

A Great Confusion About Race

A Sociological & Genetic Meditation

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The Urantia Book says it well on page one, paragraph one: “In the minds of the mortals of Urantia... there exists great confusion...”. (0:1.1) Most of that confusion stems from a lack of perspective regarding our origins, our history and our destiny. We are informed that “the true perspective of *any reality problem*—human or divine, terrestrial or cosmic—can be had only by the full and unprejudiced study and correlation of three phases of universe reality: *origin, history, and destiny*. The proper understanding of these three experiential realities affords *the basis for a wise estimate of the current status*.” (19:1.6) Our present difficulty of gaining “*the current status*” of the issue of race is that our appreciative understanding of origin, history and destiny gained from *The Urantia Book* is largely confined to the pages of the book itself. The lack of corroborating evidence in human records will be enough to turn away many a thoughtful individual. That is our current status. In spite of his own divine status, Sovereign Creator of Nebadon, in spite of his incomparable teachings and his unmatched life, Jesus suffered the very same misunderstanding. He died as a result of prejudice, bias, and bigotry. When there is a lack of perspective, there is ignorance. When there is ignorance, there is all kinds of mischief, difficulty, and trouble.

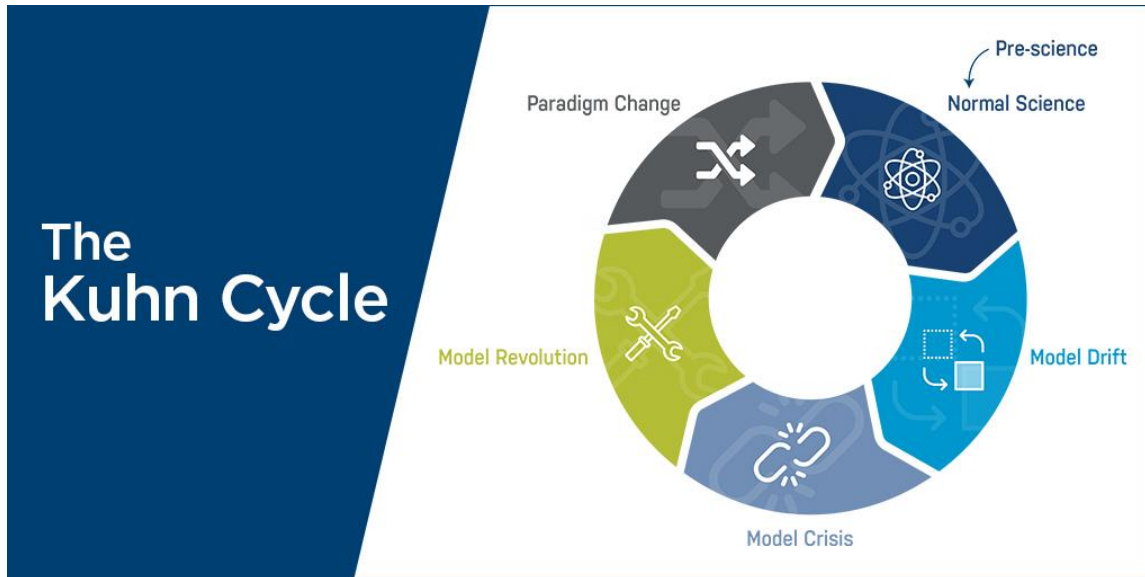
In brief, precious few appreciate the divine spark that gave rise to our **origins**. That divine spark carried with it the bio/spiritual potentials of evolutionary history, including the eventual advent of the human species and the intended value-diversity of six colored races. Very few know the **history** of the planet as described by *The Urantia Book* which helps to explain a lot about the source of our current day problems, including issues involving race and racism. And no one has as complete a picture of our **destiny** as is provided within the covers of *The Urantia Book*. In short, *The Urantia Book* presents as revelation, with facts known to very few, with unsuspected meanings, and unrealized values.

