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NIHIL NISI IESUM

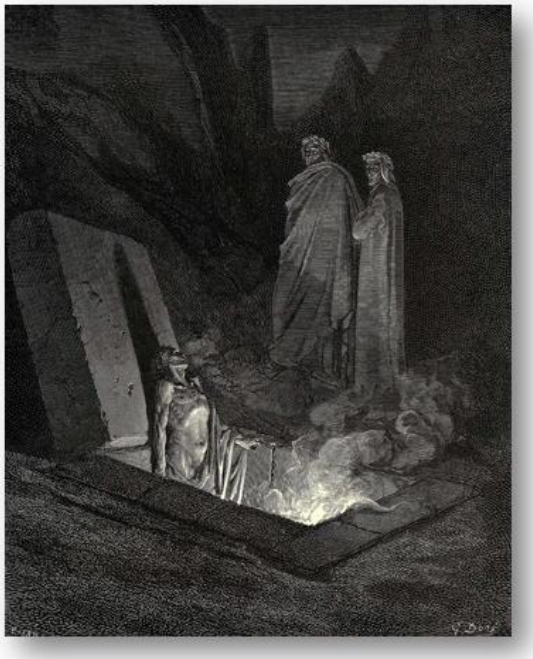
Dedicated to Mary, Mother of God

Salus Animarum Suprema Lex Esto (Canon Law 175)

The Salvation of Souls is the Supreme Law in the Church

"Salus Animarum"

the Salvation of Souls



Whatever became of this most Fundamental Imperative that is nothing less than *the very reason* Christ Established His Church?

It is unlikely that the vast, indeed, the overwhelming majority of today's Catholics have not so much as heard of this phrase as old as the Church itself; certainly, not in English — and with greater certainty still, not from the pulpit.

The very concept of *"the salvation of the souls"*" appears to have been *non grata* in homiletics for quite nearly 60 years (corresponding, unsurprisingly, to the implementation of Vatican II) — despite the fact that the imperative itself is clearly and unambiguously codified as the *suprema lex* (*the supreme law*) of the Roman Catholic Church in Canon Law 1752:

> *"Salus animarum suprema lex esto"* — the salvation of souls must be the supreme law in the Church."

It is nothing less than *the sole reason* for the *Incarnation*, the *Suffering*, *the Crucifixion*, *the Death*, and *the Resurrection* of Christ: *the salvation of souls*!

Christ as Savior, Christ as Redeemer, cannot be understood apart from this most fundamental and utterly simple concept: *He came to save souls* — not to heal bodies (although He did), not to rectify *injustices*, not to *rehabilitate politics*, not to instruct us on economics, and certainly not "*save the Environment*" — which, sadly, appear to be the *principal* if not the *sole* concerns of the present pontiff, who, sadly, is more an emissary of the United Nations and Globalist Ideology than the *Vicar of Jesus Christ on Earth*. Certainly, an indifferentist (*every* religion is sufficient to salvation) and most definitely a heretic, he is nothing remotely proximate to his putative job description.

Jesus Christ, on the other hand, came with only *two purposes* that are really *one:*

- *To do the will of the Father*

- Which is: *to save souls for all eternity in Heaven* (and in so doing, to *deliver them from Hell*).

It is really that simple; in fact, so simple that it eludes us in our worldliness, in our pretensions to sophistication, and our penchant for sophistry and correctitude.

For 2000 years the mission of the Church (and "...its raison d'être, the very reason" for its being) could be summed up in two words instantiating that same beautiful simplicity:

"Salus animarum"— "the Salvation of souls" through Christ in the Sacraments — is its *sole* mission.

No other Mandate

The Church has no other mandate from Christ. Even healing the sick, raising the dead, delivering men from demonic possession, and all that He taught in the *Sermon on the Mount* were means only to the principal end: *the salvation of the soul*. Christ Himself emphatically asks:

"What does it profit a man to gain the whole world, and *lose his own* (St. Mat. 16.26.)

The purpose of *all* that He said and did was always eschatological, that is to say, pertaining to *the Four Last Things:*

- **Death**

- **Judgment**
- **Heaven**
- **Hell**

Everything else pales in significance. Two come once only, and two are everlasting.

