

**“Defeat” and Horrendous Evils (from last time’s handout)**

-“defeat (which cannot occur by the mere addition to the whole of a new part of opposing value, but involves some 'organic unity' among the values of parts and wholes, as when the positive aesthetic value of a whole painting defeats the ugliness of a small colour patch)” –MMA, p. 299.6

-The basic idea: some good wholes are better for containing bad parts

-Leibniz and aesthetic analogies

MMA vs. Leibniz on the fate of individuals

So, what about hell?

Super-harsh, traditional doctrines of hell: see the discussion (mainly in the comments) on A. Pruss’s post, “Traditional commitments about hell” at:

[http://prosblogion.ektopos.com/2011/03/16/traditional\\_com/](http://prosblogion.ektopos.com/2011/03/16/traditional_com/)

but just to give Aquinas’s view (at least in ST [but Supplementary material]): Aquinas writes that “it is the same fire which torments the damned in hell and cleanses the just in Purgatory” and says this about what the suffering in Purgatory: “the least pain of Purgatory surpasses the greatest pain of this life.” Elsewhere, it’s made clear that this includes physical pain. Given how bad some of the pains of this life are for some, this is super-nasty, I submit.

Super-harsh hell vs. “hell lite”

Issues: First, are such doctrines (particularly the super-harsh ones) really believed?

The interested might want to take a look at my “Really Believing in Hell” at: <https://campuspress.yale.edu/keithderose/really-believing-in-hell/>

How would acceptance of such doctrines affect how we live now?

Of possible interest: “N.T. Wright, Kingdom Come Christianity, and the Focus Problem”:

<https://www.facebook.com/notes/keith-derose/nt-wright-kingdom-come-christianity-and-the-focus-problem/10150409724824991>