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# CBF NOTES

## MAGAZINE

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### THE BIBLE AND REPARATION

*Devon Dick calls on  
Britain to repair its  
wrongs against the  
Caribbean*

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### GRANTS FOR RACIAL JUSTICE

# ANNOTTO BAY BAPTIST TURNING 200 NEXT YEAR

PASTOR TRAVIS DRUMMOND BUILDING BACK BETTA

[www.caribbeanbaptistfellowship.com](http://www.caribbeanbaptistfellowship.com)

## Our Mission

The Mission of the Caribbean Baptist Fellowship is to encourage and facilitate the coming together of Caribbean Baptists at national and regional levels for worship and for shared witness and ministry. To this end, the CBF works to provide its member bodies with opportunities to be inspired, motivated, encouraged and equipped for service; and to be an agent through which they can pool and channel their human and financial resources towards carrying out the Great Commission of Jesus Christ and expressing in word and deed the love of God for every person within the Caribbean region and beyond.



**Gillian Francis, Co-editor**



**Jolene Henley, Admin Services**

The Evangelical Baptist Mission of South Haiti or Mission Evangélique Baptiste du Sud d'Haïti (MEBSH) grew out of the successful efforts of the non-denominational World Team, the Cuba Bible Institute and deported Haitian sugar cane workers from Cuba. Workers deported from Cuba returned to their motherland of Haiti and began to spread the gospel they had found.

In 1936, three American and Cuban missionaries began to work among these Haitians who had been converted under Baptist ministry, while they were working in Cuban sugar cane fields. In 1937, the mission opened a Bible school in Les Cayes. On Christmas Day, 1958, MEBSH and World Team launched Radio Lumiere.org Radio Lumière – a network of nine radio stations, including a studio & television station in Port-au-Prince. In 2013, the MEBSH had 488 churches with over 60,000 members and an estimated affiliation of over 200,000 regular church attenders, making it one of the largest Protestant denominations in Haiti. MEBSH also has one member church in the Dominican Republic and another in the Dutch sector of Sint Maarten, West Indies.

The MEBSH operates numerous educational, health and development institutions in Haiti:

- ◆ 413 primary and secondary schools
- ◆ University Lumiere, consisting of eight colleges (“facultés” in French),
- ◆ Two seminaries: Faculté de Théologie Évangélique Lumière aux Cayes et à Côte Plage,
- ◆ Bible institute: Institut Biblique Lumière aux Cayes
- ◆ Women’s domestic training center: Centre Lumière aux Cayes
- ◆ Full-service hospital: Hôpital Lumière à Bonne Fin
- ◆ In-patient clinic: Centre de Santé Lumière aux Cayes
- ◆ Integrated Rural Development
- ◆ Trade Schools
- ◆ Well drilling
- ◆ Orphanages
- ◆ Youth Camp Mahanaim

Former president of the Evangelical Baptist Mission of South Haiti, Rev Alnève Emile, who succeeded Rev. Luders Erase, initiated the MEBSH joining the Baptist World Alliance and the Caribbean Baptist Fellowship in 2013. MEBSH is also a member of the Protestant Federation of Haiti and the Evangelical Council of Haitian Churches.

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**Bernadette Richards Duncan**



**Anslem Warrick, Executive Editor**

**EDITOR-IN-CHIEF**

**Donnett R Campbell**

**DESIGN & LAYOUT:**

**Donnett R Campbell**

**COVER PHOTO :**

**TRAVIS DRUMMOND**

**ANNOTTO BAY BAPTIST CHURCH**

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# EDITOR'S EDICTS

Dorrett R Campbell

All CARICOM member states should reject the rule of the British monarchy and declare themselves truly politically independent; "none but ourselves can free our minds".

Recently, I worshipped at the Annotto Bay Baptist Church, located on the seaward side of the main road leading from Annotto Bay to Port Antonio just beyond the Annotto Bay Police Station, smack in the middle of the seaside town centre.

The first Baptist church to be built in St Mary, Jamaica, this magnificent edifice, which celebrates its 200<sup>th</sup> Anniversary in 2023, was initially built in 1824, undoubtedly by labour of enslaved blacks who were forcibly trafficked to the Caribbean.

As I gazed upon that awesome architecture, I imagined young Africans working tiringly in the burning sun, their backs scarred by the brutal whips of some of their own; their feet shackled and caked with their own blood; hauling brick by brick to build a church for the supporters of the **Colonial Church Union**, a movement ironically mobilized by an Anglican clergyman to oppose the anti-slavery movement. This 'Colonial Church Union' used the cover of martial law to attack numerous abolitionist clergymen.

My visit to Annotto Bay Baptist Church came on the heels of the celebration of 184 years of full freedom. While not all CARICOM States officially mark the day with a holiday, it is a day when we ought to reflect on the enslaved Africans and abolitionists who covertly and overtly fought and resisted the ignoble shackles of chattel slavery to earn their full freedom on 1 August 1838.

So, while I mused on what might have been a relic of our colonial past, the Annotto Bay Baptist Church also stands as a monument – a metaphor if you will - of the indomitable resilient spirit of African and Caribbean peoples. **We must remember not to forget to remember who we are as a people and the millions of lives sacrificed to ensure that we are free.**

It is these relics that ever so often remind and prompt us to honour our ancestors by not giving up on the pursuit of reparation: We must insist that the perpetrators of such genocidal horrors repair the consequences of the atrocities they committed against Caribbean humanity. In the words of Jamaica's Minister of Culture Gender Entertainment and Sport, the Hon Olivia 'Babsie' Grange, "redress is well overdue".

We must continue to demand that Britain and France restore "equity in social relations, equality before the law, justice within the fabric of human diversity that typifies humanity; heal, atone and bring closure to the human tragedy of mass slavery; restore a higher moral order by removing the shame and guilt that persistently poison the relations between descendants on all sides of the crime;" for that is reparation!

#### Confess your sins ...

And for me, it starts with an admission of guilt, heeled by an open, unconditional apology for the despicably dehumanizing barbarism against God's creation.



It is noted that British slave ships brought an estimated 5.5 million enslaved Africans into the Caribbean colonies. However, when slavery was abolished in 1838, only 800,000 Africans remained; a retention, survival rate of 15%! This has got to be the face of genocide.

According to one historian, the regime of enslavement was crafted by policies and attitudes that were clearly genocidal. No amount of fiscal compensation can assuage that apology. Britain must confess its sins before God and all mankind; and in that confession, Britain and France must reaffirm the worth and dignity of all black peoples—past and present—as their equals under God.

#### Return stolen property

We as Caribbean peoples must also demand that Britain return the artefacts that they had pirated from the Africans in their strategic and devious misuse of the Christian religion to colonize Africa. In his book titled, **Stealing Africa: How Britain looted the Continent's Art**, Nosmot Gbadamosi notes that 90 to 95 percent of African cultural heritage is held overseas.

The British Museum – which holds around 73,000 African objects – makes no mention of how the spears got there, nor of the town's resistance against 'punitive' colonization. According to French President Emmanuel Macron "African heritage cannot be a prisoner of European museums". He should mark his own words and repair to the rightful owners with post haste, that which does not belong to France.

#### Increase access to quality education

The newly freed Africans were left to their own devices with no social safety net or access to basic education to secure a sustainable future in their society. To add insult to injury, and salt to a gaping wound, they were further exploited for another four years; under the devious guise of an apprenticeship system that was purportedly their space for transition and adaptation.

How long shall they 'steal' our 'profits' while we stand aside and look. Some say it's just a part of it, we've got to fulfil the book. Won't you help me sing these songs of freedom ...  
#Marley. Redemption Song #1980

# EMANCIPATION & REPARATION

Dorrett R Campbell

## Access to quality education

Britain and France must repair the breach by either (a) providing free access to quality tertiary to all Caribbean students who have demonstrated the attitude, aptitude and inclination to study there; or (b) allocating a substantive amount of funds through CARICOM to the sustainability and sustainable development of quality pre-primary and primary education in the Caribbean Community.

Each member state could use its portion of the funds to build and modernize schools; introduce cutting edge technologies and digital devices that link institutions across the Caribbean; bolster curricular offerings; and support early childhood care and development

## Support a development plan

Economic Historian, Professor Sir Hilary Beckles, in his latest publication, **How Britain Underdeveloped the Caribbean ...** explores how global powers have systematically suppressed economic development in their former colonies and have refused to accept responsibility for the debt and development support they owe the Caribbean. He then

pursues his thesis with a strong call for Britain to support a development plan for the Caribbean. I reiterate this call. It is our ancestors whose labour and commoditization fueled the economic rise of several developed nations.

