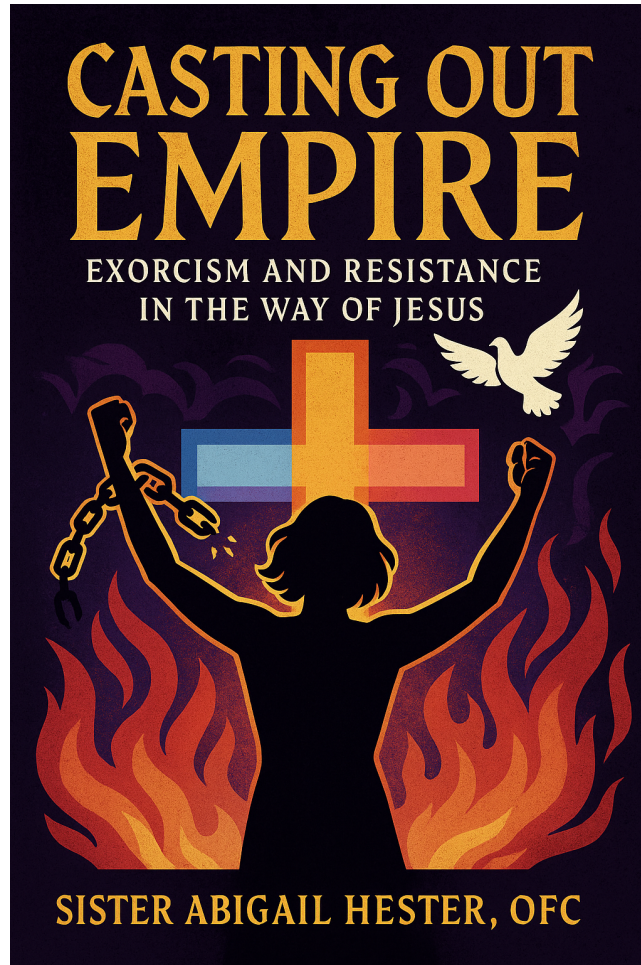




Casting Out Empire

Exorcism and Resistance in the Way of Jesus

Expanded Edition, 2025

by

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Prologue: Why Write About Exorcism?

We live in a world possessed.

Not by medieval devils or horror movie demons, but by systemic spirits of domination that wear respectable clothes and wield legislative pens. We are haunted not by superstition but by power:

- **White supremacy** codified in voter suppression and police militarization
- **Transphobia** legislated in bathroom bans and healthcare denials
- **Patriarchy** that still writes laws over women's bodies
- **Capitalism** that consumes our rest, our planet, and our souls
- **Religious nationalism** that blesses guns and gerrymandering in the name of Jesus

These spirits do not hide. They televise themselves. They sermonize from pulpits and podiums. They infect school boards, Supreme Courts, and Sunday sermons. They're not lurking in haunted houses—they're enshrined in **policies, profit margins, and pulpits**.

To speak of exorcism today is to reclaim a practice long buried under sensationalism—and to say, with urgency, that the gospel is not neutral in the face of possession.

When I first preached on the exorcism stories of Jesus, I did so not as a thrill-seeker of the paranormal, but as a **transgender woman, a survivor of ecclesial abuse**, and a nun formed in the path of Francis and Clare. I had known the sting of being cast out, pathologized, and prayed over—not because I was possessed, but because I was **dangerous to empire**.

Dangerous because I refused to conform. Dangerous because I called God “She.” Dangerous because I survived.

But in the Gospels, I discovered a different Jesus. Not a ghostbuster. Not a purity cop. But a **political healer**—one who **cast out not people, but the powers that possessed them**.

Jesus’s exorcisms were **not spectacles**. They were **sacraments of protest**.

- He did not isolate the “possessed.” He centered them.
- He did not shame the afflicted. He dignified them.
- He did not protect the status quo. He disrupted it—publicly, unapologetically, and with holy fire.

In this season—where transgender children are being banned from sports and healthcare, where climate collapse is dismissed as “woke hysteria,” where billionaires buy immunity while the poor beg for insulin—we must re-read the Gospel’s exorcism stories for what they are:

 **Blueprints for resistance.**

 **Liturgy for liberation.**

 **A theology for now.**

This book is not about paranormal warfare. It’s about **naming** what today’s polite society refuses to: that our culture is still possessed—and that the Church has too often been the demon’s accomplice.

We will walk with Jesus, Francis, and Clare—yes—but also with the possessed child at the border, the queer teen in conversion therapy, the mother fleeing war, the unhoused elder whose only sanctuary is a bus stop bench.

We will ask:

- What does it mean to cast out empire in 2025?
 - What would it look like if our churches preached deliverance from white supremacy instead of just personal sin?
 - What would it mean to say, in our own streets and sanctuaries: **“Come out, empire. Your time is up.”**
-

Let this be your invitation—not to a theology of fear, but to a **gospel of courage**.
Not to an escape from the world, but to its exorcism.
Not to religious theater, but to **prophetic embodiment**.

This is not a how-to manual.

It is a **manifesto**.

A **prayer**.

A **mirror held to empire**.

Let the casting out begin.

Let the Kin-dom come.

Let the people say: **Amen—and come out, empire**.

Chapter One: Demonizing the Marginalized — A History of Possession and Power

“The true demons are systems that demand sacrifice.”

— Delores S. Williams, Womanist Theologian

❖ The Invention of the Demonized Other

From ancient leper colonies to 2025’s anti-drag hysteria, empire has always needed a scapegoat.

In the U.S., more than 700 anti-LGBTQ+ bills were introduced over the past two years. Trans children have been banned from bathrooms, denied hormones, stripped of healthcare. Queer books are burned or banned from libraries. In Tennessee, performing in drag can get you arrested. In Florida, teachers risk being fired for using a student’s pronouns. The language has changed, but the playbook remains: label difference as dangerous, and then claim that silencing it is “protection.”

But let us be clear:

- ❌ **Trans people are not possessed.**
- ❌ **Immigrants are not demonic.**
- ❌ **Black rage is not a threat—it’s a cry for justice.**

These demonizations are projections of societal fear. The same spirit that once declared Indigenous people “savages” now declares gender-affirming care “child abuse.” The same

system that labeled enslaved people as “three-fifths” now calls BLM activists “domestic terrorists.” These are not exaggerations—they are the spiritual DNA of empire.

And they are precisely what Jesus confronted when he cast out demons.

❖ Empire Needs Demons to Justify Itself

In 2025, the language of possession has simply gone digital.

Fox News doesn’t say “unclean spirit.” It says “woke mob.”
Christian nationalists don’t cry “Beelzebul.” They cry “groomer.”
Economists don’t say “mammon.” They say “GDP.”

