

THE

# BISHOP



OCTOBER-DECEMBER 2022

*Magazine*

THE QUARTERLY JOURNAL OF THE NEW LIFE SCHOOL OF THEOLOGY



FRANCIS ASBURY GROWS METHODISM  
TO A MAJOR PROTESTANT  
DENOMINATION IN AMERICA

THE GREAT EJECTION OF 1662

ALBERT SCHWEITZER AND THE QUEST  
FOR THE HISTORICAL JESUS

MELITIUS PEGAS, PATRIARCH OF  
ALEXANDRIA

# QUEEN ELIZABETH

AS HEAD OF THE ANGLICAN CHURCH





- Includes:**
- R/T Economy Air from JFK (New York)
  - Hotel-Based on Double Occupancy (6 nights/4 Star Premium hotels)
  - Breakfast and dinner daily
  - Deluxe motorcoach transportation
  - Professional guide for entire tour
  - All entrance fees per itinerary

- Not Included:**
- Meals not mentioned
  - Travel Insurance (recommended)
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- \*Passport must be valid for six months after return date



Bishop Andy C. Lewter

Bishop Anthony W. Slater

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From Bishop Lewter:

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Unlike normal Holy Land pilgrimages, this tour will not just be a memorable journey, it will offer a first hand understanding of the Biblical implications connected with geographical surroundings.

I encourage you to register and plan to attend.

In this season of change and expansion, our preaching and teaching must be even more didactic and dynamic.

Although you may have travelled to the Holy Land previously, I believe that this customized program will offer new insight and enhance your knowledge base.

God Bless You  
Bishop Andy C. Lewter

 **MAY**  
**8 - 15, 2023**

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## DAY 1

Depart from a New York area gateway to Ben Gurion Airport in Tel Aviv. Dinner and breakfast are served on board.

## DAY 2

Arrival at Tel Aviv airport. Transfer to hotel in the Galilee for dinner and overnight. Begin to feel the spirit of this amazing land. Depending on Flight arrival time, visit Megiddo, Carmel on the way to Galilee.

## DAY 3

Start the day with a boat ride on the Sea of Galilee. Continue to the Mount of Beatitudes, site of the Sermon on the Mount. On to Tabgha, site of the Miracle of the Fishes and Loaves and the Feeding of Five Thousand. Visit Capernaum, the city of Jesus and Peter to see the house of Peter and an ancient synagogue, where Jesus preached and gathered his disciples. End the day in the ancient city of Magdala, hometown of Mary Magdalene.

## DAY 4

Start the day at Yardenit, the Baptismal Site on the Jordan River. Take a scenic drive past Cana of Galilee to Nazareth to visit the Church of the Annunciation and Mary's Well. On to Muchraka, the location of Elijah's altar during his confrontation with the false prophets of Baal. Continue through the Valley of Armageddon to the excavation site at Tel Megiddo. On to Caesarea, built by Herod the Great in 22 B.C. Continue to the city of Jerusalem.

## DAY 5

Start the day at the Mount of Olives for an outstanding view of Jerusalem. Visit the Chapel of the Ascension, Garden of Gethsemane, and Church of All Nations before driving along the Kidron Valley seeing the Tombs of Absalom, Zechariah and James. Visit the Old City, see the Pool of Bethesda, the Chapel of the Flagellation, and the Ecce Homo Arch. Continue through the Bazaar to the last stations of the Cross Via Dolorosa, the Church of the Holy Sepulcher and the Gabbatha pavement.

## DAY 6

After breakfast, continue to the Jewish Quarter visiting the Cardo, the "Wide" wall built by King Hezekiah, the Herodian mansion and the Golden Menorah. Continue to the Temple area and Mt. Moriah, to see the Dome of Rock, visit the Western Wall, the Ophel Archaeological Park and Museum and the Southern steps. Visit the Upper Room and King David's Tomb.