Therefore, the French and British monarchies ought to pay it forward by providing the fiscal support for a Caribbean regional social and economic development plan that should sustain us for the next ten years.

## Emancipate, not emaciate Haiti

Furthermore, it is time France “fess-up” and “free-up” the debt they extorted from Haiti for its hard-won independence; and in so doing really emancipate (and stop ‘emaciate’) Haiti from its shackles of poverty.

This perpetual poverty was catalyzed by the so-called “Independence Debt” of approximately \$21 billion and the plundering of arable land by intensive farming techniques initiated by the French in order to extort profit from the colony.

It is France that owes Haiti an unforgivable debt for its freedom bought by the blood of its people.

## Emancipate; not emaciate ourselves

But while we talk about what France and Britain ought to repair, I’d like to think that we have dishonored our ancestry by wallowing hesitantly and lackadaisically in some unnecessary shackles that we could have broken a long time ago.

All Caribbean countries, which have not yet done so, need to emancipate themselves from the political and legal frills and coattails of the British monarchy; reject the rule of the British monarchy and declare themselves as truly politically independent; *none but ourselves can free our minds*.

We should heed the call of the few and the hints of the many that the time is long past for us to cut loose from the Privy Council and throw in our legal lot with the Caribbean Court of Appeal.

There’s a genuine concern about losing a hard-earned distinction vested in some from the legal fraternity – **Queen’s Counsel (QC)**. However, Guyana and Trinidad have an alternative model, **States Counsel (SC)**, which in my opinion is just as, or even more distinguished as QC.

Consider also that the Caribbean Community, one of the longest sustainable economic groupings in the world, could evolve a model of its own: **CARICOM’s Counsel (CC)**.

But then again, some of the learned ones who do not place a high premium on things Caribbean may be shackled by the mentality of the late VS Naipaul: *“History is built around achievement and creation and nothing was created in the West Indies”*.

Hmm... consider this: It was the same Naipaul who said, *“the world is what it is; men who are nothing, who allow themselves to become nothing, have no place in it”*.

## #AndJesusdidcomeoutof Nazareth enuh!

... Until the basic human rights are equally guaranteed to all without regard to race, there is war. And until that day, the dream of lasting peace, world citizenship, rule of international morality, will remain but a fleeting illusion to be pursued, but never attained. ...

#Haile Selassie #Marley 1976

# EST NOTES

Anslem Warrick, Executive Secretary Treasurer

The visit to the Legacy Museum will remain indelibly etched in my memory as it moved me physically, emotionally, mentally and spiritually.

The Caribbean Baptist Fellowship (CBF) was well represented at the recently concluded Baptist World Alliance (BWA) 2022 Annual Gathering held from July 11-15. This was a hybrid gathering with in-person sessions being held at the Samford University Campus in Birmingham, Alabama, USA.

Several of our Caribbean Baptist leaders and member bodies were present; including, CBF President, Rev Dominique Dick; EST, Rev Anslem Warrick; Vice President, Rev Johnathan Hemmings, CCP Chairman, Rev Karl Henlin; BWA first Vice President, Rev Karl Johnson; and Caribbean Baptist Women's Union President, Mrs Karlene Edwards-Warrick. Also present were the Presidents of the new BWA member bodies from the CBF region, including Pastor Andrew Boyce of the Barbados Baptist Alliance; Rev Lincoln Connor of St Kitts and Nevis Baptist Association; and Rev Dr Cecil Richards of the St Vincent and the Grenadines Baptist Association.

Other member bodies present included Turks and Caicos Baptist Union, Connection of Integral Baptists Mission in Haiti and the Evangelical Baptist Mission of South Haiti. We were also graced with the presence of Rev Dr Michael Friday, a Caribbean Baptist minister residing in the United States of America but whose heart and mind are still in the Caribbean.

The Caribbean youth were also represented by three of our emerging leaders, Karlvin Deravariere of Dominica Baptist Union; Khanifa Barrington of

Baptist Union of Trinidad and Tobago; and Shaneil Service-Alleyne of Jamaica Baptist Union. They had the opportunity to meet with BWA General Secretary Rev Dr Elijah Brown, interact with youth from other Baptist regions of the world and see their Caribbean leaders at work on an international level.

## RACIAL JUSTICE AND REPARATION

The entire Gathering focused on the theme of **Racial Justice** with a special emphasis on Reparations. From as early as October 2020 the BWA began theological reflection on the theme by launching its Racial Justice Action Group led by General Secretary Elijah Brown and BWA First Vice President Karl Johnson. Several virtual Racial Justice Round Table sessions were held, led by BWA Director of Integral Missions, Rev Everton Jackson.

Out of these meetings a final statement titled *Restorative Racial Justice: A Call to Flourishing Freedom* was accepted and adopted by the BWA General Council at its final session on July 12.

At the Gathering itself, several special meetings were held with powerful speakers focusing on the issue of Racial Justice. For me, the two most impactful and memorable events were the Racial Justice Fora and the trip to the Legacy Museum and Lynching Memorial in Montgomery, Alabama.

At one of the fora, Dr Allan Boesak, famous South African anti-Apartheid leader and colleague



## CBF PRESENT & 'REPRESENT' AT BWA GATHERING 2022

of Nelson Mandela, delivered a powerful exposition on the story of Zacchaeus. He called on those who benefitted and continue to benefit from chattel slavery to apologise and compensate the descendants and victims.

The visit to the Legacy Museum will remain indelibly etched in my memory as it moved me physically, emotionally, mentally and spiritually. The haunting images, sounds and words brought to reality as never before, the injustices, and cruelty our forefathers endured.

At the Recommitment Service and Ceremony, the BWA through its Regional Leaders and prominent members, committed inter alia, to doing justice together by affirming the common humanity of all ...; appreciating the colour of our skin as reflective of God's creative power and diversity and advocating for reparations and solidarity with victims of racial injustice and bigotry.

The BWA, its member bodies and local churches are called upon to advocate for and pursue racial

justice as a priority.

## RESOLUTIONS

Coming out of this Gathering four significant Resolutions were approved. These include:

1. A Resolution Focused on Racial Justice and Violence in Ukraine.
2. A Resolution calling for the establishment of a true democracy in Myanmar that respects the rights of religious and ethnic minorities
3. A Resolution on Restorative Racial Justice and Flourishing Freedom
4. A Resolution on Slavery Reparations.

"...I saw it clearly. The tragedy of our time is to have lost the ability to feel loss, the inability of power to rise to its responsibility for human decency....I was thinking that if what distinguishes us as humans is our stupidity, what may redeem us is our grace"

#Earl Lovelace

# CBF PRESENT REPRESENT

Anslem Warrick



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## BAPTIST REGIONAL FELLOWSHIP

Our time in Birmingham came to a wonderful end at our CBF Regional Fellowship where we were led in worship by our President, Rev Dominique Dick; heard a brief report on the work and ministry of the CBF to date, by EST Anslem Warrick; and were challenged by a short presentation from Rev Dr Michael Friday on **Racial Justice and The Role of a Transformed Leader**.

We celebrated and congratulated Rev Johnathan Hemmings on the publication of his book **Peacemaking: Creation's God-Given Vocation**.

We ended the Regional Fellowship time like true Caribbean people, dancing to sweet Soca gospel music. Karlvin Deravariere, the writer and singer of theme song for the 2022 CBF Youth Festival was with us live and he led us in singing, clapping and dancing to his wonderful rendition of **Anchored**.

May we all indeed stay anchored in the love of Christ, in our Caribbean fellowship and in solidarity with our worldwide Baptist family.



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1. BWA Regional Secretary Anslem Warrick presents his report to the General Council
2. Rev Dr Michael Friday makes a presentation on Racial Justice
3. CBF Youth reps, Khanifa Barrington, Trinidad & Tobago. Sheneil Service-Alleyne, Jamaica. Karlvin Deravariere, Dominica [L-R]
4. A part of the CBF delegation
5. Rev Lincoln Connor, President St Kitts & Nevis Baptist Association
6. Worship and plenary sessions in the Samford chapel
7. CBWU Pres. Karlene Edwards –Warrick
8. Rev Andrew Boyce, Pres Barbados Baptist Association



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CBF MUSE AND VIEWS

Rev Dr Devon Dick, Historian, Theologian and Author of *The Cross and the Machete*, *'Rebellion to Riot: The Jamaican Church in Nation Building'* and *'Enduring Advocacy for a Better Jamaica'*

**R**eparation originates from the Latin word meaning to **repair**. In the Caribbean context of British chattel slavery, reparation is therefore **righting** a grievous wrong or grave crime with the goal of removing the long-term effects of that grievous wrong or grave crime upon the victims and or their descendants.

