

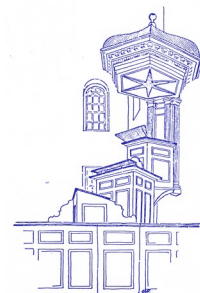


**AQUIA**  
EPISCOPAL CHURCH

# Cross Section

*All of you are Christ's body, and each one is a part of it. 1 Corinthians 12:27*

He is  
Risen





## CROSS SECTION

### Aquia Episcopal Church

2938 Jefferson Davis Hwy.  
P.O. Box 275  
Stafford, VA 22555

#### Contact us:

(540) 659-4007  
office@aquiachurch.org  
www.aquiachurch.org

#### Office hours:

8 a.m. – 4 p.m.  
Monday– Friday,  
except Tuesdays (closed)

#### Rector

**The Rev. Jay Morris**

#### Assistant Rector

**The Rev. James Rickenbaker**

#### Treasurer

**Chris Arey**

#### Music Director

**Trystan Bennett**

#### Dir. Christian Education

**Kristen Morgan**

#### Parish Administrator

**Dennise LaBarre**

#### Executive Assistant

**Sue Selz**

#### Nursery Supervisor

**Christine Hammer**

#### Nursery Assistant

**Dawna Spaulding**

## FROM THE RECTOR

### Looking Away from the Empty Tomb

Suppose that you were one of Jesus' followers who went early one Sunday morning to visit his grave—perhaps simply in order to honor his memory, perhaps intending to apply spices and perfumed ointments to his decomposing corpse—and you saw that there was no body there. No corpse, no mourners, no answers.

What would you have thought? Had someone stolen his remains? Why the apparent mischief? How had the large stone covering the tomb's entrance been rolled away? Weren't there supposed to be guards on the scene? Undoubtedly such thoughts as these filled the minds of some disciples, with doubts and confusion possibly plaguing them, too. Yet other followers of Jesus probably remembered his prophecy about his death, which was to be followed soon afterward by his resurrection: his being raised from the dead, never to die again. In the midst of their grief and sorrow about our Lord's crucifixion and burial, they might have had difficulty remembering his promise to return as one restored to life. And yet the supreme sadness of the first Good Friday led quickly enough to the exuberant joy of the first Easter Sunday.

Later this month, as you approach the end of Lent and find Good Friday yielding to Easter Sunday, I suggest that you not linger too long on the empty tomb. For at least in the case of Jesus, the mere fact of an empty tomb would prove nothing whatsoever. Grave-robbing happened often enough in ancient times, as thieves tried to profit from what a corpse could not carry to the afterlife. What matters is not the disciples' discovery of the empty tomb, but rather their immeasurably more important discovery that the crucified Lord who had been buried there was alive again—able to speak, eat, walk, be touched, and so forth—and not merely missing or AWOL.

Instead of focusing on the empty tomb, you should dwell instead on who and what was initially buried there. A real conspiracy for sheer injustice in the execution of a man about whom neither Pontius Pilate nor Herod Antipas could find any wrongdoing (Luke 23:1-15). The most shameful suffering and death of someone who deserved neither but willingly accepted all of that. God's deliberate abandonment of his own Son as a representative or substitute sacrifice for the justly deserved death of sinners everywhere.

Then having considered who died on the old rugged cross and what was buried across the span of three days, be sure to contemplate also who and what emerged from the empty tomb. Proof that the Devil cannot have the final word in his battle against the living. The resurrected Lord keeping his promise to return to life. The complete victory of God over disease, death, and despair. The death of death itself, as shown in the restoration of life where it had temporarily been lost.

Some people think about the empty tomb, shrug their shoulders, and move on without anticipation or joy to whatever might come next. Yet what comes next is precisely the miracle of new life in the body of the Lamb who was slain for the sins of the whole world. If an empty tomb were the final scene in Jesus' biography, then we Christians would surely be wasting our time. What matters is how the transformation of Jesus' corpse into the alive-again body of our risen Lord brings with it the transformation of dark despair into light and life, as we learn from his resurrection how reliable and remarkable God truly is.

Jesus' empty tomb proves nothing, but the new life in Jesus' risen body changes *everything*.

