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" It is the beautiful task of advent to awaken in all of us memories of goodness and thus open doors of hope" Pope Benedict XVI



ARMY

Army Roman Catholic Newsletter



Welcome

From

*The Revd. Fr. Ian Stevenson CF
Principal Roman Catholic Chaplain (Army)*



Welcome to Issue 25 of the Army Roman Catholic Newsletter.

As the crisp winter air brings a sense of anticipation and the world is adorned with sparkling lights and vibrant decorations, we find ourselves once again on the threshold of the most cherished season of the year - Christmas. This annual celebration carries a profound and timeless message of love, faith and hope. It is a season when we come together as a faith community to commemorate the birth of Jesus Christ, the Cornerstone of our Christian faith. Wishing you all a blessed and joy-filled Christmas season, filled with the love of Christ and warmth of community.

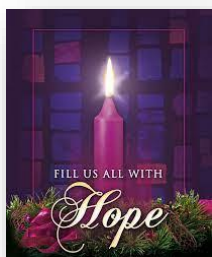
ADVENT

Embracing the Spirit of Advent: A Season of Hope, Love, and Anticipation



As we approach the end of the year, a sense of anticipation fills the air. The twinkling lights, the joyous melodies, and the spirit of giving all herald the arrival of the Advent season. Advent, derived from the Latin word "adventus," meaning "coming" or "arrival," is a time of reflection, preparation, and joyful expectation as we await the celebration of the birth of Christ.

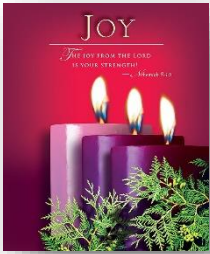
Advent is traditionally observed during the four weeks leading up to Christmas, this year it begins on Sunday 3rd December and ends on December 24th. It is marked by the lighting of four candles on an Advent wreath, each representing a different theme: Hope, Love, Joy, and Peace. These candles symbolise the spiritual preparation for the coming of Christ.



Week 1: Hope: The first week of Advent is dedicated to Hope. As we light the first candle, we reflect on the hope that Christ brings into our lives. It is a time to acknowledge the challenges we face and to find solace in the promise of a brighter future. In a world that often feels uncertain, Advent encourages us to place our hope in the enduring light of Christ.

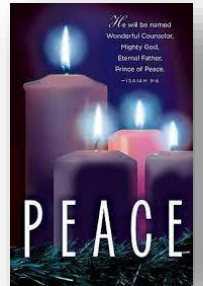
Week 2: Love: The second week centers on Love. As we light the second candle, we meditate on the profound love God has for humanity, exemplified through the birth of Jesus Christ. It's a reminder to share this love with others, fostering compassion, kindness, and understanding during the holiday season and beyond.





Week 3: Joy: Week three of Advent is a celebration of Joy. The third candle represents the joy that fills our hearts as we draw nearer to the birth of Christ. Despite the challenges we may face, Advent calls us to find joy in the small moments, to appreciate the blessings around us, and to share that joy with those in need.

Week 4: Peace: The final week focuses on Peace. The fourth candle symbolises the peace that Christ brings into our lives. It's a time to seek reconciliation, both with ourselves and others, and to strive for harmony in a world that often yearns for tranquility.



As we embark on this Advent journey, let us embrace the true spirit of the season filled with hope, love, joy, and peace. In a world that can sometimes seem chaotic, Advent reminds us to pause, reflect, and prepare our hearts for the miraculous arrival of Christ. May this season be a time of spiritual renewal, deepened connections, and a renewed sense of purpose as we await the celebration of the birth of our Saviour.



POPE FRANCIS

ANGELUS

*Casa Santa Marta
Sunday, 3 December 2023*



Dear brothers and sisters,

Today, first Sunday of Advent, in the brief Gospel the liturgy offers us (cf. *Mk 13: 33-37*), Jesus addresses a simple and direct exhortation to us, three times: "Watch" (vv. 33, 35, 37).

Thus, the theme is *vigilance*. How should we understand it? Sometimes we think of this virtue as an attitude motivated by fear of impending doom, as if a meteorite were about to plunge from the sky and threaten, if we do not avoid it in time, to overwhelm us. But this is certainly not what Christian vigilance is all about!

Jesus illustrates it with a parable, speaking about a master who will return, and about his servants who await him (cf. v. 34). The servant in the Bible is the "trusted person" of the master, with whom there is often a relationship of collaboration and affection. Think, for example, that Moses is defined as the servant of God (cf. *Nm 12: 7*), and that even Mary says of herself, "Behold, I am the handmaid of the Lord" (*Lk 1: 38*). So, the servants' vigilance is not one of fear, but of longing, of waiting to go forth to meet their Lord who is coming. They remain in readiness for his return because they care for him, because they have in mind that when he returns, they will make him find a welcoming and orderly home; they are happy to see him, to the point that they look forward to his return as a feast for the whole great family of which they are a part.

It is with this expectation filled with affection that we also want to prepare ourselves to welcome Jesus: at Christmas, which we will celebrate in a few weeks; at the end of time, when He will return in glory; every day, as He comes to meet us in the Eucharist, in His Word, in our brothers and sisters, especially those most in need.

So, in a special way during these weeks, let us prepare the house of the heart with care, so that it is orderly and hospitable. In fact, keeping watch means keeping the heart ready. It is the attitude of

the sentinel, who in the night is not tempted by weariness, does not fall asleep, but remains awake awaiting the coming light. The Lord is our light and it is good to dispose the heart to welcome him with prayer and to host him with charity, the two preparations that, so to speak, make him comfortable. In this regard, the story goes that Saint Martin of Tours, a man of prayer, after giving half of his cloak to a poor man, dreamed of Jesus clad in that very part of the cloak he had given. Here is a good program for Advent: to encounter Jesus coming in every brother and sister who needs us and to share with them what we can: listening, time, concrete assistance.

Dear friends, it will be good for us today to ask ourselves how we can prepare a welcoming heart for the Lord. We can do so by approaching His forgiveness, His Word, His Table, finding space for prayer, welcoming those in need. Let us cultivate His expectation without letting ourselves be distracted by so many pointless things, and without complaining all the time, but keeping our hearts alert, that is, eager for Him, awake and ready, impatient to meet Him.

May the Virgin Mary, woman of expectation, help us to receive her coming Son.

Reference: <https://www.vatican.va/content/francesco/en/angelus/2023/documents/20231203-angelus.html>

Christmas Celebrations

Christmas is a widely celebrated event that commemorates the birth of Jesus Christ, who is the central figure in Christianity. Christmas is observed on December 25th each year in many parts of the world, although some Eastern Orthodox churches celebrate Christmas on January 7th.

Christmas has both religious and secular aspects. For Christians, it is a time to celebrate the birth of Jesus Christ, the Saviour, and reflect on the spiritual significance of the event. The story of Jesus' birth is often told through nativity plays, carol singing, and other religious observances.

