



**What If Jesus Were President?
A Franciscan Clarean Vision for a Just and Joyful Nation**

By
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This book is a work of theological imagination, blending biblical interpretation, spiritual reflection, and political critique. Any resemblance to current political figures is purely coincidental or intentionally prophetic.

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Preface

“The Gospel is political—but never partisan. It is revolutionary, not because it sides with the left or the right, but because it sides with the poor.”

— Sister Abigail Hester, OFC

I never set out to write a book about Jesus running for president. In fact, the very idea seemed absurd at first—Jesus in a suit? Jesus giving press briefings? Jesus navigating Congress? But the more I watched the world burn under the weight of injustice, the more I found myself wondering what kind of leader we *really* need. And then it hit me: what if we stopped trying to make Jesus fit into our politics and instead reimagined politics through the lens of Jesus?

This book is not about electing Jesus to a worldly office. It’s about what our nation—and our lives—might look like if we took the teachings of Jesus *seriously*. What if the Beatitudes replaced campaign slogans? What if the Sermon on the Mount were our Constitution? What if loving the poor, welcoming the refugee, and abolishing empire weren’t “radical” ideas, but *policy priorities*?

As a queer, disabled, transgender nun living in the margins, I see every day how empire crushes the most vulnerable. I see it in anti-trans legislation, in climate collapse, in police brutality, in economic exploitation, and in healthcare systems that leave the sick behind. But I also see hope. I see it in the spirit of St. Francis and St. Clare, who walked away from wealth to live simply and love boldly. I see it in the resilience of LGBTQ+ communities who refuse to be erased. I see it in the teachings of liberation theologians, in the organizing of the poor, in the fierce tenderness of caregivers and dreamers.

This book is written in the prophetic tradition—equal parts lament, liturgy, and love letter. It is not neutral, because the Gospel is not neutral. It is not moderate, because Jesus was not moderate. It is a call to holy imagination: to think beyond what is and dream of what could be.

I draw deeply from the wells of queer theology, liberation theology, feminist theology, Franciscan spirituality, Black theology, indigenous wisdom, and the writings of spiritual radicals like Howard Thurman, Dorothy Day, John Shelby Spong, Marcus Borg, Gustavo Gutiérrez, and Starhawk. I also write from my own lived experience—of loss, of grief, of hope, and of resurrection.

If you are tired of politics-as-usual...

If you are longing for justice that isn't performative...

If you are hungry for a faith that liberates instead of shames...

Then I invite you to journey with me through this thought experiment that is also a prayer:
What if Jesus were president?

Not a president of empire, but of the people.

Not a ruler from on high, but a servant from below.

Not a nationalist messiah, but a brown-skinned healer, a poor carpenter, a trans-inclusive Christ, and a lover of every forgotten soul.

May this book disturb the comfortable, comfort the disturbed, and inspire all of us to build the kin-dom of God right here, right now.

In hope and holy mischief,

Sister Abigail Hester, OFC

Feast of St. Clare, 2025

Chapter One

A Homeless, Brown, Nonviolent Jew in the Oval Office

“Foxes have holes and birds have nests, but the Son of Humanity has nowhere to lay his head.”

— Jesus, *Luke 9:58*

Imagine this: The motorcade pulls up not to a luxury resort or private golf club, but to a homeless encampment on the outskirts of the city. The President steps out—not in a tailored suit, but barefoot, cloaked in a secondhand coat, his hands calloused from carpentry. Instead of security detail, he is flanked by the unhoused, the undocumented, the queer youth, the disabled and mentally ill, the ones the system has discarded. This is not the America we know—but it might be the America Jesus would lead.

Let's be clear: Jesus was not white. He wasn't a European aristocrat with perfectly conditioned hair and a neatly pressed robe. He was a Middle Eastern Jew, colonized by the Roman Empire, living under occupation. He was poor. He was likely houseless for long stretches of his ministry. And he was executed by the state for sedition, for daring to call into question the power structures of his time.

So what does it mean to imagine *that* Jesus—not the sanitized, capitalist-friendly version—but the real, brown, poor, homeless Jesus—as the president of the United States?

It means everything changes.

From Caesar to Christ: A Clash of Kingdoms

In first-century Palestine, Caesar was not just the emperor—he was worshiped as a god. To proclaim “Jesus is Lord” was a dangerous political statement. It meant Caesar was not. It was a direct challenge to the legitimacy of empire.

So when we imagine Jesus as president, we aren't talking about swapping one bureaucrat for another. We are talking about the dismantling of the imperial project itself.

Jesus doesn't govern from the White House. He governs from the hillside, from the soup kitchen, from the jail cell, from the maternity ward where a Black trans woman is giving birth against all odds.

This is not a symbolic metaphor. It is a theological revolution.

The Politics of Presence

Jesus didn't lead from afar. He was *with* the people—in the dust, in the struggle, in the mess. He touched the untouchable, listened to the silenced, lifted up the lowly. If he were president, his first act wouldn't be to address Congress but to wash the feet of janitors and street sweepers, of sex workers and immigrants.

Can you imagine a president who invites the disabled to the Cabinet, not as tokens but as prophets? Who fills the Oval Office with diapers, guide dogs, wheelchairs, and sensory toys—because that's what real representation looks like?

As a disabled, transgender woman, I can. And I believe Jesus would, too.

When the President Is Unhoused

Under Jesus' presidency, there would be no such thing as "the homeless." Because housing would not be a commodity—it would be a right. The tent encampments would be replaced with community land trusts, eco-villages, mutual aid shelters, and cooperatives rooted in dignity and care. But even more radical: Jesus would not simply give the poor homes—he would go and live among them.

The "Housing First" model would become "Housing With." He would share your fire pit. He would boil water with you in the woods. He would weep over the systemic cruelty that makes people live in cars and under bridges. And then he would march on Capitol Hill with a coalition of the dispossessed, singing the Magnificat like a battle cry.

"He has brought down the powerful from their thrones,
and lifted up the lowly."

— Luke 1:52

The Trans Christ in the Situation Room

What if the President were trans? What if he bled and changed and broke open, not in spite of his holiness but because of it?

The image of Jesus as trans is not metaphor alone—it's theology. A God who takes on flesh, who is transformed, who is both wounded and resurrected—is a God who understands transition. As Virginia Ramey Mollenkott and Patrick Cheng remind us, Christ embodies fluidity, boundary-breaking, and rebirth.

Jesus wouldn't sign executive orders to "protect traditional families." He would protect queer families—the found families, the ballroom houses, the chosen kinships of survival. He would enshrine gender-affirming care into law. He would call the anti-trans moral panic what it is: state-sponsored violence. And he would weep with us, then rise with us.

Not Commander-in-Chief, but Servant-in-Chief

Imagine if the president refused to authorize a single drone strike. Refused to pour billions into war. Refused to build a border wall. Imagine a president whose highest office was not commander, but servant.

Jesus would replace the Department of Defense with a Department of Peacemaking. He would fund conflict mediation, climate reparations, trauma healing, and arts for reconciliation. He would close the Pentagon and open food forests.

This is not fantasy. This is faith enacted as politics.

Conclusion: He Would Be Crucified Again

If Jesus were president, he would be crucified again.

