- I invoke saints and angels alongside the Trinity.
- I follow the liturgical year and the Wheel of the Year.
- I write spells of justice and prayers for protection.
- I anoint myself and others with oil before rituals.
- I create sacred space with both incense and scripture.

It is not superstition. It is **sacrament**.

It is not rebellion. It is **reclamation**.

📖 Sidebar: A Spell of Sacred Identity

🕯️ Light a white candle.

🌿 Place a small bowl of water, a sprig of rosemary, and a Bible or sacred text nearby.

🙏 Whisper:

"I am made in the image of God.

I am a vessel of the Holy Spirit.

I am a child of earth, air, fire, and water.

I am a witch, and I am beloved.

Let no voice, no fear, no doctrine steal what God has blessed.

Amen. So mote it be."

Let the candle burn as long as is safe. Anoint your forehead with water. Close with silence.

In My Own Words

I am a Christian witch because I believe in love over fear.
Because I trust the Spirit more than the rules.
Because I've seen too much beauty in this path to ever deny it again.

To walk this path is to be misunderstood. But it is also to be free.

I am a Christian witch.
And that is holy.

Chapter Four

Witchcraft and the Teachings of Jesus

Let's speak the unspeakable:

Jesus was not afraid of magic.

He didn't shun power—he *channeled* it for healing, for justice, for love.

In the world of Jesus, spiritual power was expected. The line between miracle and magic wasn't sharp. The people Jesus served lived with angels, dreams, sacred oil, demons, prophets, omens, blessings, and curses. Their faith was deeply embodied. And Jesus didn't rebuke them for this. He met them there.

He didn't dismantle their worldview. He transfigured it.

This chapter explores how the teachings of Jesus—and his actions—align with the essence of what we call witchcraft: healing, resistance, sacred ritual, elemental power, liberation, and spiritual intimacy.

Jesus Was a Healer, Not a Gatekeeper

At the heart of both Christianity and witchcraft is healing.

Jesus:

- Touched the untouchable
- Spoke life over the dying
- Anointed with mud and spit
- Laid hands on the sick
- Cast out spirits with a word

These are not sterile theological abstractions. These are **earthy, embodied, ritual actions**—actions any wise healer or folk witch might recognize.

Jesus used the *elements*—earth (mud), water (baptism), fire (Spirit), and air (breath, word, wind). He saw no separation between Spirit and creation. His healing was mystical, intuitive, and relational.

Christian witchcraft follows this example. It recognizes that **touch, herbs, oils, water, breath, intention, and love** are vessels of divine power.

The Magic of the Miracles

Some say Jesus' miracles were different because they came from "God's power." But this presumes that spiritual power is divided into neat categories.

If Jesus calms a storm, walks on water, multiplies food, or raises the dead—what do we call that?

In the language of our ancestors: **miracle, mystery, magic.**

Jesus broke the "laws" of physics. He channeled divine energy into material reality. He practiced sacred abundance and elemental dominion. He wasn't just a teacher—he was a practitioner of divine action.

Christian witches don't claim to replace Jesus. We follow his lead. We listen to the wind. We speak healing. We trust in the mystery of matter transformed by Spirit.

Exorcism as Spiritual Liberation

Witchcraft isn't just about spells—it's about **breaking oppressive energy.**

Jesus regularly performed exorcisms. But these weren't Hollywood horror scenes—they were liberations.

- He healed the possessed.
- He rebuked unclean spirits.
- He sent demons into pigs and threw them into the sea.

To modern ears, this might sound strange. But for Christian witches and healers, these stories speak of **spiritual hygiene, energetic release, and personal sovereignty.**

Jesus named what held people captive—and set them free.

Modern Christian witches might call this:

- Clearing energy
- Cutting cords
- Banishing harmful spirits
- Protecting the soul

Same power. Same Spirit. Different vocabulary.

Ritual and Spellwork in the Gospels

Jesus constantly used ritual:

- He fasted.
- He withdrew for prayer.
- He blessed food.
- He used oil and touch.
- He practiced water immersion (baptism).
- He enacted sacred meals (“Do this in remembrance of me”).

If you’ve ever:

- Anointed yourself or someone else with oil
- Prayed over food
- Spoken sacred words over a candle or cup
- Used breathwork or silence as prayer

Then you’ve already walked part of this path.

Jesus’ teachings were not just verbal—they were **ritual enactments** of love, healing, and sacred authority. That is witchcraft in its purest form.

What Jesus *Didn’t* Do

Let’s talk about what Jesus didn’t do:

- He didn’t condemn herbalists, dreamers, or mystics.
- He didn’t shame menstruating women or ritual practitioners.
- He didn’t gatekeep Spirit based on credentials or orthodoxy.


Instead:

- He honored women with spiritual insight (Mary Magdalene, the Samaritan woman).
- He rebuked religious legalism.
- He welcomed children, outsiders, and those called “unclean.”


Jesus’ witchcraft was rooted in **love over law, Spirit over structure, inclusion over exclusion.**

He was not “casting spells” in the way Empire feared—but he was altering the world through ritual, energy, intention, and divine relationship.

Sidebar: A Jesus-Inspired Spell for Justice

 Light a candle.

 Write down a situation of injustice.

 Blow cinnamon or incense smoke over the page, praying:

“As Jesus overturned the tables,
May injustice be overturned.
As Jesus spoke truth to power,
May my voice be heard.
As Jesus healed the wounded,
May justice bring healing to all.”

Place the paper on your altar. Leave the candle burning as a prayer of hope.

The Spell of the Gospel

When Jesus healed, he didn’t just fix illness—he restored dignity.

