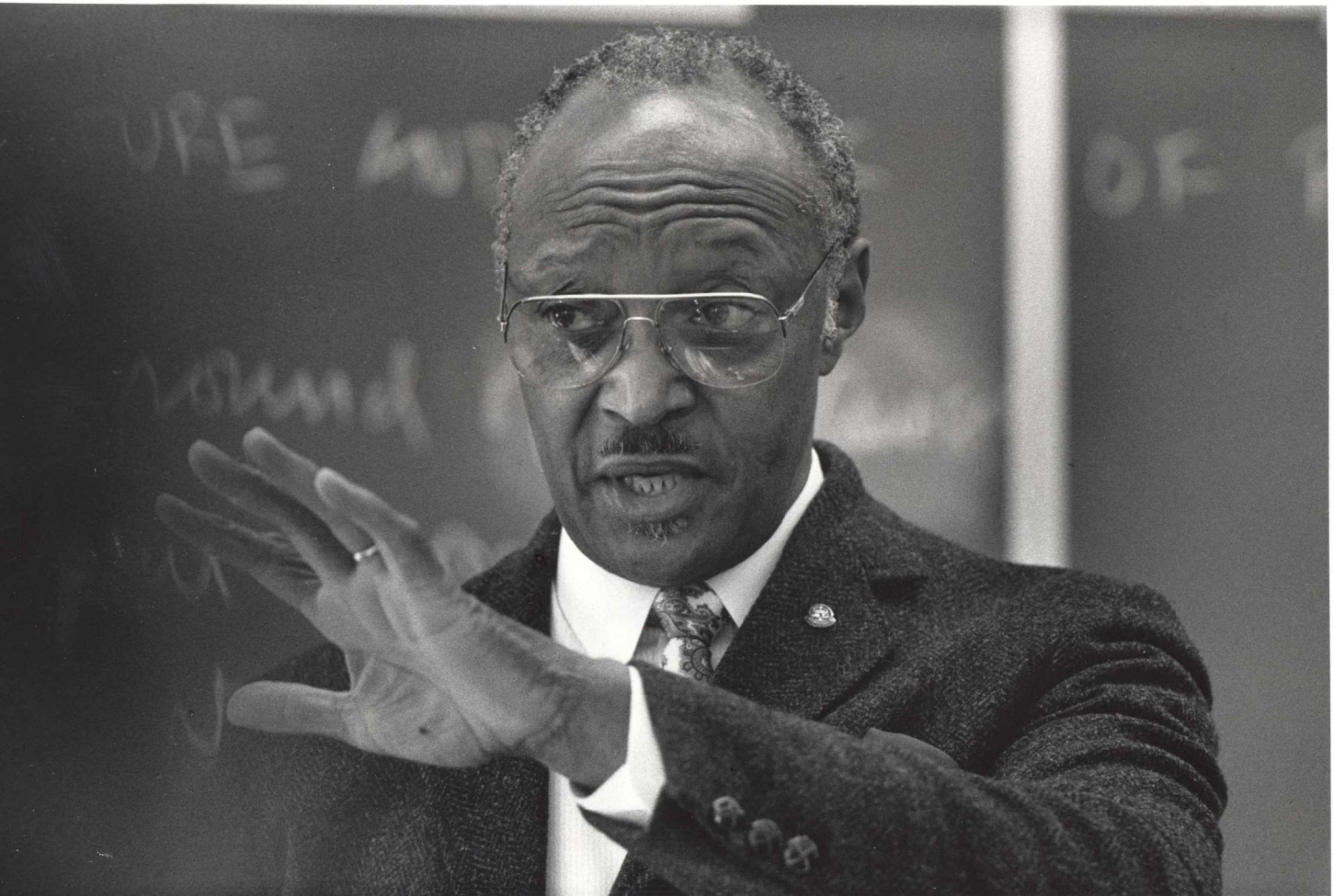




Church of God Historian

Historical Society of the Church of God

Volume 20 Number 1 Fall 2018



James Earl Massey A Retrospective

In this issue

*James Earl Massey
remembered*

*Introducing our
new editor &
archivist*

President's Pen



"Wisdom Shared"

Dr. Gary Agee, President

The recent publication of *Views from the Mountain: Select Writings of James Earl Massey* is a bittersweet gift in that it was commissioned in the waning months of the author's life. The work, edited by longtime associates Barry L. Callen and Curtis Paul DeYoung, reveals the breadth of Massey's scholarly interests over the seven decades of his service to both the church and the academy. During these fruitful years, the author worked faithfully alongside his longtime wife and ministry partner Gwendolyn Inez Kilpatrick Massey.

