



Season 10: Episode 15 | Stacey Palmer | Can God Restore the Life of Prisoners?

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanne la Fleur, I'm a friend of the Canadian Bible Society, and I'm going to be your guide for today's episode. Today, seasoned journalist Lorna Dueck interviews Stacey Palmer.

Stacey serves as the President and CEO of Prison Fellowship Canada, an organization that prepares and mobilizes the Canadian Christian community in response to the issue of crime and the restoration of offenders. Stacey has been involved in the leadership of the ministry since 2009, involving both federal, provincial, and youth corrections. Her work includes pastoral care and counseling, mentoring, and facilitating restorative circles, demonstrating that she believes in an accountable and restorative response to crime.

So please enjoy this rich and fascinating conversation between Stacey and Lorna.

Lorna Dueck: Stacey Palmer, where am I finding you this day as we settle in for a good conversation with Scripture Untangled?

Stacey Palmer: I'm here in North York, Ontario.

Lorna Dueck: All right. Okay, lovely to catch up with you. And you've had over 16 years of working in Canada's prisons.

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How often are you afraid when you go into prison work?

Stacey Palmer: Oh, that's a good question. Rarely, I would say. We have 206 facilities across the country.

And so, if a facility is unknown to me, I'm certainly more aware of myself on that day and a little more careful of my surroundings on that day until I actually know an institution and feel comfortable. But I'm rarely afraid.

Lorna Dueck: Okay.

Well, I want to know what it's like in prison. You've got an emphasis called restorative prison. But first, tell us what life is like for people inside prison, prisoners. And let's start with the experience that women prisoners have. What's their day like?

Stacey Palmer: For sure. So, for women, they have a bit of a unique experience.

They make up about 7% of our total prison population across the country. And one of the things that is unique for women, about 80% of them are mothers. And one in five are at some stage of pregnancy in the institution.

So that definitely would be unique to women. They're often missing their children. One of the things that was done during the time of the Harris government, which is quite some time ago now, is that women were collected all into one main facility, rather than having a few beds that were scattered through the institutions across our country.

And so, women tend to be quite a bit further away from their families and from their children compared to men. So that's a unique experience. In our federal prison system, women, they can actually keep a child in the prison with them up until the age of four, which is rare, but we do see it.

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I'm aware of a prison that I go to on a weekly basis right now where there's four children in that facility. So that's quite unique. Women often have a co-accused. And so, there's a lot of anxiety and a lot of thought that is being put into that. And they don't know, women don't know, they get into prison and then they don't know who they can trust. They may be involved with, you know, other individuals who have been leveraging them for what they can provide for them.

But women really struggle with trust and knowing who in the community that they can communicate safely with for sure. And there's a lot of vulnerability around self-disclosure for women. I would say that that's quite unique and also quite pervasive in the female experience.

Surprisingly, women and young women are our fastest growing and most violent population. And that certainly has changed from time past. And so that is something that we're aware of.

And 50% of our female population is Indigenous, 50%.

Lorna Dueck: Wow, over-representation. We'll talk about that on the bigger picture.

Can I just circle back to the children in prison with their mothers up to the age of four? Is there a home environment created? Are they in, they're not in cells, are they, the children?

Stacey Palmer: Well, in the federal system, no, they would not be in a cell. They would be in pods or rooms that would simulate like a dorm, almost a dorm style facility. And toys would be allowed, and educational materials would be allowed and that type of thing.

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Can often be a very warm experience for the children because everybody's interested in them. Everybody wants to gather around them and talk with them and interact with them. It's not necessarily the best for the child.

Lorna Dueck: Wow, okay, let's move over to men's experience in prison. So, this small minority that is women, but men, their experience in prison?

Stacey Palmer: Yeah, so 92% are men in facilities.

And the focus for men is often a little bit different. Men are generally more physical in their interactions, more violence. I did say that women are the fastest growing in violence and those are the crimes they commit.

Men are more violent in the prison. So, there's always a fear that accompanies men in the prison. Someone can call rat in the yard at any point, and you may or may not have done something and all of a sudden you are the target.

And so, there's this really anxious and ambiguous, never knowing what's going to happen next. And it could involve violence. Men are very preoccupied, I guess I would say, with what's going on at home.

If there is a relationship, then trust and fear really enter into that. Is the person at home faithful? What's going on at home? They can't keep up with technology. They can't keep up with life events that are going on.

