

## CONNECTING THE COG 7 COMMUNITIES OF FAITH

**“SANCTIFY THEM THROUGH  
THY TRUTH, THY WORD IS  
TRUTH.” – JOHN 17:17**

JANUARY-MARCH 2025  
COG 7LINK

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# TNAACCA NEWSLETTER

## TNAACCA Newsletter

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AMERICAN AND  
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This magazine is  
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## The Fundamental Elements of Collaboration - A Christian's Perspective.

There is a desperate need amongst Christians for a new spirit of collaboration that recognizes that no single individual can possibly address the multiplicity of challenges and opportunities before us. Recognizing the enormous need for forgiveness, reconciliation, hope and peace, some Christian leaders are overcoming historical rivalries and conceptual differences by working together to see God's purposes accomplished in their generation.

For followers of Jesus Christ, collaboration is rooted in the Kingdom principle of Spirit-directed and Scripture-anchored unity – a condition for God's fullest blessings and provision that is often ignored, resisted or forgotten. As Christians, we are best known and validated by our love for one another. And that love is best demonstrated in our mutual support of and submission to one another.

First, God's work is too large and complex to be

accomplished without collaboration. With the evidence of His Spirit's moving in new emerging epicenters of the faith, we are on the verge of great possibilities. (Lev.26:8), it is clear that this opportunity can be leveraged best by ministers and ministries working together. The power of collaboration is highlighted by God's own statement about the people of the tower of Babel – "nothing shall be impossible for them" (Gen. 11). If such results are possible when united for evil, think how much more God could do with sanctified collaboration for His highest purposes.

Second, God's work is too important for it to be dependent upon any particular "earthen vessel" (2 Cor.4:7) for success. Church history demonstrates the dangers and disasters when a single individual, group or movement assumes they can do all of God's work alone. The failures of prominent, visible Christian leaders too often frustrate the work of God's Kingdom. Collaboration creates the context for disciplined accountability as well as mutual support. Jesus

sent out His disciples two-by-two. Paul needed Barnabus and Silas, as well as the Jerusalem Council, to confirm, clarify and validate his work. Apollos needed the ministry team of Priscilla and Aquila teaching him the "more excellent way" (Acts 18:24-28).

In the Apostle's "body of Christ" metaphor (I Cor. 12:12-26) Paul exhorts believers to work together avoiding the temptations that come from thinking we can do our Lord's work independent of the other, and often, less visible parts of His body. In my volunteer work as a member of the Coast Guard Auxiliary, I came to understand the importance of teamwork and redundancy in the success of a mission. Multiple, specialized skills are needed. Should the first unit fail, there is always a second, and often a third, ready and able to step in. Paul's emphasis on the variety of gifts (I Cor. 12:1-11, 27-31) illustrates the Kingdom's preferred practice of equipping multiple mission "specialists" who can accomplish God's work when they have pooled their resources for the greater glory of the "Giver" rather than the gifted.

Finally, God's work is to be done on earth the way

it is done in heaven. From the foundation of time, God revealed Himself in the form of the Godhead –

So, if collaboration is so self-evident then why is it so difficult to achieve? While there are several factors that frustrate collaboration, two seem to stand out in the history of the Church – fear of compromise and issues of ego. When collaboration requires the compromise of the essentials of faith it cannot be embraced. However, the challenge is to determine the true "essentials". Too often partnerships are broken or resisted because of clinging to distinctive practice or belief systems that have nothing to do with the eternal destiny of souls. For the sake of the Kingdom, we need the commitment that if we can agree on the essentials of redemption all else will be worked out in order to see the work of Christ completed.

The greater hindrance to collaboration, however, is ego – the presumption that my ministry and my movement have a special and preferred place in God's work. Collaboration requires that we care only that Jesus is lifted up and, in the end, He alone gets the glory. We who are called to declare the Gospel must follow the

John the Baptist model. Initially, John was the sole voice crying in the wilderness "prepare you the way of the Lord". Soon he needed to step aside, willingly decreasing so that the primacy of Christ increased (John 3:30). Like John, we might as well practice and get it right here since we will spend an eternity casting our crowns before Him and having our voices united and blended in eternal praise.

In this season of unprecedented division and disunity, we must be more willing to walk together out of our respective doors and into the fields ready for harvest.

\_\_\_\_\_ EDITORIAL

# Insights from Those on the Journey

## Historical Perspective

-By Whaid G. Rose

James Champy, noted expert on reengineering organizations, offers this good counsel: "You have to be willing to profoundly question what you've done in the past, and in that sense, you have to be prepared to make yourself vulnerable. That's a hard thing. But reengineering, whether it be management or processes, begins there."

We represent different organizations that find their common roots in one movement known as the Church of God (Seventh Day). The history of this movement goes back more than 165 years.

In the interest of time, let me borrow from the late Elder Calvin Burrell, a former Conference President, who devised the following succinct method for capturing the church's long journey:

1844 to 1900 – Birth to infancy  
1900 to 1950 – Adolescence and teenage years  
1950 to 2000 – Young adulthood  
2000 to the Present – [No label provided]

Let me quickly walk you through these segments of our church's history, painting with a broad brush the history of a movement with stumbles and foibles, failures and successes.

## Birth to Infancy 1844 – 1900

Essentially, the movement we know today as the Church of God (Seventh Day) grew out of the Millerite Movement and the great disappointment of 1843 to 1844.

