

*insult.* » But you also have a perfect right to answer : « *I pardon you heartily but on condition that you give me back some of the money you have stolen.*

Is not all this very reasonable ?

Well God also has two ways of pardoning.

*In baptism* he pardons absolutely without exacting satisfaction.

But, as a general rule after baptism when God pardons, He leaves the sinner a temporal punishment to undergo for his sins. It is as if he said : « I remit the offence of your sin, I deliver you from hell but in order to give at least some satisfaction to my infinite justice I will that you should undergo a temporal punishment, either in this world or after it in purgatory. »

And the indulgences granted us by the Church are precisely the remission of these temporal penalties by which we atone in this life or in the next for our pardoned sins.

The Church grants two kinds of indulgences.

1. *Plenary* indulgence is that which clears us from all our debt of temporal penalties towards God, so that an adult who would die immediately after gaining a plenary indulgence in its entirety, would go to heaven without passing through purgatory.

II. *Partial* indulgence, remits a portion of the same debt. There are indulgences of 100 days, of a year, of 7 quarantines etc. By these the Church grants us a reduction of our temporal penalties proportionate to the debt which in olden days could have been obtained from divine justice by a rigorous and fervent canonical penance of 100 days, 7 quarantines or 7 lents, one year etc.

*It is from God alone that the Church holds the right to grant indulgences.* By handing the Keys of heaven to her, Jesus Christ gave her power to remove all obstacles that might keep us from heaven. Therefore she can, by divine right, remit sin and the penalty of sin and she has always made use of this power from the time of the Apostles.

She draws indulgences from her treasure made up of the superabundant atonements of Our Lord, of the Blessed Virgin and of the Saints.