



Part 2 (Day 2, just after breakfast)

Preface - Antony apologizes for talking too much; insists that Vincent talk more. V agrees.

1 - Vincent objects that Antony's teaching on suffering "seemeth somewhat hard." Antony explains the need for right desire.

2 - Antony claims to be highly selective in his explanations.

3 - Antony distinguishes three kinds of suffering: (1) that freely chosen for the sake of penance or devotion, (2) that willingly borne, and (3) that which one cannot avoid. (This *third kind of suffering* was treated in Part 1.)

Antony repeats his first principle: no comfort is possible without wit and faith.

4 - In the *first kind of suffering*, the person does not need comfort. To show that one can experience two contrary states at the same time (e.g. hot and cold, suffering and joy), Antony tells the tale of a strange fever.

5 - Vincent wonders if this teaching may not lead many to wait until death to repent? Antony answers with Scripture and a story.

6 - Vincent questions the need for penance. Didn't Christ do enough penance for us all? Antony answers with reference to Scripture and tradition.

7 - Vincent asks about those who cannot be sorry for their sins. Antony answers again from Scripture and tradition.

8 - Of the *second kind of suffering*, Antony distinguishes two kinds: temptation and persecution. [NB: Persecution will be treated in Part 3.]

9 - Despite the many different kinds of temptation, Antony points to one great comfort in them all: to be challenged by temptation.

10 - Antony points out a second comfort in all temptation: God is always ready to give us the necessary strength and wisdom. He introduces Ps. 90 and its imagery.

11 - Antony distinguishes *four types of temptation* based on Ps 90.4-6.

12 - *Fear* ("night's fear"), leading to impatience or negligence, is the *first type of temptation*. Antony explains its causes and illustrates them by the story of the Turkish army.

13 - Antony explains the nature and causes of a particular kind of fear: faintheartedness.

14 - Antony gives the scrupulous conscience as an example of faintheartedness, and he shows how it is cured, illustrating his explanation with the amusing story of Mother Maud.

15 - Antony's second and "most horrible" example of faintheartedness and its cure is a person tempted to suicide.

16a - Antony distinguishes between counsel and comfort, giving three major examples to show how a proper understanding of the difference helps in curing a person of a fear like suicide.

16b - Antony then turns to *pride* ("the arrow that flies by day"), the *second type of temptation* and one greater than fear. Antony explains a cure which Vincent questions.

17 - Antony moves on to *worldly "busyness"* ("the pestilence that stalks in the darkness"), the *third type of temptation*. Vincent shows his own scruple of conscience by questioning if the rich can ever be saved. Antony answers.

old men's love of talking, 1145.31
talkative nun, 1145.70ff
talkative wife, husband, 1146.28ff
entrapelia, giglet, 1147.1, 17
preacher waking congreg., 1147.50
humor as sauce, 1148.5
old age & snuff of candle, 1148.33

wit & faith needed, 1148.81
patience vs. murmuring, 1149.6, 9

kindle, inflame the heart, 1149.30
fever: feeling hot & cold, 1149.46

horseman's stumble, 1151.16

emotional Saxon preacher against
fasting, 1151.65

sinner who can't weep, 1153.27;
Gerson's advice, 1153.74
easy way to heaven, 1154.27

temptation as tribulation, 1154.69

poisoned darts, traps, 1144.9
life as a wrestling match, 1155.40

God as pavise/shield, 1156.37
God as mother hen, 1156.43

God as pavise/shield, 1157.36, 57

body as old cloak, 1158.76
"army," stone-still hedge, 1159.35
lion, rude-roaring ass, 1159.44
framing fantasies, 1159.84

whining servant girl, 1160.14
Mother Maud, 1161ff; cp. 1314
pilot; expert physician, 1163-4
Buda, shrew-carpenter's wife, 1165
the rich Vienna widow, 1166

Cassian's monk; Cato, 1167ff
a carver craving crucifixion, 1173
piloting Scylla & Charybdis, 1175
mark conditions & humors, 1175
arrow of pride, 1179
beggars and riches, 1181
Passion of Christ, pavise, 1182
lady's small middle, 1183
Augustine on medicines, 1185
Zacchaeus & riches, 1187
how to use/need for riches, 1189
pavise/shield, 1191