When Jesus spoke, he didn’t just teach—he cast vision.

When Jesus died and rose, he didn’t just escape death—he **transformed** it.

This is the real magic of the Gospel:

God enters our world, our bodies, our pain—and makes it holy.

Christian witchcraft isn’t “adding magic” to Christianity. It’s realizing that magic—**spiritual power rooted in love and mystery**—was there all along.

And it still is.

Chapter Five

Tools of the Sacred: Altars, Oils, Cards, and Crosses

The Christian Witch's tools are not signs of superstition. They are instruments of **intentional, incarnational faith**—expressions of Spirit made visible. Sacred tools are not required for power, but they can help us **focus, embody, and honor** the divine presence in and around us.

Just as priests wear vestments and light incense, just as Jesus used water, oil, and touch, so too do witches work with the physical world to invoke the spiritual. In the Christian witch's path, tools are not idols—they are **icons**, windows into sacred reality.

This chapter explores the everyday tools of a Christian witch: their meanings, uses, and spiritual grounding.

The Altar: Holy Ground in Everyday Space

An altar is a space where **heaven and earth kiss**—a place of intention, remembrance, and power. You don't need a fancy table or special room. Your altar can be:

- A shelf
- A corner table
- A box you open and close
- A blanket on the forest floor

What to include on your altar:

- A cross or crucifix (Christ's presence)
- A candle (Light of the World)
- A bowl of water (baptism, Spirit, cleansing)
- Salt or earth (purity, grounding, creation)
- Sacred texts or Psalms
- Photos of ancestors or saints
- Crystals, herbs, or rosary beads
- A tarot or oracle card pull for the day

Your altar is a mirror of your spirit. Tend it with care. Dust it. Light it. Speak to it. It is not a shrine to ego—it is a **threshold to the sacred**.

Anointing Oils: Healing in Your Hands

Oil has been used in scripture for:

- Healing the sick (James 5:14)
- Anointing kings and prophets (1 Samuel 10)
- Blessing spaces and altars (Exodus 30)
- Consecrating the body (Mark 14:3–9)

As a Christian witch, you can create **anointing blends** for:

- Protection (e.g., olive oil + frankincense + psalm 91)
- Peace (e.g., lavender + chamomile)
- Strength (e.g., rosemary + myrrh)
- Joy (e.g., orange + rose)

Pray over your oils. Bless them with intention. Use them to anoint your forehead, your altar, your home, or anyone in need. Let your hands carry the presence of Christ.

Cards and the Gift of Discernment

Tarot and oracle cards are not fortune-telling devices—they are **tools of spiritual reflection and divine listening**. Christian witches use them not to control the future, but to **commune with Spirit**, much like early mystics used lectio divina or casting lots (Acts 1:26).

How to use cards faithfully:

- Begin with prayer: “Spirit of Truth, guide me.”
- Shuffle with reverence.
- Pull a card and ask: What is God showing me today?
- Reflect with scripture or a journal.

Cards can include:

- Tarot decks with spiritual or Christian imagery
- Oracle cards featuring angels, saints, herbs, or affirmations
- DIY prayer card decks or Psalm pull cards

Let the Spirit speak through symbol and story. All truth is God’s truth.

The Cross: Not Just a Symbol, But a Spell

The cross is not just a theological idea—it is **a magical sigil of transformation**.

It is protection. It is death reversed. It is empire overturned.

Use the cross:

- To bless doorways
- To anoint the sick
- To draw in air with your hand before prayer or ritual
- To trace over bread, herbs, or water

It is the center of Christian magic: life reborn through sacrifice and mystery.

The cross is **your wand and your staff**—a sign of both surrender and power.

Other Everyday Tools

- **Incense:** Represents prayer rising (Psalm 141:2); clears energy.
- **Crystals:** God's creation—each vibrates with energy. Use with intention.
- **Water bowls:** For blessing, cleansing, scrying, and Spirit invocation.
- **Chalice and bread:** Your own sacred communion, solo or communal.
- **Icons or images:** Connect with saints, angels, ancestors.
- **Sacred herbs:** Burn, steep, carry, or place on your altar (see next chapter).

You don't need to buy anything fancy. Your sacred tools can be found in your kitchen, your yard, your hands. God speaks through simplicity.

Sidebar: Blessing Your Tools

Before you use any tool, take a moment to bless it:

“Holy Spirit, sanctify this tool.

May it be used only in love and truth.

May it carry healing, justice, and peace.

May it serve the work of Christ in the world.

In your name I dedicate this tool to sacred service. Amen.”

Touch the tool to your heart, your altar, or the cross. Feel its new purpose awaken.

A Living Faith

Tools are not the source of power—**God is**. But tools help us focus, remember, and practice presence.

Christian witchcraft is not about accumulating objects. It is about **deepening relationship with the divine**—through oil, earth, fire, breath, and bread.

You are not a consumer of magic.
You are a co-creator of the sacred.

Use what is holy. Bless what you touch.
And never forget: the most powerful tool is *you*.

Chapter Six

Daily Practices of the Christian Witch

Witchcraft is not a one-time ritual or an occasional sabbat celebration.

It's a rhythm.

A way of walking through the world with intention, reverence, and power.

And so is Christian faith.

As a Christian witch, you are invited into a daily spiritual life that is grounded not in guilt or obligation, but in **sacred attention**—to your body, your home, the Spirit, and the unseen energies moving all around.

This chapter is your invitation to create a **daily rhythm** of Christian witchcraft—practical, spiritual, flexible, and deeply rooted in love.