There's a pervasive sense that all your time is being wasted and you just want to get out frustrations with the justice system and getting through the justice system and just wanting to get out and wanting to get home and wanting to not be in a place that is unsafe.

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Lorna Dueck: And do they have technology? Can they communicate FaceTime with family whenever they want to like the rest of us? Nothing like that?

Stacey Palmer: Absolutely not. In the provincial system, you're allowed two 20-minute visits per week.

And in the federal system, if you have the funds to call home, then you can call home and have a phone call home. But there wouldn't be FaceTime. There are visits that can be arranged and someone can come to the facility to see you for a short visit, that type of thing.

And then in the federal system, which is when you've been sentenced to two years or a greater sentence than two years, you can also apply for something called a personal family visit where someone can come into the prison for like three days. And then you would be in a special unit. But those are limited and being able to access that is very limited.

It also bears noting, Lorna, because we're seeing a real increase of it, is the transgender that is in the facility. And so where does the individual belong? Do they belong in a men's facility? If they're transitioning to becoming a woman, do they belong in the female facility? What happens to the women that are in prison when a male comes into the prison and says that they identify as a female? And now you're hearing a booming male voice in your residence area. And we know that a very high majority of women that are in prison have been sexually abused in childhood.

And so that creates a real dynamic for both men and women.

Lorna Dueck: That brings us to the issue of staffing in our prisons. It's a difficult job. Tell us about it. What do the staff experience in prison?

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Stacey Palmer: It's a difficult job. And one of the things we're wrestling with right now in one of our provinces, the province of New Brunswick, as an example, this study just came out and was measured that the average tenure of a correctional officer was nine years, has been nine years historically for quite some time.

And now we're seeing it at nine months.

Lorna Dueck: What? Nine months they leave the job. It's too stressful.

Stacey Palmer: Too stressful. It's violent.

And we're seeing different issues that take place in society all trickle down into the prison as well. And so, immigration, as an example, we're seeing other cultures who deal with authority differently than how we deal with authority in North America. And so, we're seeing, and we have a lot of Eastern bloc countries, Syrian individual.

And I'm not targeting any one of those or by any means saying that they are more prone to violence. It's just a microcosm of our whole society.

Lorna Dueck: It's a shocking thing to hear that tenure as an employee in prisons has gone down to nine-month stints. It tells you it's a very difficult place to work then.

Stacey Palmer: Yeah, very traumatic. A lot of it can be experienced by themselves.

There's secondary trauma, of course, witnessing what happens to other individuals. And yeah, a lot of tension, a lot of tension in our prisons.

Lorna Dueck: I should have looked up and asked you to prepare. I'm sure maybe you know this number. How many people are in our prisons? Just give us a sense of the size and scope of prison life in Canada.

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Stacey Palmer: Yeah.

So, if you were to take a snapshot on any given day in Canada, we would have between 37,000 and 38,000 people in jail or prison on that day. However, we have about 350 to 400,000 that go through the system in a year. So, in our provincial system, which makes up 75% of all of our facilities, you have people that are churning in and out.

Sometimes an average of every 17 to 30 days might be the stay that somebody is doing in a provincial system. So that's why you go from this number that extrapolates out 10 times what you would have on a given day.

Lorna Dueck: Okay.

And is overcrowding still an issue?

Stacey Palmer: Yeah. Overcrowding is a big issue right now.

Lorna Dueck: And how does that affect prison life?

Stacey Palmer: So that affects prison life because you might be the third person in a cell.

And if you're the third person in the cell, there's actually no bed for you. And so, you'd be given a very thin gym mat, and you would sleep on that. But you actually would have your head right at where the toilet is in the cell.

And so, yeah, it increases violence. It increases tension.

Lorna Dueck: We're having you here in this conversation because we want to know how Scripture, how a Biblical worldview interacts with prison life in Canada.

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My goodness, you have just described to us such a daunting list of realities in prison. Let's start with how does a Biblical worldview interact with Canada's prison care?

Stacey Palmer: Right. So oftentimes when we think about prisoners and we think about it Scripturally, we automatically go to that passage in Matthew 25 that talks about, you know, making sure that we visit the hungry and the sick and a list all the way down to those in prison.