To pretend that we really do not fully understand what Christ was talking about, and which He proclaimed in the clearest terms, is just that: *pretension*. We know very well what Christ said and did — but to our own devious and often deviant ends, we assume an air of erudite perplexity concerning them:

> "*Despite what He appears to say; indeed, actually says,* ***this***
> *is what He* ***really*** *means …"*

And our *own* interpretation only accords with what we ***wish*** He had said, for this would provide us with excuses for our sins or alternatives for His extremely unsettling pronouncements. We go from the reality of: "*This is what Christ said*" to the fiction: *"This is what we wish Christ had said" because I am much more comfortable with this interpretation" which, rather coincidentally, allows me to continue in sin.* In short, it is nothing more than wishful thinking because they cannot be both true.

However contradictory to what Jesus and His Apostles *really* said and taught, we choose to believe *another* narrative, however factitious; a simulacrum that borrows the *vocabulary* of the real but with connotations utterly incongruous with it. It is disingenuous, a sham. There is a sense of similitude but the depiction is counterfeit. We have not entered the mythical: we have fabricated it. Shamelessly. It pleases us â€¦ and this is the first clue that it is deceptive. We have both an aversion and an affinity for the truth. It is the patrimony of our broken heritage from the beginning. We ineluctably desire the truth, but when it *indicts* us we demur from it; unable to accommodate both we resort to dissimilation, to a semblance of the real that is, despite our collusion with pretensions, a defection from it. Hence our penchant for comfortable and spurious "interpretations."

For all our carefully fabricated allusions to what Christ *really said and meant*, we know the truth — because He ***is*** the Truth Who neither deceives nor can be deceived. We are ***not*** *pleased* with all He said, especially concerning things that frighten us *because they describe* us — and convict us — and we know it!

Despite this, we insist that so many vitally important things that Jesus *clearly uttered* are nevertheless *not* true — *because* they are not *"inclusive"* and do not accord with our delicate post-modern sensitivities that any *real* deity would surely approve of. That some, perhaps many, are left in "outer darkness", excluded from Heaven

because of their depravity and perversion, their penchant for sin, and their obstinate predilection for evil, is *unacceptable* to our presently enlightened humanity. The list of our objections would be too long to enumerate and ultimately too tedious. Let us be satisfied with a few:

The Short List:

- Not everyone goes to Heaven (St. Matthew 7:14)

- People — indeed, *many people* — go to Hell (St. Matthew 7:14)

- Hell is a real place of punishment, torment, and eternal suffering beyond our comprehension. It is the abode of the devil and demons. It is eternal and eternally devoid of any hope. (St. Mat. 5.29-30; St. Lk. 16:19-31, St. Mat. 13.42; 25.41; St. Mk. 9:42-44 etc.)

- "No one goes to the Father" — enters Heaven — except through Christ (St. John 14:6)

- If you deny Him before men on earth, He will deny you before His Father in Heaven (St. Mat. 10:33)

- Not everyone who says, "Lord, Lord! will enter the Kingdom of Heaven (St. Mat. 7:21)

- Not any and every religion will bring you to Heaven (St. John 6.26-70)

- Being a "nice person" does not suffice to bring you to Heaven or exempt you from Hell (St. Mat. 5.20; St. Mk. 16.15-16)

Such pernicious nonsense has no place in our mythologized concept of God. *"We will have Heaven "dammit!* ... but on *our* terms" — *despite* what Jesus Christ says — much to our consternation, and quite likely to our damnation. We prefer *other* interpretations; more comfortable and convenient exegeses ... and sadly they abound.

Would that we had a *pontiff* for whom the very *concept* of "The Salvation of Souls" was more than an antiquated and parenthetical aside — and who actually understood

it as *his fundamental job description*. Jorge Bergoglio (Francis) will no doubt continue to sweep aside every obstacle to the "wide and easy" * path he has chosen — but we must not follow *him*: we must follow *Christ*, even though the way to which *He* calls us is "narrow and hard." * It leads not to the hollow and funereal halls of the U.N. — but to Heaven itself!

Is there any other place that you would rather be?

For my part, fool that I am, I will take Christ at His word. In fact, I stake my life on it.

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* Saint Matthew 7.13-14

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