

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *Caribbean Journal of Evangelical Theology* can be found here:

[https://biblicalstudies.org.uk/articles\\_caribbean-journal-theology\\_01.php](https://biblicalstudies.org.uk/articles_caribbean-journal-theology_01.php)

ISSN: 0799-1711

PROFESSIONAL  
THEOLOGICAL  
JOURNAL FOR  
THE CARIBBEAN  
COMMUNITY  
AND  
BEYOND

# CJET

VOLUME  
21

2022

Caribbean Journal of Evangelical Theology

## CONTENTS

- |           |   |
|-----------|---|
| <b>1</b>  | <b>CREATED TO REST</b><br>Lisa Renee Wilson                           |
| <b>8</b>  | <b>NATION-BUILDING</b><br>L. Smith                                    |
| <b>20</b> | <b>MINORS SHOULD HAVE EQUAL RIGHTS</b><br>Joan Pinkney                |
| <b>33</b> | <b>AN ARGUMENT FOR ETERNAL<br/>SECURITY</b><br>Leroy Williams         |
| <b>41</b> | <b>THE BRETHERN MOVEMENT AND ITS<br/>CONTRIBUTION</b><br>Vincent Ross |
| <b>54</b> | <b>THE GOSPEL MANDATE</b><br>D. Vincent Palmer                        |
| <b>71</b> | <b>BOOK REVIEW</b><br>Anicia Bennett                                  |
| <b>78</b> | <b>RETHINKING</b><br>Horace Williams                                  |

**BOOK REVIEW**

by

**Anicia Bennett MA  
(cand.)**

**In his book, *From Fragmentation to Wholeness: Race, Ethnicity and Communion* (Valley Forge: Judson, 2017), Dr Neville Callam explored how ideologies regarding race, ethnicity and communion have affected the human race and invariably cause fragmentation within society. The book consists of four chapters that also systematically discuss how race, ethnicity and communion have influenced the human identity and Caribbean Theology.**

**The first chapter of the book focused on Race. Callam presents a plethora of literature that ultimately conclude that race is a social construct formulated by man in an effort to segregate human beings and in so doing perpetuate the notion that one genus of people is better than others, based on biological factors. Callam also explores the life of Sam Sharpe, one of Jamaica's National Heroes, and once a staunch opponent of racism. The author adequately conveys Sharpe's convictions against slavery as well. Sharpe's belief that all human beings are made equally was in accord with Biblical teachings regarding human freedom. Sharpe believed that slavery denied humans their value and dignity and as such humans had the right to take non-violent actions to secure and free themselves from any form of bondage. Using Sam Sharpe's ideology regarding slavery, Callam laid a firm foundation that colors the institution of slavery as a monstrous injustice and challenges the reader to demythologize the undergirding race ideologies of the superiority of the white people over the blacks.**

While many will argue that institutionalized slavery all started with the European powers in their quest to dominate the New World or it was an institution that existed long before the Europeans, the fact remains that there were and are many proponents for racism and a Eurocentric status quo. Callam highlights key figures such as Swedish Scientist Carl Linnaeus, zoologist Jen Leopold, English producer Charles White and Scottish historian Thomas Carlyle who believed that racism was imbedded in strong biological factors that deemed the white race superior to all races especially to the blacks. Callam, through his sound discussions, called his readers to think about how this distinction in the human race has significantly divided and segregated humanity. The hard work of institutions such as the United Nations (UN) and the United Nations Educational Scientific and Cultural Organization (UNESCO) have not gone unnoticed as they have worked to debunk the myth of biological claims to race superiority. While these institutions have denounced every act of racism and discrimination, Callam believes that actions to combat racism have not significantly succeeded in eliminating the problem. He instead urges the Christian community to take a more active stand against all acts of racism as it goes against God's plan for humanity. He believes that churches need to "deconstruct the notion of race and register progress on the road to people truly loving each other by following the pattern Jesus taught and exemplified".

Like Callam, the reviewer believes that the Christian community must take an active part in exposing the ills of racism and to actively show how this acts as a direct contradiction of God's divine providence for humanity. Callam also believes that "ecclesial organizations need to declare *status confessionis* to their member churches that endorse racist ideologies and encourage racist practice". He contends that every congregation has the responsibility to play their part in deconstructing the foundation on which prejudice, racism, discrimination and hate was built as these negative constructs continue to be too ubiquitous. Instead, we need to embrace the fact that we all belong to one race; the human race.

In Chapter two, Callam explores the concept of ethnicity and how it has been used to create borders of exclusion within society. Callam categorically declares that the terms "ethnic" and "ethnicity"

are often used to negatively characterize people in such a way that they diabolically oppose the ethics of *agape* outlined in the Bible. He referenced the European Baptist Conference on Ethnic Churches that took place in June 2006. From this conference, presentations were made about Ethnic Churches and what constituted same. Callam concluded that the use of the term “Ethnic Churches” was a social construct that was established to create boundaries, separate identities and serve as a means of classifying people over others although we all share a common bond in Christ Jesus. Subsequently, use of the term ethnicity by the Alabama Baptists was also highlighted by Callam. He noted that the use of the term was popularly used to designate groups deemed to be made up of people classified as minorities; it has some of its origins in the United States. The reader continues to see this culture being perpetuated around the world and more often than not used in a derogatory way.