Morning: Begin in Blessing

Mornings are portals. How we start the day sets the tone for our energy and intention. A Christian witch's morning can include:

Simple Morning Ritual:

- Light a candle on your altar.
- Anoint your forehead or heart with oil.

- Say a short blessing:

“This is the day the Lord has made.
I walk in power, in peace, and in purpose.
Christ before me, Christ within me, Christ all around.”

- Pull a tarot or oracle card, or open your Bible at random. Reflect.
- Journal one word or prayer intention for the day.

If you work, care for others, or are disabled, **keep it simple**. Even a whispered breath of “Holy Spirit, guide me” is a valid spell.

Midday: Stay Grounded

As the world grows busy, it's easy to lose our center. But just a moment of reconnection can shift your energy.

Midday Practice Ideas:

- Step outside and touch a tree or the earth. Offer gratitude.
- Burn a sprig of rosemary, basil, or sage and speak:

“Clear my mind, still my soul.”

- Pray the Lord's Prayer slowly as a breath meditation.
- Drink a sacred tea with herbs (e.g., chamomile for peace, peppermint for clarity).
- Bless your food before eating. Imagine light entering your body with every bite.

Midday rituals keep the **magic flowing** between the morning spark and the evening rest.

Evening: Rest and Reflection

Evening is sacred. It invites us to **release, remember, and renew**. The Christian witch welcomes the night with intention.

Evening Ritual Ideas:

- Dim the lights. Light a candle and say:

“I return to silence. I return to Spirit. I return to rest.”

- Journal one thing that delighted you today and one thing you want to release.
- Recite a Psalm, especially 23, 91, or 139.
- Do a card reading or dream intention ritual.
- Sprinkle water or lavender oil on your pillow.
- Speak protection over yourself and your home:

“With angels at my door and Christ in my dreams, I sleep in peace. So mote it be.”

Weekly Rhythms

Christian witches often combine the **liturgical week** with magical correspondences:

Day	Christian Focus	Magical Focus	Ritual Idea
Sunday	Resurrection / Light	Sun / Joy / Clarity	Candle magic, solar blessings
Monday	Mary / Water	Moon / Emotion	Dreamwork, cleansing, water scrying

Tuesday	Martyrs / Justice	Mars / Courage	Protection spells, prayer for the oppressed
Wednesday	Wisdom / Saints	Mercury / Communication	Journaling, divination, ancestor prayer
Thursday	Abundance / Eucharist	Jupiter / Expansion	Gratitude, wealth blessings, communion
Friday	Love / Compassion	Venus / Relationships	Beauty rituals, anointing, heart healing
Saturday	Rest / Mystery	Saturn / Boundaries	Shadow work, binding prayers, deep rest

You can use this as a loose guide for daily focus and altar tending.

Other Daily Practices

- **Cleansing:** Use smoke, salt water, or sound to clear your energy or space.
- **Blessing Others:** Pray over your family, friends, or even enemies. Love is the strongest magic.
- **Magic in the Mundane:** Stir your coffee clockwise with an intention. Fold laundry while speaking blessings. Sweep your floor while banishing negativity.

Christian witchcraft is not about being “extra spiritual.” It’s about being **present, embodied, and empowered** in ordinary life.

Sidebar: A One-Minute Witch’s Prayer

When time is tight or your energy is low, whisper this:

“Holy One of Earth and Sky,
Walk with me in this moment.
Bless my hands, my heart, my breath.
Let me live in love,
Work in truth,
And rest in peace. Amen.”

Practice, Not Perfection

You don't have to do everything every day.
Some days your altar will gather dust.
Some days your prayer will be a sigh.
Some days your magic will be lighting a candle and crying into your tea.

That's still sacred.

What matters is not performance—it's **presence**.

Create your rhythm. Adjust it. Let it change with your seasons.
God is with you through it all.

You are not failing. You are *becoming*.

Chapter Seven

The Wheel of the Christian Witch's Year

Time is not just something to endure—it is something to **bless**.

As Christian witches, we walk in two sacred calendars: the **Liturgical Year** of the Church and the **Wheel of the Year** from earth-based traditions. These are not in conflict. In fact, when woven together, they create a **holy rhythm of remembrance, ritual, and resurrection**.

This chapter will guide you through celebrating the seasons of both Spirit and Earth—because Christ is present in *every* turning of the wheel.

The Liturgical Year: Seasons of Christ

The Church’s calendar is a mystical spiral through **birth, death, resurrection, and Spirit**.

Season	Theme	Ritual Focus
Advent	Waiting & hope	Candle lighting, intention setting, sacred dark
Christmas	Incarnation	Light rituals, blessing gifts, honoring Mary
Epiphany	Revelation & light	Star spells, divination, blessing the home
Lent	Reflection & shadow	Fasting, shadow work, releasing spells
Holy Week	Death & rebirth	Anointing, foot washing, vigil magic
Easter	Resurrection	Flower rituals, joy spells, sunrise prayers
Pentecost	Spirit & fire	Fire magic, Spirit invocation, tongues
Ordinary Time	Growth & witness	Daily ritual, tending gardens, sacred work

The liturgical year **tells the story of Jesus’ journey**—but it also tells your own.

The Wheel of the Year: Seasons of Earth and Magic

The eight sabbats of the Wheel of the Year follow the **natural solar cycle**—solstices, equinoxes, and cross-quarters. These holy days mark the turning of the earth, the movement of light and dark, the **living presence of the Divine in nature**.