Let's not romanticize it. The empire always kills its prophets. He would be slandered as a traitor, a socialist, a deviant. Fox News would call him an illegal alien. Politicians would pass laws in his name while silencing his voice. But still—he would rise.

He would rise in queer kids learning their worth.

He would rise in minimum wage workers demanding justice.

He would rise in every Black mother whose child is still breathing.

He would rise in you.

And in me.

This chapter is just the beginning.

Chapter Two

The People's President — Servant Leadership from the Margins

“Whoever wants to be first must be last of all and servant of all.”

— Mark 9:35

In today's political landscape, power is a spectacle. Leadership is often defined by ego, charisma, money, and the illusion of control. But Jesus upended all of that. When his disciples argued about greatness, Jesus didn't give them a pep talk about ambition—he grabbed a child. He told them that the greatest was the least, that the leader was the servant, and that the future belonged not to the wealthy or powerful but to the meek.

If Jesus were president, he wouldn't command from behind a desk. He would lead from the breadline, from the clinic, from the bus stop at 6 AM. He would call a press conference, not to declare victory, but to wash feet.

Towel, Not a Throne: The Politics of Servanthood

On the night of his arrest, Jesus did something extraordinary. He wrapped a towel around his waist and knelt down to wash his disciples' dirty, cracked, travel-worn feet. Presidents don't do that. Kings don't do that. CEOs don't do that. But Jesus did. And then he said, *“Go and do likewise.”*

What if the highest office in the land wasn't defined by dominance, but by humility? What if the Cabinet were comprised not of lobbyists and billionaires, but of school cafeteria workers, single mothers, disability advocates, tribal elders, queer organizers, and trauma survivors?

This isn't naïve. It's revolutionary.

St. Francis and the Politics of Downward Mobility

St. Francis of Assisi kissed lepers, gave away his inheritance, and walked away from privilege to be in solidarity with the poor. That's the kind of leadership Jesus modeled—and the kind Francis followed. Not a politics of upward mobility, but downward solidarity. Not climbing ladders of power, but descending into the wounds of the world.

If Jesus were president, he wouldn't brag about net worth—he'd ask how many feet he washed that week. He wouldn't demand allegiance to a flag—he'd invite the nation to lay down their swords.

“It is no use walking anywhere to preach unless our walking is our preaching.”

— *St. Francis of Assisi*

Leadership from Below: The View from the Margins

Jesus didn't just *care* about the marginalized—he *was* marginalized. That's why he leads so differently.

In a Jesus-led presidency, you wouldn't find him at the G7 Summit in a luxury hotel. You'd find him sitting cross-legged on a curb next to a disabled veteran who's been denied care. You'd find him in a church basement turned shelter, listening to a transgender teenager recount their trauma. You'd find him in prison, preaching liberation not just of the body, but of the soul.

His administration would center the voices others exclude:

- A Black disabled woman would run Health and Human Services.
- A formerly incarcerated person would lead the Department of Justice.
- A trans youth would be an advisor on education and safety.
- An undocumented elder would help reform immigration.

Servant Leadership Is Not Weakness—It Is Strength Transformed

The world tells us that service is beneath leadership. But Jesus tells us the opposite: leadership *is* service. It is bending low, not standing tall. It is saying “I don’t know” and listening deeply. It is letting the pain of others matter more than your pride.

Queer theology teaches us that power can be fluid, not fixed. That vulnerability is holy. That transformation comes not through conquest, but through love embodied. That’s servant leadership.

The trans leader who says, “I know what it’s like to be erased.”

The disabled leader who says, “Let’s build systems that *work* for bodies like mine.”

The poor leader who says, “We don’t need saviors—we need solidarity.”

That’s the kin-dom of God on Earth.

Who Gets to Lead? Jesus Changes the Rules

Imagine a presidential debate moderated by children, elders, and frontline workers. Imagine a government that asks, “*Who’s hurting?*” instead of “*Who’s winning?*”

Jesus invites unexpected leaders:

- A Samaritan shows us what neighbor-love means.
- A poor widow gives more than the rich.
- A woman at the well becomes an apostle.
- A child becomes the example of greatness.

If Jesus were president, he would break every rule about who deserves power—and give it away freely to those who’ve been told they are “too much,” “too little,” “too late.”

Conclusion: A Cabinet of Foot-Washers

In the Jesus presidency, there is no motorcade—just a caravan of bicycles and borrowed donkeys. There are no campaign slogans—just beatitudes painted on cardboard. There are no empty promises—only feet to be washed, bread to be broken, wounds to be tended, and kinship to be built.

This chapter invites us to ask:

- What would it mean for me to lead like Jesus?
- How do we center the wisdom of the marginalized?
- Who have we excluded from leadership because they don’t “look presidential”?

The Gospel invites us to lead like foot-washers, not emperors.

Chapter Three

Justice Not Charity — A Gospel Budget

“Let justice roll down like waters, and righteousness like an ever-flowing stream.”

— Amos 5:24

If budgets are moral documents, then the federal budget of the United States is a holy indictment.

Each year, trillions of dollars are spent upholding war, wealth hoarding, and corporate greed while crumbs are tossed to the poor, the sick, the unhoused, and the earth itself. When Jesus said, *“Where your treasure is, there your heart will be also”* (Matthew 6:21), he wasn’t being poetic—he was being prophetic.

So if Jesus were president, what would the national budget look like?

From Pentagon to Parable: Rewriting Our Spending Priorities

The United States spends more on its military than the next ten countries combined. Under a Jesus administration, the Department of Defense would not be abolished—it would be transformed. Reimagined. Reborn.

No more tanks.

No more bombs.

No more funding of genocide or coups or occupation.

Instead, the budget would pour into schools, clinics, clean water, community gardens, healing centers, and libraries.

Imagine a line item for:

- Trauma-informed caregiving
- Land return to Indigenous nations
- Disability justice infrastructure
- Queer and trans housing cooperatives
- Climate reparations to the Global South

Jesus would take the parable of the talents and invert it—he would not reward those who invested for profit, but those who sowed in compassion, who risked it all for love.

Gospel Economics: Feeding the Five Thousand

When Jesus saw a hungry crowd, he didn't hold a press conference about bootstraps. He told his disciples, "*You give them something to eat.*"

There were no means tests. No paperwork. No moralizing. Just bread. Just fish. Just abundance shared.

This is the economic model of the kin-dom of God:

- If someone is hungry, feed them.
- If someone is sick, heal them.
- If someone is without a home, give them shelter.
- No conditions. No bureaucratic delay. Just love in motion.

The Gospel budget doesn't ask, "*What do we have left over?*" It asks, "*What do our people need to live?*"

Jesus Doesn't Do Trickle-Down

Let's be blunt: Jesus was not a capitalist. He did not praise the rich. In fact, he warned them over and over.

"Woe to you who are rich, for you have received your consolation."
— Luke 6:24

He called a rich man to sell everything and give it to the poor. He told stories where the rich were humbled and the lowly lifted up. He flipped tables in the temple at the intersection of religion and greed.

If Jesus were president, he would tax the rich not because he hated them, but because he *loved* justice.

Under his administration:

- Billionaires would be history.
- Wealth would be redistributed.
- Reparations would be law.
- Greed would be seen as a public health crisis.