Every system of domination requires a spiritual narrative to excuse its violence. Rome called their conquest “peace.” Today’s empires call it “order.” Jesus called it a lie.

The Gerasene demoniac (Mark 5) is still speaking. His name is still “Legion,” and his chains are immigration detention centers, gender segregation laws, and prison walls. Jesus crossed borders to meet him. He still does.

❖ The Pathologizing of Resistance

What empire cannot control, it pathologizes.

- In Gaza and the West Bank, Palestinians resisting occupation are labeled as terrorists while American churches remain silent—or worse, complicit.
- In Atlanta, Black organizers opposing Cop City were charged with “domestic terrorism” for defending trees and community.
- In Missouri, trans adults are required to prove “long-standing gender dysphoria” just to access healthcare—effectively criminalizing existence.

And still, the Church baptizes this violence in stained glass and Scripture. Still, it prays for “peace” without naming the price. Still, it asks the wounded to “forgive and forget” while sitting silent in the face of state-sanctioned cruelty.

But as Gustavo Gutiérrez reminds us: **The first step in liberation is asking not what’s wrong with the oppressed, but what’s wrong with the systems that oppress.**

❖ A Franciscan Lens on the Demonized

St. Francis didn't just hug lepers. He **sided with them**.

St. Clare didn't just escape a rich marriage. She **renounced empire** itself.

Francis kissed what empire called cursed. Clare shattered what patriarchy called sacred. Their lives were exorcisms—slow, steady, scandalous.

In our day, that same spirit invites us to kiss the trans teenager banned from youth group. To shelter the immigrant targeted by ICE. To pray with—not over—the mentally ill woman on the corner.

This is the Franciscan exorcism ethic:

Don't cast out the possessed. Cast out the possessors.

❖ Conclusion: Who Do We Demonize Today?

Ask yourself:

- Who in your community is being criminalized for *being* rather than *doing*?
- Whose existence makes “nice Christians” uncomfortable?
- What have we called “order” that is actually empire in disguise?

If your answer includes trans kids, migrants, protesters, or people in poverty—you've found the ones Jesus would have called friends.

To follow Christ is not to protect purity.

It is to *name* the powers that marginalize, and to stand with those the world has pushed to the tombs.

So let's begin the exorcism again—with courage, with compassion, and with the holy fire of love.

✨ Reflection Prompt:

What power structures in your life demand the sacrifice of the marginalized?

How can your church, your community, your own spirit stop enabling empire—and start casting it out?

Chapter Two: Jesus and the Powers — A Contextual Reading

“When Jesus cast out demons, he was naming and unmasking the real spiritual forces at work in society—those that oppress, exploit, and dehumanize.”

— Walter Wink, *Naming the Powers*

❖ Empire in the Air We Breathe

First-century Palestine was a military occupation zone. Roman soldiers walked the streets. Taxes crushed the poor to fund distant conquests. The temple—once a place of communal belonging—had become a site of elite collusion and spiritual exclusion. To be sick, poor, disabled, or foreign was to be suspect. To be different was to be dangerous.

Sound familiar?

In 2025, we live under different Caesars—but the spirits remain:

- Children in Gaza are bombed with U.S.-funded weapons.
- Black trans women in the U.S. are murdered with impunity.
- Christian nationalists run for office on platforms of fear and exclusion—and win.
- Climate refugees drown in the Mediterranean, unnamed and unburied.
- AI surveillance tracks protestors faster than food stamps serve the poor.

This is empire—algorithmic, armed, and baptized in religion.

The exorcism stories of Jesus are not ancient curiosities. They are living parables. They are about *what happens when empire gets inside the body—when trauma, shame, and domination are internalized, normalized, and ritualized.*

❖ Walter Wink and the Powers That Be

Walter Wink’s work remains prophetic today: the Powers are not only external systems—they are spiritual realities that deform both institutions *and* the inner life.

In 2025, we see the Powers in:

- Corporations that lobby against clean water.
- Churches that preach against trans rights while hiding abuse.
- Media that equates looting with terrorism, but ignores state violence.

And we feel the Powers in:

- Burnout, as capitalism colonizes our worth.
- Shame, as purity culture scars our sexuality.

- Fear, as the police become more present in schools than social workers.

Jesus came to confront these Powers—not to explain them away, but to **cast them out**.

❖ Exorcism as Public Theology

Jesus' exorcisms were not secret rituals. They were *public theology*.

He shouted at demons in synagogues (Mark 1). He confronted colonial trauma in Gentile lands (Mark 5). He healed disabled children in front of hostile crowds (Mark 9).

If Jesus were alive in 2025, his exorcisms would not happen behind stained-glass windows. They would take place at:

- City council meetings where anti-homeless laws are passed.
- Courthouses where abortion is criminalized.
- School board meetings where trans kids are erased.

He would name the spirits of nationalism, white comfort, and religious complicity. And he would do so **loudly**.

Because silence, in a possessed world, is not neutrality.
It is consent.

❖ Jesus, the Disruptor of Domination

Walter Wink reminds us that the Powers are not evil by nature—but they have been distorted. Governments, churches, media—they can serve life or serve empire. When Jesus healed, when he cast out spirits, when he overturned tables, he was saying:

🚫 “This structure is no longer serving life.”

🕊️ “This body deserves freedom.”

🔥 “This oppression must end—now.”

In today's language:

- When Jesus casts out the spirit of Legion, he is confronting the PTSD of occupation.
- When Jesus touches the bleeding woman, he is dismantling purity culture.
- When Jesus defends the mute child, he is fighting ableism and parental despair.

This is what exorcism looks like when love becomes public.

❖ Queer, Trans, and Liberationist Implications

For queer and trans Christians, Jesus' exorcisms offer not fear but *solidarity*.

He does not blame the possessed.

He *believes* their pain.

He *restores* their dignity.

And he *disrupts* the systems that tried to define them as impure.

In a year when queer youth are being driven to suicide by theological cruelty, when trans healthcare is framed as demonic, when Christian fascists preach "deliverance" from queerness—we must reclaim Jesus as the true exorcist.

Not of queer people.

But of the spirit that says we are unworthy.

❖ Conclusion: The Naming is the Beginning

2025 is a year of intensifying spiritual crisis—not because of "demons," but because of **denial**.

To exorcise the Powers, we must start by naming them:

- 🔥 Christian nationalism is not faith. It is fascism in clerical garb.
- 🔥 Neoliberal capitalism is not freedom. It is possession by profit.
- 🔥 Transphobia is not theology. It is fear masquerading as tradition.
- 🔥 Silence is not neutrality. It is complicity.

And once named, we must confront. We must organize. We must pray. We must weep. We must show up with oils, chants, casseroles, and policy plans.

