



Misereor Hunger Cloth,
People of Santiago de Pupuja.

Used by permission from the artist. Image © by People of Santiago de Pupuja.
Artwork held in the Luther Seminary Fine Arts Collection, St. Paul, Minn.

We, the people of Boonah Catholic parish,
acknowledge the Aboriginal and Torres Strait Islander peoples of this nation.

We acknowledge the traditional custodians of the lands on which our parish is located
and where we conduct our mission and ministry.

We pay our respects to ancestors and elders, past and present.

As a local community of faith within the Church of Brisbane,
we are committed to honouring Australian Aboriginal and Torres Strait Islander peoples'
unique cultural and spiritual relationships to the land, waters and seas
and their rich contribution to society.

Lenten greetings to the members of the Boonah Catholic community and beyond on the First Sunday of Lent.

1. REFLECTION ON THE SUNDAY WORD.

The **first reflection** is written by Br. Julian McDonald CFC. Julian is a Christian Brother from Sydney.

Today's gospel-reading gives us Luke's account of how Jesus went into the solitude of the wilderness or desert to concentrate on discerning how to live out his mission as the Messiah. To understand the implications of Jesus' deliberate decision to take time for such a retreat, we have to keep reminding ourselves that Jesus was fully human, as human as the people among whom he lived. He had to work out for himself the best way to live out the vocation to which he had come to realise God was inviting him. He had to do the hard work of praying and discerning as we all have to do. He had no special privileges.

Jesus had gone to the wilderness in search of solitude, to find an opportunity to reflect, pray and discern. He fasted from food not as a way of doing penance but to give his full attention to God. Having fasted for forty days, he was in

need of sustenance. So it comes as no surprise that Luke described him as being hungry. That gave the Devil, personified evil, the opportunity to tempt him to assume a sense of entitlement, to use his power to turn stones into bread for the sole purpose of self-gratification. He resisted being drawn into that, responding that everyone's life is nourished by a lot more than bread - for example, friendship, love, acceptance, sunshine, music, art. There are things in our lives that are more important than food and drink, even though we all need sustenance.

The second temptation that Jesus encountered was about power. We are aware of the inclination we all have to wield a bit of power, be it in the work-place or on the sporting-field. At the same time, we are repelled by the manner in which power is being grasped and

abused in the tragic events unfolding in the Ukraine at this very moment. We witness abuse of power frequently, in the way politics are acted out at the national and local level in our home countries. We see elected leaders jockey for position and advancement by fair means and foul. Jesus was tempted to compromise the values espoused by God and to opt, instead, for the kind of power and control that manipulates the lives of others. He refused to accommodate injustice. He had discovered that dedication to God would give him all the freedom and authority he needed to accomplish with integrity the mission to which God had invited him.

Jesus had come to realise that love and human freedom do not flourish in circumstances driven by coercion. And that true allegiance does not grow out of trying to win people with free food and drink. We have all seen people who try to win power and status with promises, or who fete electors with lavishly catered receptions. Sometimes they succeed, but all too often the promises are not met, the receptions dry up, and the electors disappear. Jesus was not going to be drawn in by that tactic.

Finally, Jesus was enticed to play games with God by a tempter who even quoted to him a psalm. In inviting Jesus to throw himself from the Temple parapet, assuring him that he would have the protection of God's angels, the Devil quoted Scripture as the trump card in his arsenal. Jesus responded that only God is worthy of worship and not to be toyed with.

We have all experienced temptation and failure. We have all felt the urges to put self first, to go in search of power and to try to convince God to do things our way, to fix up our problems in ways that suit us. Those urges are variations of the very same temptations Jesus experienced. Moreover, let's not ignore

the very last sentence of today's gospel-reading in which Luke observes: *When the devil had finished all the tempting, he left Jesus, to await another opportunity* (Luke 4, 13). Fully human, like each of us, Jesus had to contend with temptation all through his life. So, let's not think for a moment that, after his desert experience, he was exempt from temptation for the rest of his life. As we, too, journey through life, we will encounter seductive people and forces offering us easy, attractive and corrupt ways of satisfying our wants and desires. There will even be some who will offer us short-cuts into manipulating God. If there is one thing that stands out in this account of Jesus' temptations in the desert it is that Jesus willingly chose to stand with all of us in the struggle to live decent, honest, upright lives.