So, reparation for Caribbean peoples is about the **remedy** for the outrageous wrong of transatlantic slavery and the apprenticeship system for victims and the descendants of victims for Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law.

Reparation is the atonement; making amends for a grievous wrong and grave crime for the formerly enslaved people who were victims and not compensated.

How will this righting of a grievous wrong be realized? In many ways:

#### Compensation

**By a reasonable and appropriate monetary compensation** made promptly using available and appropriate processes. This is not a monetary giveaway or a financial bonus, but a reasonable recompense for unpaid bills from enforced labour and aggravated charges for other indignities suffered.

## THE BIBLE AND REPARATION

#### Repatriation

**By repatriation or return of artifacts**, original documents and historical records that relate to the people of the Caribbean. By a statement of regret or expression of remorse or an apology for the indignities, the discrimination, the cultural genocide, the spiritual ex-communication, the rape and the killings to the descendants of the victims by the descendants of the beneficiaries of the gross violations.

#### Reaffirmation

**By a re-affirmation of the dignity of the victims** and their descendants, their worth and equality with all of humanity by both the descendants of the victims and the descendants of the victimizers.

#### Exoneration

**By the exoneration of freedom fighters** against British chattel slavery who were charged, convicted for crimes and often sentenced to death. This is not a request for pardon but an official release and discharge from trumped up charges, conviction and sentencing. Pardon is to forgive a crime perhaps because of mitigating circumstances or times have changed.

However, exoneration is a recognition that the people were innocent of any wrongdoing and should have been acquitted at trial based on new evidence that is available or was available then, but ignored. In fact, they should not have faced a trial because there was not even a prima facie case.

The Jamaican Parliament should pass legislation to exonerate these freedom fighters against British colonial slavery and accept that a wrong was done to them in our justice system. This would not only be a complete cleaning and full absolution of the so-called criminal record but an acknowledgement that egregious charges were manufactured against these freedom fighters and that the prosecutors engaged in a miscarriage of justice.

#### Arguments against Reparation

There are those who say to forget about the past and 'move on'. In addition, the objects of reparations claim that they are innocent of the crime, 'It wasn't me'. They are innocent; the crime was done by their forebears.

Some others claim that reparations would be unworkable to calculate and how to allocate and to whom. Furthermore, financial aid should be seen as an alternative to reparations. In any case, slavery was at that time legal and the statute of limitations would make a claim late.

Finally, slavery was not all bad; it brought Christianity, culture and civilization to Africans. And the Bible does not explicitly condemn slavery.

#### An Interpretation of the Bible

In the Bible, especially the Old Testament, there is a difference between restoration and reparation.

Restoration was to restore to the former state whereas reparation was more than restoring to former glory. Restoration would be more akin to an eye for an eye and a tooth for a tooth. There is equivalency.

There is equality of remedy. So, in the case of restoration, it is a matter of replacing or compensating the equivalent of what was lost, damaged or injured. While in the case of reparations, the replacement or compensation exceeds the perceived exact damage, injury or loss. Reparations deals with an extra for aggravating damages [Ex. 22: 1-15, Lev. 6: 1-7; Numbers 5: 5-7).

**Today they say that we are free,  
only to be chained in poverty.**

**Marley: Slave Driver (1973)**

### REPARATION AND AN INTERPRETATION OF THE BIBLE



#### What are the reasons behind the principle of reparation?

No reason is given for the extra in institutionalized reparations in the Bible, but there are plausible reasons which should be considered such as (a) precautions against the minimization of the damage, injury or loss by those who inflict it (the offender); (b) replacement value is never enough in such situations. Full recovery after the fact is invariably a more costly affair. In other words, the replacement value of a house is usually inadequate to replace a house to its pre-existing size and state; and (c) the consequences of damages inflicted or hurt sustained or lost suffered are really incalculable as far as future out-workings are concerned. The excess is a statement to such a fact, indicating that the pain is not repayable.

#### Reparations for Enslavement

Exodus 3:21-22, stated "And I will make the Egyptians favourably disposed toward this people, so that when you leave you will not go empty handed. . ." The formerly Enslaved should not get freedom only, but freedom with funds.

**Exodus 11:1-3 states:** 'Now the LORD had said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that he will let you go from here, and when he does, he will drive you out completely. Tell the people that men and

women alike are to ask their neighbours for articles of silver and gold'.

**Deuteronomy 15:12-15** states, "if any of your people-Hebrew men or women-sell themselves to you and serve you six years, in the seventh year you must let them go free. And when you release them, do not send them away empty-handed, supply them liberally from your flock, your threshing floor and your winepress. Give to them as the LORD has blessed you. Remember that you were once slaves in Egypt and the LORD your God redeemed you. That is why I give you this command today."

Even people who willingly sold themselves into slavery; still on manumission, would be entitled to compensation. The principle was that no one who was once enslaved should be sent away empty-handed. In fact, the formerly Enslaved should be compensated liberally and generously. And there was a practical reason for giving this compensation. If one went into slavery in order to pay off unpayable debts and worked for free to pay off debts, then on release into freedom that person had no money then the freedom would be ineffectual, and the person would be in a state of perpetual indebtedness and would soon have to sell himself or herself into slavery again. Since in slavery, the enslaved earned no wage, then on release into freedom, they needed compensation to support themselves, get a home and earn an income and prosper. This liberal compensation was a command from God. This was a directive.

In addition, this compensation after freedom from enslavement was grounded in the action and example of God's deliverance. Just as God rescued their forebears and ensured that the enslavers compensated them, they too should emancipate fellow Jews with reparation. Just as God released you, so too you should release others. God ensured that the formerly enslaved were compensated liberally and the Jews should follow that pattern. Reparation was rooted in an act of gratitude and appreciation to God.

In the first year of Cyrus king of Persia, in order to fulfil the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing (Ezra 1:1). Cyrus came to power 70 years after Babylon captured Israel and took them into captivity. Jeremiah had prophesied that after 70 years the lord would return Israel from Babylonish captivity back to the land (Jeremiah 29:10-14cf. Ezra 1:7-11). Although Cyrus was a pagan, God would use him to return items taken from the House of the LORD when Nebuchadnezzar defeated the children of Israel (Ezra 1:11) and to "build a temple" (Ezra 1: 2).

King Darius made a decree that taxes be paid by people to rebuild the temple (Ezra 6: 4) to fulfil the decree of King Cyrus, his predecessor (Ezra 6: 3). These people who will pay the taxes for the construction of the temple were not the ones who conquered or abused or oppressed the Israelites or destroyed the Temple or robbed the temple of the gold and silver articles. In fact, those atrocities happened under the reign of Nebuchadnezzar (Ezra 6: 5). The cost of rebuilding the House of God is to be paid from the royal treasury in full and without delay (Ezra 6: 8).

Although they did not commit the grievous crime, they had to compensate those who did not directly suffer. The point is that descendants of oppressors who did not commit a crime can be held accountable as beneficiaries of the crime. Even in Jamaican law, once a person benefits from the proceeds of a crime, he or she can be held liable even if the crime was committed by a relative of a next generation.



Rev Michael Friday is a lifelong Baptist. He is Vice President of the American Baptist Churches of Connecticut, and Interim Pastor of the Noank Baptist Church in Connecticut. He is author of the book, **And Lead Us Not Into Dysfunction: The Good, The Bad, And The Ugly, of Church Institutions And Their Leaders** (Wipf and Stock) and a member of the Commission on Transformational Leadership of the Baptist World Alliance. He has served the Baptist Union of Trinidad and Tobago, the Jamaica Baptist Union, and for the past 21 years, the American Baptist Churches, USA.

**Michael Friday, PhD**



**R**acial prejudice and racism are fundamentally biblical, theological, and missional concerns – not merely social and moral issues. Racial prejudice and racism are frequently and widely used as political tools. For us in the Caribbean, we have no doubt that it was racism, baked into political systems, that are responsible for the Caribbean being populated by people of African and Indian descent.