The first congregation was established in 1858 near Battle Creek, Michigan, through the efforts of Gilbert Cranmer. Soon there were eight congregations, originally known as the Church of Christ.

These Michigan congregations were soon discovered by other independent congregations in Iowa, Missouri and Nebraska.

In 1863 the Iowa congregation partnered with the Michigan churches in publishing a paper called The Hope of Israel, known today as the Bible Advocate Magazine — one of the oldest continuous publications in the United States.

In 1884, delegates from 5 states met in Michigan to organize the General Conference. Since these pioneers had developed the slogan "Bible names for Bible things," Church of God was substituted for Church of Christ in keeping with the language of the New Testament.

## Adolescence - Teenage 1900 to 1950.

The church's most significant growth took place during this period, largely due to the leadership of Andrew N. Duggar, who quickly became the church's leading visionary during the first half of the 20th century.

Elder Dugger was appointed Bible Advocate editor in 1914 and used his role to bring about organizational and doctrinal reform. He penned what came to be known as the 40 points of Doctrine and led evangelistic efforts resulting in 1000 new converts added in 1921 alone, and 37 new affiliated congregations by 1923, raising the total to 79 churches in 17 states!

It was during this period that the phrase "Seventh Day" was added to the church's name—at Elder Dugger's insistence. Yet, this period of progress and growth was also marked by struggle and division.

By the mid-1920s pushback against Elder Dugger's leadership began to be expressed publicly, which came to a head during the Stanberry, Missouri camp meeting in 1933.

Camp meeting delegates were evenly split between supporters of Elder Dugger and his vision for the church and those who did not. Having not received the majority of the votes for president, Elder Dugger and his followers took steps to form a separate organization.

As a result, for the first time in the history of the movement there was a second organization by the same name operating out of Salem, West Virginia, structured around the biblical numbers 7, 12, and 70, the Salem church further declared Jerusalem (Israel) as the location of its earthly headquarters.

Thus, beginning in 1933 our beloved church was divided right down the middle. Accordingly, every local church had to decide

its loyalty. Would it stay with Stanberry, the more traditional group, or would it side with the new group in Salem?

Their differences included the issue of church polity and organization, local autonomy, the location of its headquarters, conflicts over prophecy, and dates of the Lord's Supper.

This division resulted in heartache and loss on both sides of the aisle. But over several years, leaders of the two groups gradually agreed to resolve their differences and reunite the two organizations, a process that was completed in the merger of 1949.

## Adult and Young Adult stage 1950 – 2000

During this period the church grew once again, this time through the leadership of Robert Coulter, who served as conference president for 24 years (1963 – 1987). Major accomplishments under Elder Coulter's leadership include the correction of the conferences precarious financial position, the construction of general offices and publishing house on its 30-acre property near Denver, CO.

As the work expanded, other ventures included the establishment of the free literature distribution program, building infrastructure to support the new departments, including home and foreign missions and a Bible college.

This Coulter era of leadership also saw the organization of what is now known as the North American Ministerial Council to facilitate the doctrinal unity of the Conference's growing body of ministers.

Similarly on the international level, the International Ministerial Congress (IMC) was organized to encourage doctrinal harmony

among its sister conferences around the world. Today the IMC is comprised of churches and conferences in 63 countries and represents a global membership of 200,000 – 300,000!

From 1987 to 1997 Elder Calvin Burrell led the church as president. He was not only the connector between the Coulter construction era and Rose visionary era, he led the General Conference through a unique season marked by a quest for spiritual growth and a fresh commitment to Jesus and the gospel.

### 2000 to the Present

In 1997 the baton was passed from Elder Burrell to Elder Whaid Rose, beginning an era marked by the development of a precise vision for the future of the organization. The new ten-point vision captures the church's vibrant future, critical to crossing the threshold of a new century and millennium. After 18 years in that role, Elder Rose passed the baton to Elder Loren Stacy at the 2015 Milwaukee convention.

So far Elder Stacy's leadership of the Conference has been marked by a commitment to turning the church's 21<sup>st</sup> century vision into reality and pointing the church to Jesus—to focus on Him and follow His plan!

### An Analysis

Where do we go from here? What do we do with this information? Having just walked through the various segments of the church's growth and development, we are wise to pause for reflection and analysis.

If this feels uncomfortable to you, consider this good counsel from James Champy, a noted expert on reengineering organizations:

"You have to be willing to profoundly question what you've done in the past, and in that sense, you have to be

prepared to make yourself vulnerable. That's a hard thing. But reengineering, whether it be management or processes, begins there."

Let me therefore call your attention to Vance Havener's chronological development of religious organizations.

According to Havener, the chronological order of religious organizations has 5 stages: (1) man: an organization typically begins through the vision and efforts of an individual; (2) movement: the man's vision usually attracts a movement; (3) machine: a mechanism must be created to facilitate the development of the movement; (4) maintenance: machines break down, requiring restart and reinvention; failure in this regard leads to (5) monument or morgue.

CoG7's early history story shows a man, a movement, but no machine. The creation of a machine capable of propelling and sustaining its growth and development over time is absent from the data. The result of this failure is widespread fragmentation and an independent spirit which has come to be part of what we might call the CoG7 DNA.

Though some of us are doing well in the various branches of the wider movement, the less than positive effect of what has been called the CoG7 DNA is no secret. Therefore, the task before us today is to repair the breach. The process is threefold: Recognition, Recapture, and Resolve.