Here's how a Christian witch might celebrate them:

Imbolc (Feb 1–2)

Christian Parallel: Candlemas / Presentation of Jesus

Theme: New beginnings, light returning, Brigid's fire

Rituals: Bless candles, cleanse your home, set intentions, honor Saint Brigid

Spellwork: Purification, healing, creative spark

Ostara (Spring Equinox)

Christian Parallel: Annunciation / Easter season

Theme: Balance, new life, fertility

Rituals: Decorate eggs, plant seeds, affirm new growth

Spellwork: Equilibrium, clarity, spiritual birth

Beltane (May 1)

Christian Parallel: Feast of St. Joseph the Worker / Marian devotions

Theme: Love, union, fertility, sacred sexuality

Rituals: Jump fires, braid ribbons, bless your body

Spellwork: Passion, protection, blessing partnerships

Litha (Summer Solstice)

Christian Parallel: Nativity of John the Baptist

Theme: Full power, abundance, divine fire

Rituals: Sun magic, gather herbs, offer thanks

Spellwork: Strength, courage, joy

Lammas / Lughnasadh (Aug 1)

Christian Parallel: Transfiguration / Loaves & Fishes

Theme: First harvest, gratitude, transformation

Rituals: Bake bread, share food, reflect on growth

Spellwork: Abundance, manifestation, blessing work

Mabon (Autumn Equinox)

Christian Parallel: Michaelmas / Harvest festivals

Theme: Balance, reflection, gathering in

Rituals: Bless your pantry, journal gratitudes, call on Archangel Michael

Spellwork: Harmony, protection, preparation

Samhain (Oct 31–Nov 1)

Christian Parallel: All Saints / All Souls

Theme: Death, ancestors, veil-thinning

Rituals: Ancestor altar, candle vigil, shadow work

Spellwork: Ancestral healing, release, spiritual guidance

Yule (Winter Solstice)

Christian Parallel: Advent / Christmas

Theme: Darkness and light, rebirth

Rituals: Evergreen blessings, burning the Yule log, nativity altar

Spellwork: Hope, rest, inner light

Weaving the Wheels Together


Christian witches do not have to choose between calendars. **We are sacred weavers.** Here's how you might integrate them:

- Light your Advent candles while blessing your Yule herbs.
- Honor the resurrection of Christ at Easter and the resurrection of the land at Ostara.
- Pray to Mary at Imbolc and dance around the Beltane fire in her honor.
- Anoint bread at Lammas and say a blessing from the Gospels.

Your rituals can be both Christ-centered and earth-honoring.

God is not limited to one liturgy.

Sidebar: A Year-Opening Ritual

 On the first day of your sacred year (Imbolc, Lent, New Year—your choice), set your altar with:

- A white candle
- A bowl of blessed water
- A cross and a flower or herb
- Your calendar or journal

Pray:

“As the year turns, so do I.
I walk with Christ.
I root in earth.
I rise in Spirit.
This year, may my path be holy.
This year, may my magic be love.”

Write your spiritual goals or intentions. Bless them with water. Seal with light.

Living in Sacred Time

When we align ourselves with the rhythm of the seasons, we move in harmony with both **Christ and creation**. We no longer resist time—we **walk with it**.

To be a Christian witch is to know that God speaks not only in words—but in wind, in soil, in silence, and in the sunrise.

The wheel is always turning.
The Spirit is always moving.
And you, beloved one, are always becoming.

Chapter Eight

Divination and Discernment: Hearing God’s Voice in Cards, Dreams, and Signs

At the heart of Christian witchcraft is **a listening faith**.

We believe God still speaks—not just through ancient scripture, but through **cards and clouds, whispers and dreams, signs and synchronicities**.

Divination, properly understood, is not about control. It's about *communion*.

It is the sacred art of **discernment**: learning to recognize the movement of Spirit in the patterns of our lives, the tools in our hands, and the deep knowing of our hearts.

In this chapter, we'll explore how Christian witches use divination not as rebellion, but as reverence.

✨ What Is Divination?

Divination is the practice of seeking wisdom or spiritual insight through tools, symbols, or intuitive means.

Throughout the Bible and Christian history, we see:

- **Joseph interpreting dreams** (Genesis 41)
- **The Magi following a star** (Matthew 2)
- **Casting lots to discern God's will** (Acts 1:26)
- **Prophets reading omens and signs** (Isaiah, Ezekiel, Amos)

Divination was not forbidden in and of itself—it was forbidden **when used to manipulate or exploit**. Christian witches use divination **ethically, prayerfully, and with Spirit-centered discernment**.

Tarot and Oracle Cards

Tarot is one of the most powerful divinatory tools available. As a Christian witch, you may use:

- Traditional tarot decks (e.g., Rider-Waite)
- Christian-themed decks (e.g., Mary-el, Gospel Tarot)
- Oracle decks with saints, angels, herbs, or affirmations
- DIY decks with scripture verses or psalms

How to read with sacred intention:

1. **Prepare your space** – light a candle, say a prayer (e.g., “Holy Spirit, guide my heart and hands.”)

2. **Ask a clear question** – “What truth do I need today?” or “Where is God leading me?”
3. **Draw your cards** – Lay them out with reverence.
4. **Discern** – Use both traditional meanings and your intuitive nudges. Ask: “How does this mirror what Spirit is saying?”
5. **Close with gratitude** – Journal or speak a thank-you blessing.

The goal is not prediction. It's alignment.

Dreamwork and Night Visions

From Jacob's ladder to Joseph's warnings to the Magi, dreams have always been a vessel of divine communication. As a Christian witch, you can treat your dreams as sacred text.

Dream practice:

- Keep a journal beside your bed.
- Before sleep, say:

“Spirit of Wisdom, speak to me tonight. I am listening.”

- Record images, symbols, emotions, and phrases as soon as you wake.
- Pray with your dreams—ask what they reveal about your path, fears, or calling.