## DAY 7

This morning we drive past the Inn of the Good Samaritan to arrive at the shores of the Dead Sea - the lowest point on earth. We go to Masada. Continue to Ein Gedi, where King David found shelter from the wrath of King Saul. After lunch (on your own), enjoy a short "float" in the Dead Sea. On to Qumran where the Dead Sea Scrolls were discovered in 1947

## DAY 8

After breakfast and hotel check out continue to the Garden Tomb, visit Calvary where we will partake of Communion service. Continue to Bethlehem, Visit the Church of Nativity, the Milk Grotto and Shepherds' Field. Enjoy a special farewell dinner before being transferred to the airport.

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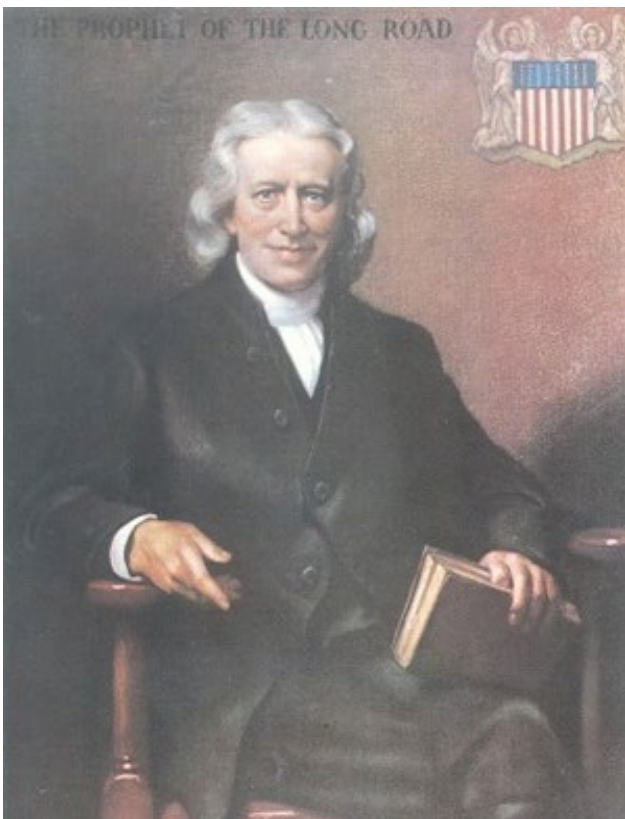
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# FRANCIS ASBURY GROWS METHODISM TO A MAJOR PROTESTANT DENOMINATION IN AMERICA

VIDEO TO  
BE PLACED



Since so much of this issue is dedicated to Great Britain and the English, permit me to share with you a man that started out in the Church of England but later migrated to the Methodist camp and is largely responsible for making the Methodist Church what it is today.

Francis Asbury (August 20 or 21, 1745 – March 31, 1816) was one of the first two bishops of the Methodist Episcopal Church in the United States. During his 45 years in the colonies and the newly independent United States, he devoted his life to ministry, traveling on horseback and by carriage thousands of miles to those living on the frontier.



Asbury spread Methodism in British colonial America as part of the Second Great Awakening. He also founded several schools during his lifetime, although his own formal education was limited. His journal is valuable to scholars for its account of frontier society, with references to many towns and villages in Colonial America.

### Ordained and Consecrated a bishop



*The Ordination of Bishop Asbury, an engraving of an 1882 painting of the scene.*

In 1784, John Wesley named Asbury and Thomas Coke as co-superintendents of the work in the United States. The Christmas Conference that year marked the beginning of the Methodist Episcopal Church of the United States. It was during this Conference that Asbury was ordained by Coke.

For the next 32 years, Asbury led all the Methodists in America. However, his leadership did not go unchallenged. His idea for a ruling council was opposed by such notables as William McKendree, Jesse Lee, and James O'Kelly. Eventually, based on advice by Coke, he established in 1792 a General Conference, to which delegates could be sent, as a way of building broader support.