### Recognition

There is a fundamental breach that needs to be recognized. While various branches of the Church of God movement may be enjoying relative success, the face of the movement remains less than robust and attractive.

Frankly, there are groups that go by the name Church of God (Seventh Day) that I don't want to be associated with.

No doubt some of you share the same concern, which brings us to the second step.

### Recapture

Recognizing the problem is the starting point; the next step is to recapture the passion for the original vision, for something better, for something great.

We are in many ways a good church, but as Jim Collins reminds us in his book *Good to Great*, we need to be more than good because “good is the enemy of great.” The reason there aren't more great organizations is because there are too many good ones.

While being given a tour of a university in Missouri some years ago, a large sign on a wall caught my attention. It reads, IF GREAT IS EVER POSSIBLE GOOD IS NEVER ENOUGH. Let us recapture, or perhaps capture it for the first time, the vision of a great Church of God (Seventh Day)!

### Resolve

This brings us to resolve, which calls to mind another author, Simon Sinek, whose book *Let's Start with Why*, is helpful in understanding how great leaders inspire action.

*Sinek contends that in the typical organization its people know what it is about and how it operates, but few can articulate its reason for existence and why it does what it does. He argues that successful organizations begin, not with “what” or “how,” but with “why.”*

Furthermore, every organization has a “why.” In fact, every individual has a why. It has to do with purpose and passion. This is the only way to explain how two organizations with similar history and in the same market end up with very different outcomes.

Sinek cites as an example the March on Washington in 1963 led by Dr. Martin Luther King Jr. He was not the only leader concerned about civil rights during that time. He didn't

send out a flyer or email or a mass text message. Yet, 250,000 people showed up that day! Why? Because he answered the “why question” in his compelling dream of an America known for justice and racial equality.

The question therefore confronts us: Why is this collaborative effort led by the IMC Zone One? I offer four answers:

### First, God Deserves our Best.

The details given to Moses in Exodus 28 for the construction of the Tabernacle are instructive for modern-day Christians. *The intricate details, not only concerning the structure itself, but also concerning the priests' garments, its colors and the kind of thread to be used, and why, are followed by this final statement: “for glory and for beauty.”*

This phrase reappears several times throughout Exodus 28, emphasizing the premium God places on beauty and excellence. God wanted His people to render their best effort for His glory, to see their work as doing something beautiful for Him.

Since the Old Testament tabernacle represents the New Testament church, this principle applies to what we are doing today. Jesus is still building His church, and we get to be part of that building project! But only our best will do. We must see our work as doing something beautiful for Jesus. What we do for Him deserves our very—for glory and beauty.

### Second, there is a younger generation asking, “Is this a church?”

The greatest legacy we can pass on to succeeding generations is our faith. God repeatedly reminded the nation of Israel that a day would come when a younger generation would question their relationship with Him, asking about the statutes and rituals and why they needed to do them. In our day such questions translate into matters of authenticity, relevance, and effectiveness.

Researchers report a growing percentage of young people out there who are disenchanted with nominal church due to lack of relevance and effectiveness.

Perhaps this has not yet reached CoG7's shores. Perhaps our young people are still very much committed to the church. Even so, these questions will surface, and when that time comes, they deserve an answer in the affirmative.

### **Third, this moment in history demands it.**

It goes without saying that we live in a unique moment in history. What seems to escape our attention is the ways in which CoG7 is uniquely poised for this moment.

For example, we live in a postmodern world, an era in which our emphasis on biblical truth has never been more relevant.

We live in a restless world that is much in need of the Sabbath rest that marks our historical and doctrinal identity. We must seize this opportunity to share the Sabbath, not as a legalistic code, but as God's gift of rest to a tired world.

In addition, more and more Christians are coming to the realization that their eschatological views aren't biblically sound. We would do well to pay attention to N. T. Wright, the Anglican theologian, who has been dragging mainline Christians kicking and screaming to acknowledge the errors of their eschatological beliefs. And it turns out that CoG7's historical views on eschatology are very much compatible with those of Dr. Wright.

### **Fourth, Vision compels us.**

In *Visioneering: Your Guide for Discovering and Maintaining Personal Vision*, Pastor Andy Stanley highlights four components of vision drawn from Nehemiah 2:17-18 (NKJV) which reads as follows:

"Then I said to them, "You see the distress that we are in, how Jerusalem lies waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach". And I told them of the hand of my God which had been good upon me, and of the king's words that he had spoken to me.  
So, they said, "Let us rise up and build." Then they set their hands to this good work."

Notice those elements in these verses: (1) vision is always offered as a solution to a problem; (2) vision offers a clear and concrete solution to the problem; (3) vision comes with a sense of urgency—something must be done now; (4) vision offers a compelling reason why it must be done now.

The application of these principles to our present circumstances needs no commentary.

### **In Conclusion**

So, let me conclude by simply asking: Are we the church and will we seize this moment? If not, then who? If not now, then when? The old saying is true: "New things take long to grow. Broken things take time to mend. Historic things are hard to build."

Also remember that "Vision is the ability to see, the courage to do, and the hope to endure"

So, in the spirit of the prophetic injunction from Habakkuk 2:2 which reads, "Write the vision and make it plain that they may run who read it," I say to all of you—Ready! Set! Go!