I recall vividly in my freshman year at Stanford University, after having lent *The Urantia Book* to a fellow student, Brian Cox for a week, my amazement when he returned with the book with this emphatic question: “*Do you know what you have here?*” To which I naively replied, “*a book?*” He responded, “*You have a revelation!*” I felt something similar to what a Zen student must feel when slapped on the back by the Zen Teacher. That statement caused all kinds of wheels to turn, which has led me by an enchanted circuitous path filled with extreme sorrow and ecstatic joy to this present moment.

“A revelation!” Do you, my friend, really grasp what that means?

For better or worse, the recipient of this revelation must sail through the clashing rocks of Revelatory Perspective and the Perspective of Evolutionary Thought. Holding the tension of these oftentimes oppositional perspectives can be challenging, especially when dealing with the topic of race.

Thomas Kuhn spoke articulately about paradigm shifts in science using the following diagram.



What we consent to when we acknowledge *The Urantia Book* as a revelation is an epochal paradigm shift that affects not only our scientific perspective, but our philosophical and our spiritual insight as well. I have spent a lifetime trying to sort and absorb the revolutionary nature of that paradigm shift, that revelatory perspective.

Dr. Sadler alluded to this shift in perspective in his Short History of *The Urantia Book*: Every contact was entirely different from any and all that had gone before. And all of this experience was an extensive and liberal preparatory educational training in the expansion of our cosmology, theology, and philosophy—not to mention our introduction to new ideas and concepts concerning a vast array of more mundane objects.

The Urantia Book suggests a wondrous context that is as expansive as the Loving and Merciful God of Infinite Space and Eternal Time, and as small as a caterpillar trying to make its way through the chrysalis of transformation to the wonder of butterflyhood. To approach any part of our planetary story without sensing our infinite, eternal and universal context, our origins, our history, our destiny, is to misinterpret and to miss the meaning of the story. *The Urantia Book* answers clearly the question that Albert Einstein regarded as the most important of all questions: "Do we live in a friendly universe?" with an unequivocal "YES!" That answer is the frame around everything found in the text as well as the clear answer to the question of race.

On page one, *The Urantia Book* makes it clear that it is a text providing two primary approaches to understanding our human context, the first is more scientific in orientation: 1) *cosmic consciousness*, our appreciation of the vastness of the cosmos and our place in this friendly and ordered universe, and 2) *spiritual perception*, our internal spiritual life and the various ways in which God comes to indwell each of us, the Thought Adjuster, the Spirit of

Truth, and Holy Spirit, and the numerous ways in which God's Presence is revealed. These two reality approaches, science and spirituality, enable, empower, and enthuse us to appreciate our divine origins, history and destiny. They are two optical lenses, which facilitate our ability to see, truly see, *the underlying unity* of reality and the *sublime contours of universal diversity*. They are the telescope, cosmic consciousness, and the microscope, spiritual perception, by which we approach reality and its evolutionary challenges. Without the experiential clarity provided by those two lenses, issues such as racial prejudice, human bigotry, and implicit bias remain issues. The text of our universe story can best be appreciated by the following quote: "***In all their dealings with intelligent beings***, both the Creator Son (Jesus) and his Paradise Father are ***love dominated***." (54:6.2)

A Midwayer writes: "*As you view the world, remember that the black patches of evil which you see are shown against a white background of ultimate good.*" (195:5.12) In other words, evil, the evil of exclusion and racism, is impossible to comprehend without the experiential awareness of ultimate love, compassion, and goodness, of God's gracious indwelling Presence. When we consider the word "race," and the historical evil associated with that word, we must learn to see it against the reality of God's infinite goodness, truth, and beauty; we must learn to test it against the display of divine love, mercy and service illustrated from the beginning to the end of the text, especially in the life and teachings of Jesus.

Several summers ago I attended the annual conference for Voices for America's Children in Washington, D.C. where I was treated to a powerful talk on institutional racism, underscoring that the issue of racial prejudice is alive and festering. That talk underscored what Ibram Xendi suggests when he writes:

"We are surrounded by racial inequity, as visible as the law, as hidden as our private thoughts. The question for each of us is: What side of history will we stand on? A racist is someone who is supporting a racist policy by their actions or inaction or expressing a racist idea. An antiracist is someone who is supporting an antiracist policy by their actions or expressing an antiracist idea. "Racist" and "antiracist" are like peelable name tags that are placed and replaced based on what someone is doing or not doing, supporting or expressing in each moment. These are not permanent tattoos. No one becomes a racist or antiracist. We can only strive to be one or the other. We can unknowingly strive to be a racist. We can knowingly strive to be an antiracist. Like fighting an addiction, being an antiracist requires persistent self-awareness, constant self-criticism, and regular self-examination."