*Jay Morris*



## FROM THE ASSISTANT RECTOR

### Maundy Thursday and Foot-Washing

Dear Family in Christ,  
Grace to you and peace from God our Father and the Lord Jesus Christ. I thank God for you, especially for the humility with which you approach the Scriptures, as well as your humble presence in worship. This quality is one to be commended in the faithful so that one's ego does not get in the way of worship and a relationship with God. But I have noticed something concerning in years past about the observance of Maundy Thursday—not just at Aquia, but also in other churches in which I have worshipped.

Maundy Thursday is a feast that encompasses many different elements of theology and Christian practice. Chief among these elements is the celebration of the institution of the Holy Eucharist, the meal of immortality wherein we receive

“the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life” (BCP, pp. 859-60). On the very first Maundy Thursday, our Lord Jesus Christ gave us this meal of utter importance for Christians. Maundy Thursday is given the name “Maundy” from the Latin word *mandatum* (command). Jesus gave us a new commandment on the first Maundy Thursday: to love one another as he has loved us. This new commandment was given to us on the heels of a liturgical action that Jesus performed for his disciples: foot-washing.

Jesus did the first foot-washing on Maundy Thursday as an act of love for his disciples. When you walk around in a quasi-desert all day wearing nothing but sandals on your feet, it is safe to say that they will not be clean, nor will they smell their best. But Jesus washed the disciples' feet

to show them the love that he had for them as his friends. Though foot-washing is not a sacrament of the church, the action is in itself sacramental. When we have our feet washed by someone else, it is a sign of love and care that is selfless. It is a sign that someone else loves us enough to get on hands and knees and clean us up. The action of foot-washing is an outward and visible sign that points to the inward and spiritual grace that we, as baptized Christians, have been washed in the blood of Jesus and made clean and whole. Foot-washing is not required, but it is strongly encouraged.

I will never forget a priest for whom I have great respect refusing to have his feet washed. “They aren't clean,” he said. “I've

been on my feet all day!” St. Peter showed the same hesitance when our Lord was to wash his feet. “You shall never wash my feet,” Peter said. And our Lord responded, “If I do not wash you, you have no share with me.” Clearly, Jesus saw this as important. Your clergy do as well.

We invite you to come forward on Maundy Thursday to have your feet washed. No feet are too dirty. All feet are welcome. This ministry is a reminder to us of the love that we have for one another as well as the love that we are supposed to show to the world in proclaiming the good news of Christ crucified. Do not let this Maundy Thursday pass by—like others may have—without remembering what Christ calls us to be and to do.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

*In Christ+,  
Fr. James*



FOOT WASHING  
CEREMONY



### AQUIA CHURCH VESTRY

**Chris Arey**

**Dickie Boes**

*Finance Committee Chairperson*

**Jackie Chichester**

**Jean Golas**

*Administration  
Committee Chairperson*

**Bill Hoffman**

*Senior Warden*

**Ron Korth**

*Junior Warden  
Building & Grounds  
Committee Chairperson*

**Doug McGinty**

*Register*

**Larry Moxley**

**Mary Nixon**

**Ethan Shoen**

*Youth Representative*

**Chris Wanner**

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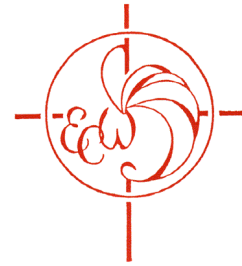
## EPISCOPAL CHURCH WOMEN

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We are midway through the season of Lent. When I re-read that sentence, I instantly thought “midway through” means almost finished or done, at least to me. Our personal choice to observe Lent is an individual one. Some might say it is a journey, a time to renew faith, a weight loss program. Personally, I am just now beginning to understand fully the season of Lent and its glorious impact on our lives. As a season, it opens our heart a little wider and our mind a little deeper for the opportunity to receive God’s graces and the true understanding of his sacrifices.

During this time of repentance and reflection, it gives all women of Aquia an opportunity to reflect on Mary’s walk, on the way to the cross, *where her son, the God of Man* was hanging. As Mary stood at the base of the cross, full of pain, grace, and love, and in her knowledge that salvation has come, I cannot imagine as a mother what Mary endured. We have many opportunities for prayer, study and reflection this Lenten season, as we renew. I pray Mary had sisters in Christ to lean on, and to share her grace.

