

“Here is the house. It is green and white. It has a red door. It is very pretty. Here is the family. Mother, Father, Dick and Jane live in the green-and-white house. They are very happy. See Jane. She has a red dress.[...]

“Here is the house it is green and white it has a red door it is very pretty here is the family mother father dick and jane live in the green-and-white house they are very happy see jane she has a red dress.[...]

“Hereisthehouseitisgreenandwhiteithasareddooritisveryprettyhereisthefamilymotherfatherdickandjaneliveinthegreenandwhitehousethey areveryhappyseejaneshahasareddress”

- From Toni Morrison's *The Bluest Eye*

“Often, deconstruction within the church ends up being very individualistic. What does it look like to deconstruct and reconstruct as a people, as kin, to take on the work of creating a postcolonial church for the sake of all of us, for the sake of the oppressed, for the sake of the earth? Is it possible? As Americans? As Christians?”

- From Kaitlin B. Curtice’s *Native: Identity, Belonging, and Rediscovering God*

Colonization - any force that comes on a community without its consent and then takes it over

- Exploitative colonialism
- Settler colonialism
- “Colonization of the mind”

1. The man that confronts Jesus is possessed. He has been entered and taken over against his will.

2. The story is loaded with military imagery.

3. Gerasa doesn't make sense as the exact location of the story.

4. After the man's interaction with Jesus, he is described as "clothed and in his right mind."

5. Wholeness is provocative. While the man begs to remain with Jesus, the people are afraid and ask Jesus to leave.



As a church, we are called to the work of becoming anticolonial and decolonial -- of decolonizing.

As a church, we are called to the work of following Jesus the Exorcist.

As a church, we are called to name the powers.

As a church, we are called to the work of journeying to the other side of the sea.