At the same time, if we truly believe that God's Spirit dwells within each of us and is also alive and active in our world, we can only conclude that the same Spirit invites us to venture into the desert of our lives throughout the forty days of the Lenten season. The very word "Lent" has come into contemporary English from an Old English word *lencten*, meaning Spring. Lent, then, is a time to Spring-clean our lives, to embrace the newness and transformation to which God's Spirit is constantly and consistently inviting us.

Nobody's life unfolds without struggle, be it struggle that accompanies the unforeseen or unavoidable circumstances of day-to-day life or be it struggle that arises from our personal frailty, errors of judgement or straight-out sinfulness. Lent offers us the opportunity to ponder and depth those struggles. If we can find the courage to engage honestly with those struggles, there is every chance that God's Spirit will bless us with the insight and vision to move creatively into the next phase of our growth into God.

Lord our God,
you alone do we worship,
only your word gives life.

Sustain your Church on its Lenten journey.
When we walk through the desert of temptation,
strengthen us to renounce the power of evil.
When our faith is tested by doubt,
illumine our hearts with Easter's bright promise.

Through Christ our Lord.

(Year C: 1st Sunday of Lent, Alternative Opening Prayer)



A **second reflection** is from the *Catholic Women Preach* website.

The preacher is **Melissa Cedillo** who was born and raised in California's Coachella Valley. She attended Loyola Marymount University (LMU) in Los Angeles where she earned a BA in Theological Studies. After college, Melissa spent time in Washington DC as a campaign associate for Faith in Public Life working to defend the integrity of the 2020 Census. Melissa then went on to complete an MTS at Harvard Divinity School where she studied religion, ethics, and politics through a public policy lens.

Melissa currently works at the *National Catholic Reporter* at the Latino Catholics Fellow. She is passionate about bridging the gap between progressive politics and religion in America. Melissa is dedicated to learning about and advocating for preventative domestic violence policy, reproductive justice, immigration advocacy, pushing for prison divestment, and decarceration work.

The fight is never about grapes or lettuce. It's always about the people. – Cesar Chavez

Chavez was a farmworker activist and organizer who drew on his Catholic faith to fight for more dignified working conditions on and off the fields.

In today's Gospel, when tempted by the devil, Jesus answered him,

It is written, One does not live on bread alone.

Jesus and Chavez were two people who knew that to accompany the consumption of our daily food we also need spiritual fulfillment. Sitting in Mass, thinking about the real presence of Jesus in the bread can be overwhelming; to find and feel the real presence of Jesus in Communion also takes commitment and prayer.

Similarly, when we consume produce throughout the week it can be hard to remember that real hands picked the crops that we eat daily. It can be hard to recall the interconnectedness we share with our Church body through food.

While not a perfect human being, one of the things Chavez did well that I much admired was always grounding his activism and politics in human dignity. When I read the way Chavez talked so prominently about seeing the face of God in each human being, it reminds us of the incarnation; it reminds us of the way Jesus becomes flesh for us.

This week's readings also remind us to draw on God during our suffering. In today's first reading it says.

*When the Egyptians maltreated and oppressed us,
imposing hard labour upon us,
we cried to the LORD, the God of our fathers,
and he heard our cry
and saw our affliction, our toil, and our oppression.*

Affliction, tolling and oppression are terms used often to describe the condition in which farm workers in this country work. Farm workers work through pandemics and wildfires; hard labour is imposed on farm workers often, regardless of temperature.



Throughout his life, Chavez would use the practice of fasting to promote peace and non-violence. One of his longest fasts was 36 days. Not an easy feat, Chavez drew on his faith to carry him through these long fasts, Chavez cried to the Lord many times as he fought for something bigger than himself.