In our social environment it is inadequate to say: "I am not a racist." You are either a racist or an anti-racist, by words, actions, or lack of actions. I would declare now that Jesus was/is an "anti-racist," just examine his parables and his life. Just prior to the conference I had the opportunity to visit the Holocaust Museum for the first time. Within the walls of that sacred site I witnessed the horror of racism, of prejudice, bias and bigotry, of an ungodly philosophy that had its roots long, long ago in a story known to but a few. In July of that same year, I attended the North American Interfaith Network meeting in Atlanta, Georgia, and was grateful to meet some of the early pioneers of civil rights, including Andrew Young, Carter T. Vivian and the Reverend Durley, who

worked and walked alongside Martin Luther King. I visited some of the historic sites of that struggle which continues today, including Morehouse College and Ebenezer Church. In one of the pews of Ebenezer Church I listened to the voice of Martin Luther King speak of the depth, and breadth and length of human personality and its journey toward real freedom. I heard loud and clear the words of Carter T Vivian when he said that only “radical love can heal radical racism.” Such radical love is realized only within the cocoon of spiritual transformation.

Let me be clear from the outset, *The Urantia Book* is not a racist text; it is an anti-racist text. *The Urantia Book* is as the great explorer, Sir Hubert Wilkens declared, “utterly consistent” throughout the text in its meaning. Again and again it is repeated that God is love, unconditional love and does not condone injustice and the exercise of unjust power against others. Every quote in *The Urantia Book* must be taken in the context of a loving regard for the divine status and personal rights of every person in the universe. Like other readers, I have had my moments of wondering and anxiety over the material on race in the book. With over fifty years of reading the text, I see a principled pattern from the beginning to the end of the book, which *affirms the absolute dignity of every person* in the eyes of God. That perspective is the bedrock of *The Urantia Book*. Nothing in the book can be understood without that perspective; that revelatory perspective requires every sincere reader to shift their own paradigm on subjects like race, both inwardly by spiritual development and outwardly by becoming, as Jesus, an anti-racist.

Jesus said: “**I am not concerned with such walls of brick and stone; but I would cause the walls of prejudice, self-righteousness, and hate to crumble before this preaching of the Father's love for all men.**” (172:1.3)

“Do not allow yourselves to become blinded by prejudice and paralyzed by fear.” (157:2.2)

“**Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not.**”

*One of the clearest patterns of meaning within the revelation is that **there is an underlying unity to the diversity of creation that leads to an unfolding adventure** of the growth of meanings and values in our personal and collective experience. “God is unity.” (56.0.1), and diversity characterizes every aspect of our physical, intellectual and spiritual reality. “While infinity is on the one hand UNITY, on the other it is DIVERSITY without end or limit.” (115:3.4)*

Another way *The Urantia Book* states this is that within each personality there is a quality of depth, breadth and length. The depth stems from our relationship with Divine Realities, through our divine communion and mindfulness. The breadth stems from our moral relationships with one another, our familial and community connections, through developing trust-filled relationships. The dimension of length stems from our personal engagement with the meaning of our journey through life and the emergence of real character. Depth, breadth and length we are told in the book are the three dimensions of what it means to be a person. (112.1.5) It was about the sacred nature of those three dimensions that I heard Martin Luther King, Jr. preach in Ebenezer Church, himself a

student of the Personalists whose writings were utilized by the revelators in the articulation of the meaning of personality within the revelation.

