



Part 3 (Day 2, after Antony's lunch and nap)

Preface - Vincent fears the imminent danger of the Turks' invasion.

1 - Vincent asks if it is folly to think about these dangers before they occur.

Antony explains the need for the habit of spiritual strength, which comes from meditation and from perceiving the true causes of terror.

2 - The *fourth and worst temptation* Antony now takes up is *open persecution* (the attack of the "midday devil"). Vincent is anxious to be armed with "substantial advice and good counsel" so he can be a strong support to the others.

3 - Antony says that persecution can bring loss of external goods and harm to the body, but no harm at all to the soul, unless the soul "consents to slide from the faith." Repeats need for frequent meditation and grace for "a strong, deep-rooted habit."

4 - Antony: if attacks of the noonday devil are "weighed well" there is nothing to fear.

5 - On the loss of outward goods such as riches, honor, and authority

6 - On the uncertainty of lands and possessions

7 - Antony distinguishes two ways of considering external goods: from the perspectives of the present life and of the life to come. Will first focus on perspective of present life.

8 - The limited value of being rich, even from the perspective of the present life

9 - The limited value of fame, when desired only for worldly pleasure

10 - On flattery and its relationship to fame, vs. needed praise

11 - The value of high positions and authority, when desired for worldly advantage

12 - How these outward goods, when desired only for worldly advantage, not only do little good for the body but also do much harm to the soul

13 - How persecution reveals one's motives for desiring external goods

14 - Vincent: threat of losing everything is the "most perilous" of all temptations. Antony has Vincent play the part of a rich man.

15 - Antony says that the wise will lay up their treasure in the safest of places. Vincent warns that "there hangeth in a man's heart a loathness to lack a living." Antony repeats need for well-rooted truths. V: has sufficient comfort *if* he can remember.

16 - Antony identifies one remembrance that alone should give sufficient comfort against the loss of worldly goods: Christ's poverty and goodness to us. He then summarizes all that can be done when faced with the fear of losing outward goods.

17 - Vincent agrees, but still trembles at the thought of the bodily pain involved. After further counsel from Antony, Vincent says his heart is "marvelously comforted" (1219.48), but Antony knows better.

18 - Antony now raises harder issues and begins to "examine the weight and the substance" of the bodily pains that Vincent fears. Antony defines enslavement and explains its nature; suggests that cause of "grief is...wrong imagination" (1220.12-13)

19 - Antony turns to the nature of imprisonment. Vincent objects strongly to this explanation, criticizing Antony for "sophistical fantasies" (1224.65). Antony convinces Vincent that everyone in the world is in a prison of one kind or another.

conquests, 1193ff

faith faint & cold, 1197.28
wrestling from heart, 1197.87

pavise, fox & ramping lion, 1198
begin well-armed, 1199.26

faint, feeble faith, 1200
deep-rooted habit, 1201

midday devil, 1200

Soldan, kingdom-transfers, 1201

land's loud laugh, 1201.73

1202

role of our fond fantasies, 1202

blast of man's mouth, 1203.52

[Wolsey] 1204; Juvenal, Terence,
Martial, 1205; Kg Ladislaus 1206

[TM's wife] 1206
1 king, 5 realms, 1209.26
cp. Ep #243; pp.160, 169
laws as cobwebs, buckler, 1209
touchstone, frame conscn, 1210

V role-plays the rich man, 1211
Turks' vs. hell's pain, 1214

try/test the heart, 1214.64
seed, brambles in the heart;
warm sun of grace, 1215

Christ's tender love, 1216; 1247
pavise/shield, 1217.25

painful Passion, 1217
St. Peter's fall, 1218
omnia in bonum, 1219.6

less liberty than imagined, 1220
Seneca, 1221.30
patient, glad, 1221.42

princes in prisons, 1223
world is a prison, 1224ff
Death as hangman, 1226.78

20 - Vincent objects: the *kind* of prison makes a big difference! Antony responds.

21 - Vincent objects again: the terror of a shameful and painful death is so great that it “instantly makes us oblivious to everything that should give us comfort.” Antony reminds him that everything depends on “the affections that are previously fixed and rooted in the mind.”

22 - Antony now turns to consider the nature of death in and of itself.

23 - Antony shows how one deals with the shame that may accompany deadly persecution for the faith.

24 - Vincent objects that “all the pinch is in the pain.” Antony explains the role of reason, especially reason grounded in faith and explains self-rule. Vincent raises five more objections. Antony responds to each.

25 - Antony compares the pains of earth with the pains of hell.

26 - Antony counsels that Vincent cultivate a “right imagination” (1243.32, 50) of “spiritual, heavenly joys.” Only in this way will Vincent be “he who conquers” (1243).

27 - Antony concludes, emphasizing the importance of conceiving “a right imagination and remembrance” of Christ’s painful Passion, of hell, and of heaven (1244ff).

God as chief jailor, 1228.23
Charterhouse, [TM’s wife], 1230

dart of shame, pain, 1231.84
imprinting affections, 1232.37
headstrong horse, 1232.72*

fable of the snail, 1233.80ff

rabble & madmen vs. goodly
company 1235; Passion, 1236

old hart, little bitch, 1237
pampering stomach, 1238.34
tottering stool, 1238.68

well-weighed, deep-sunk words;
full faith, sufficient minding, 1241
savor spiritual pleasures, 1242.22
God face to face, 1242.41

human & Roman lovers, 1245*
Turks, devils, Trinity, 1246
Captain Christ, 1247.67*
firebrand of charity, 1247.72
tender loving Christ, 1247.72-3*