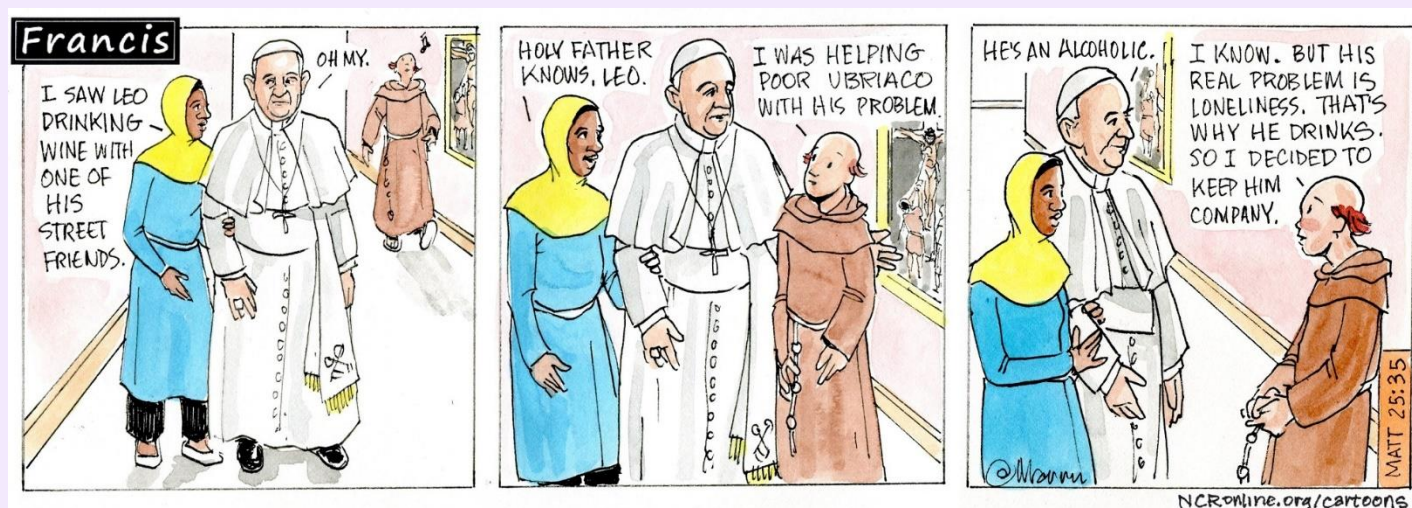
As Lent begins, let us remember that we cannot survive on bread alone. Just as we cannot produce all the food we need for a happy and full life on our own. Let us remember to lean on Jesus in our most justice filled fights and in our moments of weakness.

As today's second reading from Paul to the Romans states:

*For one believes with the heart and so is justified,
and one confesses with the mouth and so is saved.*

Let us remember Chavez and his fast for farmworkers to labour in dignified conditions, for a living wage. Let us think about where our food comes from these next 40 days. Let us also dive deeper into reflecting on our relationship with our daily bread.

Where do we seek nourishment from when bread alone is not enough? How are we inviting God into our fight for justice?



1st March 2022

2. BOONAH PARISH HAPPENINGS . . .

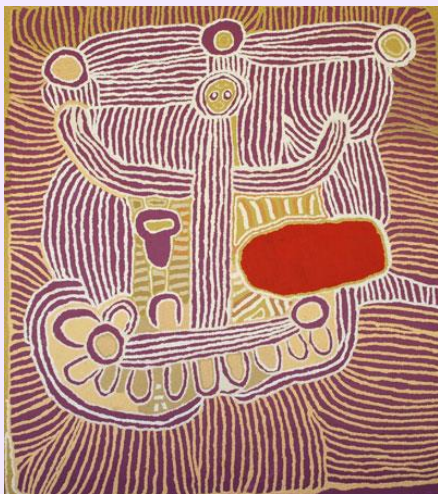
*from commands to invitations,
from laws to ideals,
from threats to persuasion,
from coercion to conscience,
from monologue to conversation,
from ruling to serving,
from withdrawn to integrated,
from vertical and top-down to horizontal,
from exclusion to inclusion,
from hostility to friendship,
from static to changing,
from passive acceptance to active engagement,
from prescriptive to principled,
from defined to open-ended,*

*from behaviour-modification to conversion of heart,
from the dictates of law to the dictates of conscience,
from external conformity to the joyful pursuit of holiness.*

When these elements are taken in the aggregate, they indicate a model of spirituality. This, they say, is what good Catholics should look like and this is how they should behave. That means the elements indicate what the Church should look like and how it should behave. This is a significant model-shift. This is a teaching of the Second Vatican Council.