In the secular context Christmas has become a cultural and social phenomenon with various traditions and customs. Many people exchange gifts, decorate their homes with lights and ornaments, and participate in festive meals with family and friends. Santa Claus or Father Christmas, a legendary and popular figure popular in Western cultures, is often associated with Christmas and is said to bring gifts to children on the night of Christmas Eve. His popular image is based on traditions associated with St Nicholas, a 4th century saint.

Overall, Christmas is a time of joy, giving, and togetherness, and it is celebrated in different ways around the world, incorporating various cultural and regional traditions.

We all have our own family traditions but, we thought it might be interesting to see how Christmas is being celebrated around the world.



In Japan, celebrating Christmas is still relatively new. It's only been widely recognized for the past couple of decades and is typically seen as a time to spread joy and cheer, or even a romantic couple's day, instead of a religious holiday. Many order KFC (Kentucky Fried Chicken) for Christmas dinner or make a reservation at a restaurant instead of cooking a big feast.

In Poland, and many Polish communities worldwide, Christmas Eve dinner or (Wigilia) begins with sharing the Oplatek (Christmas wafer). The paper-thin square wafer is made of flour and water has an image of the Nativity on it. Everyone at the table breaks off a piece and shares a holiday greeting before passing it along. Sometimes, even pets get in on the fun.



All over Central Europe, people enjoy carp for Christmas Eve. But rather than picking it up from the supermarket, traditionalists let the fish live in the bathtub for a couple of days before preparing and eating it. Legend has it, the scales bring luck and good fortune for the coming year.

In Sweden, Finland, and Norway, St Lucia's Day is a special part of the Christmas season that commemorates a woman said to be one of the first Christian martyrs. Celebrations involve candlelit processions, with the eldest girl in each family dressed up like St. Lucia in white gowns, often wearing a wreath with candles. The girls will also serve the family S-shaped Lucia buns and coffee or mulled wine.





In the seafaring country of Greece, decorating Christmas trees and boats has been popular for centuries. The first known Christmas tree in Greece was put up by King Otto 1833 next to a large, decorated boat, which families traditionally erected to celebrate men's return from sea voyages. Today, in cities like Athens and Thessaloniki, large lit-up boats appear alongside trees.

In Ethiopia, people celebrate Christmas, called Ganna or Genna, on January 7 in accordance with the Ethiopian Orthodox Calendar. Mass often begins with a special candlelit procession, in which participants wear a thin white shawl called a Netela and process around the church three times before the service begins. They don't typically give gifts during Ganna; it's a time for church, games and of course, food.



In Germany, you can do your Christmas shopping with a mug of mulled wine in one hand and a bratwurst in the other at festive outdoor markets. The sprawling seasonal markets pop up all over the country with artisans selling gifts for everyone on your list.

Filipinos take the Christmas season seriously, with big Nochebuena (good night) parties on Christmas Eve. Many will attend Mass, called Misa de Riso in the evening, and then feast and dance into the early hours. Decorations often go big too, with the parol, a lighted star lantern, featuring prominently.





You thought coal in your stocking was bad? In Austria and Bavaria, St. Nicholas gifts good children gifts, while Krampus, the half-man, half-goat comes around to drag the bad ones away. In some places, men dress up as the scary character for a *Krampuslauf*, or "Krampus run" in which they parade through the streets to blow off steam — and scare some children back into line.

In Britain, children traditionally hang their stockings at the ends of their beds. That way, they wake up to a lovely surprise.



Singapore's Orchard Road shopping district buzzes with activity all year round but during the Christmas season, it twinkles with some of the most impressive decorations in the world. Residents also visit Gardens on the Bay for a jaw-dropping Christmas village display.

Although their popularity has spread in recent years, Advent Calendars are especially big in Switzerland. Some parents make them for their children, while others purchase unique ones tailored to their child's interests. They open a new little treat every day, with the biggest one arriving on Christmas Eve.





Because Christmas falls during the sweltering summer months in Australia, many residents hit the beach for a barbecue. People might play a rousing game of backyard cricket, and grill up fresh seafood on the barbie. They still sing "White Christmas," but won't ever see one outside their front door.

Not only does Iceland celebrate 13 days before Christmas, children also get presents from 13 different Santa Clauses, or yule lads. Each of these lads has his own different qualities and they can all be a bit feisty. But if good children place their shoes on the windowsill, the Yule Lads will leave them little gifts. If they haven't behaved all year, rotten potatoes show up in their footwear.



In Mexico, as well as many other Latin and Hispanic countries, families celebrate Nochebuena on Christmas Eve. That includes a huge feast, singing and dancing — and often a piñata for the children. More religious observers may attend midnight Mass, but it's always a time for family and togetherness.

Ministry in Motion

Pluscarden Abbey



Article by Fr. Ian Stevenson - PRCC(A) & Deputy Assistant Chaplain General Scotland.

A group of Chaplains gathered at Pluscarden Abbey for a few days at the end of October for our personal and human development, with a spiritual angle under the theme of *Ausculata* (the act of listening/hearing). It was open to all Chaplains Serving in Scotland. It was unfortunate that at least 4 people pulled-out at the last minute, due to a flu bug going around. The Deputy Chaplain General and Roman Catholic Bishop to the Forces also joined us.

We were treated like Kings, in monastic terms. We joined the Community for Sext (*Sext*, or Sixth Hour, is a canonical hour of the Divine Office of almost all the traditional Christian liturgies. It consists mainly of psalms and is held around noon), followed by lunch at Refectory alongside the monks each day and *Compline* (an ancient service of quietness and reflection before rest at the end of the day) in the evening. Outside of that, we co-ordinated our own programme.

We were resident in the Guest House and had St Scholastica House for our sessions.

One afternoon we were invited to the Chapter House for afternoon tea to meet the monks. It was a truly magnificent occasion and a highly worthwhile experience and insight into their lives, as man and as Monks. Their welcome, hospitality and kindness was overwhelming.



The Pluscarden Story

*'Profound the peace of Pluscarden,
As if the pine-green closing hills
Shut in the grace
Of God and all His holy Saints.'*

Pluscarden Abbey sits some six miles south-west of Elgin, set in the long wooded valley of St Andrew where the abbey buildings are surrounded by beeches, rowans oaks and conifers. Pluscarden Abbey is unique in being the only Catholic religious community, living and worshipping in a medieval building. It was originally built in 1230 by King Alexander II of Scotland for a French order known as the Valliscaulians. This order was a mixture of Cistercian and Carthusian practices and the only place the order spread out with France was to Scotland. They eventually had houses in Beaulieu and Ardchattan near Oban, as well as Pluscarden.



However, the difficulties of communication with the mother house in France, due to a succession of wars, saw Pluscarden eventually become a priory connected with the Benedictines of Dunfermline Abbey. This was to continue until the Scottish reformation of 1560, when the jurisdiction of the Pope, the celebration of the Mass, and monasticism were all suppressed.

The following centuries were to see Pluscarden plundered for its dressed stones and very quickly the buildings became roofless and ruined.

After the forming of the Free Church of Scotland in 1843, a small congregation from Elgin met in the still roofed calefactory and once again, in a different form, the Psalms of David rose again in the old abbey.