Because if exorcism is anything, it is this:

Love refusing to leave the oppressed alone.

✨ Practice: Naming the Powers Around You

Write down three "Powers" that are active in your life, church, or community.

Then write the truth that confronts them. For example:

- **Power:** "You are only valuable if you produce."
Truth: "I am beloved because I exist."

- **Power:** “You cannot be trans and Christian.”
Truth: “God made me. God sees me. God calls me good.”
- **Power:** “The gospel should be polite.”
Truth: “Jesus flipped tables.”

Say each truth aloud, as an act of holy defiance.
You are already beginning the exorcism.

Chapter Three: The Legion Within — Naming the Internalized Oppressor

“The true battlefield is not out there. It’s within—where empire has taught us to hate our own reflection.”

— bell hooks

❖ A Man Among the Tombs

In Mark 5, Jesus crosses the sea to meet a man consumed by torment. He lives in the tombs, howls in isolation, harms his own body, and has been chained by his community. When Jesus asks for his name, the response is chilling:

“My name is Legion, for we are many.”

In 2025, we meet this man in new forms:

- The trans teen isolated after coming out in a hostile home.
- The queer migrant, fleeing both political violence and evangelical conversion campaigns.
- The disabled person deemed “too broken” for belonging.
- The Black child told their anger is “dangerous” instead of righteous.

The tombs today are bedrooms with locked doors, ICE detention centers, mental health facilities stripped of funding, bathroom stalls where trans kids cry in silence.

The chains today are not always metal—they are laws, shame, silence, and theological lies.

Jesus does not fear the tombs.
He enters them.

❖ When Empire Becomes Internal

The most sinister success of empire is not external domination—it is **internal colonization**.

It teaches us to become our own jailers.

In therapy, we call it the inner critic.

In trauma work, it's the freeze response.

In theology, it's internalized damnation.

By 2025, we have entire industries devoted to making people hate themselves in order to stay in line:

- Corporate ads that say your body is never good enough unless you buy more.
- Churches that say you are never holy enough unless you conform more.
- Schools that punish neurodivergence instead of accommodating it.
- Gender clinics that gatekeep transition as if queerness must be earned.

These voices become Legion:

“You’re too much.”

“You’ll never belong.”

“Your body is wrong.”

“Your love is deviant.”

“God hates who you are becoming.”

Jesus looks us in the eye and asks:

“What is your name?”

This is not an interrogation.

It is an invitation:

To speak our truth. To reclaim our voice. To evict the voices that do not belong to us.

❖ Jesus as Trauma Healer

Jesus doesn't start with commands. He starts with *presence*.

He doesn't say, “Repent.”

He says, “Speak.”

He doesn't rebuke the man for self-harm.

He restores his dignity.

This is **trauma-informed liberation**. This is **somatic justice**. This is the Jesus who understands what **Resmaa Menakem** teaches: that trauma lives in the body, that healing must be embodied, and that empire must be cast out **cell by cell, breath by breath**.

By the end of the story, the man is:

- **Clothed** — reclaiming the body
- **In his right mind** — reclaiming the self
- **Sent home as a witness** — reclaiming the story

From chained to commissioned. From possessed to preacher.

This is not just healing.

This is revolution.

❖ Trans Readings of Legion

For many transgender people, the Gerasene story isn't a metaphor—it's a mirror.

- *Living among tombs*: Excluded, excommunicated, erased.
- *Nakedness*: Denied dignity, privacy, embodiment.
- *Chains*: Medical gatekeeping, political bans, cultural shame.
- *Self-harm*: Internalized transphobia, religious abuse, untreated trauma.
- *Clothed and sent forth*: Affirmation, embodiment, holy purpose.

Legion is what we have been told about ourselves.

But it's not who we are.

We are not the sum of society's projections.

We are not the wounds inflicted by doctrine.

We are not possessed—we are **prophets in the making**.

As **Patrick Cheng** reminds us: queer theology is not about being "tolerated"—it's about claiming our sacredness as the Imago Dei, visible and embodied.

❖ 2025: The Legions Are Multiplying

In June 2025:

- In Texas, teens need parental permission for gender-affirming care, but not for religious conversion therapy.

- In Poland, queer pride marches are criminalized under “morality” laws.
- In the United Kingdom, asylum seekers—including LGBTQ+ refugees—are deported to Rwanda.
- In churches across the U.S., “deliverance ministries” are staging public exorcisms of queer people.

Let us be clear: **These are not spiritual practices. They are spiritualized abuse.**

Empire now pretends to cast out demons while actually inviting them in—disguised as respectability, order, nationalism, and “tradition.”

The true demon is not queerness.

The true demon is *the system that made us believe we needed to be fixed.*

❖ **Conclusion: Name. Reclaim. Proclaim.**

To begin liberation, we must speak what empire has silenced.

- *Name* the Legion—call out the lies we’ve internalized.
- *Reclaim* the truth—our bodies are holy, our love is valid, our stories are sacred.
- *Proclaim* the gospel—liberation is possible, even in the tombs.

Jesus doesn’t only heal.
He commissions.

“Go home to your people and tell them what the Lord has done for you.”

Not to shame.
But to show: **you survived—and now you speak.**

✨ **Reflection Prompt**

What names has empire given you?
What truths do you want to reclaim instead?

Write them both. Tear up the lies. Speak the truth aloud.

You are not possessed. You are powerful. The exorcism begins within.

Chapter Four: The Gerasene Demoniac — A Colonized Body Speaks

“He had often been chained hand and foot, but he tore the chains apart.” — Mark 5:4

“Until the lion tells the story, the hunter will always be the hero.” — African Proverb

❖ Empire in the Flesh

Jesus doesn’t stay safe. He crosses the sea. He moves into Gentile territory—the Decapolis. The land of the Other. The empire’s edge.

There, he meets a man who is everything society fears:

- Naked (Mark 5:15)
- Living among tombs (Mark 5:3)
- Crying out and cutting himself (Mark 5:5)
- Possessed by “Legion”—a name for a Roman military unit (Mark 5:9)

This man is more than sick. He is colonized. His body is a battleground. His story is one of trauma, state violence, and erasure.

And Jesus does not look away.

❖ The Demoniac as a Colonized Subject

In 2025, we recognize this man. We know his modern counterparts:

- The Palestinian child growing up beneath drones.
- The Black trans woman placed in solitary “for her safety.”
- The migrant separated from family and chained at the border.
- The survivor of conversion therapy, told her queerness is a demon.
- The climate refugee whose ancestral home is underwater.

They are *possessed* not by internal evil—but by the consequences of **external empire**. They are silenced, pathologized, criminalized—and often, spiritualized away.