The diocesan ECW’s Lenten Quiet Day held on March 13 at Roslyn Retreat Center, Richmond, Va., was the first



time I had visited that campus. The drive around the University of Richmond campus was beautiful and a perfect early spring setting for a Quiet Day. In celebrating Eucharist, we adjourned to the Retreat Chapel. I have attached additional information for Easter Sunday Brunch at Roslyn (see the photograph below), in case you want to attend, or perhaps you might enjoy a visit to the retreat center there.

We will also begin the preparation for many events on our calendar for May. Our Heritage Sunday Reception will be held on May 19, and the ECW of the Diocese of Virginia Spring Meeting will be held on Saturday, May 11, at Doswell, Va. It’s not about joining the ECW; it is about sharing in our ministries: parishes, local, and worldwide. Contact me: [bkwings\\_n\\_things@yahoo.com](mailto:bkwings_n_things@yahoo.com).

**Briget Kane**  
President





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## STS. MARY AND MARTHA

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### Worship, Service and Fellowship

The Sts. Mary and Martha Guild is planning to be quite productive during April as we continue to make items for the Fall Fest Craft Room. Fall Fest 2019 will be held Saturday, Oct. 5, and although this sounds far away, it will be here before we know it! Filling the craft room with handmade Fall and Christmas crafts is the Sts. Mary and Martha Guild's largest service project for the parish, and we are on it!

We could use a bit of your help:

1) The Guild is always looking for new ideas for the craft room to freshen and expand our inventory. If you have an idea for us to work on, please send us a picture in an email to [maryjane@cfsw.biz](mailto:maryjane@cfsw.biz).

2) Another responsibility we have at the Fall Fest is the very popular jewelry table. Any donations of costume jewelry would be greatly appreciated.

3) We would also appreciate donations of any size of wooden louvered (slatted) shutters. We have in mind a snowman craft to make with them.

4) If you make your own unique craft, we would be so grateful for a few of these to round out the inventory in the craft room.

Guild meetings this month will be on April 4th and 18th in the parish hall downstairs, beginning with Morning Prayer at 9:30. Please come to pray with us, enjoy the fellowship, and join in the discussion as we continue to read together our current study book, A Purpose Driven Life by Rick Warren.

**Mary Jane Cole**  
[maryjane@cfsw.biz](mailto:maryjane@cfsw.biz)  
**Denise Thornton**  
[neisieb@aol.com](mailto:neisieb@aol.com)



### The Renewal of Spring and the Renewal of Your Life

Daffodils, forsythia, Bradford pears, and cherry trees are wondrously blooming right now. They are welcomed signs of the earth's renewal, with the frosty-dreary months of winter yielding to the warmth and vibrant colors of spring. As there is more to enjoy outdoors, there are adventures awaiting us—picnics, recreation, vacations, and so forth.

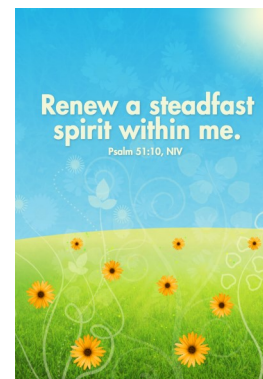
Each year our church takes the springtime as an opportunity for renewal. Led by the joy of Easter, several important occasions arise in May, ranging from our spring pig roast and craft fair on the first Saturday of May, to Mothers Day and Heritage Sunday, to our parish's picnic in Patawomeck Park on the Sunday of Memorial Day weekend. Such enjoyable events make for a rather full month ahead.

Spring is also a season when you can begin to renew your heart and your faith. The apostle Paul encouraged the Christians at Rome to be "transformed by the

renewing of your minds" (Romans 12:2), because he knew that our heads need to be refreshed and rejuvenated from time to time, just as our bodies and the whole of our lives do.

How can Aquia Church help with your renewal? Consider serving some Wednesdays with Aquia's Table, or joining the mowing brigade that will soon renew its work. Attend one of the Bible study programs or Morning Call series that are offered regularly. Find your way into the men's breakfast (second Saturday each month) or into the Saints Mary and Martha Guild for women (first, third, and fifth Thursday mornings). See for yourself how such events and groups unite fellowship and service in ways that enrich your life.