Lord Bute: However, the fortunes of Pluscarden were to change again when John Crichton-Stuart, 3rd Marquess of Bute, bought the ruins of the abbey. Lord Bute had converted to the Catholic Faith as a young man in 1868 and used his great wealth to become a great benefactor to the Catholic Church in Scotland.

Initially Lord Bute had part of the monastery made into a house and it was here that the first Catholic Mass since the reformation was said in the summer of 1898. The Free Church community had been provided with a church elsewhere in the valley at the expense of Lord Bute.

It was always the desire of Lord Bute to see a Benedictine community return to the buildings, but this was not to happen in his lifetime. Lord Bute died in 1900 and his son Lord Column Crichton-Stuart inherited the property.



Monastic Life returns: In 1944 Lord Column Crichton-Stuart handed over Pluscarden to the Benedictine Abbey of Prinknash in Gloucestershire, whose abbot Wilfred Upson was prepared to refound and rebuild the community of Pluscarden.

On Monday 12 April 1948, 5 monks arrived, forever to be known as 'the Pluscarden pioneers'. The Bishop of Aberdeen of the time welcomed them warmly but was known to say that the thought they would only last 6 months.

But stay they did and over the years they have slowly rebuilt the great monastic church and once again the ancient Gregorian chants are heard where they were sung all those centuries ago. This building has not stopped as the community are presently planning a new guest wing for female guests which will be dedicated to St Joseph.

Benedictines named after their founder, St Benedict, live according to the Rule he created in c. 530. This Rule has survived centuries due to its simplicity. It is nothing more than a guide to living out the gospel in life, and places great stress on the worship of God and the reception of guests as one would receive Christ. All are received at the guesthouse and there is steady stream of guests coming to seek the peace to be found within the walls of the abbey.

White Habits: Many guests are surprised to see the monks dressed in white habits rather than the usual black worn by most Benedictines. The very first monks that came from Prinknash Abbey had originally been Anglicans and their founder Aelred Carlyle had hoped to bring the Benedictines back to the Church of England. He built an abbey on the Island of Caldey off the Welsh coast and was able to attract many young men to the religious life. In 1913 most of the community decided to become Catholics and the Pope at the time, Pope Pius X, allowed them to continue wearing the white habits that they wore as Anglicans. Interestingly the first community at Pluscarden, the French Valliscaulians also wore the white habit. So, the circle has turned full circle.





Daily Life today: Monastic life at Pluscarden goes on much as it would have in the early days of the first community. The main work is the praise of God which is done in choir 8 times a day. Pluscarden is one of the few abbeys in the UK where all the services are in Latin and sung in Gregorian chant. The services punctuate the day and the times in between are spent on manual work and in study. Work undertaken maybe in the market garden, cooking meals for the community or receiving and catering for guests. An abbey is ruled by an abbot, and he appoints each monk to a particular work. At Pluscarden we have several novices, young monks who along with manual work, spend a good deal of the day in classes and study. The life of the monk at Pluscarden it is not an easy one, with few of the luxuries of modern life, and yet time and again young men knock at the abbey door asking to try and see if they have a vocation to the austere Benedictine life.

The full responsibility for the governing of the abbey rests upon the abbot who is elected by the community from one of its own. However, St Benedict is very clear in his Rule that all must have a say in community affairs and so the community meet as a chapter in the medieval chapter house where all may speak. This done and after reflection and prayer the ultimate decision is always made by the abbot. The monks swear a vow of obedience, of poverty and stability. Stability meaning that they will remain in the abbey unto their death, when they will be then buried in the monastic burial ground with the those early 'Pluscarden pioneers'.

And so day in, day out, the great round of praise rises from the choir of Pluscarden praising God and praying for the world.



“Their Name Liveth For Evermore....”

*Waterloo Company, the Army Foundation College
Ex Lions Spirit, Normandy*

Article by Fr. David Burke, Chaplain, AFC Harrogate



On a murky, and very early November morning, several coachloads of Junior Soldiers departed the Army Foundation college, in Harrogate, to deploy on Exercise Lions Spirit. More specifically, Waterloo company, its staff and their padre, Fr David, set off to participate on a unique battlefield study of Normandy.

The main intent was for the young men and women to deepen their understanding of the realities and complexities of war focusing on the events of D-Day and the Normandy landings. Ex Lions Spirit was split into three days.



The first day, Airborne day, where the Junior Soldiers had the opportunity to visit Merville Battery where paratroopers landed prior to D-Day to prevent fire against British Forces landing a few kilometres away on Sword Beach. Pegasus Bridge was visited next where the 'Oxs and Bucks' light infantry gallantly landed by glider prior to D-Day to secure the bridge, a crucial crossing point over

the River Orne. Next, we travelled to Ranville Cemetery to learn about the Commonwealth War Graves. Many of the airborne division's casualties were laid to rest in this cemetery - some were as young as our Junior Soldiers, a fact that did not go amiss to our young people present.

On Day two, America day, Waterloo company went to see and explore Omaha Beach where American forces suffered huge casualties on D-Day as showcased in the film, *Saving Private Ryan*. The realities were brilliantly brought to life by our tour guides who passionately discussed elements of leadership, the maintenance of morale when things go wrong and the moral component of fighting power was explored.



After Omaha Beach, we visited 2 cemeteries: firstly, the Omaha American cemetery, an immaculately kept site, where 9386 white crosses (all facing back towards the United States) powerfully scatter the landscape. We then travelled to *La Cambe* cemetery, the largest German war cemetery in Normandy, which contains the remains of over 21,000 soldiers. An important reminder to us all, of the realities of war on, and from, both sides.



Later that day, we had the opportunity to explore the historical French city of Bayeux. Some chose to explore the cathedral, others went to see the famous Bayeux tapestry with the majority all taking the opportunity to sample the delicious local French cuisine.