But the text doesn’t end in chains.

It ends in **freedom**.

❖ Jesus and the Economics of Possession

Let's talk about the pigs.

After Jesus casts the demons out of the man, they enter a herd of pigs—2,000 in number—and rush into the sea. It's a strange detail unless we remember: this is economic sabotage.

These pigs were not pets. They were property. They represented the local economy—one rooted in **uncleanness, occupation, and exploitation**. This act cost someone a *fortune*.

Jesus trades 2,000 pigs for one liberated man. In a capitalist society, this would be called theft.

In the Kin-dom of God, it's **justice**.

And the town's response? They don't rejoice.

They beg Jesus to leave (Mark 5:17).

Because **liberation is terrifying to those who benefit from bondage**.

❖ Decolonial Theology and the Gerasene

This story is a parable of decolonization:

- The demons are not neutral—they are *Legion*, the name of Rome.
- The man's isolation mirrors colonial displacement.
- The pigs mirror the moral and economic cost of liberation.
- The town's fear reveals how deeply empire infects the imagination.

As theologians like **Ched Myers** and **Ada María Isasi-Díaz** teach, decolonial theology isn't just about rejecting empire—it's about recovering stories, bodies, and sacred agency.

Jesus doesn't just liberate the man. He **re-centers** him.

He makes a formerly colonized, demonized, and silenced person into the **first missionary to Gentile lands**—before Peter, before Paul.

Empire erases.

Jesus restores.

❖ Trans and Queer Readings of the Text

For transgender and queer people—especially those from racialized and colonized communities—this story vibrates with truth:

- *The tombs* = life in exile or invisibility
- *The chains* = legal bans, cultural suppression, misgendering
- *The pigs* = the cost empire demands to maintain “order”
- *The restoration* = the return to full humanity
- *The commission* = the calling to speak truth

The man doesn’t follow Jesus back to Galilee.
He is sent out as a *liberated witness*.

This is what **Marcella Althaus-Reid** would call “indecent theology”—a theology born in the margins, unclean by imperial standards, but radiant with divine fire.

This is what **Patrick Cheng** names as “radical love”—a love that transgresses, restores, and commissions.

❖ **Franciscan Clarean Solidarity**

St. Francis embraced lepers. St. Clare left empire behind for communal simplicity. They would have knelt beside the Gerasene man—not with pity, but with solidarity.

To be Franciscan is not to avoid the tombs—it is to **dwell with the possessed** until liberation comes.

We do not fear the unclean.
We fear the systems that made them “unclean.”

We do not pity the chained.
We challenge the ones who built the chains.

And when we are the ones in the tombs, we do not despair.
We cry out.
We wait for Love to arrive.
We rise.

❖ **Conclusion: Tell Your Story**

The most radical act of all may be this:

Jesus tells the man to speak.

“Go home to your people and tell them what the Lord has done for you.” — Mark 5:19

He does not silence him.
He does not hide him.
He says: **Preach. Testify. Be the gospel.**

This is the call to all of us who have been cast out, bound, and buried:

-  Tell your story.
 -  Name your wounds.
 -  Testify to your liberation.
 -  Become the exorcist you were waiting for.
-

✨ **Ritual Practice: Clothing the Liberated**

Gather a circle of friends or community. Invite each person to name one lie the empire told them about their identity.

Then, place a scarf or robe on each participant and say:

“You are no longer possessed. You are beloved. You are free.”

Close with the words of the healed man:

“Let me tell you what God has done for me.”

Chapter Five: Unclean Spirits and Social Purity Codes

“When religion polices purity more than it protects people, it ceases to be holy.”

— Sister Abigail Hester, OFC

“The distinction between clean and unclean is one of the primary weapons of the empire-minded.”

— Joerg Rieger

❖ **The Spiritual Logic of Segregation**

In Jesus’ day, “unclean spirits” were not only supernatural entities—they were part of a purity system that divided communities, stratified holiness, and justified exclusion.

To be labeled “unclean” meant exile.

- A woman with a bleeding disorder? Unclean.
- A man with a skin disease? Unclean.

- A disabled child? Unclean.
- A Gentile woman pleading for her daughter's healing? Unclean.

But Jesus didn't play by those rules.

He **touched the bleeding woman** (Mark 5).

He **healed the leper** (Mark 1).

He **listened to the foreigner** (Mark 7).

He **cast out demons in synagogues** (Mark 1) and **restored dignity on the Sabbath** (Luke 13).

His acts were not just miraculous. They were **defiant**.

They **broke purity laws** in order to **reveal divine love**.

❖ Purity Codes Then and Now

In 2025, purity codes still shape society.

They just wear new masks.

- **Anti-trans legislation** says: "Only some bodies are safe in public."
- **Dress codes** target Black and brown youth for "disruption."
- **Healthcare gatekeeping** denies gender-affirming care as "experimental."
- **Fatphobia** and ableism call some bodies "burdens."
- **Evangelical purity culture** still shames sexuality and pleasure.
- **Moral panic over queer joy** in Pride events is labeled "grooming."

These are not spiritual rules. They are political weapons.

They declare: "You are dangerous unless you conform."

But Jesus never said: "Conform and be clean."

He said: "**You are already clean. You are already beloved.**"

❖ Queer and Trans Holiness

Let's be plain: many churches still treat queer and trans bodies as "unclean." They offer **conditional belonging**: "You can be here if you don't make us uncomfortable." "You're welcome—as long as you're celibate, silent, or invisible."

But the Gospels tell another story:

🩸 The hemorrhaging woman was healed before she even asked.

💬 The man with the unclean spirit *spoke* in the synagogue.

👉 Jesus did not purify people to make them acceptable—he **accepted them to reveal their holiness.**

This is queer theology in action.

As **Marcella Althaus-Reid** taught, holiness is not about control—it is about love, presence, and pleasure.

As **Patrick Cheng** wrote, God is not a gatekeeper—God is the threshold.

We are not impure.

We are **incarnate.**

We are not shameful.

We are **sacramental.**

❖ Purity and Political Violence

Purity codes kill.

- In Uganda, anti-gay legislation calls queerness a “plague.”
- In Texas, teachers can lose their jobs for affirming a student’s pronouns.
- In the U.S. South, pregnant people are prosecuted for miscarriage.
- In Israel and Gaza, theological purity is used to justify ethnic cleansing.
- In Catholic hospitals across the U.S., trans patients are turned away from care in the name of “moral clarity.”

Purity is not neutral.

It is a system. A **weapon of empire.**

It says: “Only some are worthy of healing.”

Jesus says: “**Let me touch what they told you to hide.**”

❖ Franciscan Reversals

St. Francis didn’t avoid lepers. He kissed them.