**Jay Morris**



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## VESTRY HIGHLIGHTS

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### February 19, 2019

**Dinner and Fellowship** (hosts: Chris Wanner and Fr. Jay Morris). In attendance were Rector Fr. Jay Morris, Asst. Rector Fr. James Rickenbaker, and vestry members Sr. Warden Bill Hoffman, Jr. Warden Ron Korth, Treasurer Chris Arey, Larry Moxley, Chris Wanner, Mary Nixon, Jean Golas, Jackie Chichester, and Register Douglas McGinty. Fr. Jay opened with a prayer and the Lord's Prayer. *[Subsequent events are bracketed and italicized.]*

### Business Session

Treasurer's Report, delivered by Treasurer Chris Arey. The January 2019 Cover Letter, Balance Sheet, Budget vs. Actuals, Expense Transaction Detail, and Income & Expenses were provided. Minutes from the previous meeting were provided by Register Douglas McGinty. The minutes were adopted unanimously. The following officers were elected: Senior Warden Bill Hoffman (elected), Junior Warden Ron Korth (elected), Register Doug McGinty (continuing), Treasurer Chris Arey (continuing), and Assistant Treasurer Charlie Bingay (continuing).

### New Business

R-2019-01: Authorize Bank Signatories (finance committee). Adopted unanimously.

R-2019-02: Wage Increase for Nursery Supervisor and Nursery Assistant (finance committee). Adopted unanimously.

R-2019-03: Adjustments to 2019 Budget (finance committee). Adopted unanimously.

*[R-2019-04: Cemetery Tree Removal (Building & Grounds Committee). Adopted unanimously by electronic vote March 1-3, 2019.]*

*Work of Committees.* Fr. Jay provided a list of appointment of vestry members and non-vestry members. The vestry approved the committee assignments with the following amendments: Jackie Chichester will serve on both the Fi-

nance and Administrative Committees, and Adam Hawkins, who is not on the vestry, will serve on the Buildings & Grounds Committee. The assignments are:

### ADMINISTRATION

Vestry: Jackie Chichester, Jean Golas (chair), Larry Moxley, and Mary Nixon. Non-Vestry: Mary Jane Cole, Patricia Springer, Dina Stanford, Jennifer Stoltz, and Christopher Stoltz (until he joins the vestry as Youth Representative on May 31, 2019).

### BUILDINGS AND GROUNDS

Vestry: Ron Korth (chair *ex officio* as Junior Warden), Larry Moxley, and Chris Wanner.

Non-Vestry: Bob Brandon, Michael Golas, Gary Perkins, Tim Spaulding, Jason Stoltz, and Adam Hawkins.

### FINANCE

Vestry: Chris Arey (*ex officio* as treasurer), Dickie Boes (chair), Doug McGinty, Larry Moxley, Mary Nixon, and Jackie Chichester.

Non-Vestry: Charlie Bingay (assistant treasurer).

The Rector and both Wardens are members *ex officio* of all vestry committees.

### Reports from Vestry Committees

*Administration, by Jean Golas.* Joe Howard is working on a letter to Stafford County about the road entrance for the church. County representatives will be asked to view the entrance. The committee is working on ideas for improving the cleaning contract. Church volunteers could clean the 1960 Parish House. An extra \$200 per month has been budgeted for cleaning the other facilities. The lease contract for Clifton Chapel expires this year. The committee also is developing goals for the year.

*Building & Grounds, by Ron Korth.* A company was found which could make a new sign of the same size with aluminum for \$450. Jean Golas indicated that



### *Vestry Highlights*

an anonymous person may donate up to \$500 for the sign. Fr. Jay asked about the font, permanence, location, and funding for the sign. Funding is not explicitly authorized at this time, but there may be a resolution next month. Ron addressed new security systems for the CCFB. Various options and prices were discussed. Ron also discussed replacing lights in the Great Hall with LEDs (light emitting diodes). The committee will decide when to have the Spring Clean-up. The trim needs to be replaced at the Rectory. Replacing the windows at the Rectory was discussed as well, but the vestry will need to purchase the same.