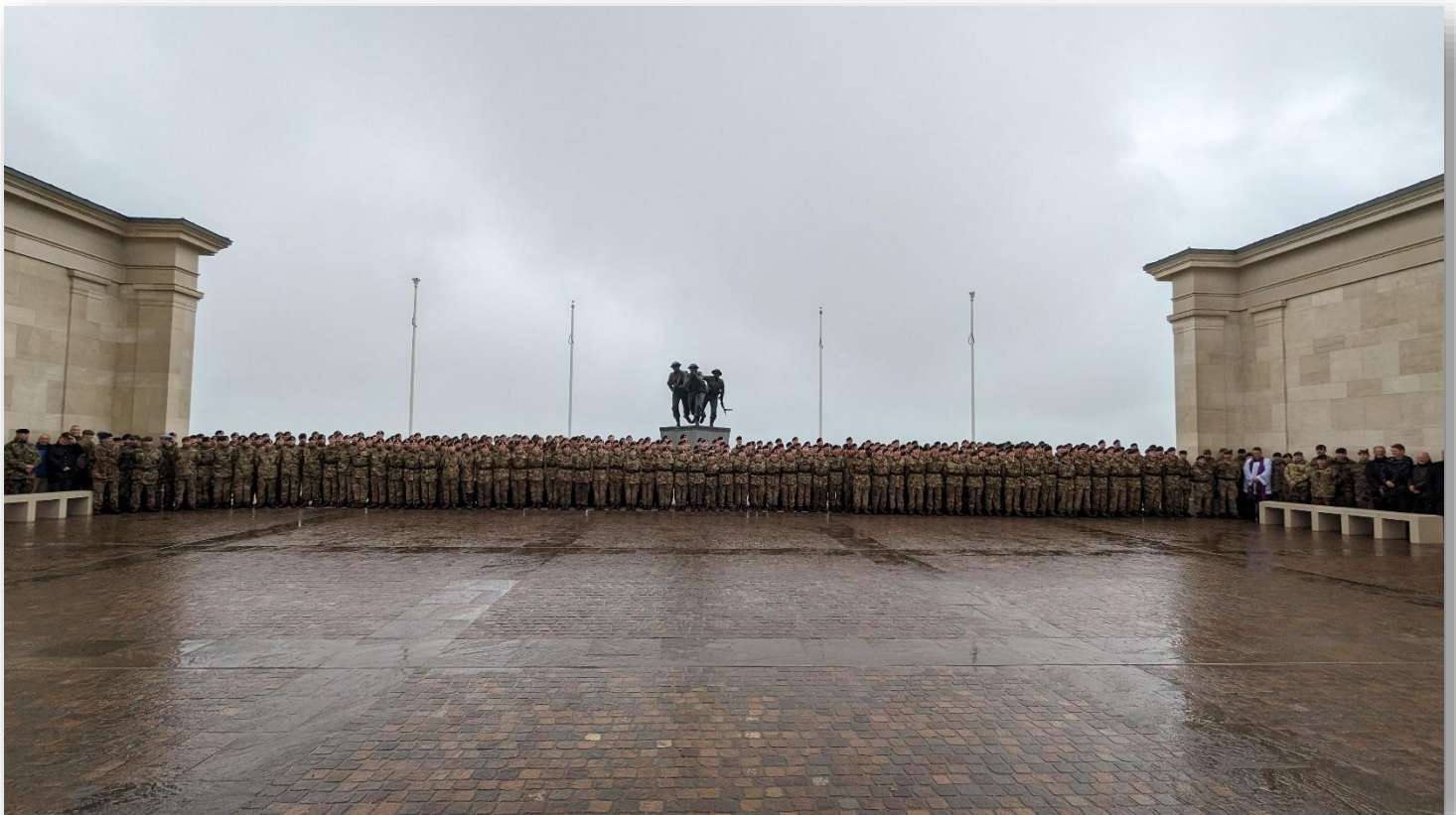
The final day, the British Day. In the morning we went to the spectacular D-Day Museum in Arromanches. After which, we travelled to Gold Beach where we heard how during fighting in difficult terrain, CSM Stanley Hollis single-handedly took a machine gun position amongst other actions and subsequently became the only VC winner on D-Day.





A fitting end to our trip was a visit to the British Normandy Memorial which commemorates all 22,442 British service men and women who sacrificed their lives during D-Day. We concluded our tour with an act of remembrance led by Fr David. It was a great privilege to be able to do so.

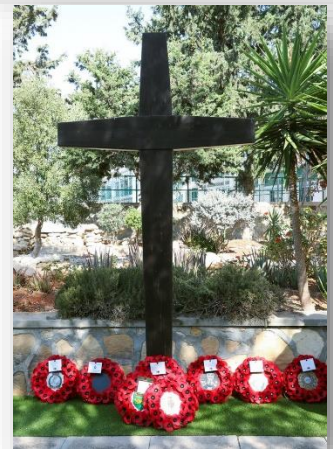
Speaking to our Junior Soldiers on the journey home; many expressed how this battlefield study had greatly deepened their understanding of the realities of war as well as their knowledge of what happened in Normandy on 6th June 1944. Ex Lions Spirit made the realities of war and the sacrifice of others "became alive and real to them". At the same time, a number of soldiers articulated how they felt privileged to follow in the footsteps of such soldiers - often, as young as themselves - who died for their Country. Their task, as it was eloquently put, was to remember their sacrifice, to remember and to ensure that those who have gone before them - that their name liveth for evermore.



Remembrance



Fr John Moriarty, Roman Catholic Chaplain out in Cyprus leads the Remembrance Service on the parade square in Alexander Barracks, Dhekelia, and at the Church, St Barnabas', Dhekelia. 1 Rifles were the Regiment in attendance as well as Air Vice Marshal Peter Squires, Commander British Forces Cyprus.



Message of the Holy Father Francis for the 38th World Youth Day 2023 14th November 2023



The following is the text of the Message sent by the Holy Father Francis to young people throughout the world for the 38th World Youth Day, to be celebrated in the particular Churches this coming 26 November 2023, on the theme: "Rejoicing in hope" (Rm 12:12):

Message of the Holy Father

"Rejoicing in Hope" (Rom 12:12)

Dear Young People,

This past August I met hundreds of thousands of your contemporaries from all over the world who converged on Lisbon for World Youth Day. During the pandemic and all its uncertainties, we had hoped that this great moment of encounter with Christ and with other young people could take place. Our hopes were realized, and for many of us who were present - myself included - that event surpassed all our expectations. Our meeting in Lisbon was magnificent, a genuine experience of renewal, an explosion of light and joy!

At the end of the final Mass in the "Field of Grace", I spoke of the next stage of our intercontinental pilgrimage: Seoul, Korea, in 2027. First, though, I invited you to Rome in 2025 for the Jubilee of Young People, where you too will be "Pilgrims of Hope".

As young people, you are indeed the joyful hope of the Church and of a humanity always on the move. I would like to take you by the hand and walk with you on the path of hope. I would like to speak with

you about our joys and hopes, but also of our sorrows and concerns, and those of all our brothers and sisters in the human family (cf. *Gaudium et Spes*, 1). In these two years of preparation for the Jubilee, we will meditate first on Saint Paul's words, "Rejoicing in hope" (*Rom* 12:12), and then those of the prophet Isaiah, "Those who hope in the Lord will run and not be weary" (*Is* 40:31).

What is the origin of this joy?

"Rejoice in hope" was Saint Paul's encouragement to the community of Rome at a time when it was undergoing harsh persecution. The "joy in hope" proclaimed by the Apostle is the fruit of Christ's paschal mystery and the power of his resurrection. It is not a product of our human efforts, plans or skills, but of the energy born of an encounter with Christ. Christian joy comes from God himself, from our knowledge of his love for us.

Pope Benedict XVI, reflecting on his experience of the 2011 World Youth Day in Madrid, asked: "Where does joy come from? How is it to be explained? Certainly, there are many factors at work here. But the crucial one is this certainty based on faith: I am wanted. I have a task in history. I am accepted, I am loved". He went on to say: "Ultimately we need a sense of being accepted unconditionally. Only if God accepts me and I become convinced of this, do I know definitively: it is good that I exist... It is good to be a human being, even in hard times. Faith makes one happy from deep within" (*Address to the Roman Curia*, 22 December 2011).

Where is my hope?