St. Clare didn’t enforce rules of separation. She broke them to care for the dying.

They reversed the purity logic of the Church by **embodying mercy over law.**

To be Franciscan today is to break every purity rule that denies full dignity to:

- Trans people
- Disabled people

- Neurodivergent folks
- Immigrants
- Sex workers
- Those struggling with addiction
- People whose pain doesn't fit church timelines

The Franciscan Clarean ethic says:

"God is where empire says God cannot be."

"God is who the system says is unclean."

❖ **Conclusion: Becoming the Healed and the Healer**

Jesus didn't just cast out unclean spirits—he **cast out the lie of uncleanness itself**.

He offered no purity test. He asked no questions of performance. He saw people. He touched them. He called them healed before they were "acceptable."

What does that mean for us?

It means:

- You are holy *before* you change.
- You are sacred *before* you are affirmed.
- You are welcome *before* you are perfect.

The exorcism of purity culture begins with **one act of radical touch**.

✨ **Devotional Practice: Touching the Untouchable**

1. Light a candle.
2. Write down one lie you've internalized about being "unclean," "too much," or "not enough."
3. Tear it up.
4. Whisper aloud: **"The Spirit declares me clean."**
5. Place your hand over your heart or your scars. Say: **"This body is sacred. I am not a problem to be fixed. I am a temple of the Divine."**

Chapter Six: Jesus the Exorcist — Prophet of Liberation

“If I cast out demons by the finger of God, then the empire of God has come upon you.” — Luke 11:20

*“Jesus is not simply a healer of individuals; he is a disrupter of domination.” — Ched Myers, *Binding the Strong Man**

❖ Reclaiming the Title: Jesus the Exorcist

Let's name it: most modern Christians are uncomfortable calling Jesus an exorcist.

We'd rather say he was a **life coach**, a **nice guy**, a **mystical therapist**.

But Jesus was an **exorcist**.

- His first public act in Mark's Gospel is casting out an unclean spirit in a synagogue.
- His longest healing narrative is the Gerasene demoniac, where empire itself is named as Legion.
- He does not whisper affirmation—he shouts at the Powers.

Why are we so afraid of this Jesus?

Because **exorcism is disruptive**.

It means naming evil.

It means confronting empire.

It means refusing to stay silent when systems are violent.

In 2025, Jesus would not be invited to most pulpits.

He'd be arrested at drag story hour, banned from school boards, and vilified on Fox News.

And still, he'd be casting out demons—in public, on camera, with love and fire in his eyes.

❖ Casting Out as Political Action

Let's be clear: every exorcism Jesus performed had consequences:

- In Mark 1, he casts out a demon in the synagogue—and the religious leaders plot against him.
- In Mark 5, he frees a possessed man—and the town demands he leave.
- In Matthew 12, he heals a mute man—and the Pharisees accuse him of being demonic.

Exorcism **always** invites backlash.

Because **liberation always threatens comfort**.

Jesus did not perform spiritual theater. He practiced **public theology**.

He confronted what the theologian Walter Wink calls the “Domination System”—a network of political, religious, and economic control.

His exorcisms were not about morality—they were about **power**.

And they announced:

The empire of God is breaking through.

❖ The Empire of God vs. the Empire of Now

In 2025, we live between two empires:

- The empire of violence: nationalism, militarism, white supremacy, corporate greed.
- The empire of God: justice, joy, dignity, and beloved community.

Jesus’ exorcisms are battle cries:

- Against ICE raids and border walls
- Against police brutality and prison pipelines
- Against anti-trans laws and religious hypocrisy
- Against environmental destruction and capitalist extraction

He says:

“You do not belong to Rome. You belong to God.”

“You are not a commodity. You are a beloved child.”

This is **not a metaphor**.

It is a **movement**.

❖ A Franciscan Exorcism Ethic

St. Francis did not shout “Come out!” in Latin.

He walked barefoot through empire, singing of peace, weeping with the poor, confronting the church with its own hypocrisy.

St. Clare didn’t wield a crucifix like a sword.

She turned empire on its head by refusing to be property, refusing to be silent, refusing to be ruled by fear.

They cast out demons by **living differently**.

By saying:

“We will not participate in your system.”

“We choose poverty over power, joy over hierarchy, kinship over conquest.”

This is Franciscan exorcism.

❖ **Queer Jesus, Liberating Prophet**

To queer and trans Christians, Jesus the Exorcist is not a threat. He is a **liberator**.

He does not call us deviant—**he calls us divine**.

He does not try to fix our gender—**he affirms our becoming**.

He does not shame our desire—**he honors it as sacred fire**.

In a year when queer and trans people are still being cast out in the name of religion, we must remember:

- **Jesus cast out fear—not gender.**
- **Jesus silenced shame—not bodies.**
- **Jesus broke systems—not spirits.**

His exorcisms are not against us.

They are **for** us.

❖ **Conclusion: The Exorcist We Need**

The Church has tried to declaw Jesus for centuries.

But in 2025, we need him in all his wildness.

- Not the tame Jesus of prosperity gospel
- Not the nice Jesus of respectability politics
- Not the sanitized Jesus of suburban piety

We need the Jesus who:

- Flips tables
- Heals the marginalized
- Rebukes the rulers
- Walks into the tombs and calls out: **“Come out!”**

This is the Jesus who marches with us.
This is the Jesus who cries at protests.
This is the Jesus who gets arrested, crucified—and **risers anyway**.

✨ **Practice: Prophetic Naming**

Light a candle. Speak aloud:

1. The Powers you see around you (e.g., white supremacy, religious fascism, extraction capitalism).
2. The spirits you want cast out from within (e.g., fear, despair, shame).
3. The truths you want to embody (e.g., courage, dignity, belovedness).

Then say three times:

“By the Spirit of God, the empire falls.”

Chapter Seven: Modern Demons — White Supremacy, Neoliberalism, and Religious Nationalism

“Our demons today wear suits, carry flags, and quote Scripture to justify injustice.”

— Sister Abigail Hester, OFC

“We must recognize that the principalities and powers are not simply mythic forces. They are real, institutionalized, and deadly.”

— James Cone

❖ **The Demons Have Changed Their Names**

The ancient world called them demons. We call them policies, pipelines, and profit margins.

They’ve rebranded:

- **Possession** becomes **patriotism**.
- **Unclean spirits** become **“law and order.”**
- **Religious nationalism** becomes **“family values.”**

But their goal is the same: to dehumanize, dominate, and divide.
And in June 2025, they are bold.

- A federal judge rules that private charities can refuse shelter to LGBTQ+ people on “religious grounds.”
- Police in Atlanta violently raid a mutual aid food distribution site under “public safety” pretenses.
- Florida expands its “Don’t Say Gay” law to include books, clothing, and classroom flags.
- The U.S. Supreme Court allows oil companies to delay climate reparations, calling them “economically disruptive.”
- Churches remain silent.