Many Baptists and other Christians take the position that politics and the church should not mix; and they say, further, that because racial prejudice and racism are political issues, they fall outside the church’s concerns regarding salvation and evangelism and refer to them as matters of “social justice” – as though there is one kind of justice that is biblical and another which is social. I contend, however, that the gospel is not just for personal joy and deliverance; it is primarily for communal justice and development. Consequently, racial justice must be viewed as part of the total justice envisaged and pursued by Jesus and the prophets, and for which the scriptures call.

**Faces of racial justice**

In 2021, tens of thousands of asylum-seekers, mostly black Haitians, converged on the United States southern border. Most left Haiti even before the last devastating earthquake. All left, due to devastation that was fomented in the putrid bowels of racism, when black slaves dared to revolt, 218 years ago, to reclaim their God-given freedom. White France did not forgive Haiti; and white America took her turn at occupying Haiti for 19 years, leaving her worse off.

**Righting wrongs against Haiti**

Racial justice would require France, and other nations, addressing dreadful wrongs committed against Haiti, repercussions of which strike that nation daily.

Racial justice must also address the problems that create the world’s 100 million forcibly displaced peoples, refugees and asylum-seekers, whether they are on the US southern border, or in Turkey, Germany, Colombia, Uganda, or Pakistan, most of whom are people of color. It must expose the hypocrisies that allowed America, a generation ago, to rescue and welcome white and brown Cuban asylum-seekers from sinking boats off the Florida coast, while at the same time turning away black Haitians in the same condition.

Similarly, racial justice must challenge nations like Poland, who now welcomes white, and supposedly Christian Ukrainian refugees in 2022, but who stringently refused supposedly Muslim – and colored – Syrians since 2012, to change their ways.

**Levelling the playfield**

Racial justice must somehow correct the continuing imbalance between those who have become the powerful, the rich, and the moneyed class in our times, due to being descendants of enslavers, or beneficiaries of the vile institution of slavery.

In some cases, these are individuals; in some, they are families; and in others, they are

entire nations, whose national wealth grew directly from the enslavement of black people, and the plundering, pillaging and exploitation of their lands of origin, transferring their resources and wealth outward and northward, and leaving in its wake, the poverty-stricken global south: that which used to be called, disparagingly (and remarkably, by those who made them so!), the “third world.”

The New Testament addresses issues where political power was abused to harm people, thus creating injustice. James (5:4) laments the failure of the rich to pay the poor for their hard labors. The gap between the rich and poor is as bad or worse in Caribbean lands as in America; and wealth is still largely distributed according to race or to systems that black people now know how to run like white oppressors did. One study reveals that American whites are twenty times richer than blacks and Hispanics. Slavery has left a legacy of imbalance even in countries that are predominantly black.

**You see men sailing on their ego trip,  
Blast off on their spaceship,  
Million miles from reality:  
No care for you, no care for me.  
So much trouble in the world;  
#Marley. 1979**

# WHAT MIGHT RACIAL JUSTICE LOOK LIKE?

Michael Friday

## Reviewing immigration policies

Racial justice must mean, for governments, that immigration policies, especially of the global north and the world's richest countries, must be reviewed, revamped, and reconstructed as instruments of justice.

While churches of the global north should develop a theology and approach to international relations that tone down territorialism and declare Christian nationalism a vile heresy, Christians of the global south (including you from the Caribbean) should – when at home – view nation-building as a divine calling; and – when they join the diaspora in the global north – assume a prophetic and resistant role as the conscience of those nations, just as they also should, while at home.

## Luke 4, Jesus, and Jubilee

No biblical passage stirs ideas of racial justice as Luke 4:18-19, wherein Jesus declared, at the very start of his ministry, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor...sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."

No one who imitates Jesus – especially if they lived among the world's most privileged peoples – should read his manifesto (as I call it) and remain thoughtlessly unchallenged about addressing poverty, its systemic causes, its systemic victims, and the systemic racial injustice that is often found lurking just beneath the surface. I see here a couple of items of racial justice.

The first I'll only mention and move on because of space and because it is primarily an American problem – and I refer to the inordinate imprisonment of black people, five times more than America does whites, and their imposing of harsher sentences on blacks than whites for the same infractions. That is a problem of racism needing racial justice.

Anyone familiar with what "the year of the Lord's favor" means cannot miss what is perhaps the strongest idea of racial justice in Jesus's mini sermon. This, of course, regards a year called Jubilee, in Leviticus 25:8-55 (also Deuteronomy 15:1-11), in which the Hebrews were to exercise fair trade; abandon territorialism; restore lands, houses and

property to their rightful owners, or to former owners who, lost them through poverty; free slaves, cancel debts, and exercise extravagant generosity. While that Jubilee occurred every 50 years, when Jesus announced it in Luke, he meant for it to become a daily way of life!

Without getting into theological weeds, it appears that Jubilee, as Jesus saw it, should mean that the descendants of the people who enslaved Africans and dented – more than indentured – Indians in the Caribbean, should acknowledge their racial privilege, advantage, and benefits, at the expense of those whom their forbears made to suffer.

## Racial Justice is political justice

Racial Justice is political justice. It requires the end of abuse of political power. Power must uplift the weak, not crush them. Power abused feeds racial injustice. We shouldn't think that in the Caribbean where governments look like nearly all the people they serve, that this doesn't exist there.

The tactics that are used in the Caribbean to keep the wide gaps between the poor and the rich, the educated and uneducated, my party and your party, are the same tactics that were perfected in situations where the powerful and abusers were white. Church people must therefore be wise about their political options and decline to empower politicians who do not serve anyone but themselves.

## Racial justice is environmental justice

The impact of global warming is greatest (for the time being) on the poorest of the world, who happen to be black and brown people. When Caribbean Christians interact with Christians from the white global north, we should use those relationships to urge environmental stewardship, while we ourselves do our urgent part.

## Racial Justice is media justice.

Whether it is how white media cover the Olympics (focusing on their own, while ignoring the rest) how they cover a few missing white women versus how they do not cover tens of thousands of missing black and brown people (at least in America), or how they are missing in action when presidents or prime ministers from the global south address the United Nations, it is clear that racial justice is media justice.

## Racial justice is missional consistency

Two examples of what I mean. The first is the chief executive of Operation Christmas Child, a ministry that launches gifts from America to badly deprived children, worldwide, never said a word in defense of refugee children on his southern border, being torn from parents and denied basic hygienic materials.

Second: as a black child in the Caribbean, white American missionaries told me they loved me, while failing to love, at home, their own black countrymen, whom dogs mauled, Bull Connor beat, firemen hosed, George Wallace demeaned, and the Klan lynched. Yes, racial justice is missional consistency.

## Racial justice is female justice.

Among the human race, no part of it has been suffered, consistently, like women and it always seems infinitely worse, when religion is applied. Baptists who have otherwise transformed the world, yet remain to complete this transformation, starting from within.

## Racial injustice lurks everywhere

It's on the American continent where blacks and indigenous people continue to feel the downside of white privilege. It's on European soil where, arguably Angela Merkel's "Christian" party lost its recent election primarily due to Merkel's generous opening of Germany to millions of desperate refugees.

It breeds where millions of Roma refugees crisscross through Bulgaria; in Myanmar, where Rohingya Muslims aren't just unwelcome, but endangered. It's in the Tigray region of Ethiopia where perhaps hundreds of men were recently tortured and slaughtered; in India (and Pakistan) where the caste system still exists; in tribal conflicts in nearly two dozen African nations; in the Uyghur genocide in China; in the age-old tensions between people of African descent and Indian descent in Trinidad and Tobago, and Guyana.

We Christians are called upon to be transforming agents in the world. We are armed with our Bibles, yes, and with the Holy Spirit, yes; but too often, we underutilize all the wealth of other intellectual and social resources that are at our disposal to do this transforming work of reconciliation, which is impossible without justice. Let us go home, then, to the drawing boards, and develop the strategies needed to bring about racial justice, even as many of us and perhaps all our Caribbean lands, still suffer as victims of racial injustice.

If you're white and you're wrong, then you're wrong; if you're black and you're wrong, you're wrong. People are people. Black, blue, pink, green – God make no rules about color; only society make rules where my people suffer, and that's why we must have redemption and redemption now. #Bob Marley 1973



# ANNOTTO BAY BAPTIST CHURCH TURNING 200 NEXT YEAR!

**T**he Annotto Bay Baptist Church, located on the seaward side of the main road leading from Annotto Bay to Port Antonio smack in the middle of the seaside town centre is not only the first Baptist church to be built in St Mary, Jamaica, but is inarguably one of the oldest Baptist churches in the Jamaica Baptist Union and the Caribbean; second only to the St Catherine-based Phillippo Baptist Church.