The Poor Deserve More Than Leftovers

Charity asks: *How can I help?*

Justice asks: *Why are they hurting in the first place?*

Jesus doesn't want pity from the powerful. He wants the end of exploitation. He doesn't want billionaires building shelters for the homeless—he wants no one to be made homeless by systems that privilege the few.

In a Jesus presidency, we wouldn't cut food stamps—we'd cancel student debt. We wouldn't give tax breaks to churches that exclude the LGBTQ+ community—we'd fund queer-run mutual aid collectives. We wouldn't praise nonprofits for doing what the government refuses to—we would change the system itself.

As liberation theologians remind us: God has a preferential option for the poor, not because the poor are better, but because they are the ones being crushed. Any economy that claims to be moral must begin from the underside.

Budgeting with Franciscan Simplicity

St. Clare lived in radical poverty—not as punishment, but as protest. St. Francis begged not out of shame, but solidarity. Their lives remind us: we do not need excess to live beautifully.

The Gospel budget is not an austerity measure—it is a sacred redistribution. It is about living simply so others may simply live. It is about seeing wealth not as something to protect, but something to *release* in the service of others.

What would it mean to craft a national budget around:

- Compost instead of concrete?
- Health instead of punishment?
- Enough instead of more?

That is sacred economics. That is the way of Jesus.

Conclusion: The Gospel Budget Is Not Balanced—It Is Abundant

Economists might call it foolish. Pundits might call it naïve. But a Gospel budget doesn't aim for balance sheets—it aims for Beloved Community.

If Jesus were president, his budget would not be balanced—it would be *abundant*. It would not be based on GDP—it would be based on healing. It would not be measured by growth—but by joy.

Because justice is not about charity.
It's about dignity.
It's about enough.
It's about love.

Chapter Four

Blessed Are the Peacemakers — Ending the War Economy

“Put your sword back into its place; for all who take the sword will perish by the sword.”
— Matthew 26:52

If Jesus were president, the War on Terror would end. The War on Drugs would end. The war on the poor, on migrants, on Black and brown bodies, on the environment, on truth—it would all end. And in its place? A radical, restorative peace rooted in justice, not domination.

Jesus doesn't do “peace through strength.” He does peace through solidarity. He doesn't drop bombs—he feeds multitudes. He doesn't close borders—he opens tables.

In the Jesus presidency, the tanks are retired. The drones are dismantled. The boot of empire is lifted from the neck of the world.

Empire Always Needs Enemies

The United States has been at war almost every year of its existence. If not abroad, then at home—against Indigenous peoples, against the enslaved, against women, against queers, against the earth.

Jesus understood how empires work: they manufacture enemies to justify violence. Rome called him a threat. So they hung him on a cross like all their other dissidents.

If Jesus were president, he would name this pattern and break it.
No more “us vs. them.”
No more military budgets larger than life-saving programs.
No more children orphaned by missile strikes.

Isaiah's Prophecy as Policy

“They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”

— *Isaiah 2:4*

This isn’t poetic fantasy—it’s a policy platform.

In a Jesus presidency:

- The Pentagon becomes the Department of Peace and Restoration.
- Military contractors are re-employed building wind turbines, free housing, and public transit.
- ROTC scholarships become Reparations Opportunity Training for Community organizers.

Jesus wouldn’t ask how to win wars. He would ask how to repair what war destroyed.

Peacemaking Is Active, Not Passive

To be a peacemaker in the way of Jesus is not to sit on the sidelines—it’s to get in the way. Nonviolently. Boldly. With relentless love.

Jesus didn’t preach pacifism to the oppressed while excusing the violence of the oppressor. He confronted systems. He drove out money-changers. He faced death with open hands and a defiant heart.

Peacemaking means:

- Dismantling the prison-industrial complex.
- Ending police militarization.
- Defunding ICE and abolishing detention centers.
- Replacing punishment with healing.

As Walter Wink taught us, Jesus showed us a “third way” beyond fight or flight—nonviolent resistance that exposes injustice and refuses to comply with evil.

The Military-Industrial Complex Is a False God

We must name it plainly: war is a business. The U.S. economy depends on weapons, conflict, and perpetual fear.

Jesus would call that idolatry.

“You cannot serve both God and money.”

— Matthew 6:24

A country that spends more on killing than healing is a country that has lost its soul. Under Jesus, our national soul would be restored—not through conquest, but conversion.

Francis and Clare: Prophets of Peace

St. Francis laid down his sword and kissed the wounds of a leper. He crossed battle lines to speak with the sultan during the Crusades. He refused to kill, even in war. His sister Clare defended her convent not with violence, but with prayer, presence, and bread.

The Franciscan way is not passive—it is powerfully disarmed.

In the Franciscan Clarean presidency:

- Peace walks would replace military parades.
- Mutual aid networks would replace defense contractors.
- The gospel of simplicity would replace the gospel of dominance.

Peace in Our Streets, Not Just in Foreign Lands

The Jesus presidency isn't just about ending international war. It's about ending the daily wars in our streets:

- Against Black lives murdered by police.
- Against disabled people killed in restraints.
- Against trans women beaten for daring to exist.
- Against children traumatized in schools that feel like prisons.

Blessed are the peacemakers—not the peacekeepers who protect the status quo, but the holy disruptors who bring the kin-dom to earth.

Conclusion: The Only Bomb Jesus Ever Dropped Was Love

If Jesus were president, there would be no Pentagon.

There would be no war budget.

There would be no need for enemies.

Because his only campaign promise is this:

“Peace I leave with you; my peace I give to you.” (John 14:27)

And unlike the leaders of this world, Jesus keeps his promises.

Chapter Five

Let the Little Ones Come — Education and Care for Children

“Let the little children come to me, and do not stop them; for it is to such as these that the kin-dom of God belongs.”

— Luke 18:16

If Jesus were president, his first executive order would not be for Wall Street—it would be for the children. Not the ones born into privilege, but the ones born into pain. The ones forgotten by systems and failed by policies. The ones who cry quietly in corners and the ones who rage loudly in trauma.

In the kin-dom of God, children are not an afterthought. They are not political pawns. They are not future taxpayers or junior soldiers. They are prophets, sacred teachers, and living icons of the Divine.

Jesus didn't tolerate children—he *blessed* them. *Listened* to them. *Centered* them.

If he were president, so would we.

A Government That Builds Playgrounds Before Prisons

In a Jesus presidency, every neighborhood would have:

- A library filled with queer and disabled storybooks
- A playground safe for every body and every brain
- A garden tended by tiny hands and big dreams
- A school where no child is criminalized for being poor, neurodivergent, Black, trans, or nonverbal

Jesus would defund the school-to-prison pipeline. He would fund joy. He would dismantle punitive education systems and build trauma-informed, consent-based, inclusive learning spaces.

Because Jesus doesn't say "make them obey."
He says "*let them come.*"

Age Regression and the Sacredness of Inner Childhood

Many of us carry children inside—especially those of us who are trauma survivors. Some of us regress involuntarily, our bodies and brains crying out for the safety we never had.

If Jesus were president, he would not mock or institutionalize this need—he would dignify it.

He would:

- Fund mental health care that honors inner children
- Train caregivers in compassionate regression support
- Normalize sensory tools, plushies, and pacifiers in therapeutic and communal spaces
- Create environments where being little is safe, sacred, and never shameful

Because to Jesus, **every child counts**—whether they're six, or sixty and healing.