After a brief introduction, the editors organize the chosen selections under five headings, each preceded by a section introduction penned by an associate of Massey, "Wisdom for Biblical Interpretation & Preaching" introduced by Cheryl F. Sanders; "Wisdom for Congregations & Campuses" introduced by Ronald F. Fowler; "Wisdom for Theology & Evangelism" introduced by Barry L. Callen; "Wisdom for Reconciliation & Social Action" introduced by Curtiss Paul DeYoung; and "Wisdom From the Greats Crossing Massey's Path" introduced by Edward L. Foggs.

Though the work draws on articles penned as far back as seven decades, Massey's purpose is forward looking. In the dedication he offers this collection

(most of which has been previously published) for the sake of the "strong-hearted servants of the Word of God" committed to leading the faithful in the promotion of the "blessings of holiness," "God-intended unity," and "evangelism."

As the work shows, Massey's connection to Anderson University and the broader Church of God community really began with a chapel sermon he eloquently delivered in 1962. At this juncture in history, the Church of God was largely divided along racial lines. Massey's coming to campus marked something of a beginning of what proved to be a fruitful relationship, one which would be of immense importance not only to the campus community, but to the broader movement more generally. To put it bluntly, Massey was a gift to white believers, and with his coming he shared nuggets of the richness of the African American religious tradition largely unknown to many white churchgoers.

This set of collected writings give a glimpse of the insight, faith and spiritual richness of a community that shaped this giant who served among us. Included, for example, is an essay on black preaching and what it has to offer "all preachers." (39) Equally instructive is the author's examination of African American spirituals. Massey's insightful essay titled "Culturally Conscious Evangelism" offers a needed corrective for those who view evangelism as merely a verbal witness. Instead, the author joins verbal faith sharing to an imperative to live out the gospel through the practice of unity. For Massey, the Great Commission "involves more than authorization to speak about Jesus. It also involves carling like him." (231)

What stands out most in in this volume is what it has to offer our fractured society, particularly his essays on reconciliation, unity and community. Hostility is for the author "a matter of the heart." (260) Rec-

onciliation requires that individuals learn to see others "as God sees them." (263) Paul's ministry of reconciliation requires that the apostle be "open to relate to people with a view to their God-given worth" as well as their "human potential." (263) Drawing on Martin Luther King Jr.'s understanding of community, Massey envisions a relational space where individuals would become open enough to "meet each other, seek to understand each other, and grow to love and help each other." (273)

David Sebastian, former Dean of the Anderson University School of Theology and Christian Ministry, asserts that this publication of Massey's works "will allow us to once again sit at the foot of the mountain and learn from a scholar and friend who has heard from God." (421) Urged on by a holy curiosity, let us then take our place. Amen. Amen.

Church of God Historian

Vol 20 No 1 Fall 2018

The *Historian* is published by the Historical Society of the Church of God. Membership is open to all who are interested. Membership dues are \$20 per year (\$15 for students). Checks should be made out to *Historical Society of the Church of God* and sent to Box 702, Anderson IN 46015.

Please send your family stories and photos to the same address. We would love to print them in future issues.

President Gary Agee; Vice President Dale Stultz; Secretary Treasurer Sadie Evans; Editor John Aukerman.

A Pastoral Remembrance

By Rev. Kevin W. Earley

As I reflect on Dr. James Earl Massey, the most recent General to go home to be with the Lord, I think back to a few things. I recall the conversation my pastor and Massey mentee, Dr. E. Raymond Chin, had me have with him when I was in the seminary selection process. Neither of us knew that nine years after he counseled me over the phone I would become the third senior pastor of the Metropolitan Church of God, the congregation he founded in 1954.