But I'm actually going to share today one that really undergirds me in prison ministry. And I would say our staff and volunteers as well as we think at why bother? Why do we bother with prison ministry? What does the Bible have to say? And there's this really, what I found to be almost an obscure passage when I was studying it myself before I came to Prison Fellowship. And it's found in the book of Amos.

And in the book of Amos, we see the first human traffickers that are recorded. And it's a whole community being sold into slavery. And God grants these people, against the king of Edom, who is the one who is having this whole community trafficked. And God grants favor to the people, and they are able to overthrow and put an end to the injustice that they are suffering. But then it goes on, Lorna, and it talks about how, and this is really graphic, but it goes on and talks about how they take the king of Edom, and they burn his bones to lime. And all of a sudden, God's favor changes and it goes against them.

And so, it's this powerful and disturbing passage. But what we're seeing is God has something to say about the dignity and His image in every human being. And while He grants favor and He saves us, He liberates us, He wants that for us.

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But He does not give us the right to dehumanize another individual. And that has been really foundational for me as I think about, you know, God's judgement is universal and it's moral. And so, it's not just for prisoners.

And they can do something really, really grave and really heinous. And yet the image of God, although it can be effaced, it can never be erased. And we have a responsibility.

We have a responsibility for that. So, yeah, it's a fascinating passage to read through. And God remembers those who are forgotten, both those who are trafficked, who are abused, who are dishonored, but the vulnerable.

And it seems almost unfair in a way, but prisoners become very vulnerable once they are incarcerated.

Lorna Dueck: So how then do you begin into this vulnerability? And thank you for grounding us in Amos, the book where the lion roars at the injustice. God is, as you say, He won't stand for it.

And here you are, this unique Christian ministry in Canada. How does a Biblical worldview interact in prison life?

Stacey Palmer: Yeah, that's a great, great question, Lorna. I think the first thing; it requires a lot of humility.

And I think to a large degree, it requires a calling. Not everybody is going to feel prompted to go into a prison. But God does call a great number of people into that.

And I think where we enter that, first of all, if I just continue on what we looked at in the book of Amos, is that prisons are places of an effaced image or where the image

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of God is distorted. And so, you know, offenders are often stripped of their names. They're cut off from meaningful community and opportunity.

Society treats them not only as other, but despised, all of these things. And so, what does God have to say about that? Well, God requires confession. God requires repentance.

And so, I think prison ministry is about stepping into what God has disrupted. You know, people in prison will often say, it wasn't the day I got arrested. It was the day that I got saved.

And how can that possibly be? But God does interrupt when we sin. God will interrupt. And it's an act of mercy.

And so, we look at incarceration that way, that it's an act of mercy. But we care very much what happens once somebody is incarcerated. And so, what are the ways that we can subvert some of that dehumanization that goes on with an individual? So, making sure we call them by their name.

In a prison, all the walls are very, usually a very one grim color. So, we bring our Bible studies in on, you know, watermelon and green apple and sunflower paper. And it's a way of subverting that.

This is how we're built as human beings. And you can actually go through visual deprivation and have to have therapy for that coming out of a prison. So that's a small example.

But looking at it that way, trying to partner with God and seeing what is so easy to overlook. You know, God doesn't define people by the worst thing that they've ever done. God sees them as sons and daughters.

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And so, we see them in that way. So, we see our role as co-restorers of the image. I love Jesus.

I love how Jesus approaches us when we do wrong. He disrupts, He heals, He restores, and He truth tells. And so that is, you know, that's the backbone really of how we approach it.

The Bible Course: I just want to take a minute out of this conversation to tell you about The Bible Course. Because whether you're a seasoned Bible reader or you're just starting on the journey, The Bible Course offers a superb overview of the world's best-selling book. This eight-session course is going to help you grow in your understanding of the Bible.

Using a unique storyline, The Bible Course shows you how key events, books, and characters all fit together. It's great for in-person groups or digital gatherings. It really can be used anywhere.

Watch the first session for free and review the accompanying course guide. Go to BibleCourse.ca to learn more. Bible course . ca

Lorna Dueck: How do you disrupt in such a way in prison that someone actually is able to get out of their cell and go to a Bible study? Like, what kind of connection? What do you have to do?

Stacey Palmer: Yeah, they just sign up.

Prisoners would just sign up for a program. So, we advertise programs. We do that through bookmarks, through posters that go up in the prison, that type of thing.

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And then they just approach the chaplain.