Dreams can contain guidance, healing, warnings, or comfort. They may include **saints, ancestors, angels, or archetypes**. They may come in riddles or clarity. All are holy.

Pendulums, Lots, and Other Tools

- **Pendulums:** A weight on a chain used to answer yes/no questions or locate energy imbalances. Use after prayer and grounding. Test it with known questions first.
- **Casting lots (biblical):** Small stones, sticks, or coins used to make spiritual choices. Still used today as a form of sacred decision-making.
- **Scripture flipping (Bible bibliomancy):** Open your Bible randomly and ask what message God is offering today.
- **Cloud gazing, bird watching, and wind reading:** Traditional earth-based forms of listening to the Divine.

God does not limit divine voice to one format. The whole world is **alive with signs**.

Discernment vs. Obsession

Divination is a **conversation**, not a crutch. If you feel addicted to card readings or afraid to act without a sign, pause.

Ground yourself. Return to prayer. Remember:

- **Spirit speaks in silence too.**
- **Not all answers come immediately.**
- **Discernment includes both intuition and reason.**

Use divination to deepen your walk—not replace it.

Sidebar: A Divination Blessing

Before a reading or dreamwork session, say:

“Wisdom of the Holy One,
Christ who speaks in mystery,
Spirit who guides with peace,
I open myself to sacred truth.
Let what is revealed be in love.
Let what is hidden be in care.
Let my heart discern,
And my path be blessed.
Amen. So mote it be.”

You Can Hear God

Divination is not a sin—it’s a **sacrament of listening**.

It doesn’t replace prayer. It *is* prayer.

Whether you draw a card, dream a vision, or notice a feather on the sidewalk—you are invited to say:

“Speak, Lord. Your servant is listening.” (1 Samuel 3:10)

Christian witchcraft is not about guessing the future. It’s about **meeting the Spirit in the present**—fully, courageously, and magically.

Chapter Nine

Herbal Magic and Sacred Healing

To be a Christian witch is to **touch creation with reverence**—to see herbs, roots, and flowers not just as decorations or remedies, but as **living embodiments of divine energy**.

Long before there were pharmaceuticals, there were holy hands gathering leaves. There were midwives, monks, and mystics growing gardens of grace. **Jesus was offered myrrh at birth and vinegar at death.** The wise men brought frankincense. The early Church anointed with oil. Saints brewed teas. And witches blessed herbs on feast days.

This chapter is your invitation to reclaim herbalism as a sacred, Spirit-filled practice. As a Christian witch, you are both healer and herbalist—following Christ the Healer, rooted in the soil of Spirit.

Healing Is Sacred

Healing is not a luxury—it's a calling.

To bless the body is to **honor the incarnation**. To bless others with herbal knowledge is to participate in the ministry of Jesus. To work with plants is to enter **co-creation with God**.

Herbs are not “New Age.”
They are ancient. Biblical. Holy.

“The fruit thereof shall be for meat, and the leaf thereof for medicine.”
—Ezekiel 47:12

Herbal Allies for the Christian Witch

Here are a few sacred herbs and their spiritual uses. Always research safety before internal use.

Herb	Physical Use	Magical / Spiritual Use	Scriptural / Historical Note
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Lavender	Calming, sleep, skin healing	Peace, purification, sacred rest	Symbol of love and devotion
Rosemary	Memory, circulation	Protection, remembrance, clarity	Used in burial rites in Christian Europe
Chamomile	Digestion, relaxation	Joy, gentleness, dream work	A flower of humility and blessing
Frankincense	Anti-inflammatory, antiseptic	Spiritual clarity, consecration	Gift to Jesus; burned in temples
Myrrh	Wound healing, pain relief	Grief work, grounding, sacred death	Offered to Jesus on the cross
Mint	Digestion, alertness	Vitality, justice, renewal	Tithe of mint mentioned by Jesus (Luke 11:42)
Bay Leaf	Respiratory, immune support	Wishing, truth spells, prophetic dreams	Used in ancient Christian rituals
Sage	Cleansing, antibacterial	Banishing, purification, sacred space	Used in traditional Catholic blessings

Creating Sacred Remedies

A Christian witch creates **more than medicine**. She creates sacrament.

1. Anointing Oil

- Base: Olive oil
- Add: Drops of lavender, frankincense, and rosemary
- Pray Psalm 23 as you mix
- Use to bless yourself, your altar, your doorway

2. Healing Tea

- Chamomile + peppermint + rose petals
- Pray as you steep:

“Let this cup be a vessel of peace. May healing flow with every sip.”

- Sip slowly. Bless your body.

3. Herbal Bath

- Mix: Epsom salt, lavender buds, rose petals, and a bay leaf
- Soak while playing soft sacred music or reading scripture

4. Smudge Bundle (Ethically)

- Use rosemary, pine, lavender, or mugwort
- Pray as you burn:

“Spirit of Christ, bless this space. Clear what no longer serves.”



Growing a Sacred Garden

You don't need acres. A windowsill, balcony, or shared garden space is enough.

Grow with intention:

- Bless your seeds.
- Play music or scripture as your plants grow.
- Touch the soil with prayer.
- Harvest with gratitude.

Even weeds are teachers. Even compost is resurrection.

Sidebar: A Blessing for Your Herbs

“Creator of roots and rain,
Bless these herbs with healing and harmony.
May they soothe bodies, awaken spirits,
And carry the whisper of the Christ who healed.
May no harm come from their use,
Only restoration, wonder, and sacred touch.
In your name and by your Spirit, Amen.”

The Witch as Healer

To be a witch is to walk with **potent humility**—knowing the power of creation flows through your hands.

