

A CATHOLIC MINISTRY  
TO PRISONERS

# Let's Talk!

A SERVICE OF PAULIST EVANGELIZATION MINISTRIES



PO BOX 29121 ♦ WASHINGTON, DC 20017

Vol. 25, No. 3 – July/August/September 2018

## Begin the day in prayer

One of the best things we can do each day is to begin the day in prayer. Prayer helps us reconnect to God. There is nothing better than being connected to God to have a sense of purpose and direction each day.

**Your life has meaning.** Your life has meaning. It has purpose. Even in prison. God never abandons us. He has come to give us life and life to the full (see John 10:10). That applies to all of us, no matter where we are or what we have done.

We need to remember this always. If we forget it or don't believe it, we are doomed. St. Paul writes, Nothing can "separate us for the love of God in Christ Jesus our Lord" (Romans 8:39). These are words we can trust in and live.

### *Dear Brothers and Sisters in Christ,*

As you go through your days, remember that Jesus is alive and with you. This reality and truth should enliven your life and give you hope.

It's so easy to go through our days and our lives numb. We may even believe in God and Jesus. But does it make a difference? We are talking about a relationship of faith where we know that Jesus is with us. He wants to walk with us through our days. He wants to talk with us.

Knowing this makes all the difference. Keep it in mind as you read this issue that Jesus is alive and with you. Think about it when you feel helpless . . . directionless . . . angry or bitter. Keep it in mind when you have hope and joy. It is Jesus who enlivens you.

This is a special six-page issue, which we hope to do twice a year. Pages five and six have some articles we hope you especially like.

May God bless you all. Let us pray for one another!

Father Frank DeSiano, CSP  
President  
Paulist Evangelization Ministries

**Begin the day in prayer.** We all know how hard it is to do this. There is no doubt about that. We have to *decide* to do it. So make a commitment to daily prayer and each day decide to do it. Ask God to help you. Some days you will fail. Some days you will be successful. As you are successful, you will see a change in your life. It will likely be slow and gradual. But this is the way the spiritual life often is.

This doesn't need to be a long prayer, but simply turning to God and thanking him for his love for you and his presence with you. Such a morning prayer is a plea to God to be with you during the day and to guide you. Of course, you can add more prayer later in the day too.

**Life is worth living.** As you grow in prayer, you will experience more of the joy of God in your life. This is when God can use *you* to talk about him and bring others to him. As people see a new helpfulness, calm,

trust in you, they sense that something good is happening. Many will want the same for themselves. And you can be an instrument of that.

One thing we know about people in jail and prison is that many develop a wonderful relationship of trust in God. There is much faith in prison and as you grow in faith you can be one who brings that faith to others. This is how the Church has always grown. The story told in the Acts of the Apostles in the Bible shows that.

Make the commitment today. Begin the day in prayer.



## Q&A

### Thrive! Not just survive.

#### *Q. How can I change my life when I'm in prison?*

**A.** Whether in prison or out, a challenge most people face is to make the most of our lives. We are often happy to just get by, but we don't seek to become better persons who make a difference around us. We often just try to survive. But we should seek to thrive.

Another way of looking at it is to become holy. We will let Pope Francis say more on that. So look at the article on page 5 of this issue for his thoughts.

**We are followers of Christ.** We are his disciples. This should make a difference in our lives. When we look at the Acts of the Apostles in the New Testament, we read of ordinary people who do pretty amazing things in their lives just by living in a way that shows that they believe in Jesus and try to live as he teaches. This book of Scripture is about the spread of the early Church from Jerusalem, through Judea, and across Europe so that it even reaches Rome. Pretty impressive.

What is even more impressive is that these were just common people, workers, laborers, tent makers, family people . . . you name it and someone did it. It was these people who spread the Good News across the Roman Empire.

Just by living their lives in a way that reflected the love of God and his way of life, they showed that God is alive and active in them. *In them!* And the Bible tells us: "Their story caused great joy among the brothers" (Acts 15:3).