Let’s name these demons not as myth—but as **modern possession**.

And let us cast them out, not with superstition—but with sacred resistance.

❖ **Demon #1: White Supremacy**

White supremacy is not a relic. It is **the foundation** of empire.

It is both theological and tactical. It shows up as:

- **Policing that kills with impunity**
- **Christian schools that erase Black history**
- **“Colorblind” theology that silences lived reality**
- **White-led nonprofits profiting from the pain of Black and Indigenous communities**
- **Mission trips that export colonial Christianity while ignoring homegrown violence**

In 2025, the demon of whiteness doesn’t foam at the mouth. It speaks in calm voices about “standards” and “tradition.” It builds fences around neighborhoods and doctrines alike.

And it wears a cross.

To cast out this demon, we must:

- Listen to Black voices like **James Cone**, **Howard Thurman**, and **Kelly Brown Douglas**
 - Dismantle white Christian nationalism from our pulpits and practices
 - Build reparative communities of truth, not performative diversity
 - Say: **“Whiteness is not holiness. It is a power to be unseated.”**
-

❖ **Demon #2: Neoliberal Capitalism**

This demon is subtle. It convinces us that exhaustion is virtue. That self-worth is production. That rest is laziness. That poverty is a personal failure—not systemic theft.

It manifests as:

- Overworked bodies denied rest in the name of “grind culture”
- Healthcare systems that profit from chronic illness
- Gentrification that prices out the poor while sanctifying “growth”
- Churches more focused on fundraising than feeding people
- The worship of “stewardship” over **solidarity**

In 2025, this demon says:

“If you’re not making money, you’re not worth much.”

But **Jesus said**, “Blessed are the poor.”

Francis said, “Poverty is holy.”

Clare said, “Possession is not salvation.”

To cast out this demon, we build:

- Mutual aid networks
- Worker-owned cooperatives
- Sabbath spaces for rest and joy
- Communities that refuse scarcity narratives

We say:

“People are not profit. Rest is sacred. Enough is holy.”

❖ **Demon #3: Religious Nationalism**

This demon merges God with government, Scripture with supremacy, and faith with fascism.

It doesn’t whisper. It shouts:

- “God bless America!”
- “The Bible is the law!”
- “This is a Christian nation!”

In 2025, religious nationalism is writing school curricula, shaping court decisions, and blessing police departments. It:

- Justifies **anti-trans legislation** as “biblical”
- Funds missions abroad while neglecting injustice at home
- Claims to protect “freedom” while criminalizing dissent
- Equates queerness, disability, and nonconformity with sin

But Jesus never served empire.
He critiqued it.
He broke its rules.
He was executed by it.

To cast out this demon, we declare:

- **No flag is higher than love.**
 - **No nation can legislate holiness.**
 - **No theology is sacred if it sacrifices the marginalized.**
-

❖ **Queer and Franciscan Exorcisms of Today**

You don't need Latin prayers to exorcise modern demons.
You need courage, creativity, and collective love.

Francis and Clare did not fight with swords—they **starved the powers** by living differently.

Today, we exorcise by:

- Hosting queer liturgies in defiance of bans
- Turning abandoned churches into housing
- Protesting pipelines while blessing the land
- Feeding protestors instead of funding police
- Wearing joy as resistance

Your trans body is an exorcism.
Your disabled joy is an exorcism.
Your sacred anger is an exorcism.
Your love is a liturgy of deliverance.

❖ **Conclusion: Naming Is Not Enough**

Naming the demons is essential. But the work cannot stop there.

We must:

- Build alternatives.
- Share resources.
- Risk our comfort.
- Cast out the lie that the world cannot change.

As theologian **Valarie Kaur** asks:

“What if this darkness is not the darkness of the tomb, but the darkness of the womb?”

Let us midwife something better.

Let us declare:

“You have no authority here, Empire. The Spirit of Liberation reigns.”

✨ **Action Step: Public Naming Ritual**

- Gather with your community.
- Name one modern demon you see (e.g., transphobia, Christian nationalism, disposability).
- Write its name on paper. Burn it. Bury it. Tear it up.
- Say together:

“You have no authority here. Love casts you out.”

Chapter Eight: Exorcism as Activism

“If you are neutral in situations of injustice, you have chosen the side of the oppressor.”

— Desmond Tutu

“Activism is the prayer of the body, rising up to say: ‘This is not how it ends.’”

— Sister Abigail Hester, OFC

❖ **Beyond Spectacle: A New Understanding of Exorcism**

We have been taught to think of exorcism as spectacle.

A person convulses. A priest commands. A spirit screams.

But that is Hollywood, not gospel.

In Scripture—and in real life—**exorcism is not about drama.**

It is about **disruption.**

Exorcism is not a private ritual.

It is a **public act of resistance.**

It breaks the hold of domination over bodies, minds, spaces, and systems.

In 2025, exorcism looks like:

- Defying unjust laws
- Occupying a senator's office with prayer and song
- Refusing to comply with bathroom bans or border policies
- Feeding the hungry without paperwork
- Hosting Pride inside a church that tried to excommunicate you

Exorcism is what happens when **activism becomes sacramental**.

❖ The March as Liturgy

Let's say it plainly: protest is holy.

- The signs are icons.
- The chants are psalms.
- The bodies in the street are sacraments.
- The refusal to move is a **Eucharistic yes** to justice.

When we chant "**Black Lives Matter**," we are casting out white supremacy.

When we say "**Trans kids are sacred**," we are casting out transphobia.

When we blockade pipelines and plant gardens, we are casting out greed.

This is liturgy.

This is deliverance.

This is gospel.

❖ Franciscan Street Theology

St. Francis preached in public squares, not pulpits.

He sang in the streets, kissed lepers, and renounced empire with bare feet and bold joy.

St. Clare defied her family, her bishop, and her culture—not to be rebellious, but to be **faithful to love**.

Today's Franciscan Clareans follow their example not by hiding in convents, but by:

- Praying outside detention centers
- Feeding unhoused neighbors in front of city hall
- Holding protest vigils with candles, anointing oil, and resistance songs
- Interrupting church services that bless war or erase queer lives

Our call is not just to believe.
It is to **embody liberation**—with our presence, our rituals, our lives.

❖ **Queer Bodies as Holy Resistance**

The world says our bodies are dangerous.
But we know: our bodies are **holy interruptions**.

- A trans person thriving is an exorcism.
- A queer couple kissing at a protest is an exorcism.
- A disabled activist refusing to be invisible is an exorcism.
- A fat person dancing freely is an exorcism.