Lorna Dueck: You find a way to get your invitation into the prison in a posted way. And so, what kind of topics are you studying in your Bible studies in prison?

Stacey Palmer: We have a couple of in-prison programs.

The first one that we have is called Faith and Justice. And in that program, we have curriculums that deal with forgiveness. So, you can do an entire three-month study on forgiveness.

We have the Gospel of John. We have another one that is geared to Indigenous prisoners. It's more narrative, and it goes through the whole Bible from creation to the end.

We have other studies that... We have one very popular study called the *Re-Entry Journey*. It's actually 48 weeks. It's an entire year program.

And it's made up of eight different modules that help individuals think through life choices and values and character decisions and whatnot, all from a Biblical perspective, and then goes into practical things like financial management and anger management and communication and different styles like that. And it all ladders back up to the Bible.

Lorna Dueck: And who teaches these? Who fills the Bible studies? Who are the leaders?

Stacey Palmer: So, at Prison Fellowship, we have just over 2,700 volunteers.

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And some of those are with our Angel Tree program, which is our kids' program. But we have close to 700 that are in the prisons on a weekly basis doing those programs. And then we have specialized trained volunteers that do the restorative justice work, which is with surrogate victims and offenders.

So, all of those happen in the prison, as well as we have a phone line that is for prayer and spiritual friendship.

Lorna Dueck: Unique to the prison needs. I just want to take a pause and underline the word, wow, 700 volunteers are leading Bible studies in our prisons.

How long is a Bible study? Is it cozy? Is it just hard chairs in an empty room? Do you get to serve them cookies? What is it like?

Stacey Palmer: No cookies. And it can be in a variety of rooms.

I mean, I have gone and been in the laundry room and set up a table and a bunch of chairs and just sat in the laundry room and done a Bible study. So, there are program rooms, but typically it's a table and chairs. And that's it.

It's pretty sparse. Two hours long is a typical, either we're nine to 11 in the morning or two to four in the afternoon or six to 8 p.m. in the evening.

Lorna Dueck: Beautiful, beautiful.

And what kind of conversations happen? Do they challenge? Do they...

Stacey Palmer: Oh, the best conversations, Lorna. Just the best conversations. Conversations I have never had the experience of listening to in a church.

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You do not have to ask who's broken in a prison and they don't waste any time wanting to be healed. And so, the conversations are raw, rare, catch you off guard. Onetime I had a prisoner come to me one time in a Bible study and just blurt out, you know, I've got a real problem with lying.

I just lie about everything. How can the Bible help me with that? So, it's these almost childlike, you know, questions that come up. Very respectful.

I've rarely had an incident where someone was disrespectful, rarely. And I've been in every week. That's a requirement of our staff that they spend a half a day each week in a facility.

Lorna Dueck: Well, if you're spearheading 700 volunteers, yeah, it's good that you are all in there yourselves because you've got to know which way to direct traffic. My goodness. And do they have Bibles? Can prisoners have Bibles?

Stacey Palmer: Yeah.
No end of Bibles in a facility.

Lorna Dueck: Wow.

Stacey Palmer: Yeah. And if they don't have one, I have a few sitting here in my office right now, like I have a Mohawk Bible. I have a Ukrainian Bible. I have a Portuguese Bible. I have a Spanish Bible.

Lorna Dueck: Yes, I know the Bible Society gets Bibles into these prisons, our new Mohawk Bible.

I want to ask, though, about... We started the interview about the whole systemic challenges. Does Prison Fellowship also work with government systems?

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Stacey Palmer: Yes, we do.

Lorna Dueck: And are our governments, both provincial and federal, Christian worldview can inform policy, can it?

Stacey Palmer: Absolutely.

And I think that surprises people because we tend to have this view that the government is hostile toward Christianity. And sometimes you'll find pockets of that. But overall, my experience has not been that.

We need to accept that we work alongside. There's 34 faiths that are recognized in Canada. And so, we work alongside other faith groups and need to be respectful.

And that would be our own faith would require us to be respectful anyway. So that is a reality in a prison. But, you know, the Christian faith is very much part of chaplaincy and very much a charter right of individuals in the prison.

Lorna Dueck: OK, so you're listened to, the work, the advocacy that you bring then.

One of the programs is also called Sycamore Tree. Tell us about that. That sounds like it has Biblical roots that you lead.