I cherish the role Dr. Massey had as a member of my dissertation committee while working on my doctor of ministry degree at Anderson University School of Theology. I had to make sure things were really, really right before mailing each chapter to Pastor Massey. He had no desire to receive or even learn how to use email and joked about his preference for snail mail. Anxious before each one-on-one phone call to go over my work, I was often relieved that he agreed with and supported my conclusions. Similarly, I was frequently horrified when I learned that he had discovered a typo that I, along with two other proof readers had overlooked. I truly believe it was the interaction we had surrounding my dissertation that led to Dr. Massey providing public, private, and ongoing support and approval of my ministry at Metropolitan. He would go on to lend his credibility by writing the forward to the book birthed out of my dissertation, *Every Member Ministry: Spiritual Gifts and God's Design for Service*.

I am also blessed with the memory of Pastor Massey's presence and participation during my pastoral installation, along with the dedication of my twins that same weekend. He held Ky until she protested for her mother, my wife Precious. Dr. Massey and Bishop Robert Davis, Sr., prayed

prayers over my children that I believe are still being answered today.

As I served Metropolitan, Dr. Massey was always willing to take my calls and provide advice about pastoring. He would often tell me, "You can tell me anything, you know, it's just between me and you." He would also affirm and encourage me for being a real "shepherd of the people." Although his physical voice is now silenced, I can still close my eyes and once again hear the end of each and every one of our phone calls, "I'm praying for you!"

May the Lord continue to bless the Metropolitan Church of God and those across the world who have been touched by the ministry of Dr. James Earl Massey.

(Photo courtesy Jrev Photography)



Dr. Massey playing the piano on Christmas day.

(Photo courtesy AU & CHOG Archives)

My Tribute

By Robert O. Dulin, Jr.

It was my junior year at Anderson College when James Earl Massey came as the school's 1962 guest minister during Religious Emphasis Week. Twelve years later and upon Rev. Massey's recommendation, the Metropolitan Church of God in Detroit, Michigan called me to be one of Pastor Massey's associate ministers responsible for the church's Christian Education and Family Life Ministries. I served in this capacity for two years. When Dr. Massey resigned to assume fulltime responsibilities with Anderson University, the Metropolitan Church called me to assume the role of pastor. I gave a positive response to the call and in 1976 became the congregation's second pastor; Dr. Samuel G. Hines was the congregation's interim pastor for three years while Dr. Massey was on a three-year missionary assignment in Jamaica.

The decision to follow a pulpit giant, who served the church faithfully for more than two decades, was made with much fear and trembling. Pastor Massey's twenty-three-year tenure with the same congregation was by any accounting a "long-term-pastorate." I was told by several experienced pastors that following a long-term pastor meant I would never be more than an "interim pastor." While that may have been true, I served the Metropolitan Church as pastor for thirty three years, retiring in December 2008.

Now ten years later, recounting those thirty-three years, I am grateful to have been afforded the opportunity and privilege to build upon the solid foundation so meticulously laid by Dr. James Earl Massey. Admittedly, there were a few congregational members who, because of my pastoral presence worked overtime—night and day—to create cracks in the foundation. The foundation was strong enough to ac-

commodate "mended cracks," a compliment to the effective ministry, memorable pastoral service, insightful leadership, and creative work done by Dr. Massey prior to my tenure.

The pastoral transition of a long-term pastorate is rarely completed without some stress and congregational conflict. Had it not been for the overall spiritual maturity of most of the congregation's members, neither I nor the congregation could have successfully managed the conflict. Again, I attribute the general health of the congregation and the spiritual maturity of most of the members to Dr.

Massey's effective pastoral leadership, his extraordinary preaching skills, and welcomed teaching gifts.

During the years that followed Dr. Massey's resignation from the Metropolitan Church, and after the transitional waters had settled, it was my joy to invite him back on numerous occasions to preach to the congregation he so lovingly and successfully mentored across twenty-three years. It goes without saying—Dr. Massey blazed a

noble path and left behind him a trail worth following. I was honored to pastor the congregation he founded. I was privileged to minister and serve in his shadow. I will continue to benefit from his wisdom and the afterglow of his inspirational life.