As the church now gears up for its 200th birthdate starting July 2023, it reflects on its journey to date; and some of its achievements; even while seeking support from the wider community in ensuring that its critical milestone is marked with the pomp, ceremony and legacy initiatives fitting to such beacon of hope.

Deacon Beatrice Smikle, is one of the longest serving member of the congregation. She along with Deirdre Graham has given CBF Notes some valuable historical

data for this awesome heritage site located on 52 Main Street.

Deacon Smikle tells CBF Notes that the first pastor of the church, was an Englishman named Rev Phillips (she couldn't recall his first name) who arrived in Jamaica in 1823, after the England-based Baptist Missionary Society responded to an appeal for missionary support for the slaves.

### **Mysterious deaths**

There are those who felt that the mission at Annotto Bay would not have prevailed in its early years, because of the several missionaries who died shortly after their arrival in the parish. Among them was the first English missionary Rev John Rowe, who died three years after he came; the Rev Kitching who died approximately one year after his arrival; and Rev Phillips the first pastor served for one year before he and his wife died within two days of each other. Both are

buried in the church yard.

During the slave revolts between 1831 and 1832 several church buildings, including Annotto Bay Baptist, were either partially burnt or razed. The two great missionary stalwarts and renowned abolitionists, William Knibb and Thomas Burchell solicited support from England to rebuild the church in 1835; one year after the enslaved blacks were fully emancipated.

### **Building back better**

In 1894 Annotto Bay Baptist was once again renovated under the leadership of the Scotsman, Rev Charles Barron who was invited to Jamaica by the Jamaica Baptist Union (JBU) in 1886 to serve the Mount Angus Circuit of Churches.

Rev Barron, while serving as pastor at Annotto Bay, led the rebuilding process and did most of the labour himself, including the architectural and supervisory

work. In designing the windows of the Chapel, Rev Barron himself cut the glass by hand and fitted them into the frames. He, also, with great skill, decorated the walls of the church with verses of scripture. The result of Rev Barron's work is a fanciful structure, magnificent in size and mosaic in style. To date this chapel is regarded as the only church in the island with such elaborate decorations.

### **But that was then... What of the Annotto Bay Baptist Church now?**

Well, the Church has outlived several pastors; too many to list here; and now enjoys the leadership of Pastor Travis Drummond who may very well be one of the youngest pastors serving one of the oldest churches in the Union.



**TRAVIS DRUMMOND** 

# Building Back BETTA

**I**t is young Pastor Travis Drummond who now has the responsibility to lead his congregants in preparation for the critical milestone year of the Annotto Bay Baptist Church; and no doubt, based on what I have been told and observed, Drummond who describes himself as “very zealous, hardworking, people-oriented and loves the Lord with all his heart,” is more than equal to the daunting task.

### The man and God’s mission

When Travis Drummond arrived at Annotto Bay Circuit of Baptist Churches in 2016 as a student pastor, he was confronted with a church whose membership had dwindled drastically; his was the awesome challenge of not only building back better three churches in the circuit, but to once again increase the influence of the church in the communities which it serves.

Youth Council member Maxwell Codner who has attended the church since his childhood days and who also serves as President of the Brotherhood, describes Drummond as “an excellent leader... who knows ... the direction that God wants our church to go, and he is not afraid of charting the course necessary for us to head in that direction”.

**Drummond set to work,** strengthening the spiritual and numerical growth of the church building back its membership from 45 to 160 ... still counting; and of course, attracting several congregants who have not yet joined, but are actively involved in the life and ministry of the church.

Providing leadership that transforms, young Travis Drummond embarked on a massive renovation project that includes tearing down the old platform and building it back broader, better and stronger;

replacing damaged windows and retiling the chapel; renovating the manse, constructing bathroom facilities and office spaces; reinforcing the perimeter wall at the back of the church and replacing the gate. He has also replaced critical pieces of furniture in the sanctuary; refurbished the church offices; constructed a boardroom; established a garden at the front of the church; and of critical importance, established a vibrant music and media department with cutting edge equipment; you can tune into to the live-streamed Sunday morning services at 9:00on YouTube.

### Responding to human need

Described as a hardworking motivator by the JBU General Secretary Merlyn Riley, this transformational leader is not only a builder, but he firmly believes that the Church exists to respond to human need and to serve its communities and has done his needs assessment, environmental scanning and situational analysis of the communities served by his Church.

“Poor family life, poor living conditions, high levels of teenage pregnancy and illiteracy. The use of drugs and guns are also prevalent in this area that is known as the hot spot of St Mary and is known to have a lot of unattached and unengaged youths,” Drummond tells CBF Notes.

Never one to quit or resile from a challenge, Drummond marshalled resources to broaden and sustain a comprehensive social outreach programme that has significantly impacted communities in Annotto

Bay. Over the years, he explains, the church has been very people-focused and community oriented. “We have led several initiatives and programs that are holistic and yielded fruit that saw the growth and development of several individuals and families, and ultimately community and nation. One of our known and celebrated initiatives is our twice per month feeding program that has been sustained for several years and serves some of the most vulnerable persons in our community.”

The Church has also established an **Empowerment Institute** that builds the capacity and employability of unattached youth and high school graduates; and gives continued financial support to those who need medical attention.

Equally impressive is the partnership with the Christian Service International Missions Organization to construct three homes and repair one for vulnerable families across the Circuit. The dedication and handing over of the first of these three homes is one of the initiatives of which Drummond is most proud.

“ Having baptized the mother and the eldest son some time before I have been working and journeying with them, I knew the struggle, the need and the frustration and so when the gift of a home became a reality, I was overjoyed as I celebrated with them by giving thanks to God and dedicating the home to God’s glory,” says, the young builder on whom humility sits very well.





# BUILDING BACK BETTA

Dorrett Campbell, Deirdre Graham & Beatrice Smilde



Home completed, Drummond poses with Deirdre Graham, CSI Rep.



The Homework Centre



A recent Baptism at Annotto Bay Baptist

Although the Church has grown in many ways, Drummond would have liked to see more of the spiritual gifts and leadership skills at work among the congregants.

“I must say that this has been one of the areas in which we have grown and developed over the past few years. However, based on the reality and potential of the church, this is one of the deciding factors that will help us to maximize our full potential”.

### Plans for the big 200

And so, as the Annotto Bay Baptist gears up for its major milestone next year July, Drummond has his sights set on two major legacy initiatives: re-building the manse next door and constructing a ministry centre for youth, children and outreach activities such as its now vibrant Homework Centre that has the potential to expand if the space is created.

“We believe this is significant as one of our greatest needs currently is the need for ministry space. It will also help to give clarity to the vision and mandate for this season as programs and initiatives will be planned and executed geared towards children and the less fortunate in the community,” Drummond explains.

According to Drummond, the 200th Anniversary celebration “allows us to pause, in order to reflect and also reorganize the ministry we are exercising in this town. It challenges us to be aware of the different ministry approaches that

can be employed and the challenges and opportunities that exist in our context. It’s also a time of envisioning what the next few years will look like and how the church can prepare her members to be relevant and impactful”.

In this regard therefore, Drummond needs persons to support the anniversary project by helping with the planning of the several events; providing resources to ensure successful implementation of the legacy initiatives; purchasing memorabilia like the very beautiful 200th anniversary pin displayed at the top of this page; promoting the events and just showing up when that time comes.

### Signs of a good leader

Drummond’s leadership is not confined to his four-church circuit and community only. He is the moderator for the St Mary Baptist Association. A member of the JBU Executive; he also serves on several other JBU committees as well as School Boards. He is a well sought after speaker and was recently on the line-up of powerful speakers to the very successful CBF Youth Festival, held in Guyana in July. This young and emerging builder and shepherd, whose presence is visible throughout the Union, is poised

for greatness under God and one may speculate that the Annotto Bay Baptist Church which has seen more than 20 pastors in its 199 years may very well be facing a threat of losing another one soon; but responding to another call elsewhere is farthest from Drummond’s mind; unless God says otherwise.