- Fr. John O'Malley SJ, 2006

Our **SUNDAY EUCHARIST** schedule is:



Saturday

5.00pm **Boonah church**

Sunday

7.30am **1st and 3rd Sunday: Harrisville church**

2nd and 4th Sunday: Peak Crossing church

9.30am **Boonah church**

(5th Sunday of the month: 6pm Sat night
Harrisville church & 9.30am Sun morning
Boonah church)

Desert Eucharist, Linda Syddick Napaltjarri (b. 1937)

Our **WEEKDAY EUCHARIST** schedule for this week, the 1st Week of Lent:

Monday	7 th March	11.00am FUNERAL MASS: MARJORIE HAYES, Harrisville church
Tuesday	8 th March	5.30pm Boonah church
Wednesday	9 th March	6.00pm Peak Crossing church followed by dinner at The Peak Pub
Thursday	10 th March	9.15am Boonah church
Friday	4 th March	9.15am Boonah church

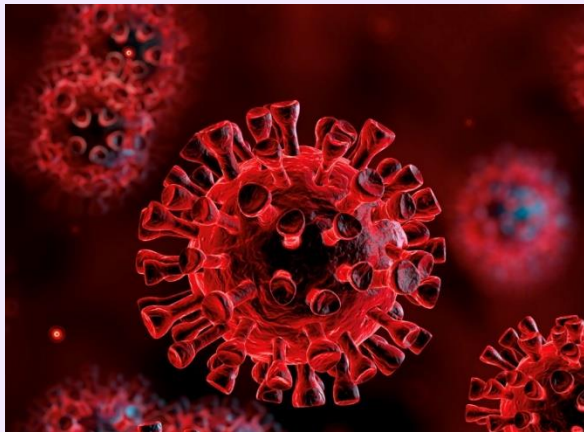


Prayer for those affected by floods:

Compassionate God, source of all comfort,
 we pray for the people whose lives have devastated by rain and flood.
 Bring them comfort. Protect the vulnerable.
 Strengthen the weak. Keep at bay the spread of disease.
 Have mercy on all those working to rescue the stranded and to feed the hungry.
 May our response to their suffering be generous and bring you praise.
 For we ask it in Jesus name. Amen.



We pray with and for those who are sick in our parish and beyond: all across the globe infected with COVID-19; all who are dying during war, especially in Ukraine; Chris Healy, Paul White, Arthur Devin, Liliana Toohill, Libby Shields, Marko Babic, Max Gardiner, Trish Merlehan, Bernadette Pinchin, Simon Greatrex, Cate Mitten, Bernice Brault, Paula Ebrington, Fletcher Casey, Jill Archer, Louisa, David Mitchell, Lorraine and sick members of parish families and those beyond our parish boundaries.



■ COVID-19 PROTOCOLS IN OUR PARISH.

From this Sunday, protocols in churches are as follows:

- **Masks will no longer be required indoors**, except in hospitals, residential aged care, disability accommodation, prisons, public transport, airports and on planes.

Therefore we are able to remove masks for Masses. *Masks are still recommended to be worn whenever*

you cannot socially distance. For the protection and peace of mind of vulnerable parishioners, the priest and other communion ministers may wish to wear a mask during the distribution of Holy Communion.

Current practices of hand sanitisation should remain in place.

- Places of worship no longer have capacity limits, and this includes funerals and weddings. Therefore we no longer need to use booking systems to monitor the number of people attending, nor will we require COVID marshals.
- COVID-19 cleaning protocols *may* cease. Hand sanitiser should still be made available at the entrance of your church.
- Normal collection practices *may* resume, that is, the collection basket *may* be passed around.
- The Procession of Gifts *may* resume.
- The 1st Rite for Reconciliation can be made available as per pre-Covid arrangements.
- Parishes can immediately resume all forms of food service. As a matter of caution, parishes are encouraged to minimise the shared handling of serving tongs, milk jugs etc to reduce risk of transmitting the COVID contact with shared utensils. Please also remain vigilant with hand hygiene.

We are still following the Australian Catholic Bishops Conference instruction that in the Ordinary Form of the Latin Rite, the Body of Christ should be administered only in the hand and the chalice should be received by the presiding minister alone. The Sign of Peace should still be limited to saying "Peace be with you" with a nod or bow; no hand-shaking or hand-holding should occur here or at the Our Father.



Every Sunday when we gather for the Sunday eucharist, there are baskets (of some kind or another) at the entrances of our churches.

We are invited to bring a gift of non-perishable food or goods for people seeking help from our local St. Vincent de Paul.

The local conference very much appreciates our weekly support.

- **Thank you** to all who support the weekly Sunday collection. Your gifts enable the parish to meet its expenses and to function like an everyday household. If you would like to give weekly or monthly in a planned way (electronic giving), please see me.