Alas, I was honored to have been asked by his wife, Gwendolyn, to share in the leadership of his "home-going service," celebrating his meritorious life and ministry.



Dulin and Massey together

(Photo courtesy AU & CHOG Archives)

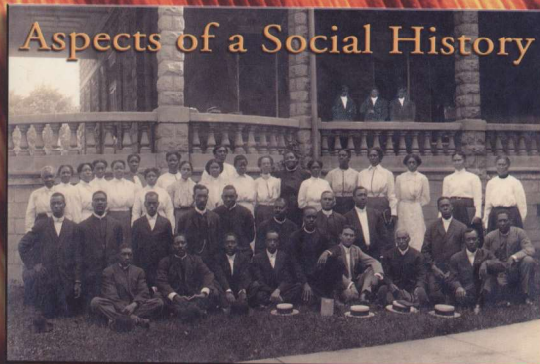
James Earl Massey published voluminously over his life. The final bibliography included in his papers lists 31 books published in his name, aside from dozens of contributions to other publications and hundreds of sermons, the manuscripts of many of which may also be found in his papers.

Some of Massey's most enduring monographs include:

- *African-Americans and the Church of God, Anderson Indiana: Aspects of a Social History* (Anderson University Press, 2005)
- *Aspects of my Pilgrimage: An Autobiography* (Anderson University Press, 2002)
- *The Responsible Pulpit* (Warner Press, Anderson, IN, 1974)

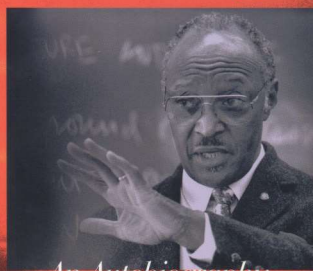
African Americans

— and the —
Church of God
Anderson, Indiana



James Earl Massey

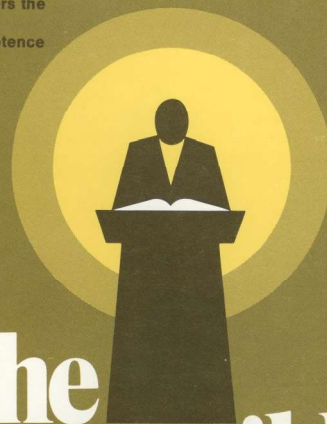
Aspects of my Pilgrimage



An Autobiography

James Earl Massey

The imperative of preaching with
a responsible faith, a committed
selfhood, a hermeneutical
honesty that honors the
Word of God, and
homiletical competence
that honors those
who hear us . . .



The Responsible Pulpit

James Earl Massey

Introducing...

By Nicholas Stanton-Roark

I am currently serving as the archivist at the Anderson University and Church of God Archives as well as the interim editor for this newsletter. I did not grow up in the Church of God. Indeed, I did not grow up in a church of any kind. The question may well be asked, how and why I came to these positions.



When I was three I was adopted by a loving couple in Kansas. They were a self-giving, loving couple who gave me a home and who made me a part of their family. They were utterly unreligious and with the exception of a couple of weddings and funerals, I never attended a church until I was in high school. It so happened that the church I became involved with was Central Community Church in Wichita. Around the same time I began attending, Mark Shaner moved to Wichita from Vero Beach, Florida. Mark and I developed a strong friendship over the next couple of years, before he moved to Anderson to take a position at Church of God Ministries. Before he left, however, he guided me to look into Mid-America Christian University's pastoral ministry program, so to Oklahoma I went.

While at MACU, I was earnestly writing essays and early (poor) attempts at theological reflection. I sent emailed one of these to Mark, who forwarded it to Arthur Kelly, who at the time was a senior editor for curriculum at Warner Press. They were already in the early stages of developing a young adult curriculum, so Arthur got in contact with me and flew me up to Anderson—my first time here. The young adult project was picked up and I began contributing to it as a regular author. It was in this context that I first met many of the luminaries of the Church of God movement, including Kenneth Hall, Richard

Craghead, and Merle Strege.