*Finance, by Chris Arey.* Chris talked about goals for the Committee involving online giving, bookkeeping procedures, proposed bylaws, counter appointment, and fund procedures. With respect to Aquia's Table, \$10K was moved from the general fund to the special fund. Also discussed were paying off the principal early and developing a planning calendar. Fr. Jay asked about moving some money in the Cemetery Fund to other investment vehicles more aggressive than the TOTF (Trustees of the Fund).

### Reports from Junior Warden and Senior Warden

*Sr. Warden, by Bill Hoffman.*

He endorsed the suggestions by Fr. Jay on committee goals. Vestry members are encouraged to attend the Newcomers Luncheon. Mitchell Tree Service

*Continued on following page ...*



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## TREASURER'S NOTE

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**A** *wee update on church financial matters:* With thanks to Briget Kane, we are making good progress in moving to a modified accrual method of accounting, from our prior cash basis. We are in year two of this process, and I believe that we will complete our transition this year. The adoption of a modified accrual method will provide greater clarity and transparency in depicting our financial position.

***A word on church business:***

We purchase goods and services from a variety of vendors to conduct ministries, maintain our property, and raise funds for church operations. We do not operate as a retail organization, and accordingly, are not able to act as a 'middleman' in purchasing items or services on the behalf of interested parishioners. For instance, if the church

office were placing an order with Paper People (which provides our office supplies), I am NOT able to ask the office also to include an order for copy paper for me personally, for which I would repay the office. This rule applies to any item or service, food, flowers, office supplies, etc. Please avoid this circumstance.

***Qualified Charitable Distributions***

**(QCD):** Those of us with an IRA, in the year we turn 70 ½, will be required to take a required minimum distribution (RMD). The Tax Cuts and Jobs Act of 2017 (TCJA) changed some of how the RMD operates, and the general availability of using a QCD to avoid income, yet obtain the charitable deduction. If you fit this category, I recommend you consider consulting with your financial services firm to explore what you might

do. I am not offering financial advice, only pointing out this option, which some of our parishioners already use. The link below is to a professional journal that provides more detailed information:

<https://www.journalofaccountancy.com/issues/2018/oct/irs-qualified-charitable-distributions.html>

*Christopher M. Arey*



*... continued from previous page*

will cut down a tree in front of the cemetery. Private cemetery plots were addressed as well.

*Jr. Warden, by Ron Korth.* He discussed repairing the Rectory, cupola, HVAC pit, CCFP lights, driveway lights, and Clifton Chapel. Mowing and the wood pile also were addressed.

**Report from Rector**

Fr. Jay will email the Rector's Report. He also recommended that each Com-

mittee have a list of goals for each meeting, which can be forwarded to the vestry. The benefits would be more focus on tasks and more efficient meetings. It is suggested that the March committee meetings list goals and submit them to the vestry for endorsement. Chris Arey asked whether the vestry should have a mid-year retreat.

**Upcoming Dates**

3/5 Shrove Tuesday pancake supper  
3/6 Ash Wednesday services

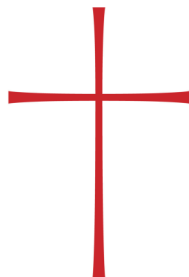
3/7 Start of Lenten dinner-and-discussion series on Thursday evenings  
3/19 Vestry meeting

**Good of the Order, Closing Prayer by Fr. James, and Adjournment**

**Respectfully submitted,**

*Douglas McGinty*

**Register, Aquia Episcopal Church**



We, as Aquia Church, joyfully respond to the grace, love and fellowship of God the Father, Son and Holy Spirit at work in our midst by celebrating His presence, sharing His abundance, and proclaiming His word throughout the world.



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## FROM THE CHURCH OFFICE

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### FROM THE PARISH REGISTER

Transferred in: *"And the Lord added to their number day by day..." Acts 2:47*

Thompson Gerke, West Haven, Conn.; Jacqueline Diorio, Cleveland, Ohio.

Funerals: *"Rest eternal grant to them, O Lord; and let the light perpetual shine upon them."*

Leon Annadale, died May 17, 2019.

### SPECIAL RECOGNITIONS AT AQUIA CHURCH

*New Babies:* Thanksgiving for the birth of a child will be offered as part of the service on the second Sunday of the month (youth Sunday). This will be scheduled as needed. Please call the church office the week prior, if your family would like to be included. Also, please call the church office after a birth so that a red rose can be placed on the altar in thanksgiving.