Jesus Would Abolish Standardized Testing

In our current world, a child's worth is often measured by a number: a test score, a grade, a diagnosis. But Jesus never gave tests—he asked questions. He never ranked disciples—he welcomed them all.

Under his presidency:

- Teachers would be paid like senators.
- Schools would be arts-filled, nature-centered, trauma-aware sanctuaries.
- Learning would be playful, embodied, bilingual, and rooted in community.
- Indigenous knowledge and ancestral practices would be woven into every curriculum.

No child would be labeled "behind."

Because the kin-dom is not a race—it's a garden, and every flower blooms in its own time.

From Protection to Participation: Listening to Young Prophets

Jesus didn't just bless children—he *learned* from them.
What if we did, too?

In the Jesus administration:

- Youth would help write education policy.
- Children would be consulted about laws that affect them.
- Disabled kids would lead workshops on accessibility.
- Queer and trans kids would shape school safety standards.
- Inner city youth would name what justice looks like.

Because children are not just the future—they are the present voice of God.

Spiritual Formation, Not Indoctrination

Jesus never coerced faith. He invited curiosity.

That's the heart of spiritual education in a Jesus presidency:

- Faith offered, never forced.
- Interspiritual dialogue encouraged.
- Stories from many traditions honored.
- Wonder embraced as holy.
- Kids allowed to say “I don’t know” and still belong.

Faith, in this world, is a playground, not a cage.

Francis and Clare’s School of the Heart

St. Francis called even the smallest creatures his siblings. He preached to the birds and kissed the broken. Clare refused to let violence pass her threshold, protecting her sisters with bread and prayer. Both lived the lesson: the world is our classroom, and love is the curriculum.

In their spirit, Jesus as president would create:

- Montessori-style public education for all
- Intergenerational schools where elders and children learn together
- Outdoor classrooms rooted in local ecosystems
- Herbal and holistic health education beginning in kindergarten

Because the greatest lesson Jesus teaches is this:

Love is how we learn.

Conclusion: Let the Children Lead Us

If Jesus were president, children would not be in cages—they would be at the table. They would not be criminalized—they would be cherished. They would not be silenced—they would preach.

And maybe, just maybe, they would heal the parts of us that forgot how to play.

Chapter Six

Healing the Sick — Healthcare as a Human Right

“I was sick, and you took care of me.”

— Matthew 25:36

If Jesus were president, healthcare would not be a line item or a campaign slogan—it would be a moral imperative. There would be no medical bankruptcies. No people rationing insulin. No “prior authorization” for compassion.

Jesus healed because love demanded it. And he never asked for a copay.

The Great Physician Walks the Halls of Power

When Jesus walked the earth, he didn’t only preach—he touched. He laid his hands on people with leprosy, with bleeding, with seizures, with blindness. He healed women, foreigners, sex workers, men of violence, children on the edge of death.

He didn’t check IDs. He didn’t ask if they could afford it. He didn’t require them to be “deserving.”

He just healed.

In the Jesus presidency, healing would be the national agenda.

Universal Care, Not For-Profit Death

Healthcare under empire is a profit machine. Private insurers rake in billions while the poor die waiting in emergency rooms. Chronic pain is ignored. Mental health is criminalized. Trans people are denied basic dignity. Disabled folks are told their lives cost too much.

But Jesus never said, *“Let the market decide.”*

He said, *“I have come that they may have life, and have it abundantly.”* (John 10:10)

Under his administration:

- Universal, free-at-point-of-use healthcare would be guaranteed.
- Mental health care would be fully integrated and de-stigmatized.
- Community clinics would be sacred spaces.
- Black maternal health would be prioritized.
- Transgender healthcare would be protected, expanded, and celebrated.

Healthcare would no longer be a business. It would be a covenant.

Sacred Touch: Reclaiming the Body as Holy

Jesus touched the “untouchables.”

He blessed their bodies.

He restored them to community.

That's healing.

In our world, people with mental illness are institutionalized, not embraced. Chronically ill people are gaslit. Neurodivergent people are punished for being themselves. Disabled people are told they are a burden.

Jesus would dismantle that whole system of shame.

He would anoint the sick, not segregate them.

He would honor incontinence, memory loss, tics, tremors, meltdowns—not as failures, but as sacred expressions of our fragile, beautiful humanity.

The Herb and the Healer: Integrative Health for All

Jesus spit in the dirt and made mud to heal a blind man. That's not superstition—that's embodiment. That's sacred medicine.

The Jesus presidency would integrate:

- Herbal healing grounded in ancestral and Indigenous wisdom
- Nutrition education rooted in food justice and community gardens
- Trauma-informed care as a baseline

- Free access to alternative therapies, including acupuncture, massage, somatic healing, and art therapy
- Full respect for disabled people's own definitions of care

Hildegard of Bingen. Dr. John Christopher. Rosemary Gladstar. They would all have seats at the table.

Because medicine isn't just pills—it's presence. It's prayer. It's poultices and poems and people who **see** you.

The Hospital as Sanctuary

Franciscan healthcare would not be factory-like institutions run by corporations. It would be community-based, slow, sacred, and holistic.

Hospitals would be:

- Beautiful places with natural light and gardens
- Staffed by healers, not just technicians
- Rooted in local ecosystems and justice practices
- Safe for trans people, fat people, disabled people, undocumented people

Jesus wouldn't build bigger hospitals. He would build *beloved communities* of care.

Public Health as Gospel Work

Public health isn't separate from spirituality—it *is* spirituality in action.

In the Jesus presidency, we would treat:

- Poverty as a health emergency
- White supremacy as a public health crisis
- Climate collapse as a medical disaster
- Loneliness as a pandemic
- Violence as a symptom of unhealed collective trauma

And in response? We'd fund mutual aid, clean water, collective housing, community doulas, peer support, and circle-based healing.

Because the gospel says not just "heal thyself," but "heal *one another*."

Conclusion: The Great Physician Makes House Calls

Jesus didn't build ivory towers—he knocked on doors. He sat by bedsides. He wept with the grieving. He rose early and went late.

If he were president, healthcare would not just be for the rich. It would be for the weeping mother, the burned-out caregiver, the street medic, the forgotten elder, the little girl regressing in trauma.

And when the government said, "*There's no funding,*"
Jesus would say, "*Then give me your loaves and fishes.*"
And we'd watch healing multiply.

Chapter Seven

The Sermon on the Mount as the Constitution

"You have heard it said... but I say to you..."
— Jesus, *Matthew 5:21ff*

If Jesus were president, the Constitution would not be discarded—but it would be interpreted through the lens of love. Its amendments would echo the Beatitudes. Its laws would embody mercy. And its spirit would be soaked in justice.

The Sermon on the Mount, found in Matthew 5–7, is the most radical political document ever spoken. It is not a set of private moral ideals—it is a blueprint for public transformation. It is legislation from the margins. And in a Jesus presidency, it would be our new national ethic.

Blessed Are... Not the Billionaires

The Beatitudes would be recited in Congress before each session—not to pander, but to convict:

- **Blessed are the poor in spirit** — not the self-righteous.
- **Blessed are those who mourn** — not the ones who deny suffering.
- **Blessed are the meek** — not the ones who crave control.
- **Blessed are the peacemakers** — not the warmongers.
- **Blessed are the persecuted for justice's sake** — not the persecutors claiming victimhood.