Just as significantly, this was the first time I began to consciously reflect on what it meant to be *part* of the Church of God, to become rooted in this tradition, in all its varied legacies and particularities and complexities. I came to a keen appreciation of the *theological* uniqueness that arose organically from the combined emphases on holiness as an *embodied* way of being in the world and unity as an *ideal* way of pursuing a life together. Compelling elements of Anabaptist social postures, Wesleyan soteriologies, and mystical ecclesiologies I began to also identify in various streams of Church of God thought and history. I found myself won over by this new church family—a second adoption, if you will.

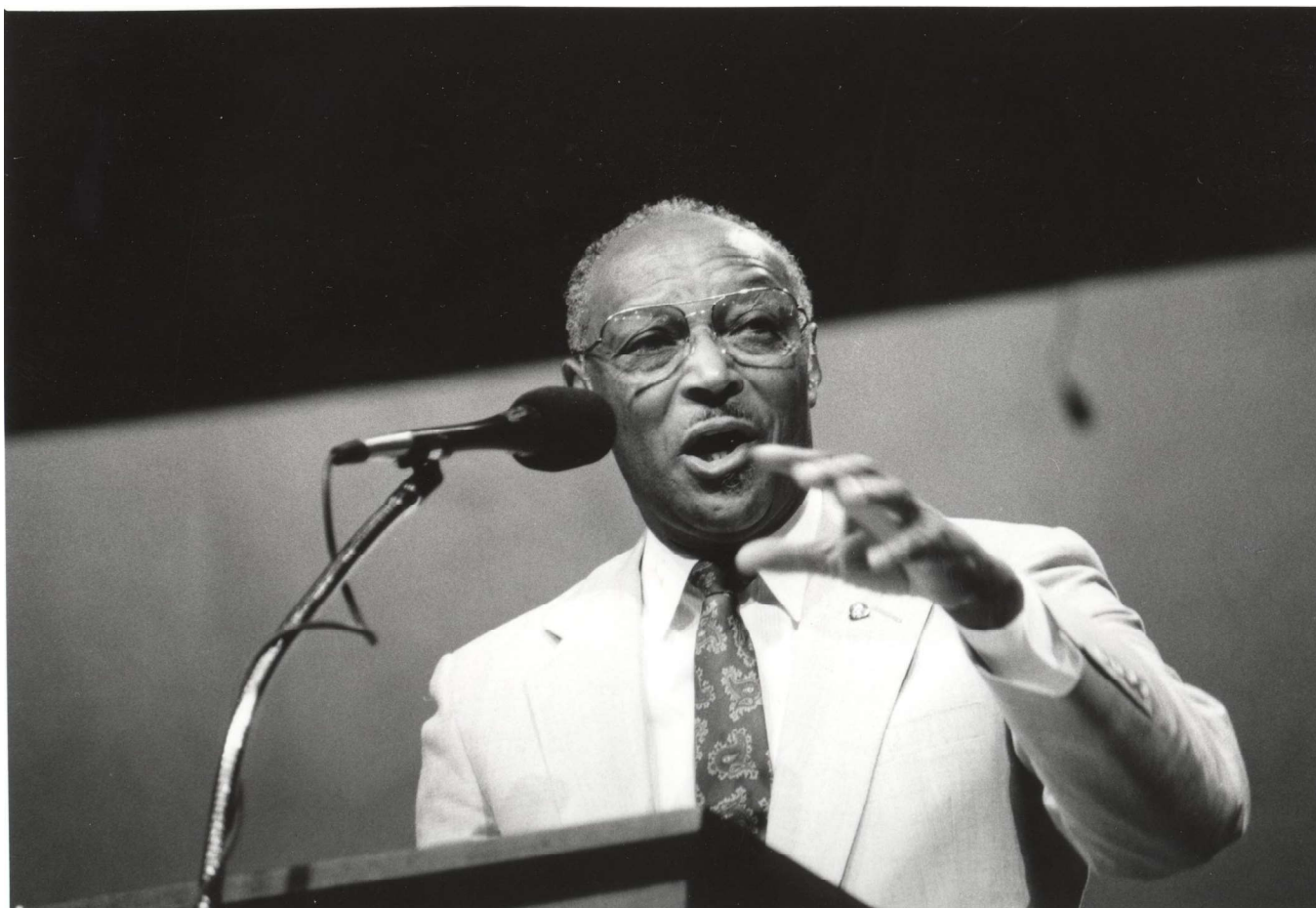
After finishing at Mid-America (I ended, I sojourned briefly in Wichita again, as my wife and I walked with my mother through the last years of her life as she battled a variety of cancers. At the conclusion of this chapter, in 2013 we moved to Anderson where I got my Master's in Theological Studies from AU School of Theology. I was in discussion with various PhD programs when my 18-month-old son was diagnosed with autism. With resources and treatment being allocated locally, we were immediately convicted of the need to remain where we were, a decision that coincided with the opening of the archivist position.