### His journeys

Like Wesley, Asbury preached in myriad of places: courthouses, public houses, tobacco houses, fields, public squares, wherever a crowd assembled to hear him. For the remainder of his life, he rode an average of 6,000 miles each year, preaching virtually every day and conducting meetings and conferences. Under his direction, the church grew from 1,200 to 214,000 members and 700 ordained preachers. Among the men he ordained was Richard Allen in Philadelphia, the first black Methodist minister in the United States who later founded the African Methodist Episcopal Church, the first independent black denomination in the country. Another African American was Daniel Coker, who emigrated to Sierra Leone in 1820 and became the first Methodist minister there from the West. Bishop Asbury also ordained Peter Cartwright in the fall of 1806.

### Failing health and death

In 1813, Asbury wrote his will. This was a time when “the greatest membership gain in the history of the church” was achieved. In 1814 his health started to fail and he became ill. In 1816 he started to regain strength and continued his preaching journey. He “preached his last Sermon in Richmond, Virginia” on March 24, “and died at the home of George Arnold near Fredericksburg” on March 31.

Bishop Asbury died in Spotsylvania County, Virginia. He was buried at Mount Olivet Cemetery, in Baltimore, near the graves of Bishops John Emory and Beverly Waugh. ●



# QUEEN ELIZABETH AS HEAD OF THE ANGLICAN CHURCH

During the month of September, the world was saddened with the death of Queen Elizabeth II. For seventy years she presided over the United Kingdom and as such watched the world survive the cold war of the late 1940's and 1950's, helped Great Britain participate in the race to the moon in the 1960's, witnessed the counter culture revolutions of the 1970's presided over the tragic death of Princess Diana in the 1980's, presided over the changing role of women in the 1990's and ushered her country and the world into a new millennium in the year 2000 and beyond. What however is often forgotten is the Queen Elizabeth was not just the head of state for the

United Kingdom she was the head of the church in England.

Rarely in modern times have monarchs ruled their kingdoms and the church at the same time. From a historical perspective this dual role of the king/queen began with King Henry VIII who was intent on siring a male heir to his throne despite the fact that his wife had grown beyond her childbearing age. King Henry sought to divorce his Spanish queen so that he could marry Ann Boleyn and when the pope refused to grant his request, King Henry chose to separate from the Roman Catholic Church and declare himself to be the head of the church in England, so that he



# VIDEO TO BE PLACED

could grant himself a divorce. From that time until now the monarch of Great Britain has enjoyed the dual status of being both head of state and church.

In the wake of Queen Elizabeth's death much has been written and said about the role of England in the Atlantic Slave Trade, Colonialism around the world and the exploitation of poor people in any number of countries around the globe. And while many of these criticisms have merit, Queen Elizabeth has consistently stood as a model and example of tradition and history. Currently, it is uncertain what the future may hold for her successor, King Charles III. His colorful past now seems to be a distant memory as he has shed his playboy image for that of an elder statesman that symbolizes English dignity.

For those of us who are attached to the body of Christ there is more than a mere curi-



osity on what direction the church will take under the new leadership of the Anglican Church. As Protestants we are well aware that denominational categories affords the Anglican Church the sovereignty and independence to operate in its own sphere, but one can not help but wonder what shape and form might spring forth from a king who is far different from his mother and predecessor. ●





A  
 COMPLEAT COLLECTION  
 OF  
 FAREWELL SERMONS  
 Preached by  
 LONDON & COUNTRIE  
 MINISTERS  
 August 17<sup>th</sup> 1662.  
 viz.



Mr. Calamy,  
 Dr. Manton,  
 Mr. Caryl,  
 Mr. Case,  
 Mr. Jenkins,  
 Mr. Baxter,  
 Dr. Jacomb,  
 Dr. Bates,  
 Mr. Watson,  
 Mr. Lye,  
 Mr. Mead

Dr. Seaman,  
 Mr. Venning,  
 Mr. Brookes,  
 Mr. Collins,  
 Mr. Newcomen,  
 Mr. Beereman,  
 Mr. Cradocott,  
 Mr. Sclater,  
 Mr. Pledger,  
 Mr. Bull,  
 Mr. Lamb,  
 Mr. Nalton his

Funerall Sermon. Funerall Sermon.  
 To which is added their prayers.