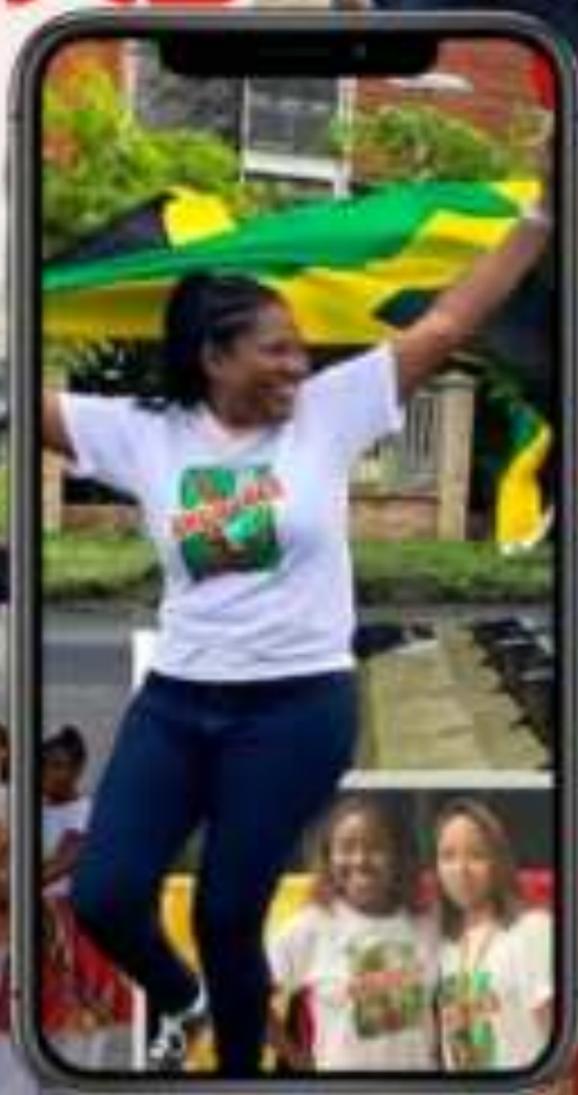
“The Annotto Bay church is full of dynamism and is very open, corporatized and hardworking. They trust me as their leader and will do all in their power by God’s grace to support the programs and initiatives of the church and that is what has kept and is keeping me here”. Rev Drummond concludes with a sigh of satisfaction.



Travis Drummond

# CBF YOUTH FESTIVAL

Guyana  
July 2022



EDITOR'S PIC

# PROOFREADS

## READ ALERT!

### PEACEMAKING: CREATION'S GOD-GIVEN VOCATION ...

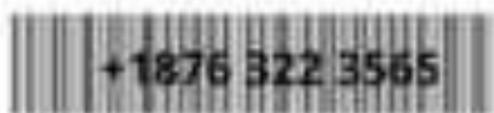
is the title of Vice President Johnathan Hemmings' new book. The book challenges the church to return to its original mission; to find again its moorings in the peace that is rooted in the very nature of being. It is a reminder of the God-appointed stewardship toward restoration of the structural integrity of the created order. Without this integrity, the human experience continues its descent into the subtle quicksand of fear, anxiety and greed.

That mission is often lost or obscured; the church and those who purport to represent God are often complicit with anti-peace programs and activities, leading to the degradation of humanity and the created order.

A commitment to peace rooted in freedom and justice enables persons of diverse cultures, groups and races to coexist, while honouring the integrity of creation ...

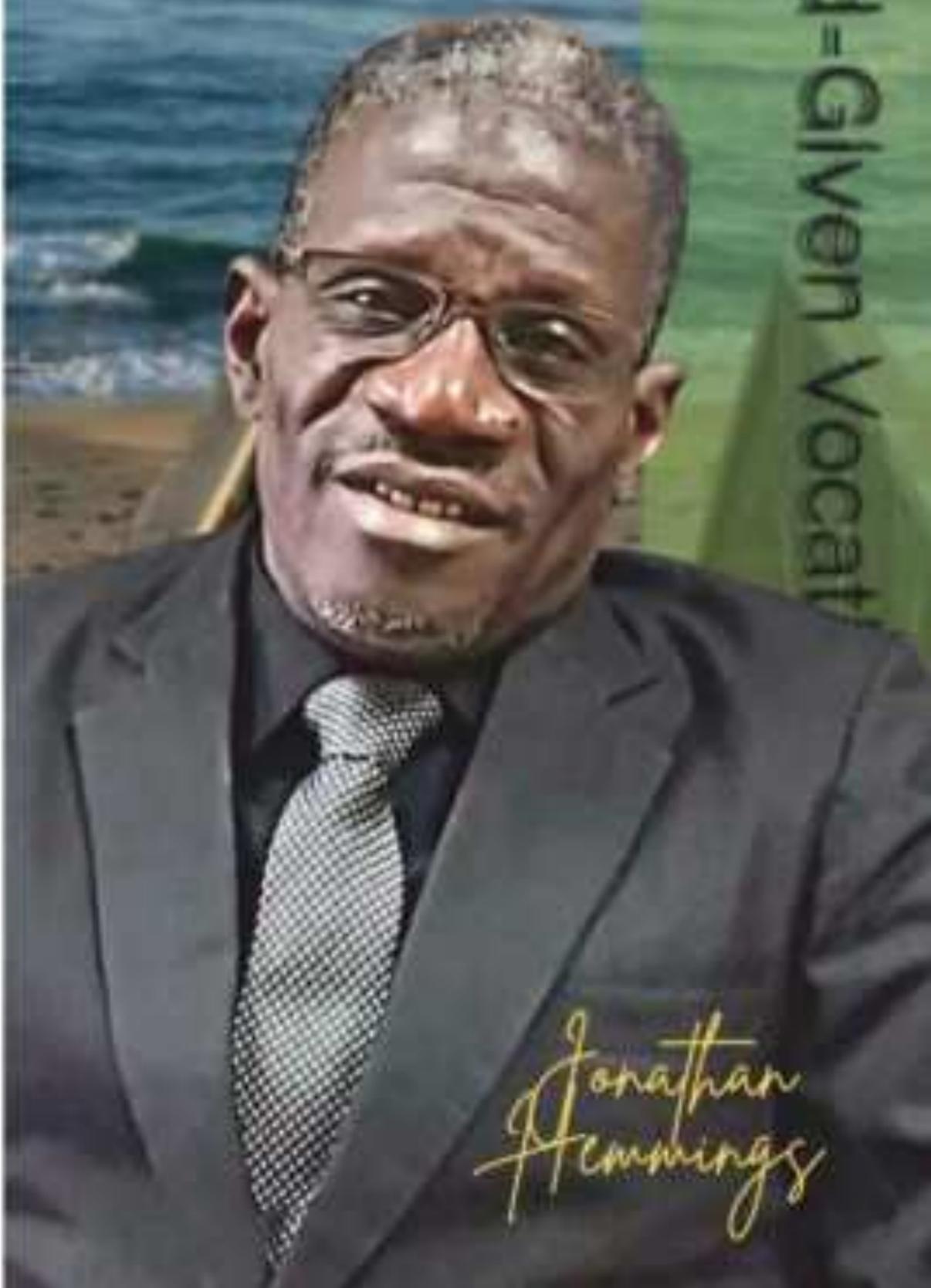
Watch this space for a conversation with the author about the book, the man and his motivations.

Get your hard or kindle copy at Amazon. If you are in my neck of the woods, get a signed copy from the Jamaica Baptist Union Bookstore



# Peacemaking

Creation's God-Given Vocation



*Jonathan Hemmings*



ALL WE ARE SAYING ...

**GIVE PEACE A CHANCE!**

## **We Can Stop The War!**

Give a Chance for World  
Peace. All God's Creation  
Matters.

**Together we can live in the spirit of  
Ubuntu. I am because you are!**

They must turn from evil and do  
good; they must seek peace and  
pursue it.

1 Peter 3:11

[caribbeanbaptistfellowship.com](http://caribbeanbaptistfellowship.com)

# BWA GATHERING 2022

Gathering for the first time in person since 2019, over 600 Baptist leaders from more than 65 countries participated in worship, prayer, learning, relationship building, and shared ministry at the 2022 Baptist World Alliance (BWA) Annual Gathering. Offered as a hybrid event, hundreds met on the campus of Samford University in Birmingham, Alabama, USA, with more than 150 others participating virtually. With a strategic focus on racial justice, the Annual Gathering included two racial justice forums with globally recognized racial justice advocates as well as group reflections presented by the BWA's 14 commissions.