***“And the glory which thou gavest me I have given them; that they may be one, even as we are one...”***

## **CALL TO COLLABORATION**

H. M. Harley

May grace mercy and peace be multiplied to you through our Lord Jesus Christ. I am thankful for this opportunity to share with you my perspective and hope for the success of the collaboration effort. God has called and blessed leaders and members of the Church of God and placed a strong desire their hearts to pursue a pathway to improved and or better relationships among the different representations of the church. We know that the current state of affairs relating to conferences, councils, independent churches, ministries and other designations contribute to a sense of division and fracture. We also know that there are

misconceptions, misrepresentations, misunderstandings, differences, disagreements, objections and the like, that have characterized the way we have operated over the years. We know that these issues have contributed to limited success and advancement of the Church of God as a whole. The collaboration effort is a call to leaders and other persons of influence to recognize that there is more that unite us as members of the body of Christ than what separates us. It is a call to realize that we can achieve more in our individual and collective efforts because we are stronger together than when we are apart. It is an opportunity to open lines of communication that can improve understanding

and appreciation of different perspectives and positions. It is a call to break down barriers and walls of separation that frustrate and prevent healthy wholesome relationships despite differences. It is a call to deal with misconceptions, misunderstandings and misrepresentations in a constructive manner. It is a call to signal to members of our churches that we are not enemies working against one another, but we are working for the common cause of salvation of souls. It is a call to be able to embrace brothers and sisters for whom Christ dies and with whom we share common faith. The Collaboration effort as I understand it will not provide immediate



solutions to the problems and issues, we have been faced with over the years, but it is an important step in the journey toward a better, stronger and more effective ministry of the Church of God generally. It is a positive step toward improved relationships that are reflective of a biblical-focus on unity in diversity

and working for the common good despite differences in membership in the body of Christ. I am pleased to be identified with this collaboration effort and grateful for the opportunity to serve as facilitator. There are leaders who have expressed and indicated

firm support and commitment for the advancement of this effort, and I extend an invitation to others, please join us.



**Henry Harley**



## The Intersection of Vision and Legacy

Howard Green

*"Sincere and generous collaboration is the best way to fulfill the legitimate aspirations of each person and achieve great collective goals for the common good and the general interest" ~ Felipe VI of Spain....*

There can be no truer words expressed concerning the fate of the Church of God.

For decades, we have sought after this elusive vision, searching in the shadows, dancing to the moonlight of creativity filled with uneasy optimism. Generations rise and expire with the preverbal desire to one day see the Church of God as a single force: a malleable union. Dreams dashed, optimism torched by malignant self-centeredness gives way to crushed hopes and crippled efforts. How we yearn. Incensed by our own inadequacies and infuriated by the same in our fellow dreamers. We stumble in the darkness.

Yet we hold fast to this distant ideal that somewhere in the steep fog of life there is a glimmer of hope and presence of buoyancy that fuels our feet in a direction that has failed



over and over, time after time. It makes the scriptures true! " *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed*".

The thin line between genius and insanity has lured us to seek this most holy grail: The illustrious virtue of Collaboration. What now seems an unattainable illusion is now a working framework for the process in this most enlightened moment.

The men and women gather from across the globe from our tattered tapestry of what we hail as the Church of God; we are single minded in our ambition to bring the vision to light. No longer content in our ceiled houses, we have abandoned our cushions of

individualism and escaped our beds delusions for a more substantive craving: To see the Church of God through God's eyes. A single unit on a quest to demonstrate the Kingdom of heaven on the earth.

Visionaries know this all too well, that vision is the foundation upon which hard work hard work is built, and everyone is unequivocally aware of the cost of building.

Ultimately, we must answer the uneasy question as to why those our predecessors failed? Where did their firebrand extinguish in the deluge of failures? It is my astute assessment that their effort lacked a carefully crafted systematic, well-developed plan; with clear and defined objectives that both exceed their time and immediate accomplishment.

If we are going to foster this gigantic and most monumental task, we must create an unshakable framework and roadmap beginning with our efforts but must exceed our lifespan.

Step 1 must begin with a priority of a clearly stated agreed upon vision and objective. Secondly, we must procure unwavering commitments from every represented body at the table. This roadmap must consist of defined outlined steps phased with appropriate timelines. We must fortify each phase with central leadership to steward the engine of creativity and connectivity. Connecting people with the process and driving deep utilization of skills and capabilities across the globe.

Phase 1 must undoubtedly be to eradicate the walls of Church names and titles but rather work to secure new and foster existing relationships through positive human interactions. Invitations of ministers to share in each other's ministries, cripple doctrinal differences by focusing on the elements of unity rather than on the spec of differences. Invest financially in establishing gatherings

to cultivate engagement and civil understanding of people and the rationale behind their thinking.

Phase 2 will see us forming alliances to deepen formal agreements. Creating policies, procedures and standards that will ensure a formal constitution is developed for all that serve in the federation.

They will spell out the values and principles and definitively guide us to a robust constitution that will transcend all individual organizations. It must steer the effort in governance. Be attractive with attractive benefits and privileges for loyalty and commitment. Such a constitution must be filled with guarantees and protections earmarked for all its members.

Phase 3 will embark on the dissolving of individual entities and transforming into the creation of a single

Perched on the acclimation of fully compensated ministers of the gospel and operational supporting staff, acquisition of properties to ensure a viable global operation. The establishment of institutions of learning, medical facilities, social

justice advocacy departments, missions and universal development programs for the enrichment of its members and human society on a whole.

We can only see the stars if we look at the skies. Everything is impossible only until it is achieved. Difficult does not mean impossible. It is only a failure when we stop trying.