- **Celebrating the Sacrament of Reconciliation.** The 1st Rite for Reconciliation (formerly known as Confession) may be celebrated anytime. Please phone 5463 1057 to make a suitable time. Alternatively see me before Mass (if there is plenty of time) or after Mass (once the majority of people have left the church).



World Day of Prayer 2022 was celebrated at various churches across the parish boundaries last Friday on the 4th March.

The Boonah gathering was held at the Church of Christ church and the northern gathering was held at Flinders Uniting Church, Peak Crossing.

I was able to join the gathering at Peak Crossing. There was good representation from the local Catholic community. *Thanks to our sister church for the very warm welcome.*

Women from England, Wales and Northern Island had prepared the service. The speaker at the Peak Crossing service was a former preacher in the local congregation who came from Northern Island. His message was timely and referenced his own experience of being a member of the church during 'the Troubles' and ways in which reconciliation was enacted in practical ways. St. John's Catholic community are the hosts next year. World Day of Prayer is celebrated on the first Friday of March every year.

PRAYER FOR PEACE AND JUSTICE IN UKRAINE

God of peace and justice,
who change the hardened heart
and break the power of violence,
we entrust the people of Ukraine to you.

Protect them in this time of peril;
let them know not death but life,
not slavery but freedom.

You are Father of all;
we are brothers and sisters.

Give us the strength
to live that truth in love,
choosing peace not war.

Through Christ our Lord.

Amen.



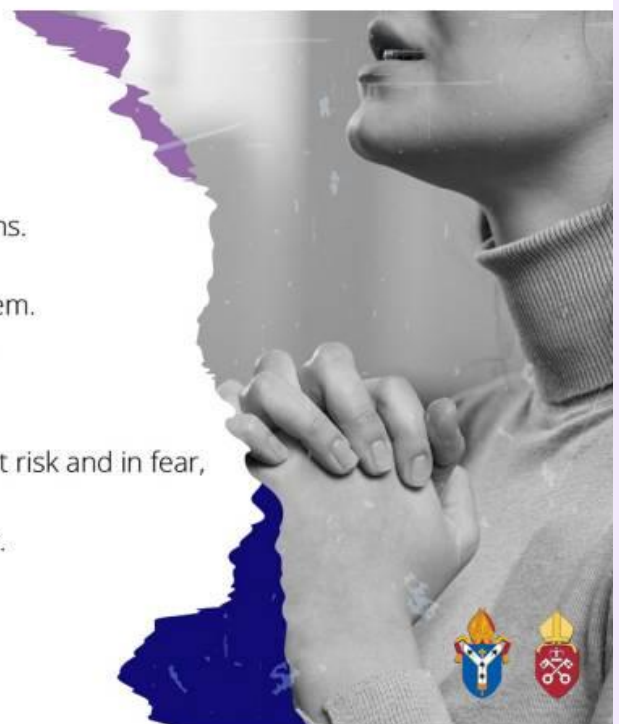
Australian Catholic
Bishops Conference

The guest speaker at the World Day of Prayer 2022 in Peak Crossing shared this prayer at the end of his talk. I was touched by the ending: *Jesus, Prince of Peace*.

A Prayer for Ukraine

God of peace and justice,
we pray for the people of Ukraine today.
We pray for peace and the laying down of weapons.
We pray for all those who fear for tomorrow,
that your Spirit of comfort would draw near to them.
We pray for those with power over war or peace,
for wisdom, discernment and compassion
to guide their decisions.
Above all, we pray for all your precious children, at risk and in fear,
that you would hold and protect them.
We pray in the name of Jesus, the Prince of Peace.
Amen.

Archbishop Justin Welby
Archbishop Stephen Cottrell



3. During the week, I fielded a few questions about fasting and abstinence. This article came into my email by the end of the week: “Catholics: Stop eating fancy fish on Fridays during Lent” by Fr. Jim McDermott SJ, 4th March 2022.



If you ask most Catholics why we eat fish on Fridays during Lent, you will likely hear that it's meant to be a kind of sacrifice. It's kind of funny if you think about it: Some of Jesus' closest pals were fishermen. Fish even became a symbol used by the early Christians to safely communicate with one another and signal meeting places. Its place as a Catholic dinner staple seems more like a statement of identity – we're Catholics; this is what we do – than a hardship.