The Urantia Book states that “even wisdom is divine and safe only when it is cosmic in scope and spiritual in motivation,” cosmic consciousness and spiritual perception. (54:1.7) That statement clearly separates the perspective of *The Urantia Book* from every ideology that has ever perpetuated racism, attempted to use unjust power to undermine the welfare of others. Again and again we hear that “God is no respecter of persons;” this phrase is repeated sixteen times within the covers of the book, from beginning to end. In talking to Peter during one of his last visits to the planet, Jesus said: “If you love me, Peter, feed my lambs. Do not neglect to minister to the weak, the poor, and the young. Preach the gospel without fear or favor; remember always that God is no respecter of persons. Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of meditation and the power of intelligent reflection.” (192:2.2)

The ideologies that drove Nazi Germany, Stalinist Russia, Rwanda, Burundi, Cambodia, Apartheid South Africa and many, many places of genocidal racism and violence were, in the words of *The Urantia Book*, Luciferian in motivation, based upon a false illusion of liberty, based upon self-assertion and the denial of the reality of God and the spiritual dimension of our existence, the denial of the rights and dignity of every free-will personality. That is a specious philosophy abhorrent to the revelators of *The Urantia Book*, and the source of untold pages of tragedy in our history.

A Mighty Messenger makes the point clear when he writes: “There is **no error greater than that species of self-deception which leads intelligent beings to crave the exercise of power over other beings for the purpose of depriving these persons of their natural liberties**. The golden rule of human fairness cries out against all such fraud, unfairness, selfishness, and unrighteousness. Only true and genuine liberty is compatible with the reign of love and the ministry of mercy.” (54:1.8)

Ibram Xendi writes:

So what is a racist idea? A racist idea is any idea that suggests one racial group is inferior or superior to another racial group in any way. Racist ideas argue that the inferiorities and superiorities of racial groups explain racial inequities in society. As Thomas Jefferson suspected a decade after declaring White American independence: “The blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind.”

Now, imagine the evolving depth of my personal confusion when I took a course called *Biological Anthropology: An Evolutionary Perspective* taught by Professor Barbara King of The College of William and Mary. In the lecture entitled: *Do Human Races Exist?* she made it clear that *they do not*. To quote her, “contemporary biological anthropologists have achieved a near-consensus in answering this question: *No matter how sociologically useful the concept of race may be, there is no biological validity to the idea that human races exist.*”

Whichever way one tries to carve up the human species into discrete races – based on skin color and other genetic attributes – it turns out that there is too much variability *within* each ‘race’ for the idea to have any biological meaning... Race is a socially constructed concept.”

Dr. King illustrated her point by putting up a picture slide of a Norwegian next to an African Pigmy, stating “*more variation exists within so-called races than between them,*” that there is more genetic variability within the Pigmy population than between the Pigmy and the Norwegian population.

Compare Dr. King’s statement: “*no such entity as a pure human race exists in the world today*” to what we read in Paper 82:6.1, “*there are no pure races in the world today*” and you can see from where most of the confusion emanates. Given our current vantage point of scientific investigation, *there are no pure races*; in fact, there is no scientific data, apparently, to support the term “race” as a biologic concept. Scientists today do not have the revelatory vantage point of *The Urantia Book*; and, they would be laughed out of the arena of academia were they to use *The Urantia Book* as their basis of conclusion.

In the interest of corroboration I asked one of my fellow professors at UNLV, anthropology professor Alyssa Crittenden about race. Without batting an eyelash she responded that “race” is not considered a legitimate biological term by any credible expert in the field. My exploration to understand “race” in *The Urantia Book* had seemingly hit a brick wall. So, a different approach must be taken, I thought. This approach involves our current sensibilities around genetics.

I remembered my 32-year-old niece, Nicole, who has a chromosomal deficiency and that her father had had her sterilized so that she would not inadvertently reproduce another child, a significant “eugenic” decision. With respect to my niece, I can honestly use the words “markedly unfit, defective, degenerate (degraded), and socially unfit.” Do I love Nicole unconditionally? Of course!

In Nicole’s case I can see evidence of why *The Urantia Book* suggests that “civilization is powerless apart from the fulcrum of sound and normal mind resting securely on sound and normal heredity,” (70:8.18) that “heredity lies at the bottom of all character.” (72:4.2) In other words, “sound and normal heredity (good genetics, “eugenics,” ought to be the focus of our inquiry.