Youth is a time full of hopes and dreams, stirred by the many beautiful things that enrich our lives: the splendour of God's creation, our relationships with friends and loved ones, our encounter with art and culture, science and technology, our efforts to work for peace, justice and fraternity, and so many other things. We are living at a time, though, when for many people, including the young, hope seems absent. Sadly, many of your contemporaries who experience wars, violent conflict, bullying and other kinds of hardship, are gripped by despair, fear and depression. They feel as if they are in a dark prison, where the light of the sun cannot enter. A dramatic sign of this is the high rate of suicide among young people in different countries. In such situations, how can we experience the joy and hope of which Saint Paul speaks? There is a risk that instead we will fall prey to despair, thinking that it is useless to do good, since it would not be appreciated or acknowledged by anyone. We may say to ourselves, with Job: "Where then is my hope? Who will see my hope?" (*Job* 17:15).

When we think of human tragedies, especially the suffering of the innocent, we too can echo some of the Psalms and ask the Lord, "Why?" At the same time, however, we can also be part of God's answer to the problem. Created by him in his image and likeness, we can be signs of his love, which gives rise to joy and hope even in situations that appear hopeless. I think of the film "Life is Beautiful", where a young father, with great sensitivity and creativity, manages to transform harsh realities into a kind of adventure and game. He enables his young son to see things with "eyes of hope", protecting him from the horrors of the concentration camp, preserving his innocence and preventing human malice from robbing him of a future. Stories like these are not just fiction! We see them played out in the lives of so many saints who were witnesses of hope even amid the most horrid examples of human evil. We can think of Saint Maximilian Mary Kolbe, Saint Josephine Bakhita, and Blessed Józef and Wiktoria Ulma and their seven children.

This capacity for instilling hope in human hearts was masterfully described by Saint Paul VI: "a Christian or a group of Christians who in the midst of their community... can radiate in a simple and unaffected way their faith in enduring values and their hope in something unseen and even unimaginable" (*Evangelii Nuntiandi*, 21).

Hope, the "little" virtue

The French writer Charles Péguy, at the beginning of his poem on hope, spoke of the three theological virtues - faith, hope and charity - as three sisters who walk together:

"Hope, the little one, walks beside her two older sisters, practically unseen.

...

Yet she, the little one, drags everything along.

Because Faith only sees what exists.

And Charity only loves what exists.

But Hope loves what will be.

...

She is the one who makes the others keep walking;

She is the one who leads them on,

and makes them all walk together"

(*The Portico of the Mystery of the Second Virtue*).

I, too, am convinced that hope is humble, little, yet essential. Think for a moment. How can we live without hope? What would our days be like? Hope is the salt of our daily lives.

Hope, a light shining in the night

In the Christian tradition of the Paschal Triduum, Holy Saturday is the day of hope. Situated between Good Friday and Easter Sunday, it is a kind of no man's land between the despair of the disciples and their joy on Easter morn. It is the place where hope is born. On Holy Saturday, the Church commemorates in silence Christ's descent into hell. We see this portrayed in the many icons that show us the Lord, radiant with light, who descends to the darkest depths and crosses over them. God does not simply look with compassion on our experiences of death, or call to us from afar; he enters into our moments of hell like a light that shines in the darkness and overcomes it (cf. *Jn 1:5*). This is nicely expressed by a poem in the South African language Xhosa: "Even if hope is at an end, by this poetry I revive hope. My hope is revived because my hope is in the Lord. I hope that we will all be one! Remain steadfast in hope, for the good outcome is near".

If we think about it, that was the hope of the Virgin Mary, who remained steadfast beneath the cross of Jesus, certain that the "good outcome" was near. Mary is the woman of hope, the Mother of hope. On Calvary, "hoping against hope" (cf. *Rom 4:18*), she never wavered in her certainty of the resurrection that her Son had proclaimed. Our Lady filled the silence of Holy Saturday with loving and hope-filled expectation, and inspired in the disciples the certainty that Jesus would conquer death and that evil would not be the last word.

Christian hope is no facile optimism, no placebo for the credulous: it is the certainty, rooted in love and faith, that God never abandons us and remains faithful to his promise: "Even though I walk through the darkest valley, I fear no evil, for you are with me" (*Ps 23:4*). Christian hope is not a denial of sorrow and death; it is the celebration of the love of the risen Christ, who is always at our side, even when he seems far from us. "Christ himself is our great light of hope and our guide in the night, because he is 'the bright morning star'" (*Christus Vivit*, 33).

Nurturing hope

After the flame of hope is kindled in us, there can be times when it risks being extinguished by the worries, fears and pressures of daily life. A flame needs oxygen to keep burning, in order to grow into a great bonfire of hope. The gentle breeze of the Holy Spirit nurtures our hope, and there are several ways that we cooperate in this.

Hope is nurtured by prayer. Prayer preserves and renews hope. It helps fan the spark of hope into flame. "Prayer is the first strength of hope. You pray, and hope grows and moves forward" (*Catechesis*, 20 May 2020). Praying is like climbing to a mountaintop: from the ground, the sun can be hidden by clouds, but once we climb beyond them, its light and warmth envelop us. We see once more that the sun is always there, even when everything around us seems dark and dreary.

Dear young friends, when you feel surrounded by the clouds of fear, doubt and anxiety and you no longer see the sun, take the path of prayer. For "when no one listens to me any more, God still listens to me" (BENEDICT XVI, *Spe Salvi*, 32). Let us take some time each day to rest in God, especially when we feel overwhelmed by our problems: "For God alone my soul waits in silence, for my hope is from him" (*Ps 62:5*).

Hope is nurtured by our daily decisions. Saint Paul's invitation to rejoice in hope (cf. *Rom 12:12*) calls for concrete choices in our everyday lives. I urge all of you to choose a style of life grounded in hope. Let me give just one example. On social media, it always seems easier to share negative things than things that inspire hope. So my concrete suggestion is this: each day, try to share a word of hope with others. Try to sow seeds of hope in the lives of your friends and everyone around you. For "hope is humble, it is a virtue that is built up day by day... We need to remember each day that we possess the first fruits of the Spirit, who works in us through the little things" (*Morning Meditation*, 29 October 2019).

Lighting the torch of hope

Sometimes, when you go out at night with your friends, you bring your smart phone and use it as a light. At huge concerts, thousands of you move these modern candles to the rhythm of the music; it is

an impressive sight. At night, light makes us see things in a new way, and in the darkness a certain beauty shines forth. So it is with the light of hope which is Christ. From Jesus, from his resurrection, our lives take on light. With him, we see everything in a new light.

We are told that when people would come to Saint John Paul II to speak with him about a problem, the first question he asked was: "How do you see this in the light of faith?" When we see things in the light of hope, they appear different. I encourage you, then, to start seeing things this way. Thanks to God's gift of hope, Christians are filled with a new joy that comes from within. The challenges and difficulties will always be there, but if we possess a hope "full of faith", we can confront them in the knowledge that they do not have the final word. And we ourselves can become a small beacon of hope for others.

Each of you can be such a beacon, to the extent that your faith becomes concrete, rooted in reality and sensitive to the needs of our brothers and sisters. Let us think of those disciples of Jesus who one day, on a high mountain, saw him transfigured in glorious light. Had they stayed there, it would have remained a beautiful experience for them, but the others would not have shared it. They had to come down from the mountain. So it is with us. We must not flee from the world, but love the times in which God has placed us, and not without reason. We can only find happiness by sharing the grace we have received with the brothers and sisters that the Lord gives us each day.