We have been told our bodies are impure, unclean, broken, or shameful.

But we are here. We are whole. We are holy.

As **Audre Lorde** said:

“Caring for myself is not self-indulgence, it is self-preservation—and that is an act of political warfare.”

Your joy is a threat to empire.
Let it sing.

❖ **Ritual as Direct Action**

Sometimes the line between prayer and protest disappears—and **that is where Spirit shows up**.

Imagine:

- Smudging a courthouse before a trial.
- Holding communion at a protest.
- Reading Scripture at a pipeline construction site.
- Laying hands on queer youth before a march.
- Baptizing someone in a fountain outside the Capitol.

These are not stunts.
These are **sacred interventions**.

They say:

“This space does not belong to Pharaoh. It belongs to the God of Liberation.”

❖ **Conclusion: The Gospel Is a Movement**

Jesus did not stay inside the temple.

He walked the streets. He touched the untouchable. He defied the law when the law harmed the people.

He did not wait for permission.

He showed up.

He said:

“The Spirit of the Lord is upon me... to set the oppressed free.” (Luke 4:18)

In 2025, that Spirit is still moving:

- In marches
- In food lines
- In healing circles
- In protest chants
- In policy change
- In poetry and rage and sacred disruption

You are not too small to be holy.

You are not too broken to resist.

You are the exorcism.

You are the gospel.

✨ **Spiritual Practice: Activist Examen**

At the end of the day, reflect:

1. Where did I witness injustice?
2. Where did I resist it?
3. Where did I consent to empire—by fear, silence, or exhaustion?
4. Where did I embody liberation—by love, truth, or showing up?

Then pray aloud:

“My body is a sanctuary. My voice is a trumpet. My faith is a fire. I cast out empire in the name of Love.”

Chapter Nine: Decolonizing Deliverance — From Individualism to Collective Healing

“Salvation is not a private escape. It is the healing of the whole body.”

— Sister Abigail Hester, OFC

“The powers are not defeated by lone heroes, but by communities rooted in justice, love, and solidarity.”

— Ched Myers

❖ Deliverance Has Been Hijacked

In much of Western Christianity, “deliverance” has been reduced to a dramatic moment:

- A person kneels.
- A pastor yells.
- A demon departs.
- Applause follows.

But true deliverance—biblical, liberative, and Christ-shaped—is **not an individual performance**.

It is a **communal transformation**.

In 2025, we are reclaiming deliverance not as spectacle, but as **solidarity**.

❖ From “Me and Jesus” to “Us and Liberation”

Empire tells us salvation is personal:

- “Accept Jesus into your heart.”
- “Pray the sinner’s prayer.”
- “Fix your private morality.”

But Jesus’ healings were rarely private.

He healed **in crowds**, among friends, within communities.

His exorcisms were public, his meals were shared, and his invitations were collective.

When the bleeding woman was healed, it wasn’t just her body restored—it was a **cultural taboo shattered**.

When the man with Legion was set free, it wasn't just a mental illness treated—it was **empire unmasked**.

To decolonize deliverance, we must:

- Move from shame to shared story
 - From secrecy to collective confession
 - From blaming the individual to confronting the system
-

❖ What Needs Deliverance in 2025?

Deliverance today isn't just about casting out demons.

It's about **unlearning domination** and **healing in community**.

What needs casting out?

- **Internalized transphobia**
- **Capitalist exhaustion**
- **Racial shame**
- **Purity culture**
- **Colonial theology**
- **Ableist definitions of worth**
- **Spiritual bypassing**

What needs reclaiming?

- **Embodied joy**
- **Queer truth**
- **Disability pride**
- **Ancestral wisdom**
- **Sustainable rhythms**
- **Rest and relationship**
- **Communal care**

Deliverance is not about casting out a “bad part” of ourselves.

It is about **welcoming the parts empire taught us to hate**.

❖ Franciscan Visions of Communal Healing

St. Francis healed by touch, song, and shared poverty. He did not hoard healing—he lived it aloud.

St. Clare healed by care and courage. When Saracens invaded, she did not flee—she **prayed over the women and confronted the army with the Eucharist**.

Franciscan deliverance is not private therapy.
It is **public solidarity**.

- Living simply together
- Holding one another through trauma
- Practicing joy in defiance of despair
- Creating communities where no one is disposable

This is not “healing for the strong.”
It is healing for **all of us**—slow, sacred, shared.

❖ **Queer and Trans Healing Circles**

Queer and trans people have long practiced decolonized deliverance. We hold healing circles, not exorcisms.

- We share names and pronouns as liturgy.
- We bind one another’s chests and wounds.
- We witness each other’s gender and grief.
- We tell our stories not to perform, but to survive—and to resurrect.

This is what **Marcella Althaus-Reid** called “indecent theology”: a theology that doesn’t wait for approval, but shows up in the body, the bathhouse, the margins, the kitchen table.

Deliverance is not a sermon—it is a **circle of witness**.

❖ **Mutual Aid as Deliverance**

In 2025, the Spirit is moving through:

- Free fridges
- Bail funds
- Community acupuncture
- Healing justice collectives
- Queer spiritual retreats
- Disability-led organizing
- Sacred rest movements

These are **acts of deliverance**.
They break isolation.
They say: **You are not alone**.
They say: **Your healing belongs here**.
They say: **We will not wait for empire to bless our wholeness**.

❖ Conclusion: We Heal Together or Not at All

Jesus said, “Where two or three are gathered in my name, I am there.”
Not: “Where one performs purity, I will reward them.”
But: **Where bodies gather. Where wounds speak. Where love listens.**

This is where deliverance begins.

Not in silence.
Not in shame.
But in **shared struggle and sacred belonging**.

We cast out empire together.
We heal as kin.
We belong, not because we are “fixed”—but because we are **beloved**.

✨ Communal Practice: Circle of Release

1. Gather in a circle.
2. Each person names one burden they carry (aloud or silently).
3. Place a candle, stone, or bowl in the center.
4. Say together:

**“We release what was never ours to carry. We embrace the healing that is our birthright.
We cast out the lie that we must be alone.”**

Close with silence, song, or tears.

Chapter Ten: Casting Out Empire — Toward a Queer, Franciscan Politics of Liberation

“The Gospel is not about escape. It is about confrontation—nonviolent, embodied, and holy.”
— Sister Abigail Hester, OFC

“Christianity started as a movement. It became an institution, then an empire. Now it must become a revolution again.”

— Brian McLaren

❖ Empire Has a Body

Empire is not abstract. It lives in laws, police, border fences, ICE raids, pipelines, stock markets, gated churches, and privatized pain.