*continued on page 2*

## CHURCH CALENDAR

### JULY 2018

- 1 Thirteenth Sunday in Ordinary Time
- 3 St. Thomas, apostle
- 8 Fourteenth Sunday in Ordinary Time
- 11 St. Benedict, abbot
- 14 St. Kateri Tekakwitha, virgin
- 15 Fifteenth Sunday in Ordinary Time
- 22 Sixteenth Sunday in Ordinary Time
- 25 St. James, apostle
- 26 Sts. Joachim and Ann, Parents of Mary
- 29 Seventeenth Sunday in Ordinary Time
- 31 St. Ignatius of Loyola, priest

### AUGUST 2018

- 1 St. Alphonsus Liguori, bishop and doctor
- 4 St. John Vianney, priest
- 5 Eighteenth Sunday in Ordinary Time
- 6 The Transfiguration of the Lord
- 8 St. Dominic, priest
- 10 St. Lawrence, deacon and martyr
- 11 St. Clare, virgin
- 12 Nineteenth Sunday in Ordinary Time
- 14 St. Maximilian Kolbe, priest and martyr
- 15 Assumption of the Virgin Mary
- 19 Twentieth Sunday in Ordinary Time
- 20 St. Bernard, abbot and doctor
- 21 St. Pius X, pope
- 22 Queenship of the Blessed Virgin Mary
- 24 St. Bartholomew, apostle
- 26 Twenty-First Sunday in Ordinary Time
- 27 St. Monica, mother
- 28 St. Augustine, bishop and doctor
- 29 Passion of St. John the Baptist

### SEPTEMBER 2018

- 2 Twenty-Second Sunday in Ordinary Time
- 3 St. Gregory the Great, pope and doctor
- 8 Birth of the Blessed Virgin Mary
- 9 Twenty-Third Sunday in Ordinary Time
- 13 St. John Chrysostom, bishop and doctor
- 14 Exaltation of the Holy Cross
- 15 Our Lady of Sorrows
- 16 Twenty-Fourth Sunday in Ordinary Time
- 20 Sts. Andrew Kim and Companions, martyrs
- 21 St. Matthew, apostle and evangelist
- 23 Twenty-Fifth Sunday in Ordinary Time
- 27 St. Vincent de Paul, priest
- 29 Sts. Michael, Gabriel, and Raphael, archangels
- 30 Twenty-Sixth Sunday in Ordinary Time

## Let's Talk!

PEM President: **Rev. Frank DeSiano, CSP**

Editor: **Mr. Anthony Bosnick**

Layout Editor: **Mrs. Joann Sullivan**

Art: **Steve Erspamer, SM**

Visit us at [www.pemdc.org](http://www.pemdc.org)

©Paulist Evangelization Ministries

All Scripture quotations are taken from the *New American Bible*. Used with permission.

**Change of Address:** Please help us keep our mailing list accurate. Send all changes in your name and/or address to: Paulist Prison Ministries; PO Box 29121; Washington, DC 20017; or by email to: [info@pemdc.org](mailto:info@pemdc.org).

Thank you for your help.

PMLTH1803

## Q&A Thrive! Not just survive.

**In you too!** The same with all of us. Make a conscious decision each day to live for God. Love and care for those around you. Be helpful to others. Ask God for his help. You will thrive and your life will be better for you and for others. You will be a living witness that God is alive and well and living in prison with all of you. As you grow in this, you will see that you not only survive, but you thrive. It is worth a try each day.



**Q. You wrote awhile back that we can encounter Jesus in our lives and this makes all the difference. Tell us more.**

**A.** Jesus is the heart of our faith. Our faith if centered on a person—on Jesus. It is about a relationship with Jesus. Of course, Jesus founded a Church and had followers, but our spiritual life involves *knowing Jesus*. So we read the Bible and learn, but that is just the beginning. We learn the teachings of the Church (expressed for Catholics in the *Catechism of the Catholic Church*), but this is just the beginning too. We go to church and receive the sacraments, but unless we meet Jesus through them, we are missing something. And that something is Jesus.

**Talk with Jesus and walk with him.** Be open to his guidance for your life, expressed in many ways including the Bible, the sacraments, the wisdom of spiritual leaders. Too often, we don't really want to let Jesus into our lives because we are afraid of what it will mean. But, really, what do we have to fear? It means that Jesus will show us that God's love will change and transform us.

(continued from page 1)

So we use everything that Jesus gives us—the Church, the Sacraments, the Bible, our brothers and sisters—on the way with us. Through all these things we encounter Jesus and experience his love, the “tender mercies” of God (see Luke 1:78). As you encounter Jesus you will know what this means.