The whole point of collaboration is that you give and take from each other, and that's how you create things that are totally new ~ Virgil Abloh

Collaboration is important not just because it's a better way to learn, the spirit of collaboration is penetrating every institution and all our lives. So, learning to collaborate is part of equipping ourselves for effectiveness, problem solving, innovation, and life-long learning in an ever-changing networked economy ~ Don Tapscott



HOWARD GREEN



## Collaboration in Action

-Donovan Stanberry

I salute the efforts and vision of those who took the initiative to bring together leaders of the myriads of churches in the Caribbean and North America, referred to as the "Church of God Seventh Day". As someone who has been in the church from my teen years, I have observed numerous groupings of churches referring to themselves as Church of God Seventh Day or some other variation of this name. What is common to all is the observance of the Seventh day Sabbath and an attempt to distinguish themselves from the widely known and more homogeneous group called the Seventh Day Adventist Church.

Clearly the splintering of the Church of God Seventh Day groupings has had a negative impact on the overall recognition of the Church of God Seventh Day brand in the wider society, as well as render our efforts at soul winning less effective that these efforts could have been if we pooled our resources. In this regard the effort at collaboration is both timely and welcomed. However, as important as the collaboration is, participants can become disillusioned and frustrated if we cannot identify some quick wins, around which we can coalesce to have some kind of impact. My understanding is that over the years a number of similar initiatives were

started, focused essentially on doctrinal unity. These efforts have not been sustained largely because of strong personalities and egos. In my mind, I am not sure that this is where our focus should lie, against the background of the fact that the doctrines of all the groupings probably coincide by over 90%. I therefore think that we should identify projects to which we can all subscribe and lend our resources to impact society. Unquestionably, the most important role of God's church is to preach the Gospel and make disciples. There are large areas in our territories that are unreached. It should be quite feasible to identify an area and a host and pool our resources

together to preach the gospel. Let me give an example. The three churches I am associated with lie in Southern Clarendon in relatively small rural districts. Earlier in the year we had an inspiration to move into the largest peri-urban community in the parish of Clarendon to spread the Gospel through a large tent crusade. Mindful that our three churches couldn't do the job by ourselves, and in the spirit of collaboration, I reached out to several other groups in an effort to collaborate to achieve the objective.

Volunteers were trained from a number of churches to go into the community for 5 weeks to do door-to-door evangelism. The program for the entire Crusade was discussed and agreed with all the Ministers involved and delivered by Ministers drawn from various church groupings. There was also tangible collaboration in procurement of tent etc. The result was a successful crusade, with a church started in the Longville Park Community,

with its first Sabbath Service yesterday Sabbath December 21, 2024. This approach can be replicated in another country or community, as well as for outreach projects, impacting society. This will not only yield tangible benefits but lead to greater recognition of the Church of God Seventh Day brand.



DONOVAN STANBERRY





## Embracing Change with Humility in a Vulnerable Church Age

Dirk Anderson

The disciples were noteworthy for their arguments over who was the greatest. However, after the resurrection a new agenda filled their hearts and brought them into unity of purpose. Jesus provided an object lesson to teach them how to work together to achieve a great harvest. In John 21:1-6, the resurrected Christ appears to the disciples at a lake. As the morning dawns, the disciples are still toiling on their fishing boats after an unproductive night of fishing. They hear Jesus call out from the shore for them to cast their net on the other side of the boat. They obey, and their net is filled with an abundance of fish.

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This story illustrates how the disciples collaborated to bring in a harvest. Working together, they deployed the net. Working together they hauled the harvest into the boat. Working together, they paddled to shore where they could celebrate together. Today, the same opportunity presents itself to the churches of God.

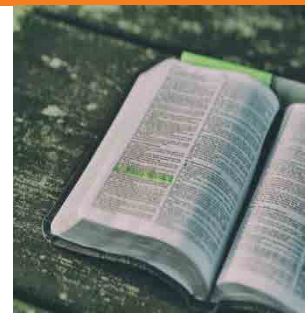
One of the most striking phenomena of the last fifty years is the rapidly intensifying collapse of Seventh-day Adventism. In the 1990s, about one of every four members left the sect. The exodus has accelerated in recent years. According to the SDA Church's annual report, in 2022, 1,358,642 people joined the sect, while an astonishing 961,037 people were removed from the sect's membership.<sup>1</sup> After accounting for deaths, for every three people joining the sect, two leave. Many who leave the SDA sect retain their faith in Christ and their appreciation for the Sabbath.

Many are reluctant to return to Sunday churches due to their conviction about the Sabbath. Not knowing where to turn, a large number end up unchurched or wandering from church to church. They suffer spiritually, feeling isolated, disillusioned, or unsure where to turn. They long to fellowship with a Sabbatarian spiritual community that will welcome them with open arms of love and compassion. They desire a church where the Bible alone is exalted as the standard of faith.

Jesus is directing the Church of God to cast its nets to rescue these floundering souls, but it will take intentional strategy and collaboration. Just as the disciples shared the task of hauling in the catch, churches must cooperate and labor together in ministry. Churches must pool their resources, share ideas, people, and materials tailored to the unique needs of former SDAs. Working together the churches can provide a community of support to heal their emotional trauma and answer their spiritual questions. Together the churches can develop programs and material that will resonate with former SDAs, such as Bible studies on grace, Christ-centered worship, and testimonies of recovery.

The harvest is truly plentiful. Let us work together to cast our net on the other side.