*Those being deployed:* Please call the church office so that we can offer special prayers at a service prior to your departure. Also we would like to put you on our prayer list for all those who are deployed in the service of our country.

### FUTURE BAPTISMS

The next scheduled date for a baptism is April 28, 2019. If you would like to have a baptism on this date, or if this date doesn't work for you and you would like to request another date, please contact the church office so that counseling with the clergy can be scheduled.

*Sue Selz*

First quarter financial contribution statements are available upon request. Please contact the church office ([sue.selz@aquiachurch.org](mailto:sue.selz@aquiachurch.org)), or call 540-659-4007. Once printed, these statements will be available in the church.

*Chris Arey*



[www.aquiachurch.org](http://www.aquiachurch.org)

[office@aquiachurch.org](mailto:office@aquiachurch.org)

(540) 659-4007

### Aquia Church Prayer List – April 2019



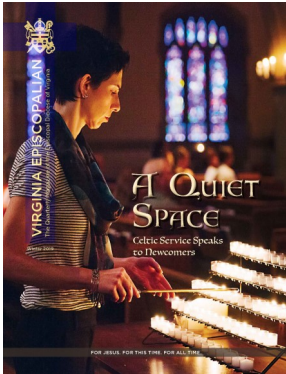
Faye Andrews, Rhett Blythe and Family, Dickie Boes, Debbie Byers, Edward Chaplin, Judy Chaplin, Elijah Colliver, Jeff Davis, Donnie Davis, Scott Davis, Robert & JoAnn Feldman, Peggy Hall, Chris Hundley, Elaine Lewis, Lori, Ken & Anne Luehrs, Pat Moncure, Rebecca Poole, John Pribble, Kenny Reilly, Janice Shelton, Scott Smith, O.D. Taylor, John & Pam Tompkins, Kenneth Tompkins, Tom Tremper, Patrick Weber.





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## Support Our Diocesan Magazine



The Virginia Episcopal Magazine is mailed to many parishioners in the Diocese of Virginia and is available on-line at <http://www.thediocese.net/news-and-events/the-virginia-episcopalian-magazine/>. If you receive a copy in the mail, please consider supporting the Diocese by remitting \$5.00 to help with annual production and distribution costs. Send a check to the church, with “Virginia Episcopalian” in the memo line.



## Lost and Found

Pledge cards are sometimes misplaced, but it is a concern that 16 families at Aquia, who made an annual pledge in 2018, have not yet done so for 2019. Family circumstances change, and that can affect the ability to make a pledge. Lent offers a special time to reflect on the blessings we enjoy, and the continual need to repent and renew our faith. It may give pause for some to find the lost pledge card—and, yes there is good news: we have additional pledge cards available for you to fill out. You may contact the church office or the Treasurer for a new pledge card.

*Christopher M. Arey*

**Easter Lilies  
and other flowers  
will be placed  
in the church  
on April 20.**





**AQUIA**  
EPISCOPAL CHURCH

Aquia Episcopal Church  
Post Office Box 275  
Stafford, VA  
22555

RETURN SERVICE REQUESTED



**April 14, Palm Sunday: 7:30 a.m., 9 a.m., 11:15 a.m., and 5 p.m. Seder (note the special times)**

**April 15, Holy Monday, Eucharist at 7 p.m.**

**April 16, Holy Tuesday, Eucharist at 7 p.m.**

**April 17, Holy Wednesday, Eucharist at 7 p.m.**

**April 18, Maundy Thursday, Eucharist and Foot-Washing and Stripping of the Altar at 7 p.m., followed by the Gethsemane Watch Prayer Vigil (Great Hall)**

**April 19, Good Friday, Eucharist & Stations of the Cross at noon and 7 p.m.**

**April 21, Easter Sunday Morning, Eucharist at 6:30 a.m. Sunrise Service in the cemetery, 9 a.m., 11:15 a.m. and 5 p.m.**

**Children's Easter Egg Hunt at 10:15**

**Childcare available during the 11:15 service**

One book I have been reading in preparation for Holy Week later this month is *Jesus: The Last Day* (Biblical Archaeology Society, 2003), edited by Molly Dewsnap Meinhardt. This is a collection of essays that were previously published in the *Bible Review* magazine or in the *Biblical Archaeology Review*. Some of the essays were written by scholars about whom I already knew, with other authors not yet familiar to me; together, they provide interesting coverage about a variety of issues from the Gospel narratives about the passion, crucifixion, and burial of our Lord. Consider how this book's Introduction begins:

The Gospels focus intensely on Jesus' last days. Almost a third of the Gospel of Mark is devoted to the final week of Jesus' life. A third of the Gospel of John covers just one day, the day of his death.