Callam also explored ethnicity and social differentiation; here he presents two main viewpoints: Primordialism or Essentialism and Constructivism. Primordialism or Essentialism postulates that “ethnic collectiveness are natural and permanent” and are “bound together by ties such as race, language, religion and customs”. On the other hand, constructivism purports that ethnic groups are “artificial social constructs that have no exact correspondence in actual society”. Sociologist Ann Morning was a major proponent of this basic taxonomy approach to enumeration and of the two views presented, she believed that much of the constructivism approach is reflected in society. This reviewer agrees with Morning and believes that much needs to be done to erase or dull the lines of these social constructs if we are to truly experience significant forms of human flourishing. Like Callam, the reviewer also shares the view that the terms “ethnicity” and “ethnic” are really mythical concepts that “play a major role in social differentiation and serve to promote negative stereotypes that need to be abandoned”. These concepts and their criteria are highly subjective.

Callam also presented some Biblical perspectives on ethnicity that are likely to convince the reader that the descriptor “ethnic” assigns an inferior category to a particular group and in so doing devalue and exclude those deemed outsiders and outcasts. In this

regard, he encourages readers to view the human being as a being created in “the image of God’ (Genesis1:26) as this assigns value and dignity to human existence. He reiterates that we all belong to “one human family, one race originating from one ancestor”.

In Chapter three entitled *Communion*, Callam examines the sacrament of Holy Communion. It was presented as primarily “a worship event in which past, present and future collide in the formation and nourishment of Christian identity”. He explored and drew a parallel between eating a meal with someone and actually sharing the Lord’s Supper. He provided historical and Biblical evidence to support the belief that sharing a meal with someone reflects and contributes to an individual’s identity in their social context as significant. He referenced the three Biblical Feasts of Ancient Israel; the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles, and how these commensalities implied shared beliefs about people and their relationships with each other and God. Likewise, when Christians share in the Lord’s Supper they are expressing a shared belief in Jesus and reaffirming their inclusion in the Kingdom of God. By partaking in this communion, Callam purports, there is a twofold anamnesis. It is a remembrance of the past events of the Christian story and it is an indication of one entering into the experience of a new age. Like Callam, the reviewer believes that “in the Lord’s Supper, the present is filled with memories of the Lord’s self-offering and with hope for the future fulfillment of the promise of the Kingdom”. As Christians share this meal, they encounter and celebrate the Lord’s presence, a compelling reminder and confirmation of who they are and who they have become in Jesus. It is on this premise that the reader come to the realization that the meal is meant to build a sense of belonging and community and affirm Christ’s teaching that we are all a part of one family-the family of God.

Regrettably, the Lord’s Supper often breeds disunity and segregation within the Body of Christ as a result of matters relating to race, ethnicity and to a larger extent, doctrinal matters related to the application and interpretation of the sacrament. Callam has presented a host of historical and hermeneutical data that show various ways in which churches have allowed issues related to doctrine, race and ethnicity to devalue and distort the Communion meal. He believes that

as Church members grow and experience God's grace and increase in wisdom, they should work to overcome any moral and social issues that seek to undermine and destabilize participation in the meal of Communion. He charges "churches in ethnically diverse communities to consider whether they can claim to celebrate the Lord's Supper with integrity when they welcome as congregants only those who are segregated on the basis of their ethnicity". The discerning reader will almost certainly share the author's perspective that the Lord's Supper should be an inclusive meal for all who are a part of the Body of Christ. It should be for all Christians "a sacred meal event that is a celebration of grace, a banquet of love, a festival of solidarity and a commission of witness and service in the name of the God of love and justice".

The final Chapter of the book speaks to *Avoiding Fragmentation*. It expositis how Caribbean theology must be explored within its context so that Caribbean people can better relate to their history and God. Callam discusses the risks of fragmentation and how this can disconnect Caribbean people from fully experiencing their own culture thereby creating a "foreign" concept of theology. He urges theologians to make Caribbean theology more relatable and contextual, so that Caribbean people can fully appreciate the liberation that God offers. Of special interest to the reviewer is Callam's reference to the paucity of female representation, roles and work in Caribbean theology. Callam noted that "in the development of Caribbean theology, females voices have not been adequately heard, and women experiences, based on the integrity of the female as bearer of God's image appears to be ignored or undervalued". This speaks to the reader as more often than not, a more patriarchal approach is taken when exploring Caribbean theology. While the aim is not to create a male versus female situation, inclusion and presentation of all those involved allows for the theology to be without biases and as such the fullness and richness of that which is presented will be fully explored. After all, Caribbean theology has been influenced by so many different personalities and we never know which encounter will provide a means through which an individual may encounter God.

Through his book, Callam call the readers to move from fragmented thoughts that facilitate disunity and discord especially

**relating to matters of race, ethnicity and communion. Instead, he charged humanity to exude wholeness where expressions of love, peace, joy, kindness and togetherness will bind us together. The book reminds us of Christian principles that should be the hallmark of our existence regardless of the existing social orders that are in conflict with them. Additionally, the author challenged Christians to act in the spirit of Christ where we acknowledge that we were all made in the image and likeness of God and in this regard, we are to all work to advance the welfare of the whole human race and move from fragmentation to wholeness.**