The Sermon on the Mount would become the moral heart of our governance. Not a suggestion. Not a Sunday school lesson. But our legal and spiritual foundation.

A New Bill of Rights, Rooted in Grace

If Jesus rewrote the Bill of Rights, here's what it might look like:

- **The Right to Food and Shelter** — because no one should go without the basics of life.
- **The Right to Bodily Autonomy and Healing** — because our bodies are sacred, and so is our consent.
- **The Right to Belong** — regardless of race, class, gender, orientation, ability, or immigration status.
- **The Right to Rest** — in a world addicted to production, Sabbath becomes justice.
- **The Right to Forgiveness** — because punitive justice cannot heal what has been broken.

This would be more than policy—it would be a gospel revolution.

Turning the Other Cheek: Not Submission, but Resistance

Jesus' command to "turn the other cheek" (Matthew 5:39) has been misused for centuries to justify passivity. But as scholars like Walter Wink have shown, it is a bold form of nonviolent resistance. In Jesus' world, a backhanded slap was used to degrade. Turning the other cheek forces the oppressor to strike with dignity—or not at all.

In law, this becomes restorative justice. In immigration policy, it becomes sanctuary. In policing, it becomes disarmament. In foreign affairs, it becomes diplomacy rooted in dignity.

Jesus teaches us not to retaliate in kind—but to transform violence through courage and compassion.

Loving Your Enemies as National Security Policy

Jesus said, "*Love your enemies, and pray for those who persecute you*" (Matthew 5:44). What if that was our foreign policy?

No more drone strikes.

No more sanctions that starve the poor.

No more revenge in the name of justice.

Instead, we would invest in:

- Reparations and truth-telling processes
- International aid without imperial strings
- Disarmament treaties guided by mutual trust
- A global ethic of compassion rooted in human dignity

Because real security isn't about walls or weapons—it's about relationships and restoration.

Prayer and Fasting: Acts of Public Resistance

Jesus doesn't say *if* you pray or fast—he says *when*. But he calls for authenticity, not performance. He rejects the hypocrites who flaunt their piety while hoarding wealth.

In a gospel government, prayer would not be performative nationalism. It would be sacred listening. And fasting would not be about control—it would be solidarity.

Imagine:

- Public fasts to protest food injustice
- Days of prayer led by disabled elders, queer seminarians, and refugee clergy
- National holidays rooted in grief and repentance for colonialism, racism, and genocide

Because a holy nation isn't a powerful one—it's a penitent one.

Do Not Store Up Treasures: Rewriting Economic Policy

“Do not store up for yourselves treasures on earth... for where your treasure is, there your heart will be also.”

— Matthew 6:19–21

That would be economic policy under Jesus.

It would mean:

- Wealth caps on corporations
- Jubilee years of debt cancellation
- Community-controlled land and housing
- Abolition of tax loopholes for the rich
- A sacred economy of enough—not more, not endless, but *enough*

We would measure national health not by GDP, but by joy, justice, and access to bread.

Do Not Worry: The End of Scarcity Politics

Jesus tells the crowd: *“Do not worry about your life, what you will eat or what you will wear.”* (Matthew 6:25) Not because their needs don’t matter—but because *they will be met*.

In the Jesus presidency:

- Mutual aid would be federally funded
- Everyone would have what they need
- The lilies of the field would be our teachers
- Hoarding would be replaced by radical trust

Because the kin-dom of God is not built on fear. It is built on abundance, shared.

The Golden Rule as the Rule of Law

“In everything do to others as you would have them do to you.”
— Matthew 7:12

That’s it. That’s the whole legal code.

If every piece of legislation had to pass the test of the Golden Rule, how different would our country be?

Would we build cages for children?
Would we gut healthcare?
Would we bomb villages?
Would we ban books?

Jesus’ answer is clear: *No*.

Conclusion: The Constitution of Heaven Is Already Written

If Jesus were president, he wouldn’t need to write new laws from scratch.
He already gave us the Sermon on the Mount.
We just haven’t lived it yet.

But what if we started now?
What if our constitution was grace?
What if our laws were love?

Chapter Eight

Loaves and Fishes Economics — Sacred Simplicity in a World That Consumes

“They all ate and were filled; and they took up what was left over—twelve baskets of broken pieces.”

— Matthew 14:20

If Jesus were president, Wall Street would panic.

Because Jesus doesn't believe in scarcity capitalism. He believes in loaves and fishes—small offerings that, when shared, become abundance. He believes that a few loaves, offered in faith, can feed thousands. He believes in sacred simplicity—not poverty imposed, but excess dismantled.

The loaves-and-fishes story is not just a miracle—it's an economic vision: one rooted in community, interdependence, trust, and radical generosity.

Jesus Wasn't an Economist—He Was Better

The Gospels tell us repeatedly: Jesus cared about money. Not to hoard it. But to *liberate* people from its grip.

He told stories about debt cancellation, about landowners and wages, about widows and coins, about the dangers of wealth and the holiness of enough. In parables and in practice, Jesus modeled a new kind of economy.

If Jesus were president, economics would no longer be the domain of elites. It would be democratized. Deconstructed. De-profited.

Sacred Simplicity: The Franciscan Economic Model

St. Francis stripped naked in the public square and handed back the clothes his father gave him. He rejected ownership not to be a martyr, but to be *free*.

Franciscan economics is not austerity—it is clarity. It asks:

- What is truly necessary?

- Who benefits from our excess?
- What would happen if we stopped competing and started sharing?

If Jesus were president, national policy would mirror that:

- A maximum wage to cap corporate greed
- Worker cooperatives supported by federal grants
- Tax incentives for mutual aid, not stock portfolios
- Abolishment of planned obsolescence and predatory lending
- National investment in local food, clean energy, and time banks

From More to Enough: The End of Endless Growth

Our economy is built on a lie: that more is always better. That we must grow or die. That success is measured in quarterly profits and GDP.

But what if success were measured in clean air, nap time, and meals that leave no one out?

Under Jesus' leadership:

- "Enough" would become the national goal
- Economic policy would include sabbath rest, seasonal rhythms, and sustainability
- Consumerism would be replaced by contemplation
- Generosity would be a core civic virtue

Because more is not the answer. Enough is.

The Commons: God's Gift to All

Jesus didn't own land, didn't hoard water, didn't patent fish. He lived off the commons—off the generosity of creation and community.

In the Jesus presidency:

- Water would be public, not privatized
- Land trusts would return stolen land to Indigenous peoples
- The internet would be a human right
- Seeds would be free from corporate control
- Education, healthcare, and housing would be shared goods, not commodities

We would reclaim the commons as sacred, not exploitable.

Ecological Economics: Living Light on the Earth

Jesus walked everywhere. He ate simple food. He told stories about trees, soil, and sheep.

He lived light. And not because he *had* to—but because he *chose* to.

Francis and Clare called this *poverty of spirit*—not suffering for its own sake, but letting go of what enslaves us.

Under Jesus:

- Cities would be walkable, green, and full of community gardens
- Fossil fuel subsidies would end
- Climate reparations would begin
- Farmers and foragers would be exalted
- Policies would be written in dialogue with Earth, not over her

This is not regression—it is resurrection.