As well, I remembered my cousin, Peggy, who had epilepsy and who shared with me that she discovered her epilepsy after giving birth to her daughter, who now also has epilepsy. That daughter, my cousin, Julie, decided not to have children herself, another significant “eugenic” decision. In her case, with awareness she has made the self-assessment of certain defects in heredity that have led her to her decision; that decision required courage and wisdom.

In my own biological/genetic identity I did a sophisticated genome scan back in 2017 under the auspices of Craig Venter, who, along with Francis Collins and their teams, decoded the human genome. Long story short, in July of 2021 I underwent a prostatectomy

at UCLA, removing a very cancerous prostate. The genome scan of 2017 disclosed such cancer as a high probability.

In none of these cases does heredity as a biologic fact reflect upon the infinite value of each of the individuals. God's unconditional love embraces all his creatures.

Different than Nazi Germany and the authority granted its dictator, *The Urantia Book* tells us that *only a highly spiritualized being, such as a Material Son and Daughter* are capable of making such clear assessments of biological stability. (37:9.10) And this is why *The Urantia Book* makes it very clear: "The difficulty of executing such a radical program on Urantia consists in *the absence of competent judges* to pass upon the biologic fitness or unfitness of the individuals of your world races. Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks." (51:4.8) That is precisely what my niece's father decided. That is how my cousin Julie made her decision. These were courageous decisions supported by sound genetic science. The issue of race in the world today is far too muddy for many reasons. The issues surrounding "heredity" and "genetics" is just beginning to come to the surface and are live for deep conversation.

Jamie Metzel, author of *Hacking Darwin*, writes of the genetic revolution that is now underway:

Talk of recasting our species is not speculative science fiction but the logical near-term extension of fast-growing technologies that already exist. We now have all the tools we need to alter the genetic makeup of our species. The science is in place. The realization is inevitable. The only variable is whether this process will fully take off a couple of decades sooner or later and what values we will deploy to guide how the technology evolves.

The question posed to you, the reader, is whether if you knew through in vitro fertilization – IVF - techniques that you could avoid a chromosomal deficiency that would leave your child at the level of a three-year-old, or that you could avoid epilepsy, or that you could spare your child a life-threatening cancer, would you apply those techniques? This will be among the choices faced by future parents. Once the potential of such technology is clearly understood the array of choices becomes mind expanding. Once you see the trend in such technology the realization emerges that healthcare, physical and mental, increasingly will be preventative in its orientation. A significant extension of life spans will become a reality. Mental health and intelligence will increasingly become selectable. Metzel's question thus becomes incredibly important under the new scenario: "what values we will deploy to guide how the technology evolves?" That is precisely when revelatory insight about the question of values becomes an urgent matter. *The Urantia Book* and those who understand the text will be called upon to share those values in a compassionate and wise manner, all the while helping people to clearly understand that the text is an anti-racist, prosocial text.

Though only mentioned once in *The Urantia Book* (111.4.4), "eugenics" is certainly a significant and timely topic of conversation. In spite of the historically bad associations with the word, "eugenics," it simply means "good genes." Like the word "God," words can

be severely abused. Like the word “God, the most misunderstood word on the planet, “eugenics” requires a reset button. The revelation provides that reset button for both words.

There is significant scientific consideration being given to our genetic makeup and how disease is promoted or retarded by specific genetic markers. The fields of genetic engineering and epigenetics are just getting under way, with both great opportunity and extraordinary peril. We are all aware in these times of pandemic, of racial tension, of nationalistic fervor, that we live in “psychologically unsettled times...” amidst “the sociologic rip tides of the cyclonic transitions of a scientific era” needing “the consolation and stabilization of sound religion.” (99:4.6) What every science, the realm of fact, requires is the stabilization provided by spirituality and religion, the realm of value; and, that is just what is suggested by *The Urantia Book*. As students of *The Urantia Book* we are asked from *the standpoint of the revelation* to comprehend that “race” is a scientific fact and to appreciate from *the standpoint of evolutionary science* that “race” is **not** a scientific fact, but an important “social construct.” Being asked to hold the tension of those oppositional standpoints would be difficult if it weren’t for the truth that *The Urantia Book* is an anti-racist text in addition to being The Fifth Epochal Revelation of Truth to our beleaguered planet.