Empire is:

- The pastor preaching hate with a smile.
- The senator using Scripture to erase queer youth.
- The oil executive invoking God’s blessing before a spill.
- The prison warden offering chaplaincy to the caged but no keys.

Empire is a spiritual force with boots, ballots, and bank accounts.

And casting it out requires **a different kind of power.**

❖ The Gospel Against Empire

Jesus was not executed for healing too much.

He was executed for confronting empire.

- He fed the poor without permits.
- He disrupted temple economics.
- He claimed divine authority over Caesar.
- He was a street preacher with no property, no army, no flag.

And yet he terrified the system.

Because love, when it refuses to bow, is **a threat to domination.**

To follow Jesus is not to be “nice.”

It is to **confront the empires of now**—with truth, tenderness, and collective power.

❖ What Would a Queer, Franciscan Politics Look Like?

It would not seek control.
It would not mimic Rome.
It would not beg for tolerance from unjust systems.

Instead, it would:

- **Break bread with the outcast** and call it liturgy.
- **Refuse to profit** from suffering and call it resistance.
- **Share land and wealth** and call it repentance.
- **Sing in jails and protest lines** and call it praise.
- **Build mutual aid, not megachurches.**

Francis and Clare did not take political office.

They **refused the empire's script** and wrote their own in dirt, firelight, and barefoot joy.

❖ The Exorcism Is Political

To cast out empire today means:

- Saying “No” to capitalism’s lies of worth.
- Saying “No” to nationalism’s myth of purity.
- Saying “No” to religious control that demonizes queer bodies.

But also:

- Saying “Yes” to food as a human right.
- Saying “Yes” to chosen family as holy.
- Saying “Yes” to joy as resistance.

Exorcism is political when we:

- Turn communion into free meals for the hungry.
- Offer shelter instead of sermons.
- Refuse to let the gospel be privatized by hate.

It is not enough to say what we’re against.

We must build what we’re for.

❖ Building the Kin-dom: An Embodied Vision

The Kin-dom of God is not a utopia after death.

It is a justice-infused, love-shaped community **we build right here.**

Where:

- The trans woman is altar and priest.
- The disabled elder is prophet and teacher.
- The child in the detention center is named beloved.
- The earth is not resource, but **relative**.

This is what **bell hooks** called the “beloved community.”

This is what **Gustavo Gutiérrez** called a “preferential option for the poor.”

This is what **Patrick Cheng** calls **the radical inclusion of God**.

It will not come through the ballot alone.

It will come through **daily, deliberate, disruptive love**.

❖ **Franciscan Clarean Action Plan for 2025**

1. **Refuse Empire's Story.**

- Reject scarcity, domination, and hierarchy as holy.
- Name capitalism and colonialism as false gospels.

2. **Live the Alternative.**

- Share resources. Practice simplicity.
- Turn neighborhoods into parishes of care.

3. **Queer the Church.**

- Make room for trans liturgy, drag theology, nonbinary sacraments.
- Celebrate the bodies empire tried to erase.

4. **Root in Land and Love.**

- Tend gardens. Fight pipelines.
- Create spaces of belonging for every body.

5. **Cast Out Empire Daily.**

- In language.
 - In budget.
 - In prayers that do not flinch from power.
-

❖ **Conclusion: Love Is the Final Exorcism**

In the end, we cast out empire not with swords—but with **songs, scars, and solidarity**.

We cast it out every time:

- A Black child is told, “You are sacred.”
- A disabled queer person says, “I am holy and whole.”
- A community feeds itself without permission.
- A trans elder names her truth in church and is met with tears, not fear.

This is our faith.

This is our fire.

This is our revolution.

Let the empire tremble.

We are casting it out—together.

✨ Final Ritual: The Exorcism of Empire

1. Light a fire, candle, or incense.
2. Speak aloud the systems you reject (e.g., racism, extraction, transphobia).
3. Name your hope: What will rise in empire’s place?
4. Say together:

“In the name of Love, we cast you out. In the power of Peace, we rise. In the Spirit of Christ, we build the Kin-dom now.”

Conclusion: The Exorcism Has Already Begun

“I saw Satan fall like lightning from heaven.”

—Luke 10:18

The work of exorcism has never been confined to a single moment. It is not just a dramatic act performed once in a dark room with holy water and whispered prayers. No—**true exorcism is ongoing**. It unfolds on picket lines and at communion tables, in trans clinics and migrant sanctuaries, in voting booths and prayer vigils, in laughter shared by the rejected and tears cried by the resilient.

We began this book with a question: *What does it mean to cast out empire?*

Now we end with a truth: *You are already doing it.*

Every time you refuse to participate in injustice—

Every time you affirm the humanity of the cast-out—

Every time you speak up when silence would be safer—

Every time you center joy in a world obsessed with profit—
You are driving out demons.

You are the exorcist.

But you are not alone.

You stand in a long, holy line of the possessed and the prophets. You walk with Jesus, who cast out the demons of domination by eating with the unclean, touching the untouchable, flipping tables in temples, and forgiving the unforgivable. You walk with Mary Magdalene, herself delivered and called. You walk with Francis, who stripped naked before the powers of wealth and domination. You walk with Clare, who held off invading soldiers with nothing but her love and her monstrosity. You walk with Black mothers, queer teens, undocumented workers, disabled prophets, and water protectors—those who have long stood between empire and the people it tries to consume.

The exorcism is not just a rejection. It is an embrace.

It is the embrace of God's Kin-dom, where the poor are blessed, the last are first, and the unloved are called beloved.

And yes, the demons will scream.

They always do when they know they're losing power.

But you are not afraid anymore.

You have holy water in your tears.

You have liturgy in your breath.

You have a gospel tattooed on your heart—one empire can't erase.

So go.

Speak truth.

Cast out lies.

Bless the broken.

Confront the powerful.

And **never forget**:

The exorcism has already begun.

And love will win.

Amen.

And let it be so.

About the Author

Sister Abigail Hester, OFC is a queer, transgender Christian sister, preacher, and theological writer rooted in radical love, liberation, and the Franciscan tradition. As the founding voice of the *Order of Franciscan Clareans*, she blends contemplative wisdom with prophetic resistance—drawing deeply from the lives of St. Francis and St. Clare, the insights of queer and liberation theology, and the lived experiences of marginalized communities.

Her work centers on reclaiming ancient Christian practices—including exorcism, liturgy, justice, and mutual aid—as tools for healing, decolonization, and prophetic action. *Casting Out Empire* brings together theology, poetry, ritual, and activism, offering a spiritual path for those living at the intersections of queerness, faith, and liberation.

Sister Abigail preaches, leads workshops, and organizes community healing circles across the U.S.—most often from street altars, mutual aid kitchens, and unexpected sacred spaces. Her writing appears on

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