**Q. There was lots of hate around me when I was free. Now it is here too. Will this ever change?**

**A.** Yes, but you have to be the agent of change. Most people are wounded in some way. And this hurt people experience can often make life dark, mean and hateful. But you know that not everyone is like that. Some people are able to rise about the situation they find themselves in and are instruments of Christ's life and love in the world.

How? Jesus is alive. When we let him touch our lives we begin to live in hope, we experience his love even in the darkness. This is the work of the Holy Spirit in us. The Saints show us that . . . as do all of us as we struggle to walk with Jesus each day and be an instrument of his peace around us.

Join up with those around you who want to live in this new way. You will be surprised what a difference this makes. Start now. And if you are blessed to get out of jail or prison, do it when you get out as well. You will be the change you want to see.

Let's Talk! responds to prisoners questions. Write to us at the address on page 2 of this newsletter. We like hearing from our readers.

## Prisoner Saint

**St. Maximilian Kolbe (1894-1941) ✝** Fr. Maximilian Kolbe taught devotion to Mary as a way to Christ. He had great success in Poland. Then he went to Japan in 1930 with the same mission. Poor health forced him to return to Poland in 1936. Following the Nazi invasion in 1939, the Nazis arrested, released, and then rearrested Kolbe. In 1941, the Nazis sent him to Auschwitz prison. When a prisoner escaped, the guards chose ten men to die. Kolbe volunteered to take the place of one of them, a married man with young children. For three weeks, the Nazis withheld food and water. Finally they killed him with a lethal injection. Pope John Paul II canonized Kolbe in 1982 as a martyr of love.

**Feast Day: August 14**

## Pope Francis' Prayer Requests for July/August/September 2018

Each month the Pope entrusts prayer intentions to the Apostleship of Prayer, his Worldwide Prayer Network. His monthly prayer intention is a global call to transform our prayer into "concrete gestures" of service. It is a monthly action plan mobilizing us to join together to build a more human and caring world.

In addition to the monthly requests below, the Holy Father at the beginning of the month offers a second prayer intention for his immediate concerns, a "last minute" intention to get us out of the "globalization of indifference." Your chaplain or volunteer may be able to get this request for you.

### JULY Evangelization:

**Priests and their Pastoral Ministry:** That priests, who experience fatigue and loneliness in their pastoral work, may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests.

### AUGUST

**Universal:** *The treasure of Families:* That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.

### SEPTEMBER

**Universal:** *Young People in Africa:* That young people in Africa may have access to education and work in their own countries.

*Pope Francis invites you to join him in praying for these intentions. Your prayer is needed and can help change the world.*

## The Church's Mission, Part 3

# The Job Description

**Peaches:** So, Jesus' mission was for the Kingdom of God on earth and we will be judged eternally by whether or not we do the will of God by acting in love towards everybody.

**Me:** Correct. Feed the hungry, clothe the naked, visit the sick and imprisoned, etc.—the Works of Mercy in Matthew 25.

**Peaches:** And the Church exists to carry out that mission of Jesus for the Kingdom of God.

**Me:** Yup. That's what it means to "follow" Jesus.

**Peaches:** And when we lose this main thrust, Church stuff goes off the track!

**Me:** Right. We lose the mission and replace it with stuff that's secondary on the list.

**Peaches:** And that's on a good day! We've also veered off into bad stuff in our history when we lose that Kingdom focus.

**Me:** Not just in our history but also in our own little lives! This is *my* problem. This is *your* problem. This is *everybody's* problem!

**Peaches:** Well, this Kingdom stuff is a lot to take in. I get it, but it's kind of confusing to keep in your head.

**Me:** I can help you with that. I have a one-liner I use: *"The Mission of the Church is to proclaim, witness and serve God's Reign of love, salvation and justice."* Boom!

**Peaches:** "Reign" of God?

**Me:** You can say "Kingdom." Same. But notice that it gives the job description of the Church.

**Peaches:** Our job!

**Me:** Yes. It gives the job description or mission of the Church in just three words: *proclaim, witness and serve.* That's it. Everything we do, Mass, Religious Education, hospitals, schools, whatever—we should be able to trace back to one of those things.

**Peaches:** Why those three words?

**Me:** Because you can read the Gospel and trace all of Jesus' sayings and doings to one of those three categories.

**Peaches:** Right—back to "following Jesus!" So give me some examples of these.

**Me:** *"Proclaim"* basically means to speak, to talk. So it can be anything from me preaching from a pulpit to you saying to someone, "I'll pray for your Mom."