The thematic focus and content development for the Gathering was largely facilitated by the BWA Racial Justice Action Group launched in October 2020 with unanimous affirmation from the BWA Executive Committee. Co-chaired by BWA General Secretary Elijah Brown and BWA First Vice President, Jamaica's Karl Johnson, the Action Group embarked on a two-year journey to realise three objectives: focus the 2022 BWA Annual Gathering around the theme of racial justice featuring keynote speakers, the work of all 14 BWA Commissions, pilgrimages, and other points of prayer and action; engage in theological reflection related to the call for racial justice today within society and the church with special consideration of the subject of reparations; and develop tools for ongoing engagement within the BWA, Member Bodies, and Churches so that the pursuit of racial justice will remain an ongoing priority.



The opening worship celebration on Monday, July 11, included a poignant message from John K. Jenkins Sr., senior pastor of First Baptist Church of Glenarden in Maryland, USA. He quoted from Martin Luther King Jr.'s Letter from a Birmingham Jail: *"We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."* Drawing from a long history of Baptist advocacy for racial justice, the BWA seeks to be a strong voice at this critical time, outlining a series of actions throughout the Gathering.

## Restorative Racial Justice Statement

In collaboration with relevant BWA Commissions and a wider cross-section of key stakeholders, experts, and leaders, the Action Group developed a statement titled **Restorative Racial Justice: A Call to Flourishing Freedom** that was unanimously affirmed by the Executive Commission on 9 July 2022, and presented to the BWA General Council on Tuesday, July 12.

Arising from this document, the BWA Resolutions Committee developed a resolution on restorative racial justice, acknowledging that the global issue "demands a renewed commitment to the enduring principles of racial justice and human freedom, based on the fundamental theological conviction that all people are created in God's image and thus deserve to be treated with respect and justice and enjoy flourishing freedom."

The resolution concluded with a recommendation that all Baptists study the newly released Birmingham Statement on Restorative Racial Justice and prayerfully engage their respective communities. A second resolution, focused on slavery reparations, was also approved, affirming "the biblical basis for reparations" and acknowledging the continued impact of slavery on "many communities and nations today," including many in which there are BWA member bodies.

## Racial Justice Reforms

The **Racial Justice in the Public Square** Forum convened on Tuesday 11 July with a one-hour panel designed to help churches and followers of Christ learn how to partner with community and national leaders to meaningfully pursue racial justice in the public sphere. The forum focused on:

- ♦ Education, led by Andy Westmoreland, immediate past President of Samford University
- ♦ Community and Civic Engagement, led by Randall Woodfin, Mayor of Birmingham, Alabama
- ♦ National Political Engagement, led by Allan Boesak, a prominent South African leader in the struggle against apartheid

The forum concluded with small group breakout sessions to further listen and learn alongside those working for racial justice in their contexts. Boesak spoke again on Thursday, 14 July, on the topic of **Racial Justice and Christian Witness** before several hundred attendees embarked on a pilgrimage to Montgomery, Alabama, to visit The Legacy Museum and Lynching Memorial.

## Service of Commitment

Gathering at the National Memorial for Peace and Justice, attendees participated in a powerful service of recommitment. Bryan Stevenson, founder and Executive Director of the Equal Justice Initiative and a leader in the establishment of the memorial, served as the keynote speaker relating stories from his own experiences with racial injustice.

A combination of General Secretaries and Officers from the six BWA regional fellowships voiced a commitment to stand for racial justice, and President Tomás Mackey led a litany uniting the global family in a declaration of purposeful engagement.



Each placed a stone with an inscribed word of commitment into a bowl which was then poured over with water by General Secretary Brown as BWAid Director Scipio read the words of Amos 5:24: "Let justice roll down like waters and righteousness like an ever-flowing stream."

"Gathering as God's people from the East and West, North and South, representing the global Baptist family, we make this solemn vow in the presence of the Triune God to recommit to upholding justice generally but more specifically racial justice as a visible sign of the presence of the Kingdom of God," said Mackey as he lead the litany.

#standingtogetherforracialjustice

# US\$ 100,000 GRANTS FOR RACIAL JUSTICE

As part of the longstanding pledge to pursue racial justice, the BWA has committed an immediate US\$100,000 to empower restorative racial justice engagement within and by our BWA family.



\$30,000 USD in grants available to the six BWA regions to help research, establish, and highlight racial justice champions within the region.



\$30,000 USD in grants available to BWA member bodies that would help at least one member body in each region empower restorative racial and ethnic justice initiatives, training, education, or advocacy.



\$10,000 USD to help foster listening, learning, relationship building, and global engagement among grant recipients and to help sponsor at least two grant recipients or beneficiaries to an upcoming BWA Annual Gathering or Congress.



\$30,000 USD in pursuit of advocacy work at the United Nations, other multilateral institutions, or in national capitals on behalf of restorative racial justice and reparations.

## FOR MORE DETAILS ...

**Rev Everton Jackson**  
Director, Integral  
Mission  
[everton@baptistworld.org](mailto:everton@baptistworld.org)

**Merritt Johnson**  
Director of Communications  
[Merritt@baptistworld.org](mailto:Merritt@baptistworld.org)

**Rev Dr Elijah Brown**  
General Secretary  
[Elijah@baptistworld.org](mailto:Elijah@baptistworld.org)



## Standing Together for Racial Justice

CBF supports and adopts the Birmingham Statement, **"Restorative Racial Justice: A Call to Live in Flourishing Freedom."** CBF also adopts the BWA Racial Justice Convictions, Commitments, and Actions; and pledges to implement policy initiatives and projects to promote racial justice

**God's got the whole worl' in His hands**

# RESTORATIVE RACIAL JUSTICE

A call to Live  
in Flourishing  
Freedom

Birmingham, Alabama, USA • July 2022  
Excerpts

Since 1905, the Baptist World Alliance (BWA) has maintained a strong theological and prophetic commitment to racial justice. In light of the clear commands of Scripture and the ongoing persistence of this sinful reality around the world, in October 2020 the BWA Executive Committee established a Racial Justice Working Group that developed several priorities including (1) drafting a robust theological statement on racial justice that would build upon previous statements and resolutions and would stand alongside the Harare Declaration (1993) and the Atlanta Covenant (1999); (2) planning an Annual Gathering at Samford University in Birmingham, Alabama, that focused on racial justice with special forums, collaboration across all commissions, and a justice pilgrimage; and (3) establishing actions and initiatives that would further help institutionalize racial justice as an ongoing commitment of the BWA family.

## BWA ACKNOWLEDGES THAT ...

Racism is a sin against humanity and God. It is idolatry and open rebellion against God's creation and violation of God's purpose for all peoples. As an ideology, it was furthered in the modern world on the myth of white supremacy and the false notion of the inferiority of people of color. This myth often taints racially discriminated groups and their diasporas with distorted images of themselves.

The combined phenomena of globalization and mass migration have contributed to increased racialized anxieties and multiple forms of xenophobia.

The effects of racism today, cannot be captured only as a black and white phenomenon. There are countless examples of racial prejudice around the world on every continent. A global historical approach to the modern understanding of race and racism that takes the transnational history of the racialization of the global order seriously is imperative. In every situation, contextual particularities must be interwoven with that larger picture so that local stories of racism and xenophobia can be addressed in nuanced ways and effectively transformed..

A concerted global effort to protest and speak out against racism is increasingly necessary. As Baptists worldwide, we are also called to join those efforts to denounce racism, promote racial and religious literacy, and demonstrate ways of covenanted living and overflowing love for the whole of creation. We must work together with other sectors of our societies to protest racial inequality and promote and exercise restorative racial justice as part of flourishing freedom.

Despite the numerous BWA resolutions passed, covenants approved, and declaration of a decade long emphasis on racial justice, the desired outcome of the eradication of racism and racial prejudice has not been realized.

## BWA AFFIRMS THAT...

Racism is theologically indefensible because there is only one race with God as our common ancestry who gave the divine image to humanity. The idea of one human race contradicts the assumption of racism as different races among the human population with one of these races being able to discriminate against or claim superiority to another race.

It is the image of God that accords equal rights to all in terms of dignity, worth and human rights. Therefore, all lives matter because God has made human beings in the divine image from which human beings derive worth.

Through Christ's redemptive work, a new humanity has been created which should be the framework of our relationship with one another (Eph. 2:14-15; Gal. 3:28). Therefore, there is one new humanity in Christ. As such, the Church is meant to be a witness to the values of the Kingdom of God and loving our neighbour as ourselves.

Despite the reality of ethnicities, people in diverse societies are bound by covenantal commitment to the common good and not by a single ethnic identity. Therefore, there can be no ranking and no hierarchy in celebrating diversity, only a valuing of different cultures which have developed through history and under the guiding influence of the Holy Spirit of God.