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## CHRISTIAN EDUCATION ADVANCEMENT

Pastor Howard Green

"The goal of education is the advancement of knowledge and the dissemination of truth" ~ John F. Kennedy. That is precisely the vision behind the anticipated launch of the first College/University for Christian learning within the Sabbath Keeping Global Community.

It has been a life-long vision and personal ambition of our founder and Bishop Dr. Walter Barrington Treleven to see the Church of God have a College/University that would present an alternative approach to biblical studies and offering other forms of higher education.

The Church of God Sabbath Keeping Global Ministries is pleased to inform our affiliates that we are in the immediate process of registering our College/University: Citadel Global Theological Seminary.

We are delighted to inform you that Citadel Global Theological Seminary will begin by offering, Certificate, Diplomas and Undergraduate degrees in the near future. Leading the establishment of this effort is our Vice-President of the Church of God Sabbath Keeping, Pastor Maurice Blagrove and Dr. Jacque-Grant. Forming the foundation of our faculties, Executive Committees and Governing bodies, are our astute Professor and Life-long Educator Dr. Clarence Duff and Dr. Donovan Stanberry OCR UWI Mona Campus.

We are excited to inform our reading audience that we have several students who have already begun their initial academic journey in March of 2024 completing the following modules.

- Church Administration/Leadership
- Introduction to Theology
- Preaching/Teaching

We are confident that we will continue to grow our student body by offering a unique biblical educational experience, centered on accuracy and scriptural integrity; guided by proven facilitators with deep grounded experience in biblical interpretation and leadership.

We will continue to provide updates as they become available. In the meanwhile, we ask you to pray that our endeavor will be guided by the Lord.

"Teamwork is the ability to work together toward a common vision. The ability to direct individual accomplishments toward organizational objectives. It is the fuel that allows common people to attain uncommon results." Andrew Carnegie.



## ORIGINS AND FUTURE PERSPECTIVE

**O**n July 19, 2022, under the glow of zoom light, the IMC zone one leadership came together with a team from the COGdisciples.org to commemorate the official launch of discussions, relative to a North America and Caribbean collaboration Association. Among the attendees were pastors Whaid Rose, Al Haynes, Karell Wilson and Lloyd Lewi, all united in the shared vision of a collaboration of COG 7 congregation across North America and the Caribbean. Anticipation filled the panel as participants

found themselves seated in a passionate discussion, envisioning a new chapter in COG 7-day advancement. Jesus prayed for unity among his followers (John 17:11) In this first meeting which led to the present formation of TNAACCA, we were intent on drawing together a partnership between leaders, to meet the needs of our church communities and our nation.

We identified a growing need for a rebranding in our relationships among fellow leaders in COG7.

## FOREWORD

I am delighted to recommend this report to you. It tells the story of a group of Christian believers, and to have persistently been working together for a common purpose - to promote the regeneration of the work of the commission given to the church. In mid-2022 the Cog 7 group- Cogdisciples.org approached the leadership of IMCS zone 1, gain the support of Elder Whaid Rose and his team, in supporting and to initiate a discussion between leaders of the conferences of COG7 in North America, Canada and The Caribbean. As the months went by, we

encouraged COG 7 leaders to create new partnerships within our community of churches and conferences. It is noteworthy, this grassroots project has matured to the extent of having much of a positive impact on local churches; and we are seeing their contribution to social regeneration amidst some of the most deprived communities in their immediate environment. This newsletter confirms our conviction to see to the collaboration of Cog7 churches working together, so as to multiply our impact on our cities.

## **RETROSPECTIVES ON THE EFFORTS TO DATE.**

**T**he early discussions with COG 7 leaders in July 2022 have now matured into an initiative. The North America Canada and The Caribbean COG Collaboration Association is now a reality. It has since matured to include leaders of COG 7 groups including Jamaica conference of COG 7, Jamaica council of COG 7, The Mount Zion Cog 7, Beulah Cog 7, Cog Sabbath Keeping in Canada and England in Jamaica, Trinidad, St Martina, Canada, the USA and England.

TNAACCA continues to explore new ways of aligning relationship building initiatives with Cog 7 churches and unlocking their capacity to undertake a rebranding, around issues relative to the commission Jesus gave to the church in St Matthews 28.

Foremost among the myriads of initiatives we have discussed to date include improving the church's overall image; laying a strategic future spirit- directed foundation for the youths, the future of the church.

TNAACCA aims to promote a form of 'community-based youth developed initiative, with churches mobilizing their own resources and working with other community groups, local businesses and government, in achieving that change.

These collaborative efforts are currently being led by the former chairman of the Jamaica conference of COG 7, pastor Henry Harley, with co-ordination from other senior leaders of the association.

The Association's future focus is on building relationships, which relationships will better

equip us to develop new social action projects. Our interface meetings and discussions have presently been facilitated through online zoom meetings as well as one-to-one telephone communications.

## **BENEFITS AND IMPACTS**

### **RELATIONSHIP BUILDING NETWORK**

Our association's aim is to connect and build strong working relationships with all COG 7 leaders and their congregations in 2025. Over twenty-five different leaders from multiple different conferences have participated in discussions to date. Representing over a hundred different local churches. This group includes leaders of conferences and other independent congregations. Leaders' effort will be encouraged towards mobilizing their own people and resources to initiate, partner with and contribute to projects meeting social, community and spiritual needs.