Abundance Without Exploitation

The miracle of the loaves and fishes shows us that when we stop hoarding, *there is always enough*.

What if we believed that?

- We would redistribute food waste into free fridges on every block
- We would fund universal basic services instead of universal debt
- We would care for elders without warehousing them
- We would give caregivers—especially disabled and queer caregivers—dignity, rest, and living wages

We would live like the early church: "*There was not a needy person among them.*" (Acts 4:34)

Conclusion: One Basket Per Heart

If Jesus were president, the economy would not be a stock market. It would be a meal shared on the grass, with broken pieces gathered in baskets of grace.

We would live slowly. Share freely. Work less. Love more.
Because the good life is not about accumulation.
It is about community.

And the gospel has already given us the blueprint:
Five loaves. Two fish. A crowd.
And enough.

Chapter Nine

Earth as Our Common Home — Ecological Presidency in the Spirit of Francis and Clare

“Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these.”
— Matthew 6:28–29

If Jesus were president, the Earth would no longer be treated as a resource to exploit—but as a relative to honor.

The White House Rose Garden would become a food forest. The National Mall would host annual climate rituals. The Environmental Protection Agency would be renamed the Earth Beloved Agency. And instead of pipelines, we'd plant pollinator sanctuaries.

Because to follow Jesus is to follow a man who loved the earth, lived from it, and never owned a piece of it.

Francis and Clare: Saints of Sacred Ecology

St. Francis preached to birds. He called fire and water his siblings. He kissed lepers and drank from muddy streams.

St. Clare planted prayer in the silence of stone. She turned her convent into a sanctuary of peace, light, and humility.

Together, they teach us that creation is not beneath us—it *is* us. Not a backdrop for human drama, but the first Bible: a living testament of divine creativity.

Jesus as president would govern not over the Earth, but with her.

Creation Care as National Security

In our world, “security” means border patrols, oil reserves, and defense contracts. But in the Jesus presidency, national security would mean:

- Clean water for every child
- Air that does not choke our elders
- Soil that feeds instead of poisons
- Indigenous land sovereignty
- A habitable future for generations not yet born

Ecological justice *is* security—because a dying planet cannot host peace.

From Climate Crisis to Climate Conversion

Jesus never said “dominate the earth.” He said, “*Come to me, all who are weary.*” And the Earth is weary.

She groans under concrete and chemicals. She weeps in deforestation. She screams in hurricanes and heatwaves. The Earth is crucified daily by consumption.

But Jesus doesn’t just weep—he acts.

In his presidency:

- Fossil fuels would be phased out immediately
- Fracking would be banned
- Climate reparations would be made to frontline nations
- Tree planting would be liturgy
- Regenerative farming would be national policy
- Public transit would be free, green, and sacred

Climate justice would no longer be delayed—it would be now.

Rewilding the Presidency

Imagine Jesus hiking barefoot through national parks, not to conquer them, but to bless them.

Imagine him listening to elders, dancing in cornfields, weeding with immigrant farmers, or blessing a beehive with oil and prayer.

In a rewilded government:

- Agriculture would be permaculture
- Zoning laws would prioritize life over profit
- Wetlands and wildlands would have legal personhood
- Forests would have standing in court
- Rivers would be granted rights, not rights to pollute

This is not fantasy. This is *repentance*.

Decolonizing Land, Restoring Right Relationship

Jesus was Indigenous to Galilee. He knew land as life, not as property. He would call out settler colonialism not just in words, but in land returns.

In the Jesus presidency:

- Land back would be law
- Sacred sites would be restored
- Extractive corporations would be excommunicated
- Indigenous nations would govern their territories with full sovereignty

Because justice means more than inclusion. It means restoration.

Liturgies of the Land

Under Jesus, spiritual life and ecological life are one and the same.

Every city would have:

- Forest chapels
- Sunrise prayers
- Composting stations as sacraments
- Herbal gardens outside hospitals
- Nature-based trauma healing circles
- Bioregional festivals that celebrate seasons, saints, and soil

We would once again become creatures among creatures.

The Cross Is Planted in the Ground

The crucifixion didn't happen in a temple or palace—it happened outside, on a hill, in view of sky and dust and birds. That's where redemption happens.

If Jesus were president, the cross would not hang behind a desk. It would be planted in the ground, reminding us that resurrection is always local, always ecological, always communal.

Conclusion: From Dominion to Communion

If Jesus were president, we would not ask, "How do we control the Earth?"
We would ask, "How do we belong to her again?"

We would trade plastic for prayer.
We would turn lawns into food.
We would walk lightly.
We would live deeply.
We would remember that the Earth is not a resource—it is our sibling.

And perhaps, if we listened closely enough, we would hear the Earth whisper back:
"Blessed are the meek, for they shall inherit me."

Chapter Ten

From Cross to Empty Tomb — Abolishing Prisons and Policing

"I was in prison and you visited me."
— Matthew 25:36

If Jesus were president, the prison-industrial complex would fall like Jericho's walls.

The United States has built a society where liberation is feared and punishment is normalized. Where healing is defunded and cages are filled. Where Black and brown bodies are treated as threats, and poor, disabled, trans people are locked away rather than cared for.

But the Jesus we follow?
He was arrested.
He was falsely accused.
He was tried in a rigged court.
He was executed by the state.

Jesus was a *prisoner*.
And he didn't just escape death—he *abolished* its power.

Jesus Wouldn't Reform Prisons—He'd Abolish Them

Let's be clear: the cross wasn't just a religious symbol—it was a form of capital punishment.

Jesus died at the hands of a violent state for challenging empire.

His resurrection wasn't just personal salvation—it was *political defiance*.

If he were president, Jesus wouldn't make jails "nicer."

He wouldn't support police with more funding.

He would *abolish the entire system*.

Policing Cannot Be Redeemed

Policing in America was born from slave patrols. It was designed to control, surveil, and oppress.

In the Jesus presidency:

- Police departments would be defunded and dismantled
- Community safety would be handled through unarmed crisis teams, mental health responders, and local accountability councils
- Transformative justice and restorative circles would replace courts of vengeance
- Communities would decide what safety means for themselves

Because Jesus doesn't show up with a badge—he shows up with wounds and open arms.

The Criminalization of the Cross

Jesus was criminalized for healing, for organizing, for being a threat to the status quo.

Today, millions are criminalized for the same:

- For feeding the hungry without a permit
- For defending water against corporate theft
- For being houseless in public spaces
- For protesting racism
- For surviving domestic violence
- For being Black, brown, trans, neurodivergent, undocumented, or disabled

If Jesus were president, these “crimes” would no longer be crimes.
They would be testimonies of resistance.

Prison Bars Cannot Hold the Resurrection

When Jesus rose from the grave, he didn’t just walk away—he showed up with *scars*.

He stood among his friends and said, “*Peace*.”
Not vengeance. Not retribution. *Peace*.

This is the model for justice:

- Not punishment, but transformation
- Not solitary confinement, but community accountability
- Not life sentences, but lifelines
- Not retribution, but resurrection

We do not need to build more cages. We need to *break them open*.

Abolition as a Work of Love

Abolition is not about chaos. It is about care.

As Mariame Kaba says, “*Abolition is about building the presence of justice, not just the absence of prisons*.”