To be a Christian witch is to **heal in the name of Jesus** while also honoring the old ways of the earth.

You don’t need a degree.
You don’t need a cauldron.
You need a heart open to Spirit and a hand willing to learn.

Healing is holy.
Magic is medicine.
And your garden is sacred ground.

Chapter Ten

The Christian Witch in Community: Belonging, Boundaries, and Becoming

Christian witchcraft can feel like a lonely road—especially when neither the Church nor the wider magical world seems to understand you.

You may have been told:

- “You can’t be a real Christian if you cast spells.”
- “You’re not a real witch if you follow Jesus.”

But here's the truth:

You belong. You are real. You are whole.

Your path may be rare, but it is *valid*. And you are not alone.

This chapter explores what it means to be a Christian witch in community—how to find or create spaces of belonging, hold sacred boundaries, and become your fullest self in relationship with others.

You Are Not Alone

There are thousands of us—perhaps millions—who walk the spiral path of Christian witchcraft. We gather in hidden spaces, online forums, secret altars, and sacred friendships. Some are public, some are private, all are part of a **growing spiritual kinship**.

We are:

- Queer mystics in the pews
- Herbal healers in monasteries
- Tarot readers who pray the rosary
- Exvangelicals seeking new forms of faith
- Catholic pagans, Protestant spellworkers, and folk Christians reclaiming our roots

You are not an exception. You are a continuation of a long, silenced lineage.
You carry the fire of prophets, mystics, saints, and witches.

Finding Community

Where can a Christian witch belong? Here are some places to start:

- **Online spaces:** Look for Christian witch Facebook groups, Discord communities, YouTube channels, and podcasts. Many are inclusive, affirming, and full of wisdom.
- **Progressive churches:** Some Episcopal, Methodist, Unitarian Universalist, and independent communities are open to mystical expression.
- **Queer or interfaith circles:** If your magic and theology blend traditions, interspiritual spaces may offer solidarity.
- **Start your own circle:** Invite trusted friends to pray, cast, create, and reflect together—even just monthly.

Tip: Use clear language when you introduce your path. You don't owe anyone full explanations, but you also have the right to speak your truth. Try:

"I'm a Christ-following mystic who practices earth-based ritual and sacred magic."

Let the conversation flow from there—or not. Your peace is more important than others' approval.

Boundaries Are Sacred

Not everyone will understand your path. Some will fear it. Some will challenge it. Some will try to change you.

You don't have to stay in unsafe communities.

You don't have to debate every critic.

You don't have to be a missionary for your path.

Jesus shook the dust from his feet. You can too.

Hold boundaries:

- Don't tolerate spiritual abuse or gaslighting.
- Speak clearly when you need to say no.
- Take breaks from toxic spaces.
- Protect your altar, your time, and your energy.

Love doesn't mean staying silent or small.

Holy love makes room for your sacred self.

Becoming in Relationship

Spiritual growth doesn't happen in isolation. Even when your path is misunderstood, you are still shaped by relationship—with friends, family, lovers, spiritual companions, and ancestors.

As a Christian witch, you bring **ritual and reverence into your relationships**:

- Bless your loved ones' birthdays with candles and spells.
- Anoint your home with oil when you move in together.
- Pray together using sacred texts and sacred circles.
- Offer blessings to those who harm you—not for their sake, but for your healing.

Community is not always about agreement.

It is about **witnessing, supporting, and holding space for becoming**.

Sidebar: A Spell for Sacred Belonging

🕯️ Light a candle. Place a small bowl of water and a flower beside it.

Say:

"I belong to the earth.
I belong to the Spirit.
I belong to the sacred story still unfolding.
I bless those who walk beside me,
And I bless those who walk away.
May I find the ones who see me whole.
May I become the one who sees myself whole."

Dip your fingers in the water and touch your heart.

Whisper: *I belong.*

You Are Becoming

Belonging is not just about finding others. It's about **belonging to yourself**. It's about standing in the truth of who you are—even when that truth is misunderstood.

As a Christian witch, you are blazing a path through mystery and tradition. You are **a bridge between worlds**, a living icon of integration.

Your community may be small.
Your rituals may be hidden.
But your soul is seen. And your path is holy.

Chapter Eleven

Justice as Sacred Practice: Spells of Liberation, Blessings of Resistance

Christian witchcraft is not just about personal healing—it is about **collective transformation**.

It is not escapist spirituality. It is *engaged mysticism*. It asks not only, "How can I feel better?" but also:

"How can I help heal the world?"

As witches and as Christians, we are called to act against injustice, to bless the marginalized, to resist empire, and to participate in the sacred work of liberation.

This chapter explores how **magic, prayer, ritual, and spellwork** can be powerful tools for social justice—and how Christian witches can become **holy revolutionaries** in a world that desperately needs love and power woven together.

Jesus Was a Justice Worker

Jesus didn't just preach personal salvation—he overturned tables, fed the hungry, healed the outcast, challenged corrupt power, and proclaimed the arrival of **a new kind of kingdom**—one rooted in justice, inclusion, and love.

Christian witchcraft walks in that same Spirit.

To be a Christian witch is to cast spells of liberation, to speak truth to power, to anoint those who suffer, and to stand fiercely for the oppressed.

Magic as Resistance

Magic is not neutral. It carries the energy and intention of the one who casts it.

You can use your magic to:

- Protect the vulnerable
- Break cycles of generational trauma
- Bind the influence of harmful ideologies
- Speak blessings over protestors, migrants, and prisoners
- Clear toxic energy from your community
- Fuel movements for racial, gender, and climate justice

Magic becomes activism when it is rooted in **solidarity**, not spectacle.