# THE GREAT EJECTION OF 1662

VIDEO TO  
BE PLACED

In this issue of our magazine that is recognizing Queen Elizabeth II and her role as head of the church in England we also take a look at a chapter of English history that had an impact on the development of the early colonies here in America that would later become the various states of the United States of America.

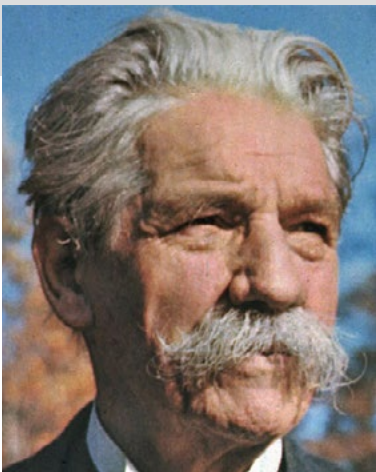
The year was 1662 and nearly 1000 ministers in England chose to preach a farewell sermon to their congregations rather than submit to the newly enacted law that made them bound to the English Book of Common Prayer and the crown. This group would later be labeled “non-conformist” and would

take on the identity of being dissidents in the kingdom. As a result, many of them would leave England in pursuit of religious freedom. Consequently, a direct line can be drawn between these early non-conformist and the Pilgrims, Puritans, Dutch Reformers, Quakers, Mennonites, Anabaptist and other groups that would populate the original 13 colonies.

Please take a look at the video that we have provided for a more in-depth look into those persons who surrendered their convenience and comfort to follow what they believed God was leading them to do. ●

## VIDEO TO BE PLACED

### **ALBERT SCHWEITZER** AND THE QUEST FOR THE HISTORICAL JESUS



When I arrived at Oberlin College in 1972, I was on a mission to acquire for myself the academic foundation that would prepare me for eventual legal studies so that I could one day become an attorney. Because Oberlin College at the time had suspended “distribution requirements” that left students free to pursue their interest in areas other than their major beginning in their freshman year. Consequently, when I read in the college’s catalogue that there was a

course on the life of Jesus I mistakenly thought that this would be a piece of cake for me to take. After all, I had been learning about Jesus as long as I could remember. I was well acquainted with his life according to Matthew, Mark Luke and John and I was a bit more than curious as to what a college professor could teach me that I did not already know.

I entered the classroom of Professor Harry Thomas Frank who introduced me to the likes of an Albert Schweitzer and the study of the historical Jesus for the first time in my life. I came to know and understand that there was a difference between the “Christ of Faith” and the “Jesus of History”. What he taught me changed my life and helped me become the preacher of the Gospel that I am today. It is for that reason that I am delighted to share with you the video that is attached to this article because while it focuses upon a particular event in the life of Albert Schweitzer, it also calls to our attention the vital steps Christians need to take in understanding who Jesus really was. ●



# MELITIUS PEGAS, PATRIARCH OF ALEXANDRIA

VIDEO TO  
BE PLACED



Meletius was born in Candia (Heraklion) in the island of Crete, at the time capital of the Venetian Kingdom of Candia in 1549,[4] and he studied classical philology, philosophy and medicine in Padua. He became protosyncellus of the Patriarch of Alexandria Silvester, at whose death he succeeded on 5 August 1590.

Even if he supported the doctrine of transubstantiation, he was a fierce opponent of the Catholic Church, and worked for the reunion of the Greek Church with the Coptic Church. In 1593 he participated in a synod in Constantinople which confirmed the establishment of the Patriarchate of Moscow.

Without resigning as Patriarch of Alexandria, he served as locum tenens of the Ecumenical Patriarchate of Constantinople between December 1596 and February 1597, and from end March 1597 to March or April 1598, when he resigned to go on dealing only with his Egyptian see.

He died in Alexandria on 12 September 1601

THE NEW LIFE SCHOOL OF THEOLOGY  
ANNOUNCES ITS



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