Justice which is a core attribute of God is about fairness and the equitable recognition of the image of God in all people (Dt. 10:17-19). Justice, which is a prominent theme in both the Hebrew Scriptures and the New Testament, is rooted in the concept of the "Imago Dei" (Gen. 1:26-27) and Jesus' mission as summarized in the "Nazareth Manifesto" (Luke 4:16-20).

Jesus defines his ministry in terms of redemptive justice and that the vision of justice in the early Jesus communities emerged from the standards already outlined in the Jewish Scriptures as well as the teachings of Jesus.

Racial justice is the systemic fair treatment of people of all races and ethnicities that result in inequitable opportunities and outcomes for all.

To achieve racial justice, structural and systemic changes are necessary to eliminate disparities to ensure equal access to opportunities. racial and ethnic equity. Therefore, deliberate action guided by conviction, commitment and dedication must be taken to build transformational systems and restorative racial justice.

While racial justice is not the same as social justice, racial and ethnic minorities are normally victims of social inequalities and inequity in terms of access to resources and privileges.

#Download full statement at <https://baptistworld.org/racial-justice/>



BWA PRESIDENT TOMAS MACKEY



**CBF had a strong delegation to the BWA 2022 Samford Gathering. We commit to the following actions ...**

# RACIAL 'JUSTIS' COMMITMENTS FOR CBF



**Exchange views and experiences regularly among General Secretaries and other key leaders with the goal of mutual learning and dialogical growth.**



**Identify churches and individuals already on the journey of restorative racial justice and partner with them to help equip, train and influence others.**



**Develop advocacy engagement on reparations within regional bodies or within the member bodies of our region.**

**4**

Research and acknowledge the impact of slavery, colonialism, or other violent racial injustices as it applies to their country to: Inventory and lead an effort of remembering. Implement reparatory actions to those harmed by egregious racial injustices, including those inflicted under the umbrella of slavery, colonialism, and racial segregation in various parts of the world.

**5**

Promote the development of covenants of equality in the establishment of partnerships such as in mission, evangelism, and humanitarian aid. These covenants should foster urgent engagement in the Mission of God while simultaneously empowering mutuality in strategies, policies, personnel, prayerful listening, and funding.

This may at times require seeking new approaches or models for one or both partners.

**6**

Develop theological education and reflection that includes racial and geographic biblical exegesis as part of prayerful study and exposition; incorporate restorative racial justice into teaching curriculum and Bible study programs, and create standards of practice that prepare leaders to live as ambassadors of reconciliation.

**7**

Teach, train, model, and influence members and students to embrace a vision of flourishing freedom that denounces racism as idolatry; engages in restorative racial justice; and speaks and lives prophetically as Christ to a world where every human has dignity, worth, and rights.

**8**

Continue to seek to understand instances of racial injustice in the Caribbean and to speak out prophetically to local and national governments, and work for restorative racial justice.

**9**

Identify two historic Baptist Racial Justice Champions from within our region, one male and one female, and to establish a permanent Racial Justice Day around these individuals; and celebrate them annually.

**10**

Continue to engage in theological reflection and dialogue on restorative racial justice including as necessary lamentation, reparation, and an ongoing call to pursue flourishing freedom.



Rev and Mrs Lusson Napoleon at the MEBSH Executive Installation Service.

13 February 2022



## MEBSH PIC PEEKS

A pictorial peek into life in the Evangelical Baptist Mission of Southern Haiti

### FROM THE PRESIDENT

The Evangelical Baptist Mission of Southern Haiti (MEBSH) wants to express its thanks to the Lord for His faithfulness with regard to the mission in spite of the alarming social and political context in Haiti, a situation made worse by natural catastrophes and COVID-19. The Mission also craves your prayers for its current and future plans as well as for the Republic of Haiti.

## MEBSH PIC PEEKS



*burdened to have  
beautiful feet*  
Romans 10:14-15

### AGAPE FLIGHTS BACK IN THE SKY

We pray for divine provision with regard to the missionary flight agency, **AGAPE Flights**, as they resume their activities to facilitate the movement of missionaries.



### 14TH REGIONAL CONVENTION

We pray for God's continued blessings and guidance in the planning of the 14th Annual Regional Convention slated for this summer





## BUILDING EXPANSION PROJECTS

We crave your prayers and support as we undertake the mammoth task of expanding the cafeteria and the dormitories at the Bible School in order to better receive the church workers

## BUILDING BACK BETTER

Mission buildings were either damaged or destroyed during the recent devastating earthquake. We ask for your support in the repair and rebuilding of these mission houses.



## LEADERSHIP TRAINING SESSIONS

MEBSH is organizing training seminars for the pastors serving as Regional Directors and District Superintendents.



# BAPTIST GATHERING

The CBF proposes, in its Annual Executive Meeting in October 2022, to design a strategic plan for a five-year period, beginning in 2023. You are invited and encouraged to begin the process by addressing the questions below, on behalf of your Union, Association, or Convention. Your answers shall form a crucial basis on which the planning sessions shall rest, when the participants meet in October.

For each of the questions below, think of the CBF as an assembly of, and partnership between approximately 1500 Baptist congregations, belonging to 28 national Baptist Conventions, Unions, and Associations, from 17 nations and territories across the Caribbean.

**1**

**What is one or two of the biggest challenges confronting the CBF today?**

**2**

**In what practical ways can the CBF respond to the challenges you have identified?**

**3**

**What initiatives has the CBF never attempted in the past that it might consider in the future?**

**4**

**What would be lost - and who would lose it - if the cooperation between the Baptist churches, Unions, Associations, and Conventions, across the Caribbean were to be dissolved, and each one of those no longer related to the others?**



**5**

**As you think about the CBF (remembering the description outlined above these five questions), fill in the blanks in the following sentence: The CBF exists to/for \_\_\_ so that \_\_\_. (Take as much space as you wish to answer.)**

Please complete your answers by Saturday 27 August 2022, and submit them via email, by that date, to the Executive Secretary Treasurer, Rev Anslem Warrick: [anslem4words@gmail.com](mailto:anslem4words@gmail.com).

Thank you for your joyful participation!



# BAPTIST GATHERING

The Caribbean Baptist Fellowship has negotiated discounted hotel package rates with Cabrits Resort and Spa as outlined: -

- Single US\$1,370 (5 days/4 nights)

- Double US\$787 (5 days/4 nights) per person

*Rates inclusive of 15% tax, 10% service charge, breakfast, lunch and one snack*

\*Extra nights

- Single US\$296 (only breakfast is included)

- Double US\$148 (only breakfast is included) per person

\*Local Delegates

- US\$350 – 18- 20 (3 days inclusive of registration, lunch and snack)

- US\$230 – (1 day inclusive of registration, lunch and snack)

**Name of Roommate (if you have a preference):-** \_\_\_\_\_

**All participants are encouraged to do their own booking with the Hotel, by making reference to CBF in order to benefit from the discounted rates.**

### Hotel Information

**Conference Hotel:** - Cabrits Resort & Spa Kempinski, Dominica

**Contact Person:** - Ms. Dianna Nelson

**Group Code:** - CARI221024

**Website:** - [kempinski.com/dominica](http://kempinski.com/dominica)

### CBF Schedule of Activities

**Arrival of Officers and Executive Members:** 17 October 2022

**Executive Meeting / Strategic Planning:** 18 October 2022

**Strategic Planning Session Cont.:** 19 October 2022

**Leadership Training – Pastors/Lay-Pastors/Leaders:** 20 October 2022 (*Morning*).

**Men's Concert:** 20 October 2022 (*Evening*)

**Departure:** 21 October 2022

For further information, please contact the Caribbean Baptist Fellowship Secretariat:

**Executive Secretary/Treasurer:** - Rev. Anslem Warrick

**M# - 1 868 737 7551**

**Administrative Secretary:** - Mrs. Jolene Henley

**M# - 1 868 748 1360**

**Email:** - [caribbaptistfell@gmail.com](mailto:caribbaptistfell@gmail.com)

**Website:** - [www.caribbeanbaptistfellowship.com](http://www.caribbeanbaptistfellowship.com)

17-21  
OCTOBER  
2022

## EXECUTIVE MEETING

Baptist Gathering



REGISTRATION  
FEE

US\$150

*We've Come this Far  
We Press on by Faith*

REGISTER NOW

[caribbaptistfell@gmail.com](mailto:caribbaptistfell@gmail.com)

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Kempinski, Dominica



+1868-748-1360

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