Spellwork for Liberation

Here are sacred practices that support justice work:

Protection Spell for the Marginalized

- Light a black or white candle.

- Place photos, names, or symbols of those at risk (trans youth, refugees, incarcerated people, etc.).
- Pray:

“God of justice,
Surround them with angels.
Confuse the plans of the wicked.
Cloak them in safety and strength.
May no harm touch them.
May your fire burn on their behalf.”

Let the candle burn while you take real-world action: donate, write, march, share.

Binding Spell Against Injustice

- Write the name of an oppressive law, institution, or ideology on paper.
- Wrap it in black thread or bury it in salt.
- Say:

“In the name of Christ who cast out demons,
I bind this injustice.
It shall have no power over the people.
May its hold crumble and fall.”

Release with prayer and trust.

Blessing Spell for Activists and Healers

- Anoint your hands with oil.
- Speak:

“Bless the feet that march.
Bless the mouths that speak.
Bless the hands that heal.
Bless the hearts that hope.
May courage never leave them.
May love be their fuel.”

Send the blessing like wind through Spirit.

Rituals of Resistance

Ritual is a **public and personal protest**. You can:

- Hold a candlelit vigil on your doorstep
- Bury the names of victims and plant flowers in their place
- Host a full moon ritual for grief and rage
- Write psalms of lament and shout them under the stars
- Create art spells, prayer flags, or chalk sigils on the sidewalk

Each action, done with intention, becomes a **holy disruption of empire**.

Sidebar: The Gospel According to the Margins

“Blessed are the poor.
Blessed are the peacemakers.
Blessed are the persecuted.
Woe to the rich who ignore the poor.
Woe to the powerful who oppress the people.
The first shall be last, and the last shall be first.”
—Jesus the Witch, the Rebel, the Christ

Justice Is Magic. Magic Is Justice.

Christian witchcraft is not a quiet retreat from the world.
It is a mystical uprising.
A divine refusal to let injustice reign.

You don't need to choose between being a spiritual person and a justice-seeker.

You are both.

Your altar is your protest.

Your spells are your songs.

Your hands are God's.

The Gospel is a spell of liberation.

Cast it with your life.

Chapter Twelve

Your Sacred Path Forward: Becoming the Witch God Made You to Be

You were never meant to stay hidden.

This path—the spiral of the Christian witch—is not about having all the answers. It's about **becoming**, step by step, breath by breath, ritual by ritual.

This final chapter is not a conclusion, but an opening. A doorway. An invitation to walk more deeply into who you truly are: a mystic, a healer, a holy rebel, a sacred bridge between worlds.

You don't have to be perfect. You don't have to be complete.

You just have to be **willing to walk** with Spirit.

You Are Already Enough

You don't need to memorize every herb or master every deck.

You don't need the approval of the Church or the witchy mainstream.

You don't need to perform magic a certain way to be valid.

You are already sacred. Already chosen. Already beloved.

God didn't make a mistake with you.

You were *a/ways* meant to be mystical, magical, queer, intuitive, earthy, wild, prayerful, witchy, Christ-centered, and Spirit-led.

A **Rule of Life** is a personal rhythm that guides your sacred path. It's not about control—it's about intention.

Start by naming:

- **Daily rituals** (morning prayer, altar tending, breathwork)
- **Weekly anchors** (Sabbath, card readings, nature walks)
- **Monthly check-ins** (moon rituals, journaling, sacred baths)
- **Seasonal observances** (wheel of the year, liturgical feasts)
- **Justice actions** (volunteering, mutual aid, advocacy)

Write it down. Bless it. Let it evolve.

This is your sacred spiral, unique to your soul.

Becoming the Witch You Are

You become your sacred self not all at once, but through:

- Lighting one candle in the dark.
- Saying one blessing over your tea.
- Casting one spell for someone you love.
- Listening to one dream, one card, one whisper of Spirit.

You grow through **practice**, not perfection. Through love, not fear. Through mystery, not maps.

Trust Your Becoming

There will be days you doubt. Days you feel too Christian for the witches and too witchy for the Christians.

Let those days be part of your sacred becoming.

Keep praying.
Keep casting.
Keep listening.
Keep loving.

There is no “arrival.” Only deeper belonging.

Sidebar: Final Blessing

“You who walk between the altar and the moon,
May your path be clear and your roots be deep.
May the Spirit whisper wisdom into your breath.
May the saints and ancestors walk beside you.
May the Christ-light guide your magic.
May your rituals heal not only yourself, but the world.
You are the spell.
You are the prayer.
You are the beloved.
So mote it be. Amen.”

What Comes Next?

You might:

- Start a Christian witch group or online page.
- Write your own psalms, spells, or prayers.
- Create your own deck, altar, or herbal grimoire.
- Study theology, mysticism, herbalism, or sacred justice.
- Mentor others who feel lost between traditions.

Or you might simply keep being *you*—faithful, magical, messy, and real.

That is enough. That is holy.

You Are the Sacred Spiral

The spiral is not a straight line.
It circles back again and again, deeper each time.

You may revisit the same lesson.
You may question and re-question your path.
You may feel lost, then found, then lost again.

This is not failure. This is the way.


The spiral of becoming is the shape of resurrection.

And you, dear one,
are rising.

Appendices


Appendix A: Sample Spells and Prayers

✨ Spell for Protection

 Tools: white candle, rosemary sprig, small bowl of salt


“Christ, my shield and center,
Spirit, my breath and light,
Earth below and stars above,
Surround me with sacred might.
No harm shall pass, no fear shall stay—
I walk in peace by night and day.
Amen. So mote it be.”