According to Matthew, Mark, and Luke, this final day begins when Jesus sends his disciples into Jerusalem to prepare a Passover meal before the sun sets. It will be Jesus' last meal with his followers [before his crucifixion]. Twenty-four hours later, Jesus is crucified. Before the sun sets again, Joseph of Arimathea wraps the corpse in a linen shroud and lays it in a rock-cut tomb.

In the Jewish tradition into which Jesus was born, raised and died, the new day begins at sundown. Thus these last 24 hours are truly one day in the life of Jesus. In a sense, however, this is not his *last* day; Jesus' story continues beyond the tomb, which is precisely why this day was selected as the focal point of both the Gospels and this slim book.

With that perspective in mind, this anthology calls our attention to many archaeological details and historical facts of the day prior to the death that changed the course of our salvation, thus highlighting the historicity of his death. (Compare how both the Nicene Creed and the Apostles' Creed make mention of the fact that Jesus suffered and was crucified "under Pontius Pilate," in a phrase that forever links that historical figure with the history of Jesus' agony and death.)

Episcopal priest and New Testament scholar Bruce Chilton examines the way in which Jesus' last supper with his disciples, on the night of his arrest, sets up a rival alternative to the ritual sacrifices that were conducted at the Temple in Jerusalem. Joan E. Taylor's essay analyzes what each of the four Gospels in the New Testament report about Gethsemane (which means 'press of oils,' as in a place where olive oils were pressed from harvested olives) as the place where Jesus was arrested; she also shares archaeological findings about whether Gethsemane was a fully developed garden (which readers often assume but is never claimed in the Gospels!) or instead a cave near the Mount of Olives. Jerome Murphy-O'Connor—a distinguished Roman Catholic scholar about the apostle Paul and about the history of the Holy Land—thoughtfully guides readers through the different details mentioned in each Gospel about the scene of Gethsemane in order to establish what really happened there in history.

Thomas Schmidt offers a careful analysis of Jesus' procession to his crucifixion as depicted in Mark and compares that report to the kind of triumphant parade that a Roman conqueror or other victorious figure in ancient times would have received. Then Murphy-O'Connor contributes a second article, this one explaining the biblical and devotional roots for the fourteen stations of the Via Dolorosa (the 'Sorrowful Way,' which is the basis for our 'Way of the Cross') as the long walking-path that pilgrims have taken throughout the streets of Jerusalem from ancient times until even today as they re-trace the steps that Jesus took as he marched toward his crucifixion.

The archaeologist Vassilios Tzaferis discusses in considerable detail the only excavated remains of a body that was crucified—which the author himself unearthed only in 1968—in order to help readers appreciate what Jesus' crucifixion must have entailed for his suffering and death. A much briefer article by archaeological editor Herschel Hanks raises critical questions about that set of crucified remains, based on subsequent analysis conducted by other experts. In the final article, Israeli archaeologist Dan Bahat discusses recent archaeological work in and under the Church of the Holy Sepulchre in Jerusalem, which was built over the traditional burial-place of our Lord. The book's final page offers readers a list of articles in *BR* and in *BAR* that provide related information and perspective, so that one can access those additional pieces.

My interest in recommending this book to you here is not an attempt to turn us into archaeological experts overnight, but rather to use the inquiries and discoveries of this group of scholars in biblical studies and related fields in order to shed new light on our grasp of what the Gospels report about the final period of Jesus' life before his death. Our increased awareness about the historical realities around the scene for Jesus' last supper and arrest, around the actual practice of crucifixion and burial in ancient times, and around subsequent life and pilgrimage in the Holy Land can send us back to the biblical texts for further reflection and for the awakening of our faith.