Under the leadership of Jesus:

- Every former prison would become a community center, a healing farm, a trauma recovery clinic
- Every ex-prisoner would be offered housing, education, therapy, and belonging
- Elders and youth would sit in circles to resolve harm before it escalates
- Every law would be evaluated for its *impact on the most vulnerable*

The Role of the Church and State

The Church once crucified dissenters. The State still does.
But the Jesus presidency would call both institutions to *repent*.

He would say:

- Stop baptizing brutality
- Stop confusing legality with morality
- Stop invoking my name while you destroy my children

Instead, he would invite us to follow him *out of the tomb*:

- Into the streets
- Into the jails
- Into the hard work of healing harm without causing more

Because abolition isn't a theory. It's a resurrection practice.

Francis, Clare, and the Jailer's Keys

Francis once traded clothes with a beggar. Clare once warded off an invading army with nothing but prayer and presence. Neither sought revenge. Neither built walls.

Under their influence, the Jesus presidency would:

- Free political prisoners and whistleblowers
- Close immigrant detention centers
- End solitary confinement
- Make reparations to communities decimated by mass incarceration

Because no one is disposable. Ever.

Conclusion: Let the Prisoners Go Free

If Jesus were president, the tomb would not be the final word.

Neither would the jail cell.

Neither would the courtroom.

The final word would be *freedom*.

And the voice echoing through every prison wall would be this:

"Come out. Be unbound. You are beloved."

Chapter Eleven

A Table for All — Queer-Inclusive Citizenship and the Politics of Radical Welcome

“There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.”

— *Galatians 3:28*

If Jesus were president, there would be no “Don’t Say Gay” laws. No bathroom bans. No religious exemptions for bigotry. No border walls that separate families. No closets that keep people from breathing.

Jesus didn’t build barriers. He set tables.

He didn’t write policy to exclude. He wrote love into the law.

If Jesus were president, queer and trans people wouldn’t be tolerated—they would be *celebrated* as sacred reflections of God’s boundless image.

Jesus Wasn’t Straight, Cis, or Comfortable

Let’s say it: Jesus transgressed every boundary. He broke gender roles, social roles, purity codes, and religious expectations. He surrounded himself with sex workers, gender-nonconforming folks (see the eunuchs), unmarried women, and beloved male disciples.

He redefined family. He washed the feet of men. He affirmed those society erased. Jesus lived queerly—not in orientation, but in resistance to normativity, in fluidity, in radical embrace.

If he were president, he would center:

- Trans youth under attack
- Queer elders without care
- Intersex people erased from law
- Nonbinary folks denied IDs
- Drag artists, ballroom dancers, leather daddies, and church mothers alike

He would say: “*This is my body, broken for you.*”

And he’d say it to *all* of us.

Citizenship as Belovedness

In empire, citizenship is conditional. It's determined by birth, by borders, by legal status, by conformity.

But in the kin-dom of God, citizenship is baptismal. It is rooted in belovedness, not bureaucracy. It cannot be revoked—not by ICE, not by church councils, not by families who disown.

If Jesus were president:

- Undocumented people would receive full rights and protections
- Queer people would be written into the Constitution as sacred citizens
- Gender identity and expression would be federally protected
- All families—chosen, biological, polyamorous, queer—would be honored
- Churches that promote hate would lose tax exemptions, not trans rights

The Table Is Not Metaphor—It's Model

Jesus didn't just talk about inclusion—he *ate* with people the world rejected. Over and over, he broke bread with sinners, tax collectors, lepers, women, the ritually unclean.

The table is his revolution.

In a Jesus-led administration, every government agency would begin with this question: “*Who is not at the table?*”

And then: “*How do we bring them in—and let them lead?*”

Imagine:

- Gender-affirming care as standard
- National Coming Out Day as a public holiday
- Federal grants for LGBTQ+ co-housing, youth centers, and mental health clinics
- Trans theologians shaping public policy
- Drag queens teaching joy in public libraries and public schools

Because belonging is not a favor. It's a right.

Repentance for Harm Done

Jesus would not pretend the harm hasn't happened.

He would name it. Grieve it. Demand accountability for it.

In the Jesus presidency:

- Reparations would be made to queer communities for decades of exclusion
- Conversion therapy would be banned nationally
- Survivors of religious trauma would be centered in truth and reconciliation efforts
- LGBTQ+ veterans purged from service would be restored with full honors and care
- Faith leaders who caused harm would be called to public repentance—or removed from positions of power

This isn't cancel culture—it's gospel repentance.

Sanctuaries of Queer Belonging

What if every town had a federally funded queer sanctuary? A place with:

- Warm meals
- HRT fridges
- Prayer mats
- Poetry slams
- Disability-accessible worship
- Intergenerational healing circles
- Housing for displaced youth
- Gender-affirming clothes closets

In the Jesus presidency, there would be no more “queer-friendly churches.”
There would just be *church*.

Because “*God is love, and those who live in love live in God.*” (1 John 4:16)

From Stone-Throwing to Stone-Laying

When they brought the woman caught in adultery to Jesus, the law demanded death. Jesus demanded mercy.

“Let the one without sin cast the first stone.”

— John 8:7

In America, the stones have been thrown—at queer kids, trans people, drag performers, gender-nonconforming refugees.

If Jesus were president, the stones would become *foundations* for queer justice centers, pride altars, and public memorials for those we've lost.

Because Jesus doesn't just stop the violence. He *builds* love from the rubble.

Conclusion: The Politics of Welcome

If Jesus were president, his first State of the Union would be this:

"To all my queer, trans, disabled, undocumented, excommunicated, ex-evangelical, post-Christian, pagan-curious, deeply wounded, and wildly beloved children—

You belong.

You are home.

Pull up a chair. This table is for you."

Chapter Twelve

Love as National Policy — How Empathy Saves Nations

"You shall love the Lord your God... and your neighbor as yourself. On these two commandments hang all the law and the prophets."

— Matthew 22:37–40

If Jesus were president, the cornerstone of national policy wouldn't be GDP, military readiness, or even religious piety. It would be *love*.

Not sentimental love. Not soft, passive love. But love that disrupts systems. Love that organizes communities. Love that cancels student debt, builds housing cooperatives, and marches with the disabled in the streets.

Because love isn't a feeling—it's a *strategy*.

From Empire Logic to Kin-dom Logic

Empire says:

- Protect yourself.
- Hoard resources.
- Other people are a threat.
- Power is for the few.

But Jesus says:

- Love your neighbor.

- Share what you have.
- The stranger might be an angel.
- Power is for service, not control.

The Jesus presidency would be guided not by fear, but by compassion. Not by competition, but by communion.

Empathy as Infrastructure

What if empathy shaped our highways, our hospitals, our housing?

In a country governed by Jesus:

- Cities would be built for bodies of every kind—fat, disabled, elderly, neurodivergent
- Transit would be free, frequent, and wheelchair-accessible
- Public restrooms would be gender-inclusive and dignity-affirming
- Every form would ask: *How can we care for you better?*

Empathy would be a design principle, a legal standard, and a spiritual discipline.

The Federal Department of Listening

Imagine a national agency dedicated to listening—not to surveil, but to heal.