**Peaches:** OK, what about *"Witness"*?

**Me:** That's just your everyday example. Being joyful, being kind, letting stuff go, forgiving and so on.

**Peaches:** "Practice what you preach," right? That's the most important part.

**Me:** People say that and it's not wrong but you still need the proclamation part.

**Peaches:** What does it matter as long as I live right?

**Me:** It matters because if you live right and never mention Jesus, God, or the Kingdom, people will just say, "Isn't she nice?" The mission is to get them to see that the Kingdom is "nice," not you!

**Peaches:** Good point. But that doesn't mean I have to always be talking about God, does it? That's annoying!

**Me:** I agree. But that's the other extreme. There is *always* talking about God and *never* talking about God. Something in the middle would be good. Like the example I just gave you, "I'll pray for your Mom." It proclaims the Kingdom without being preachy. Just bring it up normally, in real conversation when appropriate.

**Peaches:** So, I *"Witness"* when I go to Mass and Bible Study?

**Me:** Exactly. You witness in all your personal choices and actions. People see what we do. Action is the best sermon.

**Peaches:** That leaves *"Serve"* the Kingdom.

**Me:** That's doing things because you follow Jesus. You bring a tray of food to someone struggling to walk. You talk with someone lonely and not liked. You get involved in the chapel and serve in the RCIA program for the new adults coming into the Church. It's any action you do for the Mission of Jesus for the Reign of God.

**Peaches:** Ok. *"Proclaim, Witness and Serve God's Reign."* Check! I can keep that in my head.

**Me:** We should all use this in our Morning Prayers to set ourselves up for the day. Tape it to your mirror! This is *my* job description as a baptized person. This is *my* mission statement as a missionary disciple of Christ!

**Peaches:** Well, it's a start. And, at least, we will all be pointed in the right direction.

**Me:** Yeah. Now all we have to do is see if we can make it through lunch on Jesus' agenda before slipping back into our own!

*Deacon Dennis Dolan is a retired chaplain from York Correctional Institution in Connecticut. He continues his ministry with and for prisoners through his writing.*



## The Examen, Part 5

# Look for the root of your sin

The “examen” is a form of prayer “discovered” and then developed by St. Ignatius of Loyola (1491–1556) about 500 years ago. So it has been around a long time and has proven to be helpful to people as they seek to follow Jesus more faithfully. In earlier times the *examen* was used mostly by priests, sisters and brothers who had made a deeper commitment to follow Jesus. Now it is used by anyone seeking to follow Jesus more faithfully, including lay people like you.

**W**e have taken the first three steps of the examen. In the last step, we reviewed our day. We looked at what was *right* and what was *wrong*. Now we are ready to take the fourth step: **Reflect on what you did, said, or thought** in those instances. In this step, we look at *the root* of what was *wrong* with what we did.

**Our sin, the “bad” and the “ugly.”** First, just a short review. Each day, we all fail, often many times. Many of these sins hurt us and other people. They do not necessarily *destroy* God’s life in us, although these sins can dull us to recognizing God and following him. These failures reflect the *bad*. They can prevent us from loving God and neighbor more deeply. The Catholic tradition calls these failures “venial sin.”

Other sins, however, are truly *ugly*. They are so hurtful that they are called “mortal sin,” that is, actions destructive and deadly to the life of God in us. “Mortal sin destroys charity in the heart of man by a grave violation of God’s law; it turns man away from God . . .” (*Catechism of the Catholic Church*, para 1855). They are a rejection of the Ten Commandments.

As we examine our day, we ask the Holy Spirit to help us understand when we were drawing closer to God, and when we were moving away from God. What was right? What was wrong? How are we failing to respond to God’s grace and promptings? In this, we *want to get to the root of our sin, what is causing it*.

**What is the root of all this?** Today, I lost my temper with a student. After several warnings, she continued to talk and laugh, and when I told her to stop, she denied she was doing anything wrong. I lost control and yelled at her, and sinned. *Anger* has been a problem I have had for years. It is at the root of this sin, and others like it.