When we choose life partners, there is at some level genetic assessments being made by every person. If we could be honest about that fact, we might begin to see the possibilities that the new genetic science holds out for prospective generations. We are told “the spectacular cases of the bad results of the interbreeding of hereditary defectives more *forcibly impressed the mind of man*, with the result that the advancing mores increasingly formulated taboos against all marriages among near relatives.” (82:5.2)

When we consider the word “race,” we must learn in some fashion to internalize, to be informed by the actual, living realization that “God loves each creature as a child, and that love overshadows each creature throughout all time and eternity,” (118:10.5) “without duplicate in infinity... irreplaceable in all eternity.” (12.7.9) During a recent seminar on *Worship and Wisdom*, I was bold to suggest that there is a reason why the adjutant of Worship precedes the adjutant of Wisdom, suggesting perhaps, that without worship we can expect little wisdom around these questions of race and genetics. This is, in truth, why Jesus “concerned himself exclusively with the underlying and permanent spiritual needs of **the human race**.” Remember Jesus’s advice to Peter, “let experience teach you the value of meditation and the power of intelligent reflection.” (192.2.2) I recently attended a planning gathering for a conference on Science, Spirituality, and Action in Plum Village wherein we spent the first few days in silent meditation, mindfulness meditations, before uttering a word about our subject matter. Imagine if our religious, political, economic, and social leaders were informed by such practice before their deliberations. Every class of mine begins with a few minutes of silent meditation. When Jesus says that “God is no respecter of persons, races or nations; that there is no favoritism with the Universal Father” (156:2.4) he speaks a universal truth. And, this is a truth that enlightens, highlights, and informs every page of *The Urantia Book*.

As I tell my philosophy classes, wisdom is all about perspective. *The Urantia Book* invites a perspective *cosmic in scope and spiritual in motivation*. Without such perspective we can hope for little wisdom in the problems that confront us personally and collectively.

In the pages of *The Urantia Book*, we learn some very important points as we attempt to understand the *origin, history and destiny* of our planet. These points directly affect our appreciation of the topic of race:

1) ***With respect to origins***, life on this planet was neither happenstance nor accidental but had divine origins, with the Life Carriers and their team, with Michael of Nebadon and the Creative Mother Spirit. The book clearly articulates that life emerges from the primeval ooze with divine bio/spiritual potentials. But, there is the recognition that evolution is indeed a struggle, that some level of violence characterize the primitive human condition. Within the context of that struggle for the survival of the fittest there are indeed violent behaviors on a large scale; history shows this to be the factual truth. Prior to the arrival of a Planetary Prince “relentless warfare” appears to be the normal course of affairs on an evolutionary planet. Witness the extermination of the orange and green races; or witness the Diaspora of the red race over the Bering isthmus, “the decimated tribes of the red race,” (79:5:6) “seven thousand men, women and children.” (64:7:5)

2) ***With respect to the history*** of our planet, we are given a vivid picture of how this planet deviated from the normal planetary historical progression. We are told that “life on an inhabited world is so changed by rebellion that you can have little or no idea of such a regime on a normal planet.” (52:2.1) With the rebellion of our Planetary Prince and the default of our Material Son and Daughter, the course of our planetary history was unalterably changed for the worse with dire historical consequences. Without the perspective of those two planetary events, it is indeed a confusing, distressing, and muddled state of affairs.

Imagine if our history books recorded that, as a result of the progress made by the Material Son and Daughter, 36,000 years ago, the planet entered into a time of “world-wide peace – the cessation of race conflict and national animosity,” (52:3.12) that at that time, there emerged on the planet one “amalgamated race... somewhat of an olive shade of the violet hue.” Imagine if those same history books recorded that about **35,000 years ago** there followed a period of “internationalism. With the near completion of the task of race blending, nationalism wanes (what is the current state of nationalism on the planet?), and the brotherhood of man really begins to materialize (how close to this reality are we?). Representative government begins to take the place of monarchial or paternal forms of rulership. (how many years ago was it that representative government began to take shape on the planet? And, is it threatened today?) The educational system becomes world-wide (for how much of the planet is universal education still not a reality?), and gradually the languages of the races give way to the tongue of the violet people (how close are we to one language?).” (52:3.10) This is an age of “universal peace and co-operation.” (52:3.10) Imagine in relation to the history that we are familiar with, how different our current conditions would be with *that history* on the books. Any trace of racism would long ago have disappeared from the memory of humanity. Only with the insight and privileged perspective of *The Urantia Book* can we appreciate the statement that the “*whole scheme of race improvement was early wrecked on Urantia.*” (51:5.4)