As authors Brian Fagan and Michael Foley [have shared](#), the actual history of our tradition of eating fish on Fridays is pretty crazy and involves the Vikings, King Henry VIII and, eventually, the Filet-O-Fish. But a main component of the practice for most Catholics has long been that a meal of fish displaces the more decadent options meat provides. It represents a form of asceticism or mortification. It's “a simple meal.”

With that in mind, can we talk about our choices for Friday evening meals this Lent? Because over the years I feel like I've seen – and been a part of – quite a few Friday Lenten dinners that were every bit as fancy as any non-Lenten meal I have ever eaten. Kingfish ceviche tacos, coconut macadamia-crusted salmon steaks, Lobster Thermidor. Hey, it's not meat!

I know of nothing in the literature about Lent that says food on Fridays shouldn't taste good. Nobody wants that. But when our Lenten fasts start to resemble [this recipe site's announcement](#) that “Fish on Good Friday doesn't have to be a tired tradition. Indulge your guests (or treat

yourself) to a fishy dish that's equal parts impressive and delicious," I think we might be headed in the wrong direction.

So, straight talk, Catholics: *Do we actually believe in the idea of having fish on Fridays as a form of self-mortification or solidarity with those who have less?* Or do we look at it more like paying our taxes? Yes we'll do it, but only by giving up the least possible amount.

A bigger question undergirds these others: Who are our Lenten practices for? Do we do things like avoiding meat on Fridays or Lenten fasting because we were told we have to and/or because we think God expects us to? Or do we actually believe there is something in this practice that could actually help us or others?

If we are doing these things just because someone said we have to, and we're not getting anything out of it beyond that, one could reasonably ask whether they are worth doing. God certainly didn't give us brains, free will and the capacity for prayer and self-reflection so that we would just blindly do whatever we're told. And to paraphrase my old novice director: If fish sticks on Fridays aren't helping you find God, maybe you need to try something else.

But another option might be to actively experiment with the Friday fast itself and see if there is actually something in there waiting for us. Here's what I mean by experiment: What if on Fridays this Lent we take our time eating our meatless dinner, sit at the table together rather than before the TV and enjoy one another's company and the actual taste of what we're eating? How many times have I gotten to the end of a meal and realized I barely took the time to notice its flavours? Whether it's cheese pizza or fish and chips, God gave us this gift – and the gift of each other. Let's savour that.

Or maybe we spend a Friday meal time with a prayer for people we know who have less or are suffering right now or even imagine ourselves having this meal with them. This probably works a lot better on your own than in a group. (Although I can tell you from personal experience that just eating a meal in silence with others – no phones, no radio – can also be surprisingly meaningful.)

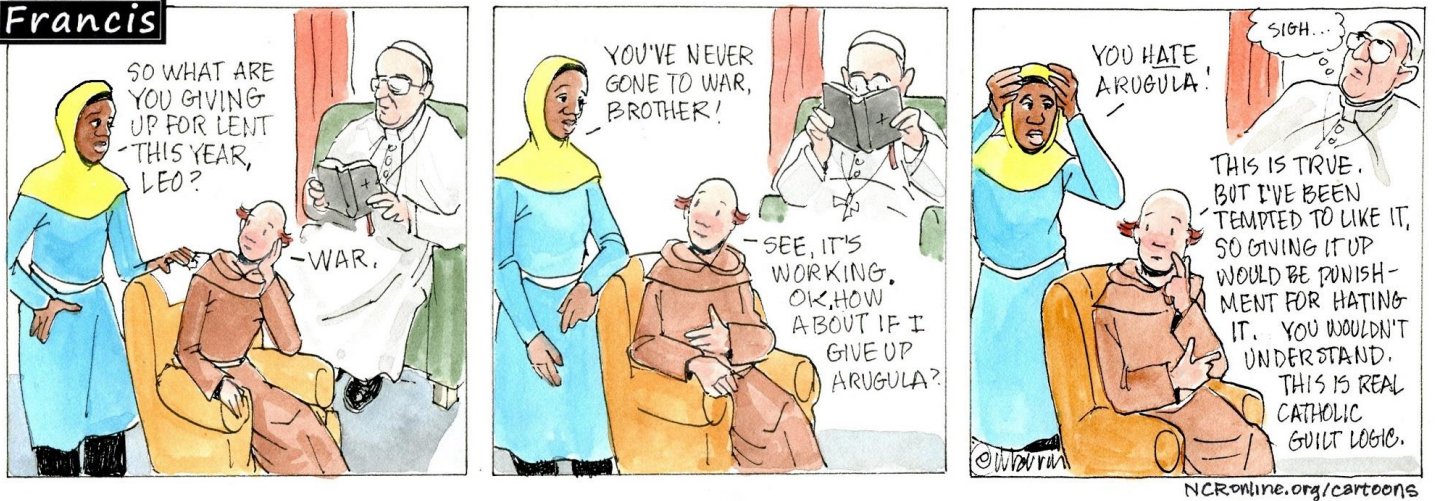
Or maybe we take the money we save from not indulging in fancy fish on Fridays – our Lenten Legal Seafood fund, as it were – and donate it to a different charity every week.

