**PROGRAM FOR “SEVEN LAST WORDS” BY SR.** [**FRANCE WHITE**](https://www.shcj.org/american/how-we-serve/shcj-artists/france-white-blank-cards-and-prints/)**, SHCJ**

**Betty** Technical check-in.

Pen and paper as we reflect

Mute icon

Camera icon

Speaker view/gallery view

We will be using art in our reflection, and we will project the art onto the screen during those times.

**Suzie**

Welcome

Settle, take breaths

Call to worship:

The liturgy of Good Friday is celebrated in the fullness of the Paschal Mystery. It is less a day of mourning and more a day of remembering, of seeing once again the boundless love of God expressed in the self-offering of Jesus of Nazareth.

There is a quiet, a silence and soberness to our time together today. We carry in our hearts the suffering of our world, as well as the suffering that touches those we love directly. But in all of this, our eyes remain on Jesus hanging on a cross, the image of a God whose love is so powerful that not even death can defeat it.

We have heard the Passion story many times. We have followed the way of the Cross. This year we listen to it with different ears because we are in a different place in life. And we will focus on the Words that Jesus said on the cross. We will savor those words and spend time with them, reflecting on what they mean to us in our lives on this day.

Frances White, the artist whose work we will view tonight writes: “When I decided to paint the seven last words, I first contemplated the words as they appear in the four Gospels seeking to feel with Jesus. No Gospel has all seven of the words; some of the words appear in more than one Gospel, and others are only in one. So after *being in* the words, I decided what order felt *most* like the progression of events and emotions.”

She uses a **red circle** for Jesus – red for his life blood; - the **color spectrum** to carry the emotional content.

Those with a computer will see each painting on your screen. Ann Jelen and Bob Gallagher will read the words of Jesus and offer you several reflection questions. We will spend time in silence as you use your own experiences to place yourself close to Jesus. After the silence you will have a moment to jot down a word or two of what arose in you.

We will begin by singing “Were you there when they crucified my lord” lead by Reggie Ott. We will sing it again after the 3rd Word and as we end our time of reflection and prayer.

**Reggie** “Were you there when they crucified my Lord?....”

**Ann and Bob** alternate:

First .Word (then 3 minutes of silence)

Second Word (then 3 minutes of silence)

Third Word (then 3 minutes of silence)

**Reggie** Leads us in “Jesus, Remember Me…”

**Betty** Invite sharing of reflections. Close by saying “Thank you” to let Ann and Bob know to begin again.

**Ann and Bob** alternate:

Fourth Word (then 3 minutes of silence)

Fifth Word (then 3 minutes of silence)

Sixth Word (then 3 minutes of silence)

Seventh Word (then 3 minutes of silence)

**Reggie** “Were you there when they crucified my Lord?....”

**Betty** We now enter into a time of shadows and vigil.

You may leave now in silence, or you may remain here to reflect on all this and to have the opportunity of sharing reflections after another moment of silence to let people leave if they wish. (Silence.) Invite reflections. (Sharing) Invite someone to express a sense of the whole. (Sharing)

**Betty** We close with the blessing titled “What Abides – for Good Friday” by Jan Richardson.

You will know  
this blessing  
by how it  
does not stay still,  
by the way it  
refuses to rest  
in one place.

You will recognize it  
by how it takes  
first one form,  
then another:

now running down  
the face of the mother  
who watches the breaking  
of the child  
she had borne,

now in the stance  
of the woman  
who followed him here  
and will not leave him  
bereft.

Now it twists in anguish  
on the mouth of the friend  
whom he loved;

now it bares itself  
in the wound,  
the cry,  
the finishing and  
final breath.

This blessing  
is not in any one  
of these alone.

It is what  
binds them  
together.

It is what dwells  
in the space  
between them,  
though it be torn  
and gaping.

It is what abides  
in the tear  
that the rending makes.

—Jan Richardson  
from [*Circle of Grace*](http://janrichardson.com/books)