### **NEW YOUTH COMMUNITY ACTION PROJECT INITIATIVES**

In 2025 our goal is focused on leaders playing a much more active role, incorporating the involvement of the youth

leadership in our churches. Accessing thoughts, ideas and vision in establishing new social action initiatives, which will directly address local poverty, personal debt, mental health and community safety.

## LEARNING THE LESSONS

This initiative we describe here is open, dynamic, relational and collaborative. It is not a committee or a club with egotistic members. There is extraordinarily little if any paperwork for participants, and few formalities. We are open and willing to work with a range of Cog 7 churches to include all denominations and traditions. We will endeavor to

maintain an inclusive participatory, respectful outward looking approach to all our leaders. Our efforts will be focused on the geographical area of North America and the Caribbean; within which to build relationships. Working together, we are greater than the sum of our parts.

## - CONCLUSION

We are confident TNAACCA, and its many partners will contribute to the social and spiritual regeneration of our church community in these parts of our countries. After two years, TNAACCA's leadership has been taking stock of its work and hopes to build on

the work to date. Much work remains to be done in mobilizing greater participation to meet the many needs in these areas. We remain confident that a proactive network can still add value in linking new people in and sparking new ideas and collaborations. It is suggested here that more urban neighborhoods may benefit from network initiatives like The Youth initiative presently been discussed. Let us endeavor to make ourselves available.



Lloydel Lewis

# The Gospel According to MATTHEW

## The Genealogy of Jesus Christ

1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:  
2 Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers.  
3 Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.  
4 Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon.  
5 Salmon begot Boaz by Rahab, Boaz

man, and not wanting to make her a public example, was minded to put her away secretly.  
20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Do not be afraid, for you have found favor with God. For this is the people from their side."  
21 "Do not be afraid, for you have found favor with God. For this is the people from their side."  
22 So all this was done that it might be fulfilled which was spoken by the prophet, saying,

# A NEW ERA OF LEADERSHIP



John 17:3 KJV  
And this is life eternal,  
that they might know thee  
the only true God, and  
Jesus Christ, whom thou  
hast sent.

- PASTOR - NIGEL LEWIS - BROOKLYN COG 7
- PASTOR - DONAVAN STANBERRY - SW CLARENDON
- PASTOR - DIRK ANDERSON - COG 7 JACKSONVILLE
- PASTOR - JOEL SABAN- COG 7- ST MARTIN
- PASTOR - AUBREY WILLIAMS- COG 7- BROMPTON
- PASTOR - SAMUEL HOLLAND- COG 7 -HAMILTON
- PASTOR - PHILLIP SALMON COG 7 – JAMAICA COUN
- PASTOR - GILFORD MONROSE- COG -MOUNT ZION
- PASTOR - ANTHONY DALRYMPLE- COG 7 TRINIDAD
- PASTOR - WIZMAR WEEKS -COG 7 TRINIDAD
- PASTOR - AL HANES- COG 7- PORT ST LUCEA- FLORIDA
- PASTOR - LEROY WILLIAMS- COG 7- ETOBICOKE
- PASTOR - CARL QUARRIE COG-SABBATH KEEPING OTT.
- PASTOR - BASIL STRAKER- COG -BEULAH BRONX
- PASTOR - DALKEITH MORE- COG- FLORIDA
- PASTOR - JUNIOR GORDON- JAMAICA CONF. COG 7
- PASTOR - EDWIN SCOTT- COG 7 JA. CONFERENCE
- PASTOR - ALVA DONALDSON- COG 7 – WEST PARM
- PASTOR - HOWARD GREEN- COG-SABBATH KEEPING
- PASTOR - DEWNEY BENT- COG 7 – FLORIDA
- PASTOR - KARELL WILSON- COG JAMAICA CONFERENCE
- PASTOR - WHAID ROSE- COG 7- DENVER
- PASTOR - CLARENCE DUFF- COG 7 SABBATH KEEPING
- PASTOR - HENRY HARLEY- FACILATOR-JA CONFERENCE
- PASTOR - L. A LEWIS- COGDISCIPLES.ORG
- PASTOR - HENRY- COG- MOUNT ZION- LONDON
- BISHOP - PALMER - COG 7 BROOKLYN NY
- ELDER - TRAVIS- COG 7 -JACKSONVILLE
- ELDER - JOSEPH WILLIS- COG 7
- PASTOR - EASTON BERRY -COG 7-JA COUN- PORTLAND
- PASTOR - MILTON MC NIEL- COG 7 WEST PARM
- PASTOR - WARELL LARGIE- COG 7- FLORIDA



## How the Mission can grow by emerging in a Desire to Dig Deeper into unification of purpose.

The founders of this denomination were sitting in the pews of other protestant churches in the early-to-mid 1800s. They were farmers, lawyers, teachers...and a handful of prominent early leaders who were already involved in pastoral ministry. The roots of the movement of the church can be traced back to early pioneers who were inspired by a spirit of revival. Many biblical truths were brought back into light, such as the seventh-day

Sabbath and the literal Second Coming of Christ. Bible studies led people to a deeper understanding of God's love and His plans for humanity. People began to crave a more authentic Christian Walk, beyond the traditions and rituals that had been routine for so long. Several separate groups of these devout Christians were dispersed throughout the northeastern United States. But God brought them together, and what began as a movement

is now Cog 7 worldwide Christian denomination. As you can imagine, since the clock ticked past midnight into the 21st century, people have become bewildered, angry, even scared. Many have given upon their beliefs and have returned to the hopeless lives they attended before. Others, however, are still aspiring towards a greater understanding of the scriptures, optimistic in the imminent promise given to us by Jesus.