We also could try other experiments around our Friday fast – cook together; make it a family night or a night we invite others over for a meal; volunteer at a soup kitchen – or try each of these different practices on subsequent Fridays and see what works.

The point is, giving up meat on Fridays does not have to be about just fulfilling the letter of the law; it could be a doorway into something positive for ourselves or others. It could be just that moment to breathe and reconnect with God that many of us so often wish we had.

When it comes down to it, Lenten expressions of our faith probably shouldn't look like Swiss tax shelters or banquets Henry VIII would be happy to attend. But our purpose in Lent isn't to do things just because we have to, but because they can offer some meaning and growth in our lives. "Finding God through the Local Fish Fry" may not be your cup of tea (or kettle of fish). But then again it might be the perfect adventure to try this Lent.

Francis



3rd March 2022

4. “Ukraine invasion advances Putin’s nationalist vision” by Joel Hodge, 25th February 2022. Joel Hodge lectures at ACU and is a Jesuit novice for the Australian province.



President Putin of Russia has embarked on an unprecedented military campaign in Ukraine without direct provocation or justification. In the West, there is a feeling of disbelief and confusion. How can Putin do this? And how can the Russian people accept this invasion?

Putin is an autocrat with great political skill, imperialist ambitions, and capacity for violence. His power relies on these. Putin is adept at creating crises and rivalries that he resolves, fuelling Russian nationalism. For example, Putin established his power by suppressing rebellion in Chechnya following terrorist attacks. The journalist and historian David Sattler claims that these bombings may have actually been orchestrated by the Russian FSB to justify Putin’s rise to power.

In Ukraine, Putin claims Russian-speakers are being persecuted and that separatist regions need protection. The claims, of course, are exaggerated, but they appeal to a particular modern sensibility to protect the victimised.

René Girard (French historian 1923-2015) argues that the biblical religions contain a ground-breaking awareness of the violence against scapegoats which has unfolded slowly but inexorably, culminating in modernity’s concern for victims. This concern has had a transformative and positive effect, especially for the protection and rights of the persecuted and minorities.

However, it has also resulted (perversely) in new justifications for mob behaviour: victim-sympathy has been weaponised in political and online purges of those accused of being ‘persecutors’ of selected victims. Modern political ideologies and nationalisms are exemplars in this regard, as they are driven by the struggle for ethnic, nationalistic or revolutionary ‘justice’ for their preferred victims.

The claim to protect the victimised allows Putin to make a further claim: that he is only defending his people, not being an aggressor. Girard argues that this is a common way to justify warfare by obscuring the aggressive intent of the party claiming defensive action.

Alongside protecting persecuted Russians, Putin also claims that Ukraine is part of the same political and spiritual space as Russia. He feels this space is threatened by Ukraine's increasing political autonomy from Russian influence and its alliance with the West, which the Ukrainian people have repeatedly supported.

It has also been threatened by the breakaway of the Orthodox Church of Ukraine from the Russian Orthodox Church. Putin's vision of Russia is a political and religious amalgam as part of which he sees himself as consolidating and promoting an integrated Russian identity. This identity is fundamentally tied to Ukraine, especially Kyiv. This kind of amalgam is difficult for the secular West to understand, which Putin criticises: 'We see many of the Euro-Atlantic countries are actually rejecting their roots, including the Christian values that constitute the basis of Western civilisation.' Putin claims to be restoring Russia's (and the West's) traditional politico-religious project, dating from Vladimir of the Rus's conversion in 988.

