

in our own anthropocentric interest to do so.

There is no incompatibility in defending the individual dignity of persons (and animals) and claiming that our ultimate obligations are to the future in a superpersonal sense, to God, S3, again, if there is such:

The whole idea that our final obligation is to groups of animals, whether human alone or (as I would say) human and sub-human, is to my mind utterly inadequate. Here all religions largely agree. If the cosmos has no value, neither, by any rational standard, do animals or persons. The parts are for the whole, the ephemeral for the abiding. And the only aspects of the whole that we can influence or benefit are future aspects. I call this doctrine contributionism. (Hartshorne, "The Ethics of Contributionism").

That is, the rational aim of human life, at least, when our transitoriness and divine everlastingness are considered, is to contribute value to the whole of things, to the cosmos, including the value of present happiness in individual humans and animals.

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THE MOCKINGBIRD'S SONG

Let us weep for the wood thrush
For it has flown
And the whip-poor-will has gone
From the night.
Marshes paved over. Spring peepers unborn,
We wait for the mockingbird's song . . .

The world has forgotten —
Or it may never have known,
It has built its own dwellings
And lives in *their* home . . .

I search for a flute, a silver-gold song
That brings music to footsteps
And bells to the dawn . . .

O wood singers, O night minstrels,
Music makers, music makers, music makers — all,
I miss you,
I miss you,
It has been so long . . .

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of the poet from No Room,
Save in the Heart
Flying Fox Press
4446 Varday Place N.W.
Washington, D.C.

(Washington: Acropolis Press, 1978).

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