And so, what we have to live with is the realization that, in the near term, few will be those who will be open to such a cosmic context and spiritual perspective. We are told that

The Urantia Book was given far ahead of its world-wide mission to foster the soil of eventual transformation, now and in the future.

3) ***With respect to destiny***, only subsequent revelations of truth, both epochal and personal, will ultimately vindicate the current revelation. Only transformed individuals will advance the transformation of the planet. Worship precedes wisdom. In the meanwhile, it is for us who have been blessed with the perspective of this revelation to allow the blossom of the experiential appreciation of the divine spirit who indwells us, while we look to expand our sense of cosmic consciousness through the findings of science and through the lens of *The Urantia Book*. We can embrace the hope of a day when “there are no race or color problems; literally all nations and races are of one blood. The brotherhood of man flourishes, and the nations are learning to live on earth in peace and tranquility.” (52:4.1)

As we have observed, the issue of “race” is one of historical perspective. We will not have any immediate success in trying to defend the fact of “race.” But, never forget that this text is an anti-racist text, from beginning to end. When *The Urantia Book* becomes a matter of more public acceptance, it is for us to affirm that the text is anti-racist while graciously acknowledging that without the conceptual and historical framework of *The Urantia Book*, the passages shared and many others may be hard to hear. Since none of us were there in the Highlands of India to observe the emergence of six colored races; we take it on trust that that is what transpired. Since none of us were there to observe the time of Planetary Prince and the subsequent rebellion; we take it on trust that that is what transpired. Since none of us were there to witness the Garden of Eden and its inhabitants, most notably, the Material Son and Daughter; we take it on trust that that is what transpired. We have little or no empirical evidence, only our “reality response” to the sublime integrity of the text and our personal experience with spiritual realities.

In conclusion, what drew me to *The Urantia Book* may be similar to what drew you. The incomparable picture of Deity in all of its phases, most especially showing God to be a true, loving, compassionate and wise parent drew me to the book. The thrilling and sublime life and teachings of Jesus drew me to the book. The enchanted picture of life after death and of the innumerable beneficent beings who populate the universe drew me to *The Urantia Book*. Had I just read Papers 51, 52, 64, 82, I have a feeling I would have migrated to other fields long ago. But, seeing what I see of God and his innumerable merciful beings moving throughout the galaxies, of the Creative Mother Spirit and of her co-partner, Jesus, Michael of Nebadon, I am able to see Papers 51, 52, 64, 82 within a much larger context, a grander revelatory perspective. Such a perspective recognizes the human limitations inherent on an evolutionary planet, and yet, is bold to suggest that racial amalgamation and cooperation are necessary in the forward evolution of a planet. Such a vision suggests that we humans should learn, with a spirit of love, an expression of mercy and selfless service to work out, as best we are able, the importance of genetics in the forward evolution of the human species and the spiritual realization of the planet.

Such a perspective asks you personally to answer the question: “are you a racist, or are you an anti-racist?” There was no middle ground on the subject for Jesus, neither can there be for you.

We are indeed privileged to have the perspective of *The Urantia Book*. Racism is an emotionally complex issue, which exists to some extent within each of us, no matter our skin color. Every year I am involved with two camps for youth known as *Camp Anytown*, sponsored by the Interfaith Council of Southern Nevada. There I observe that no matter what the background, *all of the kids* begin to see, acknowledge and dismantle the roots of their own prejudice, bigotry and bias. Just because one reads *The Urantia Book* does not absolve the prejudice, bigotry and implicit bias that we personally carry in our own baggage. That is our personal responsibility. Where is the racial prejudice in your bag? Can you observe your own personal bias regarding racial diversity?