✨ Spell for Courage in Hard Times

 Write your fear on paper. Burn it safely in a fireproof dish.


“God of Gethsemane and Galilee,
You who knew fear and still moved forward,
Fill me with your holy fire.
I will not be consumed. I will be transformed.”

✨ Prayer to Mary Magdalene, Apostle of the Apostles

 Look into a mirror, place your hand over your heart.

“Mary of Mystery,
First to rise, first to proclaim,
Anoint me with boldness.
Let my truth shine through fear.
May I never be silenced again.”

✨ Spell of Release (for trauma, grief, or toxic relationships)

 Tools: black candle, lavender oil, small river stone

- Anoint the stone with lavender. Hold it to your chest.
- Whisper what you need to release into the stone.
- Say:

“It is not mine to carry anymore.
I bless it, I release it, I rise.”

- Place the stone outside, or return it to the earth or water.
-

Appendix B: Recommended Reading & Resources

Christian Mysticism & Theology

- *The Heart of Christianity* by Marcus Borg
- *The Universal Christ* by Richard Rohr
- *The Dance of the Dissident Daughter* by Sue Monk Kidd
- *The Gospel of Mary Magdalene* (Jean-Yves Leloup translation)
- *Jesus: A New Vision* by Marcus Borg
- *Living Buddha, Living Christ* by Thich Nhat Hanh

Witchcraft & Pagan-Christian Integration

- *Christopaganism* by Joyce & River Higginbotham
- *Witch* by Lisa Lister
- *Of Blood and Bones* by Kate Freuler
- *The Witch's Book of Mysteries* by Devin Hunter
- *The Holy Wild* by Danielle Dulsky

Herbalism & Sacred Healing

- *Herbal Medicine-Maker's Handbook* by James Green
- *Healing Wise* by Susun Weed
- *The Book of Herbal Wisdom* by Matthew Wood
- *Hildegard of Bingen's Medicine* by Dr. Wighard Strehlow & Gottfried Hertzka
- *The Way of Herbs* by Michael Tierra

Podcasts & Communities

- *That Witch Life Podcast*
- *The Christian Witch Podcast*
- *The Liturgists Podcast*
- *Sacred Feminine Power Podcast*

- Search: “Christian witch,” “Christopagan,” or “folk Christian mysticism” groups on Facebook and Discord.

Appendix C: Herbal Index (Quick Reference)

Herb	Use
Lavender	Peace, sleep, sacred rest, anointing
Rosemary	Protection, memory, clarity
Chamomile	Calm, gentle joy, childlike energy
Frankincense	Sacred clarity, consecration, meditation
Myrrh	Grief, grounding, honoring the dead
Mint	Clarity, freshness, renewal
Bay Leaf	Prophetic dreaming, wishes, boundaries
Sage	Cleansing, clearing, spiritual hygiene

Appendix D: Answering Common Objections

“Doesn’t the Bible say witchcraft is evil?”

Most verses used against witchcraft (e.g., Exodus 22:18, Deuteronomy 18) refer to **harmful, manipulative sorcery**—not healing, blessing, or Spirit-led intuition. The Hebrew words often translated as “witch” (like *kashaph*) imply corruption, not compassion.

“You’re mixing Christianity and paganism!”

Early Christianity was already mixed with **Jewish mysticism, Hellenistic philosophy, and folk traditions**. Saint Brigid of Kildare, Hildegard of Bingen, and countless saints practiced what we’d now call earth-based spirituality. Christianity has always been **contextual, adaptive, and embodied**.

“Isn’t divination forbidden?”

Divination is only condemned when **used for exploitation or power abuse**. The Bible includes dream interpretation (Joseph), astrology (Magi), casting lots (apostles), and signs from nature (Elijah). Christian witches use discernment, not deception.

“Aren’t you playing God?”

No. We are **co-creating** with God. Magic is not control—it is *communion*. Christian witchcraft is a spiritual partnership rooted in **love, ethics, and prayer**.

Appendix E: Christian Witch’s Daily Blessing

“I rise with Christ,
I walk with Spirit,
I rest in the arms of Mystery.
My words are spells of peace.
My heart is an altar of love.
My hands carry healing.
I am a Christian witch—
Whole, holy, and wildly beloved.
Amen. So mote it be.”

About the Author

Sister Abigail Hester, OFC is a queer Christian nun, mystic, and founder of the **Order of Franciscan Clareans**—a new monastic movement rooted in the radical love of Jesus, the wisdom of the Earth, and the sacred dignity of all people.

As a spiritual teacher, herbalist, and certified biblical health coach, Sister Abigail blends **queer theology, Franciscan simplicity, Christian mysticism, and sacred witchcraft** in her ministry

of healing, writing, and justice. She is legally blind, neurodivergent, and joyfully transgender, and her work reflects a deep commitment to inclusion, embodiment, and liberation for the marginalized.

She lives in radical community, practices herbal healing, leads sacred rituals, and writes under the whisper of the Spirit.

You can read more or contact her through:

 <https://franciscanclareans.blogspot.com>

 <https://coff.ee/abigailhester>

Note to the Reader

Thank you for walking this spiral path with me. Whether you are a seasoned witch, a curious Christian, or somewhere in between, I hope this book has reminded you of one sacred truth:

You are already beloved.

You don't have to choose between Jesus and magic, between tradition and transformation, between faith and freedom. You can be *both*. You already are.

May your path unfold in beauty and mystery.

May your magic be justice and joy.

And may the Spirit lead you always—through the dark, through the light, and through the sacred spiral of becoming.

With fire, faith, and fierce love,

—Sister Abigail Hester, OFC
