



S S P X

Eight Disquietudes of Smartphones

Continued from the inside

ready shown how, with the increase of the means of communication, thinking diminishes. He who reads a little reflects a lot, and he who reads a lot ponders little. (Let it be understood that we are not against the habit of reading good books)! And if the letter exhausts the spirit, how much more does the talking and moving picture! Today, one has 1,000 movie theaters in one's pocket, carries on 1,000 conversations, has 1,000 breaking news stories bombarding the brain. There is not a second left, no longer to contemplate, but to think. The boiling over of imaginary activity becomes obsessive and tends to suppress all properly intellectual activities. Demonic possession does not take place differently.

The disquietude of spiel. There are some who wish for the intellectual life and discover the virtual university environment. But to the irreality that ails them is added another sin: it does not know authority [disregard for authority]. It does not matter who knows something; everyone has a right to teach. It is like an immense town square, the Agora of the new Athens, where anyone brings his soapbox. Hundreds of thousands speak and millions listen (because there is no blog without visitors), but nothing is taught and nothing is learned, because whatever true things might be said are scattered in an ocean of nonsense, and nobody trusts anything.

The disquietude of freedom. The internet is the illusory triumph of freedom of expression. We have even heard it from a priest, "Newspapers and television are controlled, but on the internet one may speak." What a false illusion! The enemy of man knows how to lose ten to gain a million: Let the little traditional Padre say whatever he wants, I'll just take care that he has 1,000 others all speaking at once, for and against Tradition. Let everyone go to the Agora

of Athens to learn the truth!

Let us stop here, but know well that the list of evils could be much longer.

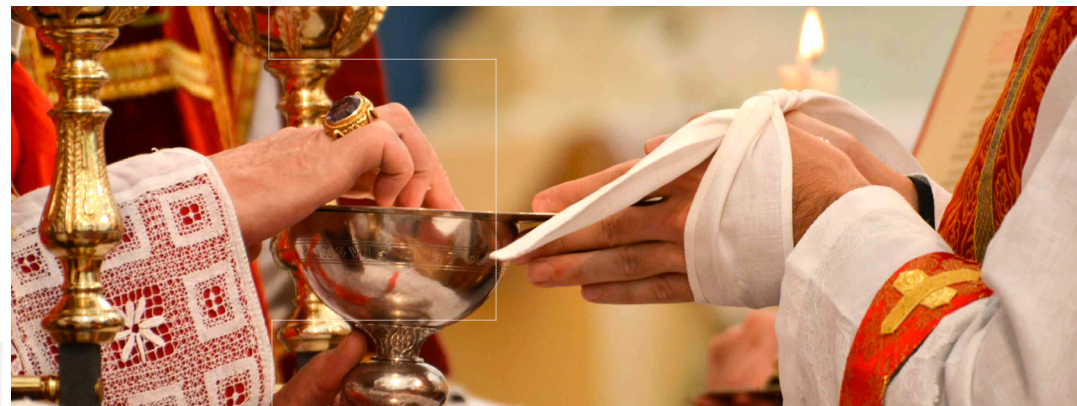
Our dear families live, at this point, a certain Pharisical hypocrisy, of which we priests are not totally exempt. The attachment to cell phones is so great, and the evils that it brings are so shameful, that what is certainly recognized in the confessional, is not mentioned at the family dinner table and it becomes difficult to treat from the pulpit. But Our Lord warns us, "If your justice is not greater than that of the scribes and pharisees, you shall not enter into the kingdom of Heaven." Let us not act like the ostrich, closing our eyes before the disease that ails us. If the press opened the door for the Protestant Reformation, if radio and television made the conciliar revolution possible, what new epoch is the internet and the smartphone ushering in? We must do something.

What to do? The same measures are not prudent for everyone. It may even be counterproductive to give a general formula.

There is a false illusion of safety with a cell phone, when, in fact, people are more often assaulted to steal them—place your trust in your guardian angel, who is not virtual reality.

When it is necessary to use then? It is useful not to have personal cell phones, but family cell phones that one takes when necessary. Don't use them at home, but when going out, leaving them at the entrance, like the umbrella. Block wi-fi connection in the home.

Ah! Why go on, no measures taken are enough if one does not detest the source of so much evil! One should speak evil of it, give it the reputation it deserves, fight against the spell under which it casts us. The Eucharist or the smartphone. The one draws us upward, the other sinks us into the base: that is the real opposition. If we do not turn it off, we lose Our Lord.



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Priests' Weekday Residence



Schedule and Information

Mass

First Fridays — 7 P.M.
Saturdays — 8 A.M.
Sundays — 9 A.M.
(Fourth Sundays) 9 A.M. & 5 P.M.

Confessions

Saturdays — 7:30 A.M.
Sundays — 8:15 A.M.
and by appointment

Other Sacraments

Marriages must be arranged with the pastor at least 6 months in advance. For Extreme Unction, or Sick Calls, or other concerns consult the pastor.

For Sacramental Emergencies call 022 522 8171 or 06-281 3976.

Blessing of Religious Objects

Leave items on the vestibule table with a name on them. They will be marked 'blessed'.