Do you disparage other religious traditions in deference to *The Urantia Book*? Are you an exclusivist in your world view? How do you engage in personal bias, against this or that person, for their views, their temperament, their social standing? Each of these stances is a slap against the ideal of civil and cosmic rights and spiritual self-mastery. Every personality throughout the cosmos has three inalienable rights: the right to be, the right to truly belong, and the right to become the person God intended each of us to become. Andrew Young shared with us that one day he was engaging with the Klu Klux Klan at his home, he asked his wife, Jean, to point their family rifle at the person he was talking with. She responded by saying: "I will not do it. Underneath that sheet is a child of God. He is sick with racial prejudice, all the more reason why I will not point the rifle."

If I have learned anything during the past 50 plus years, it is that the only effective solvent for racial prejudice, religious bigotry and personal bias is our identification with God and God's unconditional and merciful love through the illuminating experience of worship and the free will exercise of selfless service for the welfare of others. What is each of us doing to cultivate that realization? By our fruits we shall be known; what will be spoken of us as followers of the Fifth Epochal Revelation? The emotional trauma of millennia of racism, including America's history of slavery and the oppression of Native Americans, Nazi Germany, Rwanda, Serbo-Croatia, Cambodia, South Africa and so many other places is deeply imbedded in our bloodstream. As Desmond Tutu suggests there must be truth, reconciliation, and healing of these wounds both personally and collectively. Only God can heal these wounds and to the extent that we consent to His/Her Personal Presence and Action we enable our own personal healing and transformation.

An attack upon the Diversity in creation is an attack upon God's very person and the underlying Unity of reality. When we attack our racial diversity we foster racial prejudice and racism. When we attack our religious diversity we separate ourselves from the very source of that diversity, God. When we attack our social diversity, the diversity of our personal perspectives, our temperaments, our sexuality we create a culture of ignorant bias leading to violence. When we embrace our racial diversity we are moving toward the realization of the family of God. When we embrace our religious diversity we are moving ever closer to the realization of God's Personal Indwelling Presence. When we embrace our social diversity we are moving ever closer to our personal and collective freedom in an exodus story of planetary dimension. In other words an attack upon the cosmic principle of diversity is an attack upon reality itself, upon the possibility of real unity in our personal and collective experience. The civil rights movement opened a large door to the real

appreciation of personality, to see the diversity within the unity of human expression. As Carter T. Vivian shared with us: "Martin saved us all." Martin Luther King pointed to our ultimate salvation when he wrote: "*the clue to the meaning of ultimate reality is found in personality.*" Can we see that if we are not moving, with moral compass and cosmic awareness, toward to the appreciation of our diversity, whether we are talking about race, religion, ethnicity, or sexuality, we are holding back the very reality that we yearn for, God and God's wondrous love?

My great grandfather, William Henry Jameson, out of the Tremont Temple in Boston, built pianos and shipped the beauty of music to the South. By means of the railroad he brought back the empty crates, with slaves in them, precious flowers of humanity. He housed them and cared for them in Boston. My great aunt in the 1920s went to Southern India and treated women as an OB/GYN, a place where the male doctors would not treat women, and doctors from the North would certainly not treat the darker skinned people of the south of India. In India there still is a Caste System. Isabel Wilkerson convincingly suggests that American still retains a Caste System in her book, *Caste*, that discriminates unjustly against people of color.

I challenge each of us to discover in our personal adventure, how we can transport the beautiful melodies of God's unifying love, and return with a fuller appreciation of our diversity. I challenge each of us to become an anti-racist, alongside Jesus. Only the love of God and service of humanity, taught Jesus, will heal and transform all those wounds. And, that my friends **is** the message of *The Urantia Book*. May we have the courage to drink in the words of Jesus: "Let experience teach you the value of meditation and the power of intelligent reflection" so that we may share the good news without fear or hesitation, so that we might serve our brothers and sisters even as Jesus has served us, so that we might celebrate the diversity of God's creative unity!

This presentation is accompanied by a PowerPoint on the topic.