It would:

- Host grief circles for communities impacted by violence
- Send care teams after disasters—not just aid, but tenderness
- Train government workers in trauma-informed communication
- Offer sabbaticals for caregivers, mothers, organizers, and activists

Because a society built on listening is a society that does not collapse when things fall apart—it bends, and then it blesses.

Justice Without Love Is Just Another Law

Jesus didn't come to add rules. He came to fulfill them with love.

In his administration:

- Laws would be evaluated not by efficiency but by mercy
- Policies would begin with stories, not spreadsheets
- Voting rights would be sacred
- Prisons would be replaced by practices of reparation
- National identity would not be whiteness or wealth—but *compassion*

This isn't utopian. It's *the gospel*.

Holy Rage, Tender Mercy

Jesus flipped tables. But he also wept.

Love isn't always soft. Sometimes, love shows up angry. Love interrupts. Love organizes strikes and blocks traffic and shuts down injustice. But even then—it is love that drives us.

A nation that learns to *feel* again—deeply, collectively, without shame—might just heal.

Because repression breeds cruelty. But empathy? Empathy breeds resurrection.

Love and the Neurodivergent Nation

For those of us with memory loss, sensory overwhelm, involuntary regression, or complex trauma—love is not optional. It is survival.

In the Jesus presidency:

- Memory aids would be provided as public health tools
- Stuffed animals would be welcome in courthouses
- Thumb sucking would be met with understanding, not shame
- Incontinence supplies would be free and accessible
- Age regression and inner child care would be integrated into mental health services

Love meets people where they are. It doesn't ask them to change to be cared for.

The Resurrection of National Character

If America ever had a soul, it has been deeply wounded by slavery, genocide, consumerism, and violence.

But resurrection is possible—not just for individuals, but for *entire nations*.

In the Jesus presidency:

- Repentance would be real
- Reparations would be paid
- Borders would become bridges
- Guns would become garden tools
- Love would be the national anthem

And we would rise—not as a world power, but as a people of peace.

Conclusion: The Kin-dom Come

Jesus never wanted to be president.

But if he *were*, the whole world would turn upside down:

- The last would be first
- The wounded would lead
- The earth would rest
- The prisoners would sing
- The children would govern
- The queer would be anointed
- The mourners would dance
- And love would be law

This book is not a fantasy. It is a call.

We are the body of Christ.

We are the cabinet of compassion.

We are the policy writers of a better world.

What if Jesus were president?

Maybe the real question is:

What if we lived like he already is?

Appendix A: Executive Orders Jesus Might Sign

(Some serious. Some satirical. All prophetic.)

1. **Executive Order 1: All debts forgiven every 7 years.**
→ National Jubilee Policy goes into effect immediately.
2. **Executive Order 2: Housing is a human right.**
→ Evictions halted. Community land trusts funded.
3. **Executive Order 3: Blessed are the peacemakers.**
→ Pentagon funds redirected to public education, healing centers, and reparations.
4. **Executive Order 4: No more border walls.**
→ All borders reclassified as sacred crossing points for kinship and pilgrimage.
5. **Executive Order 5: Ban conversion therapy.**
→ Replace with queer-affirming mental health access for all.
6. **Executive Order 6: Turn the churches inside out.**
→ All houses of worship are required to house the poor before holding potlucks.
7. **Executive Order 7: Trans is holy. Disabled is holy. Neurodivergent is holy.**
→ All federal policy reviewed through lenses of liberation and inclusion.
8. **Executive Order 8: Declare climate emergency.**
→ Launch Green Jubilee plan: land back, rewilding, sacred rest for the earth.
9. **Executive Order 9: No billionaires in heaven—or on Earth.**
→ Wealth caps enacted; surplus redirected to kin-dom initiatives.
10. **Executive Order 10: Let the little ones come.**
→ Education restructured around love, art, nature, and radical safety for all children.

Appendix B: How to Start a Kin-dom Community Where You Are

1. Gather the Margins

Invite the disabled, the poor, the queer, the lonely, the caregivers, the angry, the tenderhearted.

2. Share a Meal

It doesn't have to be fancy. Just make sure everyone eats and no one eats alone.

3. Read the Gospels Aloud

Let the words breathe in your space. Let Jesus disturb you.

4. Ask: Who Is Not Here?

Then go find them. Invite them not as guests, but as leaders.

5. Build Community Agreements

Honor consent, respect difference, choose mutual aid over hierarchy.

6. Do Something Bold

Start a free fridge. Occupy a building. Host a healing circle. Begin where you are.

7. Bless Each Other

Literally. With oil, with water, with song. Make every gathering sacred.

8. Repent, Repair, Repeat

This work is messy. Own mistakes. Apologize publicly. Keep going.

Appendix C: Prayers and Litanies for a Just Nation

A Prayer for the President (if Jesus were in office)

O Christ, Servant of the People,
You walked without riches, ruled without weapons,
Healed without borders, and loved without condition.
Make us bold enough to follow your way.
Let your politics be our liturgy.
Let your table be our law.
Let your love be our Constitution.
Amen.

Litany of Liberation

Leader: From empire dressed as patriotism...
All: Deliver us, O God.
Leader: From walls, prisons, and policies of fear...
All: Deliver us, O Christ.
Leader: From churches that condemn and laws that exclude...
All: Deliver us, O Spirit.
Leader: From silence in the face of suffering...
All: Deliver us into holy resistance.
Leader: May your kin-dom come—
All: On earth, as it is in heaven.

Appendix D: Suggested Reading & Resources

Theological & Political Influences:

- *The Powers That Be* by Walter Wink
- *Jesus and the Disinherited* by Howard Thurman
- *The Cross and the Lynching Tree* by James Cone
- *Transgender, Intersex, and Biblical Interpretation* by Teresa Hornsby & Deryn Guest
- *The Last Week* by Marcus Borg & John Dominic Crossan
- *Christology from the Margins* by Thomas Bohache
- *God and the Gay Christian* by Matthew Vines

Movements & Models:

- The Catholic Worker Movement
- Black Lives Matter
- The Poor People's Campaign
- Mutual Aid Disaster Relief
- Disability Justice Collective
- Queer Theology Project

About the Author

Sister Abigail Hester, OFC is a queer, transgender nun, a visionary writer, a caregiver, a theologian of the margins, and the founding companion of the **Order of Franciscan Clareans**—a new monastic movement dedicated to radical simplicity, sacred resistance, and holy belonging.

Legally blind, diaper-dependent, and a survivor of multiple traumas, Sister Abigail lives what she writes: a life rooted in embodied grace, communal healing, and fierce, joyful justice. Her theology blends the insights of **queer and transgender theology, liberation theology, Franciscan spirituality, disability justice, herbal wisdom, and Christian universalism** into a prophetic voice of radical inclusion and spiritual renewal.

Through books, sermons, devotionals, care resources, and public witness, she calls the church—and the world—to imagine new ways of being rooted in the Gospel of Love. Her ministry is deeply inspired by the lives of **St. Francis and St. Clare of Assisi**, as well as modern prophets like **Dorothy Day, Howard Thurman, Marcus Borg, and Audre Lorde**.

She writes, teaches, and prays from the margins: under a tent, on the internet, and deep in the heart of community.

You can connect with her writings and the mission of the Order of Franciscan Clareans at:
 franciscanclareans.blogspot.com