Stacey Palmer: So, the Sycamore Tree is based on the story of Zacchaeus in the Bible, which actually contains all the elements of restorative justice. So, in restorative justice, the questions you're asking are; who got harmed? What was the harm? Who's responsible for the harm? And what's going to be done to restore that individual? And you see all of that happening in the story of Zacchaeus.

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So, the Sycamore Tree in Canada is a 14-week program that really challenges offenders. It's a really difficult program.

Lorna Dueck: Because they have to face the victim.

Stacey Palmer: Yeah. So, they have to face themselves and tell the truth. That's the first thing they have to do.

Then they have to face their peers in the prison and tell the truth. Then they have to face a surrogate victim who would have suffered a similar crime. They're not each other's offender and victim.

Then they go on and face the community. We have an evening where we invite members of the community that are interested in seeing that. We invite them in.

They can have their questions as well. And we have a restorative dialogue. And the offenders, again, tell the truth about what they have done.

And then if they choose, they may go on and directly meet with their own victim, if the victim is willing.

Lorna Dueck: And what transpires? We know the Zacchaeus story, where Jesus pulled Zacchaeus right into fellowship and said, you matter. I see you.

We're doing this new life together. How does a prisoner interact with the acceptance that sounds like it comes through your Sycamore program?

Stacey Palmer: So, we start out by having a number. Again, we do these in two-hour chunks of time. So, we start out by just talking. We build a covenant together. We talk about what the program is.

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And then as a group, myself as a facilitator is an example. There are other facilitators. But myself as an example, as a facilitator, we'll build a covenant for how we are going to journey together through this process.

But they know coming in, they've got to tell the truth. So, we see appeals get dropped. We see full confessions that happen.

And then we just start to have these dialogues. We do it in a circle. We use a talking piece that goes around.

And we start to talk about what is crime? What is crime? Let's look at it non-judgmentally. And without your individual crime, let's just have a discussion, a Biblical discussion on what crime is. We'll talk about, we go into victim empathy.

We talk about shame and guilt and fear. We talk about, you know, just a number of subjects that prepare them and get them ready to tell their story. We talk about real confession and real repentance, which means no minimizing, no justifying, no blaming of other people.

And they'll actually write their story out. And then we give it to somebody else in the room who takes a Sharpie marker and everywhere that there's blaming, minimizing or justifying, erases it out and then gives it back. And then they've got to read their story.

And it's really hard. Think how it would be for us when we've done something wrong. If we wrote out our version of a conflict that we had, and then someone took a Sharpie marker to your story and handed it back to you.

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So, taking accountability, what we call active accountability versus passive accountability. Passive accountability is going to prison. You can go to prison and serve your whole sentence and never take accountability for anything.

But coming to something like this and admitting what you did wrong and seeking to repair the harm.

Lorna Dueck: Yeah, hard work, hard work. How do you keep yourself fueled for this hard work? And like, just think of the complexity you've just explained to us.

Not only how large Canada's and needy the prison world is, but you've got your own staff, you've got 700 volunteers coming and going. How do you fuel Stacey in this?

Stacey Palmer: So, you have to learn your rhythms, what I call rhythms and rituals. So, I have a series of rituals that I do.

So, one example I'll share with you is the prison that I go to each week, I have to go under a bridge on the 401. I have to go under a bridge at some point. And so, when I'm going to the prison, I come under that bridge, and I physically take my arms and pick up.

Okay, I'm now going to pick up those people and I'm now going to pick up that work. And now I'm holding it. And when I leave, when I go back under the bridge, I actually take it off like a knapsack and I take that knapsack off and I leave it.

I leave it there. And so, there's things like that that I do. I always make a stop on my way home.

I never go directly from prison to home. The stories of prison aren't told in my home. They don't belong in my home.

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So, there are a number of practices that I've learned over time that are what I would call rituals and rhythms that I really pay attention to. Taking a spiritual shower when I leave the prison, making sure nothing of me has been severed and remains. Nothing has become attached to me that doesn't belong to me.

Things like that that I do. And then I learned with the restorative practice work toward restorative justice, I have learned my rhythm. So, the program is four months.

So, 14, 16 weeks by the time you're doing interviews and preparing. I have learned that my rhythm is four months on of doing the work, six months of not doing the work, two months of looking for people who would be appropriate to go into the program. Four months on, six months off, two months prep.