“Heaven and earth will pass away, but my words will not pass away. But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father.” This mission must establish multiple Bible conferences and seminars, formal groups and events focused on studying Scripture and identifying Bible truths that are forgotten or neglected since the days of the early Church. These truths can be summarized as follows:

- Christ’s second coming is imminent.
- The seventh day, Saturday, is God’s Sabbath. The Fourth Commandment’s instruction to celebrate and keep it remains literal to this day (along with the rest of the commandments).
- In the last days of this earth, Christians will be tempted by apostasy but be called back to divine truth.
- This remnant church would be marked by a recurrence of great persecution and many people will display spiritual fortitude and proclaim the good news.

## **COG 7 CHURCHES MUST ORGANIZE WITH THE INTENT TO SPREAD THE GOSPEL**

It’s important to note that while the biblical concepts of Jesus’s prayer in John :17 is carefully being studied, now more than ever leaders must be guided by The Holy Spirit with keen attention to unity in this closing age. Our profound insight from God is needed on these discovered truths, which in early years astounded Bible scholars and clergy alike. The Holy Spirit is impressing on us a need for humility; and insist for only God to receive glory. We are tasked with extraordinary responsibility, to recognized as modern-day recipients of the roles of leaders in the church of Jesus Christ, as described in 1 Corinthians 12, Romans 12, Ephesians 4, and 1 Peter 4:10, 11. We must play an integral role in keeping things focused on the Bible, always reintroducing new ways to grow and develop the kingdom here on earth. As time progressed and new initiatives are identified and outlined, this movement

may still only consist of small groups scattered across the north America and the Caribbean. Nevertheless, we all have these beliefs in common and are not intent on creating a separate name for ourselves. Identifying community based spiritual initiatives, building relationships and developing a communication network for disseminating the gospel continue to be the central theme for this movement. With the aim of leaders to be stayed connected with the progress; TNAACCA quarterly news magazine will be made available. This will eventually spur the denomination’s emphasis on collaboration as an effective way to spread the gospel. Eventually the inspiration of Christ’s great commission to “go and make disciples” (Matthew 28:19, 20), will inspire Cog 7 groups to recognize the need to organize. This would enable us to share these enlightening biblical truths, showing more people how they can find freedom, healing, and hope more effectively in Jesus Christ.

## GLOBAL EXPANSION

As the COG 7 church continue to spread across the United States Canada and the Caribbean, our leaders must be aware this Message of Christ's kingdom must be shared around the world as well. TNAACCA urged the development of a plan for missions that include a focus on the future of youths in our church. Eventually, the Church will need to organize regional administrative offices, such as divisions, unions, and conferences, to oversee various operations more efficiently in education, publishing, and mission work.

## EARLY MILESTONES

### **Publishing:**

TNAACCA is committed to the print and distribution of regular magazines to unite COG 7 leaders everywhere. This would provide opportunities to share or discuss important points of interest. This conviction to utilize the written word led to the operation of COG 7 original publishing houses, both for informative and evangelistic purposes.

## YOUTH INITIATIVE:

July 2022 marked the beginning of the COG 7 collaborative Church's expansive discussion on youth community spiritual initiative reform efforts. Discussions on a myriad of youth focused initiatives are under consideration. In addition to organized youth focus institutions, TNAACCA has plans for involving leaders in support of discussions for greater social exchanges and collaborations.



## The Church and the Mission command of Jesus Christ.

As members of the established church of God we are to be reminded, like as Christ we have been called to be incarnational as He was in the redemptive work. Evidence are Christian believers are exerting more of the lukewarm qualities declared in John's letter to the Laodiceans- Revelation Chapter 3:14. The question I ask is, are we keen on contributing to the overall call of God in our lives? Promoting the doctrine of Christ? Are we aware of our responsibility in extending the cause of the kingdom to others? We need to be engaged in needed strategies for winning souls for the kingdom. Christ was incarnational as such He was able to master the art of teaching and converting. Pointed example we see His encounter with the woman at the well. The church is lacking in displaying for the unbeliever to see a clear image of the Christ of God emanating through our core programs and activities. Fasting and prayer is the most effective weapon in the church's arsenal, yet it is the least developed program evident in the church. We have obviously seen it useful to establish youth, Men's, Women's departments. While there is no clear evidence of prayer ministries. The apostles were devoted to prayer and the word. They said, "We will give ourselves continually to prayer and the ministry of the word." Acts chapter 6. I trust from these collaboration efforts we will be able and encouraged to develop a network of devoted workers who will make praying for the church and their pastors a priority. Church growth and the salvation of souls is hinged on the travailing of the souls in supplication through fasting and prayer.

- Buxton Palmer



# WE WELCOME EVERYONE



Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: doubted. 18 And Jesus came and Spake unto them, saying, all power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.



**"I do not pray for these alone,  
but also, for those who will believe  
in me through their word"**

- John 17:20



ENGAGE WITH TNAACCA ON THIS MISSION.  
"FOR GLORY AND FOR BEAUTY.  
GOD DESERVES A BEAUTIFUL CHURCH".

TNAACCA MEETS BY WAY ZOOM EVERY TWO MONTHS.  
OUR NEXT MEETING WILL BE ON JANUARY 19, 2025.  
MEETING ID: 522 518 8004 -PASSCODE: ctz271