Dear young people, do not be afraid to share with others the hope and joy of the risen Christ! Nurture the spark that has been kindled in you, but at the same time share it. You will come to realize that it grows by being given away! We cannot keep our Christian hope to ourselves, like a warm feeling, because it is meant for everyone. Stay close in particular to your friends who may be smiling on the outside but are weeping within, for lack of hope. Do not let yourselves be infected by indifference and individualism. Remain open, like canals in which the hope of Jesus can flow and spread in all the areas where you live.

"Christ is alive! He is our hope, and in a wonderful way he brings youth to our world!" (*Christus Vivit*, 1). I addressed those words to you almost five years ago, after the Synod on Young People. I encourage all of you, especially all those engaged in youth ministry, to reread the Final Document of 2018 and the Apostolic Exhortation *Christus Vivit*. The time is ripe to take stock of the situation and to work together with hope for the full implementation of that unforgettable Synod.

Let us entrust our lives entirely to Mary, Mother of Hope. She teaches us how to carry Jesus, our joy and hope, within our hearts and to share him with others. Dear friends, may you enjoy every step of the journey you are making! I bless you and I accompany you with my prayers. And I ask you, please, to pray for me.

Rome, Saint John Lateran, 9 November 2023, Feast of the Dedication of the Lateran Basilica.

Veterans Corner

Retired Army RC Chaplains

On Monday 27th November, 7 Retired Chaplains met up for their Annual Reunion Lunch at the Army & Navy Club in London.

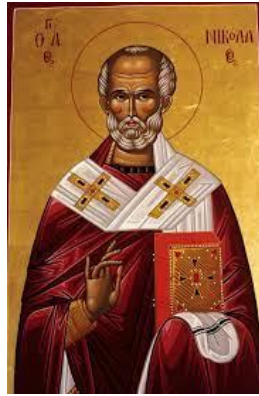


From Left to Right:

Fr. Michael Fava CBE, Fr. Nick Gosnell, Msgr. Phelim Rowland, Fr. Steven Forster, Fr. Tom Butler, Msgr. Stephen Alker MBE and Fr. Ian Evans.

St Nicholas

(6th December)



St. Nicholas is the patron saint of children. His generous spirit and love for youth has led the way to the popular tradition of the gift-giving Santa Claus celebrated throughout the world. Born into a wealthy family and orphaned young, St. Nicholas gave his inheritance to the poor, then dedicated his life to serving God as a priest, and later as a Bishop.

St. Nicholas was born in the third century in Patara, which, at the time, was a part of Greece (but is now present-day Turkey). He was brought up in a wealthy and very devout Christian family. While still young, his parents died in an epidemic, leaving Nicholas an orphan. Nicholas gave his large inheritance away to the poor and needy. When he was old enough, he was ordained a priest, and later became the Bishop of Myra. The people of Myra admired him for his generosity and love of children. He was also particularly concerned for the safety of sailors, since Myra was a port town, and many of the villagers took to the seas to make a living.

There are many stories about St. Nicholas that show his characteristic selflessness, as well as his devotion to the protection of children. One such story is of an impoverished father who had no money to offer as a dowry for his daughters to get married. In those days, a woman had to offer a dowry to her groom in order to be considered for marriage. When dowry money was unavailable, the woman would be considered unmarriageable, and would often be sold into slavery. This man had three daughters and no money for any of their dowries. Horrified at the thought of having his daughters sold into slavery, the man prayed for help. St. Nicholas heard of the man's plight, and, on three separate occasions, secretly threw a bag of gold down the man's chimney. The bags of gold landed in the stockings/shoes of the family members who had placed them near the fireplace to warm. The man was able to offer the dowry his daughters needed in order to marry, saving them from ending up as slaves. Because of this story, children began placing their own stockings and shoes near their fireplaces in hopes that St. Nicholas would leave them a gift.

St. Nicholas attended the Council of Nicaea in AD 325, in which he fought against a heresy that a man named Arius was spreading. This heresy said that Jesus the Son was not equal to God the Father. Many bishops listened to Arius and were close to agreeing with his position until St. Nicholas presented the truth to them, at which point the bishops agreed with St. Nicholas. The Nicene Creed,

which is recited at the Catholic Mass, was written in response to what was determined as truth at this council.

St. Nicholas died on December 6, AD 343 in Myra. His body was buried in the cathedral. Due to turmoil in the land, in the year AD 1067 his relics were moved to Bari, Italy, where many of them remain today. His body exudes an oil to this day (called the "manna of St. Nicholas") which is said to have healing properties. The site of his burial in Bari is a popular location for pilgrimages.

<https://catholicsaintmedals.com/saints/st-nicholas>

Saint Lucy (13th December)



A virgin and martyr of Syracuse in Sicily, whose feast is celebrated on December 13th. According to the tradition, Saint Lucy was born of rich and noble parents in the year AD 283. Her father was of Roman origin, but his early death left her dependent upon her mother, whose name, Eutychia, seems to indicate that she was of Greek heritage.

Like so many of the early martyrs, Lucy had consecrated her virginity to God, and she hoped to devote all her worldly goods to the service of the poor.

Her mother, Eutychia, arranged a marriage for her, but for three years she managed to postpone the marriage. Lucy prayed at the tomb of Saint Agatha, to change her mother's mind about her faith. As a result, her mother's long haemorrhagic illness was cured and she agreed with Lucy's desire to live for God.

Saint Lucy's rejected bridegroom, Paschasius, denounced Lucy as a Christian. The governor planned to force her into prostitution, but when guards went to fetch her, they could not move her even when they hitched her to a team of oxen. The governor ordered her killed instead. After torture that included having her eyes torn out, she was surrounded by bundles of wood which were set afire; the fire quickly went out. She prophesied against her persecutors, and was then executed by being stabbed to death with a dagger.

Legend says her eyesight was restored before her death. This and the meaning of her name led to her connection with eyes, the blind, eye trouble, and other eye ailments.

Reference: <https://www.catholicnewsagency.com/resource/55949/st-lucy-december-13>

Saint Stephen

(26th December)



Saint Stephen was one of the first ordained deacons of the Church. He was also the first Christian martyr. The Greek word from which we derive the English word martyr literally means witness. In that sense, every Christian is called to bear witness to Jesus Christ, in both their words and their actions. Not all are asked to shed their blood. Those who do shed their blood for the faith are the greatest of witnesses. They have been especially honored since the very beginning of Christianity. Stephen was so conformed to Jesus in his holy life that his martyrdom was both a natural and supernatural sign of his love for the Lord. It also inspired the early believers as they faced the first round of brutal persecution.