And that's my 12 months. That's my 12-month rhythm. So, when I have my six months off, I might be in a different prison doing a Bible study, or I might be in the same prison doing a Bible study.

But I have learned emotionally. I can only carry, I will hear up to 24 crime stories when I run a circle. I can only carry that for four months of the year.

I can't carry it more than that.

Lorna Dueck: Oh, fascinating. Because the 24 crime stories you are doing restorative justice with, you're facing victim and offender.

Stacey Palmer: Yeah, and it's hard.

Lorna Dueck: And I can only imagine it must be incredibly deep.

Stacey Palmer: Yeah.

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But also, deeply fulfilling. When you see a victim who has not been able to go to work, who's not been able to function in the family, who's not been able to get through a day without bawling. When you see them come and tell their unedited story and ask their questions, even if they're angry, ask their questions, work through it, come to an understanding, and then go back to work.

There's nothing like it, Lorna. Like, what must Jesus have felt like when he healed us? And it's a little glimpse of that, that Jesus heals them. And you've got this front row seat.

Lorna Dueck: And they're facing the victim's faces, and telling the story to the offender?

Stacey Palmer: Yeah.

Lorna Dueck: Oh, my goodness.

I know we need to wrap up and we're going to pray for you before we go, because this is such unique work and so needed in Canada. What do you need from us as Christian listeners for Prison Fellowship Canada?

Stacey Palmer: Prayer number one. I mean, everyone says prayer and lots of people say, I'm praying for you and whatever, and it can get cliché in our community, but it is so essential.

Prayer undergirds us and we need prayer. And so committing, you know, committing to a prison, specifically, if somewhere in your area, you know, there's a prison or a jail, if you could commit to praying for that place once a week, you know, something like that, that would be really, really powerful.

Lorna Dueck: That's a great idea.

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I do not have prisons on my prayer list. You're going to change that for me. Thank you. I got that.

Stacey Palmer: Yeah.

That would be really, really, really powerful. And the other thing is volunteers to do the work. Our website, which is prisonfellowship.ca, has a whole route on there to becoming a volunteer.

And there's a lot of different ways to volunteer in our organization. Yeah, for sure.

Lorna Dueck: Wow.

Well, we're going to wrap it up. And as we do, Stacey, we love to ask our guests their practice with the Bible. I can't imagine a job like yours is easy to make time for the Bible, but tell us your practice with the Bible, yourself personally, outside of work.

Stacey Palmer: So, for sure, my day begins with the Bible, and it varies. Sometimes I'm on a reading program and I'm going through that. Sometimes I'm really thinking through just something that's going on in my life.

And so, I will target that area and study specifically on that. On Wednesday evenings, I have a rabbinic Bible study that I go to. So, it is a Christian group that have studied with rabbis.

And I really enjoy that because it gets into the meaning of names and just gets really, really in-depth in the richness of Scripture. So, I enjoy that. And every second Thursday, I belong to a women's Bible study that I attend out near the prison, actually.

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And I have a chalkboard in my home and there is something written that has struck me that week. So, everyone that comes into my kitchen or my home sees a verse and we have a conversation about it. So, yeah, lots of different things.

Lorna Dueck: Keep yourself fueled. We need you. Canada's prisons need you.

And we're just going to pray as an audience. We're going to pray for you now, Stacey, and for your volunteers and your staff.

So loving God, Stacey has peeled back the curtain of a community in Canada's prisons that we are unaware of.

And today, we thank you that you are aware of those 350,000 people who interact with prison treatment annually, with the high turnover of staff, with the children even that are there. Lord God, we pray for mercy. We pray for mercy.

We pray for wisdom in all aspects of prison life. We pray for salvation. And we pray, we lift up this unique ministry in Canada, Prison Fellowship, and Stacey and her small team and her army of 700 volunteers.

We pray that you would make them deeply effective. Thank you for them. Provide for them.

We pray this in your loving name. Amen. Stacey Palmer, you have been a beautiful guest for us today, opening up this world of 350,000 people who interact with Canada's prisons.

Stacey, thank you. We want to thank you for taking Bibles from the Canadian Bible Society for the good work with your volunteers and those many prisoners. God bless you.

Scripture Untangled

Season 10: Episode 15 | Stacey Palmer | Can God Restore the Life of Prisoners?

And I encourage our audience to check out Stacey Palmer's work at prisonfellowship.ca.