Catholic Enquiry Classes

Consult the pastor to arrange for classes in preparation to enter the Church.

Other Nearby Occasional Mass Locations :

Hamilton

4 Comries Road
Terry Goodall — 07-855 1790
First, Third and Fifth Sundays
Confessions — 1:30 P.M.
Mass — 2:00 P.M.

Whangarei (Maungatapere)

1182 State Highway 14
Second Sunday of the Month
Confessions — 1:30 P.M.
Mass — 2:00 P.M.

Bank Transfer information for Donations

Westpac (Whanganui Branch)
Society of St Pius X, General Account
03-0791-0293304-00

Indicate : "IHM Church"
Also, send your name and donation number to
info@sspx.org.nz or 06-344 3814

Eight Disquietudes of Smartphones

An excerpt from *The Angelus* (May 2019) article "Smartphones", by Fr Alvaro Calderon, FSSPX :

WIE PRIESTS NEVER CEASE TO BE ASTONISHED by the manifold injuries caused by these little demonic devices. We are astonished, frightened, and moreover, if we are not horrified as we should it is because they have occurred little by little and one ends by getting used to it. Let us try to make a list of the evils, which are sometimes so grave that it becomes awkward to describe them, but we believe that we must be quite clear.

The disquietude of impurity. One carries in one's

pocket a vast print-audio-video library with an almost infinite selection of pornography to access, which it is not necessary to go through the embarrassment of standing in line at a movie theater of ill-repute, nor to show one's sad face before a cashier at a kiosk that draws money from the misfortune of others—it suffices to press a button. One lives in a perpetual occasion, with a bag of dirty gasoline in one's hand, ready to burn with the spark of the first temptation. What virtue is not needed not to end up on fire?

The disquietude of immodesty. In the male there is more of the temptation to see; in the female, of being

July Schedule

Due to retreats and priest availability, please note the following changes to the schedule :

Mon., 8 July : Mass @ 7 A.M.
Sat., 13 July : No Saturday Mass
Mon., 15 July : Morning Mass time TBD
Sat., 20 July : No Saturday Mass
Sun., 28 July : Masses @ 9 A.M. & 5 P.M.

Confirmations

Msgr Fellay will offer the Sacrament of Con-

seen. To be seen but not touched. And in her pride, the young lady wants to be seen without it being noticed that she is showing herself, as if by chance. Well, then, the little screen offers her the most calibrated and systematic way to build up vanity and scale down shame, because it permits her to manage her image and seems to her to be a protective fence. There are some that are still shocked by the filth of the reality shows, and who knows what else, while there are millions of tiny video cameras that record everything, the entire society is showing itself in the same way. The parents are unconcerned when the boyfriend has an open window into their daughter's room.

The disquietude of seduction. A seducer has at his disposal the best means to access his prey. The young lady values herself enough not to stand and talk to a stranger, but who can restrain herself from reading a text? Nobody allows just anyone to approach their daughter to whisper into her ear—or into their husband's or their wife's—but the cell phone manages to do so. Worse still are all the anonymous conversations, because it is alluring to deal with the pervert or the prostitute; just as Eve was allured by the knowledge of good and evil. And these little devices allow one to enter into these infernal regions with the apparent certainty that one can leave in an instant, by the tap of a finger. But one regularly hears how, like a young mouse hypnotized by a snake, a girl walks to the house of her strangler.

The disquietude of greed. The desire for things grows infinitely. Already, the credit card was an occasion of unrestrained expenses that few can control, for which one had to keep compulsive shoppers at home. But

Announcements

firmation and Mass the evening of Saturday, 17 August. The time is yet unknown and will be announced. Please note, this is not a "Vigil Mass" and does not fulfil your Sunday obligation. A shared meal will follow in the unit.

Fourth Sunday Second Mass Trial

Attendance at our second month of a fourth Sunday evening Mass were below what was needed to maintain this Mass. It will be extended through August before a final decision is made.

now, there is no need to go to the stores to go shopping, the cell phone is a showcase of everything that is for sale in the universe, to be bought in installments with a click. And the minimum expenditure for communication itself. Poor Traditional Catholics with their numerous children, how can they pay for a cell phone for each of them? In times past, children begged for a quarter for candy or for trading cards; now they beg for a cell phone.

The disquietude of irreality. Humanity has by nature always suffered from the conflict between appearance and reality, because faces do not always manifest what is in the soul, and almost all cover their real personality with the mask of an artificial persona. How hard it is to get to know one's own brother! But now, the virtual stage in which the entire society is acting, intensifies the problem to a true collective madness, a mass drug addiction, or worse, a type of social diabolical possession. After thorough consideration, we do not believe that we exaggerate. The sophisticated virtual appearance creates illusions that are very difficult to dispel. Today, even our good faithful believe to have virtual friends, virtual apostolates, virtual charity, and the distance to the reality can be enormous (we only warn, not condemn). A sad confidential fact: we are sure that a great part of the priests that have left the Society in recent times, did so having allowed themselves to be trapped by an illusory virtual brotherhood. If this happens to us in our priestly family, it happens no less to you, dear faithful, in your own families. Or is it not so?

The disquietude of thoughtlessness. We have al-

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