## Five Steps of the Examen

1. **Place yourself in God’s presence.** Give thanks for God’s great love for you.
2. **Pray for the grace to understand** how God is acting in your life.
3. **Review your day** — recall specific moments and your feelings at the time.
4. **Reflect on what you did, said, or thought** in those instances  
Were you drawing closer to God, or further away?
5. **Look toward tomorrow** — think of how you might collaborate more effectively with God’s plan. Be specific, and conclude with the “Our Father.”

Source – <https://goo.gl/5SKCrQ>

I can’t fix what is wrong if I don’t know what it is. The good part is that my temper isn’t as bad as it used to be. Thank God for that. But the bad news is that after many years, it still happens.

*Impatience* is also at the root of this sin. It’s not wanting to be bothered with annoyances that disrupt *my* time and *my* routine. It’s feelings of lack of appreciation for what I try to do to help others.

I have to remember that patience and care may be something that brings healing to others. In this example, I know that this girl struggles with self-esteem issues since her mother and father split when the father cheated on the mother. I have to be aware that my actions can be a healing balm for her, to show her that I care for her. It is important to have patience and not get angry.

I could go on, but you get the point. Look at some issues in your own life and look for root causes. If it isn’t anger or impatience, it will be something else!

**God loves you and wants the best for you.** Keep in mind that God isn’t trying to make your life a living hell. He is trying to give you a share of heaven! There is no need to beat yourself with guilt. You have sinned, so ask forgiveness and move on.

And as you move on, ask God to help you be aware of the short-term sins, things that aren’t a deep pattern. And look for the long-term patterns of sins, things you have been plagued with, sometimes for years. Ask God to forgive and heal you. Continue with your walk with God.

Remember, “All have sinned and fall short of the glory of God” (Romans 3:23). But God has something better for us and he holds it out to us. “Don’t sweat the small stuff.” Ultimately with God in charge, it’s all small. See your sin, ask forgiveness, and move on.

~ Anthony Bosnick

**Pray for our benefactors** *Let’s Talk!* and its Spanish translation *¡Hablemos!* are supported by donations. They are given free of charge to prison chaplains for distribution to inmates by Paulist Prison Ministries. Please pray for our benefactors. To help support this ministry, please send your donation to the address on page 2 of this newsletter.

# Rejoice and be glad

Pope Francis

*Pope Francis has written a letter on the call to holiness in today's world. The title is "Rejoice and Be Glad," and it is known as an "Apostolic Exhortation." It is for all Catholics, but also for all people who are interested in his words. It was published on March 19, 2018. The purpose of this letter is "promoting the desire for holiness" (para. 177). As Pope Francis states, he has a small and modest goal for this message—to help people grow in holiness.*

*We have chosen some parts of the letter to print here. It is too long to include large parts, so this is just a brief introduction that we hope is helpful to you. Pope Francis assures us that Jesus is calling us. Hopefully, his words below will help you say yes to Jesus' call.*



*"Unless you let  
[Jesus] warm you  
more and more  
with his love and  
tenderness, you  
will not catch fire."*

*(Rejoice and Be Glad, para. 151)*

(para. 1) **"Rejoice and be glad"** (Mt 5:12), Jesus tells those persecuted or humiliated for his sake. The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created. He wants us to be saints and not to settle for a bland and mediocre existence."

(para. 2) "My modest goal is to repropose the call to holiness in a practical way for our own time, with all its risks, challenges and opportunities. For the Lord has chosen each one of us 'to be holy and blameless before him in love' (Eph 1:4)."

(para. 6) "In salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in a human community. God wanted to enter into the life and history of a people."

(para. 11) "The important thing is that each believer discern his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts (cf. 1 Cor 12:7), rather than hopelessly trying to imitate something not meant for them."

(para. 16) "This holiness to which the Lord calls you will grow through small gestures. . . ."

## Your Mission in Christ

(para. 23) "This is a powerful summons to all of us. You too need to see the entirety of your life as a mission. Try to do so by listening to God in prayer and recognizing the signs that he gives you. Always ask the Spirit what Jesus expects from you at every moment of your life and in every decision you must make, so as to discern its place in the mission you have received. Allow the Spirit to forge in you the personal mystery that can reflect Jesus Christ in today's world."

(para. 24) "The Lord will bring it to fulfilment despite your mistakes and missteps, provided that you do not abandon the path of love but remain ever open to his supernatural grace, which purifies and enlightens."

