

was only the shadow. No benefit at all could they derive, since the Church teaches us that it is only through the sacraments, *duly administered* that grace can be imparted or sin forgiven.

Some writers have tried to make it appear that there are several kinds of Intention. They speak of actual intention, external intention, implied intention, habitual intention, and virtual intention. This distinction is an ingenious way of getting out of a difficulty, and is evidently made for that purpose. But if the learned Doctors in the Council of Trent had any idea of this sort why did they not say so? They evidently used the word intention in its ordinary acceptation, and in no other meaning *a fixed purpose of the mind*. It is asserted that an *implied* intention is all that is required. If so the Fathers in the Council made "much ado about nothing," but we will give them credit for having had more sense.

An all-important question for one who considers himself to belong to the true Church is this

Am I really a Catholic?

He may say, I have been baptized, I have gone regularly to confession and have received absolution and I have many times attended Mass; but perhaps the *intention* of the priest was wanting in these sacraments. Perhaps the priest himself had not been duly ordained and if so he was only a layman. Who knows? It is impossible to find out.

I believe there is no salvation out of the true