Putin also argues that NATO has encroached on Russia's sphere of influence. While NATO did not make any official undertakings in regard to its expansion (and Russia gave its own security undertakings to Ukraine when Ukraine gave up its nuclear weapons), Russia has felt slighted by the West's disregard for its own power and the West's attractiveness to Eastern Europeans. According to Girard, this feeling is typical of a weaker party in a rivalry who secretly admires its competitor by wanting

to out-do them. By strategically biding its time, Russia under Putin has sought to outmanoeuvre the West politically and rebuilt its economy and military after the collapse of Soviet Union. In so doing, Putin wants to re-capture a glorious past where Russia had ascendancy, respect and power.

By re-establishing unity with the Ukraine, Putin is claiming a nationalist vision for Russia that asserts its dominance over Eastern Europe and its supremacy over its primary rivals, the US and Western nations. This nationalist vision has power to unite the Russian people in a mimetic identity that is reliant on maintaining rivalry with the West and dominance over Eastern Europe.

Sattler provides an example of this: 'On a spring day in 1980, I was standing in line for potatoes when a fight broke out in the queue. A man began shouting, 'These lines are a disgrace. How can we live like this?' The crowd became animated and an old woman said, 'Never mind – the whole world is afraid of us.' After the fall of the Soviet Union, there were decades in which it seemed that no one was afraid of Russia anymore. This led to the syndrome of 'Weimar Russia,' a longing for past greatness, which the right demagogue could exploit.'

Putin understands this longing for an identity of greatness over against one's rivals. He last exploited it during the Crimea annexation. At that time, his approval rating rose from 60 per cent to 80 per cent. He needs such a bounce when popular feeling in Russia is turning against his government. A combination of government corruption, political repression and the mishandling of the COVID pandemic have created discontent. Putin wants to engage the 'Crimea effect' as part of which, according to Nikolai Petrov of Moscow's Higher School of Economics, Russians 'forgot their worries and felt everything was allowed and anything was possible.'

Girard identifies the dynamics of the 'Crimea effect' in the mimetic unification that brings transcendent peace and joy to a previously disunited group. It is a unification that is defined over against the scapegoated other, who is seen as a monstrous enemy that must be defeated.

Such efforts at creating national identity are ultimately an attempt at re-sacralising modernity in a negative way. It tries to re-create a transcendent identity based on a worldly value: hyper-nationalism built on scapegoated victims in the mode of 20th century totalitarianisms.

However, this hyper-nationalism is only effective in the short- to medium-term, for two reasons: *Firstly*, modern people cannot suppress their understanding of scapegoating and must eventually recognise their victims. Girard argues that this is shown by modernity's inability to sacralise or divinise victims, that is, turn victims into gods or demons, like archaic people could, in support of their own politico-cultural system. *Secondly*, totalitarian constructs such as autocratic nationalism cannot satisfy the deep and infinite need for identity and communion that lies in the human heart.

Nevertheless, in the meantime, much destruction will be wrought, as we are seeing in

the Ukraine. All those who stand on the side of the victimised — in this case, the majority of the Ukrainian people — must stand up to the Russian invasion, though without escalating it. It is a delicate balance, but firm action to sanction Russia and support the Ukrainian military must be taken, even if it costs the West at the petrol pump. Moral stances exact a financial cost.

In the long-term, cooperation based on common values, rather than rivalry and competition, is, of course, needed to avoid conflict. This will involve establishing clear international norms, such as for self-determination and against invasion and greater engagement with and understanding of non-Western identities and problems, particularly that of Russia. The question is whether the West — riven by its own political and cultural polarisations — can pursue such an enterprise. An autocratic and imperialist Russia looks to be an obstacle to such an enterprise. Much will depend on what occurs over the coming days in Ukraine.





RIP

A poster for STOPline, a reporting service for abuse and misconduct. The poster has a white background with a blue and yellow abstract border. At the top, there are logos for Brisbane Catholic Education, the Archdiocese of Brisbane (with a coat of arms), and Centacare. The word "STOPline" is written in large, bold, red letters. Below it, text explains that STOPline receives information about abuse, harm, and serious misconduct by Archdiocesan workers (priests, religious, employees, and volunteers). It states that information can be provided anonymously. Contact details are listed: Phone: 1300 304 550, Email: AOB@stopline.com.au, and Online Report: www.bnecatholic.stoplinereport.com. At the bottom, there is a circular logo with the word "STOPLINE" and the text "If you think it's wrong report it."

Click here to visit the Stopline website