His behavior, even forgiving those who were taking his life while he was being stoned to death, was a beautiful reflection of how conformed he truly was to the Lord Jesus Christ. It is recorded in Chapter 7 of the Acts of the Apostles (Acts 7:54-60), which immediately follows the Gospels in the New Testament. The 6th chapter of the Acts of the Apostles contains an account of the choice of the first seven deacons of the Church. As the Apostles worked to continue the ministry of Jesus Christ as his elders, some of the Greek-speaking widows were being neglected in their practical needs. The Twelve decided to ordain seven deacons to oversee their care. In doing so, the deacons extended the pastoral care of the Apostles, the first Bishops of the early Church, enabling them to attend more to teaching.

Of the seven ordained, Stephen was the oldest and given the title of "archdeacon," the chief among them. Little is known about him before this account. Like most of the early Christian leaders, he was Jewish, but may have come from among the Greek speaking or Hellenistic believers, the ones feeling slighted in the distribution of alms.

Great preaching and miracles were attributed to Stephen. The Bible records that Stephen "full of grace and power, did great wonders and signs among the people." Stephen's popularity created enemies among some Jews, members of the Synagogue of Roman Freedmen. They debated with him, to generate evidence against him in furtherance of their persecution of the early Church.

They accused him of blasphemy, of speaking against God and Moses. The charges inflamed the local populace which demanded he be tried and punished. When Stephen was put on trial, several false witnesses were brought forward by the Sanhedrin to testify that he was guilty of blasphemy. He was charged with predicting that Jesus would destroy the Temple and for preaching against Mosaic law.

Stephen was filled with wisdom from heaven. He responded by detailing the history of Israel and outlining the blessings God had bestowed upon his chosen people. He also explained how disobedient Israel had become, despite the goodness and mercy of the Lord. Stephen explained that Jesus had come to fulfil the law of Moses, not destroy it. He quoted extensively from the Hebrew scriptures to prove his case. Finally, he admonished the Sanhedrin, saying, "You stubborn people, with uncircumcised hearts and ears. You are always resisting the Holy Spirit, just as your ancestors used to do. Can you name a single prophet your ancestors never persecuted? They killed those who foretold the coming of the Upright One, and now you have become his betrayers, his murderers. In spite of being given the Law through angels, you have not kept it." (Acts 7:51-53)

As Stephen concluded his defense, he looked up and saw a vision of Jesus standing at the right hand of God. He said, "Look, I can see heaven thrown open and the Son of Man standing at the right hand of God." That vision was taken as the final proof of blasphemy to the Jews who did not believe Jesus was the Messiah or Son of God. For them, Jesus could not possibly be beside the Father in Heaven. The crowd rushed upon Stephen and carried him outside of the city to stone him to death. As Stephen was being brutally stoned, he spoke his last words, "Lord Jesus, receive my spirit. Lord, do not hold this sin against them." Words which echoed the very words of Jesus on the Cross. Following those words, Stephen died, in the Lord.

Watching the trial and execution was a Rabbi named Saul of Tarsus, a virulent persecutor of the early Church. Shortly thereafter, that Rabbi would himself encounter the Lord Jesus on the road to Damascus and be dramatically converted. His encounter is recorded in the 9th chapter of the Acts of the Apostles. He took the name Paul as a sign of his new life in Jesus Christ and went on to become the great apostle to the Gentiles. Stephen was buried by Christians, but the location of his tomb is not specified in the New Testament and may have been forgotten for a time. In AD 415 a Christian priest claimed he had a vision of the tomb and located Stephen's remains. A name inside the tomb confirmed the find.

St. Stephen is often depicted with stones, a Gospel Book, a miniature church and a martyr's palm frond. He is the patron saint of Altar Servers, bricklayers, casket makers and deacons and his feast day is celebrated on December 26.

Reference: https://www.catholic.org/saints/saint.php?saint_id=137

Saint John (27th December)



St. John the Apostle, the son of Zebedee and Salome, was one of the Twelve Apostles of Jesus. John was called to be an Apostle by our Lord in the first year of His public ministry. He is considered the same person as John the Evangelist, John of Patmos and the Beloved Disciple. John's older brother was St. James the Great, another one of Jesus' Twelve Apostles. Jesus referred to the brothers as "Boanerges," meaning "sons of thunder." John is believed to be the longest living apostle and the only not to die a martyr's death.

John, along with Peter and James, were the only witnesses of the raising of Daughter of Jairus, and the closest witnesses to the Agony in Gethsemane. John was the one who reported to Jesus they had "'forbidden' a non-disciple from casting out demons in Jesus' name." This prompted Jesus to state, "he who is not against us is on our side." John and Peter were the only two apostles sent by Jesus to make preparations for the final Passover meal, the Last Supper. During the meal, St. John sat next to Jesus, leaning on him rather than lying along the couches. John was the only one of the Twelve Apostles who did not forsake the Savior in the hour of His Passion. He stood faithfully at the cross when the Savior made him the guardian of His Mother.

After the Assumption of Mary, John went to Ephesus, according to Church tradition. He later became banished by the Roman authorities to the Greek Island of Patmos; this is where he allegedly wrote the Book of Revelation. It is said John was banished in the late 1st century, during the reign of the Emperor Domitian, after being plunged into boiling oil in Rome and suffering no injuries. It is also said that all those who witnessed the miracle in the Colosseum were converted to Christianity. Emperor Domitian was known for his persecution of Christians.

John is known as the author of the Gospel of John and four other books in the New Testament - the three Epistles of John and the Book of Revelation. The authorship of the Gospel is credited to the "disciple whom Jesus loved," and John 21:24 claims the Gospel of John is based on the "Beloved Disciple's" testimony. However, the true authorship has been debated on since AD 200. In his Ecclesiastical History, Eusebius states the First Epistle of John and the Gospel of John are agreed upon as John's. Eusebius continues to state the second and third epistles of John are not John the Apostle's. In the Gospel of John, the phrase "the disciple whom Jesus loved," or "the Beloved Disciple" is used five times, but is not used in any other New Testament accounts of Jesus.

St. John is called the Apostle of Charity, a virtue he had learned from his Divine Master, and which he constantly inculcated by word and example. The "beloved disciple" died in Ephesus after AD 98, where a stately church was erected over his tomb. It was afterwards converted into a Mohammedan mosque.

St. John is the patron saint of love, loyalty, friendships, and authors. He is often depicted in art as the author of the Gospel with an eagle, symbolizing "the height he rose to in his gospel." In other icons, he is shown looking up into heaven and dictating his Gospel to his disciple.



Advent Quiz

1. Who said, "Mary, do not be afraid; you have won God's favour"?
2. Who was the Roman Emperor who decreed a census should be taken?
3. Who said "My soul magnifies the Lord"?
4. Which of the 4 Gospels gives details about the shepherds at Bethlehem?
5. Which of the Gospels tells us about the wise men?
6. Who was the King who interviewed the wise men?
7. Who was the father of Joseph?
8. Which great Prophet is quoted with the words: "A virgin will conceive...?"
9. Which of the Gospels gives us that quotation?
10. What is the English version of *Adeste Fideles*?
11. What "came upon the midnight clear"?
12. Why need nothing dismay the merry gentlemen?
13. Can you name the great feast of Mary on December 8th?
14. Who is the brother of St. Peter whose feast we celebrate on November 30th?
15. Of which country is the brother of St. Peter patron Saint?
16. Name the Jesuit missionary who died on his way from Goa to China in 1552. Feast on December 3rd.
17. Can you name the saint who had 6 children and went on to found a religious order? Feast day is December 12th.
18. One of the early Christian martyrs was born in Syracuse. Who could that be? Feast on December 13th.
19. Who was the governor of Syria when Jesus was born?
20. Where do we hear the words: "With justice he will rule the world, he will judge the peoples with his truth"?