The task and challenge of preserving knowledge generationally is monumental. Museums, libraries, and archives serve a heroic and necessary role in facilitating both that preservation and access to valuable data, information, and narrative history. I am delighted to be in a position to steward the documentary history of the Church of God movement. I am now working on my second master's degree, this time in library science with a focus in archives. It is a great privilege to be able to serve in this role in a church movement I believe in and value so much.



Above: Massey in Miller Chapel at AU School of Theology

Left: Massey on the campus of Anderson University



Massey preaches at the 1987 Church of God Camp Meeting

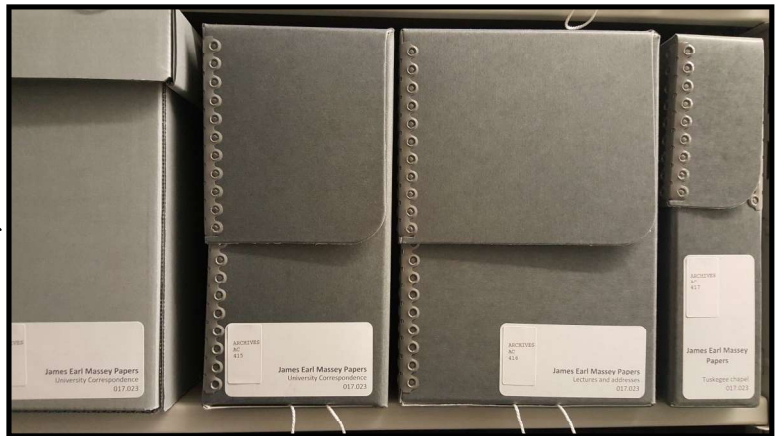
INTO THE ARCHIVES

We commonly hear the expression “from the archives” when historical documents, photographs, and recordings are on display, but archival retrieval is multi-prepositional: materials move *into* the archives, preservation is performed *within* the archives, researchers work *with* the archives, and knowledge is broadcast *from* the archives. In this regular feature, we will keep readers informed about the work of the Anderson University & Church of God Archives.

By Nicholas Stanton-Roark

The Massey Papers

The Anderson University & Church of God Archives—two repositories in a single archives—exists in order to collect, preserve, and make accessible the documentary history of the Church of God Movement. A significant recent addition is the donation of the James Earl Massey Papers, documenting Massey’s life and work from Jamaica, Detroit, and Anderson to Tuskegee, Alabama, and Lausanne, Switzerland. Many institutions, including Tuskegee and Princeton University, were vying for these materials, but Dr. Massey desired that they be housed at Anderson University, where he served as



A few of the over twenty boxes that now house the James Earl Massey Papers at the Anderson University & Church of God Archives.

Dean Emeritus of the School of Theology and had taught and preached for many years. This collection consists largely of Massey’s personal and business correspondence, and is processed, cataloged and open for research.

ArchivesSpace

“Metadata creation is the most expensive thing we do.” So writes Maureen Callahan, archivist at Smith College. “Everything we have [in archives and special collections] is unique or very rare. And since we’re in an environment where patrons who want to use our materials can’t just browse our shelves... we have to tell them what we have by creating metadata.”

One of the major projects being undertaken in the AU&CHOG Archives this year is transitioning our cataloging from internal databases to a public, online catalog that will be fully searchable and discoverable through internet search engines. This transition will make the contents of the archives more discoverable by those with personal or research interests. Currently we project that the website will be ready to go online in Spring 2019.