(para. 25) "Your identification with Christ and his will involves a commitment to build with him that kingdom of love, justice and universal peace. Christ himself wants to experience this with you, in all the efforts and sacrifices that it entails, but also in all the joy and enrichment it brings."

(para. 31) "Every minute of our lives can be a step along the path to growth in holiness."

## More Alive, More Human

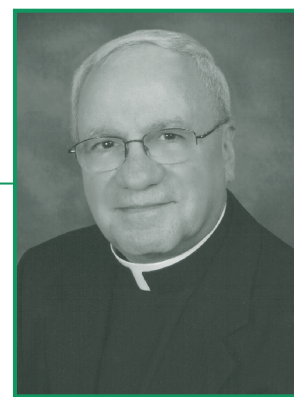
(para. 32) "Do not be afraid of holiness. It will take away none of your energy, vitality or joy. On the contrary, you will become what the Father had in mind when he created you."

(para. 175) "God asks everything of us, yet he also gives everything to us."

# Prisoners in the Bible

## Genesis—Adam

By Fr. Frank DeSiano, CSP



*We all,  
individually  
and together,  
need to be  
set free.*

**W**e have lots of words for being incarcerated, some of them direct and some of them nice ways to say something unpleasant. One of my cousins would say her son was “Upstate,” and presume we knew exactly what she meant. I’m sure prisoners have several words they use themselves, and I’m sure they have words for different parts of a prison that they’d have to translate for visitors.

Prison, however, gives a false impression—as if some people are in jail, but others are not. That’s not how the Bible sees it, not completely anyway. Of course, all those locks and bars, all those jangling keys and the endless inspection of ID’s show there is a large separation between those in the slammer and those who are not.

But if we think about the opening sections of the Bible (Genesis 2-3), there’s a way in which **everyone is in the slammer. Everyone is in exile.** Prisoners feel it more because of their situation, but that doesn’t mean everyone else isn’t stuck one way or another.

**T**hink about those opening sections of Genesis—from chapter 2:4 onward, where God, like a pottery worker, molds the first Man and then, from the Man’s rib, the first Woman. These are images that the Bible writer uses, under God’s inspiration, to help us see two truths. First, we are all made by God. Second, we are all connected to each other. Adam and Eve, as we call them, are free to eat, enjoy, cultivate and use the garden, so long as they realize who they are—so long as they see their limits—that they are not God.

The tempting snake (a way to make fun of snake worship in the nations surrounding ancient Israel) drops the first suggestion, and then builds upon it. The serpent lures Eve to eat fruit God told her not to eat. “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil” (Genesis 3:4-5). **A smooth talker, that one! But, of course, we’ve all been smooth-talked in our lives—that’s why we’re where we are.**

What happens when the Woman and the Man eat the fruit of the forbidden tree—the fruit they did not have the ability to eat and digest in a spiritual way? “He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life” (Genesis 3:24).

**T**here you have it. The Man is thrown out. In exile. We have been put away. We are all in a prison so long as we are not living in true relationship with God or each other.

This is a very hard lesson for people because, even though the Bible teaches that we are all “away,” most people refuse to realize it. It just doesn’t dawn on folks that they are caught, locked up, restrained, exiled. From the Bible’s point of view, we are all in some kind of prison. The story of Adam teaches us that. This is one of the Bible’s basic messages—that **everyone needs to be freed, that everyone needs a liberator, someone to redeem them. We all, individually and together, need to be set free.**

We often think of Adam as some primitive man way-back-when, like some kind of Tarzan. But Adam, really, stands for all of us. We all have the same impulse as Adam: to try to grab as much as we can, to feel insecure and empty, to resent God and think we can do a better job.

Being in prison, we perhaps think of ourselves as very different than the folks on the outside. While that is true, it is not entirely true. In prison, in fact, we can understand better the kind of traps and prisons that everyone invents, one way or another, because we all paint ourselves into a corner. **And as prisoners we can better understand that, in some way, all people get stuck, and all people need a liberator, a savior.**

The liberating Word of the Bible says we all need to be freed . . . and only God can do it!

Read the first eleven chapters of Genesis as a series of stories showing how we tend to mess things up for ourselves. We’ll look at Abraham next time.

This is the first of a series of reflections on different prisoners in the Bible.

Fr. Frank DeSiano, CSP  
is President of Paulist  
Evangelization Ministries.