Answers to Newsletter Issue 25 will be published in Issue 26 or email Karen at: ArmyRCPAA21@gmail.com

Answers to Newsletter Issue 24: 1. King George V, 2. Treaty of Versailles, 3. John McCrae, 4. Purple, 5. Armistice Day, 6. 1921, 7. Royal British Legion, 8. Empty Tomb, 9. 1914, 10. Big Ben, 11. Staffordshire, 12. 4, 13. H.H. Asquith, 14. White, 15. Veterans Day.

Online with Saints App



Online with Saints offers a virtual encounter with 100+ saints from all around the world. Women and Men, carpenters and scholars, mothers and popes, princes and paupers: their inspiring life stories are linked to real life modern questions. Be sure to check the social media profiles of the saints in the app.

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- Animated videos about their lives
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- Pray with the saints and find patron saints

Access videos

Turn on the subtitles in YouTube

- Via the app: scan a saint in the book
- Via the app: click on a saint's profile, play the video
- Via the website [onlinewithsaints.com](#)
- Via the YouTube channel of *Online with Saints*

Catholic Military App is Live!



The [Apostolat Militaire International](#) and [Tweeting with GOD](#) have launched the FREE Catholic Military Connect App. See the launch video [here!](#) It's designed explicitly for military Catholics.

- ❖ It offers:
- ❖ Strong Catholic prayers, all downloaded so they can be accessed easily whilst on ship/ops/ex etc.
- ❖ Answers to 200+ questions about faith and the military.
- ❖ Prayers specifically for the military.
- ❖ Testimonies from serving Catholics.
- ❖ Inspiring military Saints and quotes.
- ❖ Guidance for preparing for Mass and Confession.
- ❖ Spiritual first aid.
- ❖ Contact details for the Military Chaplain and Association of whichever country the user is in.
- ❖ The facility to upload spiritual reading.

The CMC app is currently available in both the [Google Play](#) and [App stores](#), for smartphones and tablets, in 8 languages (English, Italian, French, Spanish, Croatian, German, Portuguese and Dutch). This is an excellent resource for your spiritual armoury.



The Holy See endorses CMC App

The Vatican's Secretary of State, Cardinal Parolin, sent a message for the launch of the CMC App to the International Military Pilgrimage to Lourdes. In his words: "I believe that the app will be immensely helpful to all military personnel, and in a particular way to young men and women who, in this important sector of civil service, seek to grow in personal friendship with Jesus Christ." See the video.

Event >>>

International Military Pilgrimage Lourdes 2024



The UK Contingent will depart for the International Military Pilgrimage to Lourdes on Thursday 23rd May 2024, returning Monday 27th May 2024.

Serving personnel may obtain details from their Military Chaplain or from the Pilgrimage Organiser: **Father Nick Gosnell**, Cathedral of St. Michael and St. George, Queens Avenue, Aldershot, Hampshire GU11 2BY. Tel: 01252 315042

The Travel agents are Tangley Tours, Pilgrim House, Station Road, Borough Green, Kent TN15 8AF. Tel: 01732 886666

Event >>>

*Annual Mass for Deceased Chaplains
Westminster Cathedral
1st May 2024*



Bishopric of The Forces Retreats

Are you in need of stillness and sanctuary? The Bishopric of the Forces is offering 4 opportunities to go on a retreat in 2024. The retreats are open to all MOD personnel (Regular, Reserve and Civil Servant); immediate dependants will be considered dependent upon the availability of places. Applications from junior ranks are particularly encouraged.

For 2024, Douai Abbey in Berkshire, Worth Abbey in West Sussex, Ampleforth Abbey in North Yorkshire and St Mary's, Kinnoull in Perthshire.



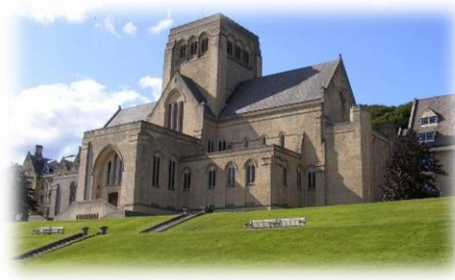
ST MARYS KINOULL 29 APR - 2 MAY 24



DOUAI ABBEY 23 - 28 JUN 24



WORTH ABBEY 14 - 17 OCT 24



AMPLEFORTH ABBEY 11 - 14 Nov 24

The retreats are aimed at all levels of faith and knowledge, age groups, backgrounds, ranks and experiences. They will allow participants to challenge their preconceptions in a relaxed and non-judgmental environment. All venues offer a unique opportunity to take a fresh look at faith away from the pressures of everyday service life. The retreats aim to promote and foster spiritual and moral values from a faith perspective thus contributing to professional and personal development as well as serving to strengthen the moral component of the application of military force.

Further details can be found on the Defence Instructions and Notices once it is published. Alternatively, please contact to register your interest or to receive further information:

Wg Cdr (rtd) Jem Wynne, Pastoral Administrative Assistant to the RAF Principal Roman Catholic Chaplain. Tel: 07834609153 Email: rafprccpastoralassistant457@outlook.com

Key Dates in December

1st Sunday of Advent – 3rd December

St Nicholas, (Feast) – 6th December

The Immaculate Conception of the
Blessed Virgin Mary (Solemnity) – 8th December

2nd Sunday of Advent – 10th December

St Lucy, Virgin, Martyr (Memorial) – 13th December

3rd Sunday of Advent – 17th December

4th Sunday of Advent – 24th December

St Stephen, the first Martyr (Feast) – 26th December

St John, Apostle, Evangelist (Feast) - 27th December

The Nativity of the Lord (Solemnity) – 25th December

The Holy Family of Jesus, Mary & Joseph (Feast) –
31st December



An excellent website with weekly reflections on all the upcoming Sunday readings can be found at:
<https://www.tarsus.ie/>

CATHOLIC MILITARY ASSOCIATION the official network for Defence Catholics



We exist to support Catholics in the UK Armed Forces.

We are a lay association of the faithful whose members cooperate to support Catholicism in the UK Armed Forces.

We strive to inspire one-another in the Faith, to grow through prayer and the sacraments, and to offer up our sufferings, persevering together in the universal call to holiness.

We are the official Defence Catholic Association, formally approved by the Right Reverend Paul Mason, Bishop of the Forces. We are a member of the Defence Christian Network.

We are serving personnel, helping others. Find us at: <https://www.catholicmilitaryassociation.org.uk/>

Information.....

If you wish to know more about Roman Catholic matters within the Army Faith Community, please contact: **Mrs Karen Horn MBE** Pastoral Assistant (PA) to PRCC(A) at: ArmyRCPAA21@gmail.com