

# GAZA CEASEFIRE PILGRIMAGE

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## LITURGY BOOKLET

Spokane, WA

March 30, 2024

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Today, we journey in prayerful solidarity with the Palestinian people of Gaza. We journey with grief over the tragic events of October 7th that deepened the trauma of our Jewish kin. We journey in lament over the asymmetrical violence in response that is resulting in a human catastrophe in Gaza. We journey on Holy Saturday—a moment within the Christian tradition where we wait with grief, lament, and hesitant hope. We journey in the effort to dismantle the strongholds of Antisemitism and Islamophobia that are real within us and are on the rise in our communities. We journey, fueled by our faith, committed to the sanctity of every human life and toward a future where reconciliation replaces revenge.

With the ultimate goal of a lasting, just peace for Israelis and Palestinians, we journey the length of the Gaza Strip (approximately 25 miles) through Greater Spokane. This pilgrimage mirrors the trek that so many in Gaza have been forced by violence to endure.

As our Palestinian siblings document their own agonizing reality, we choose to bear witness to the truth, and the truth is this: the Palestinian people, who have been subject to a dehumanizing occupation for decades, are now facing destruction and death at the hands of Israeli power brokers with the cooperation of the American government, acting with what the International Court of Justice has deemed “genocidal intent.” This violence and the suffering it engenders must cease.

Four desired outcomes drive our movement:

1. An enduring, sustained, and comprehensive ceasefire between the governments of Israel and Hamas
2. The immediate flow of life-saving food, water, aid, fuel, and humanitarian assistance into the Gaza Strip
3. The release of all hostages - both the Israelis held by Hamas and the Palestinians held unjustly within the Israeli prison system
4. An end of the occupation so that a just peace may begin and a mutual flourishing for Palestinians and Israelis may be possible

Pilgrimage is an ancient discipline practiced by faith traditions for centuries. It is a journey of transformation, which we travel incomplete and in process, and with a sincere longing to accompany one another. Pilgrimage is a sacred invitation to go, imperfectly, but together toward that which is good, true, and beautiful.

If you need answers, supplies, or assistance along the way, please find someone wearing a neon yellow vest.

Friend, thank you for journeying with us today. For the sake of a world remade, may we find the courage and commitment to continue in the way of costly solidarity tomorrow and into the future.

# Non-Violence Guidelines

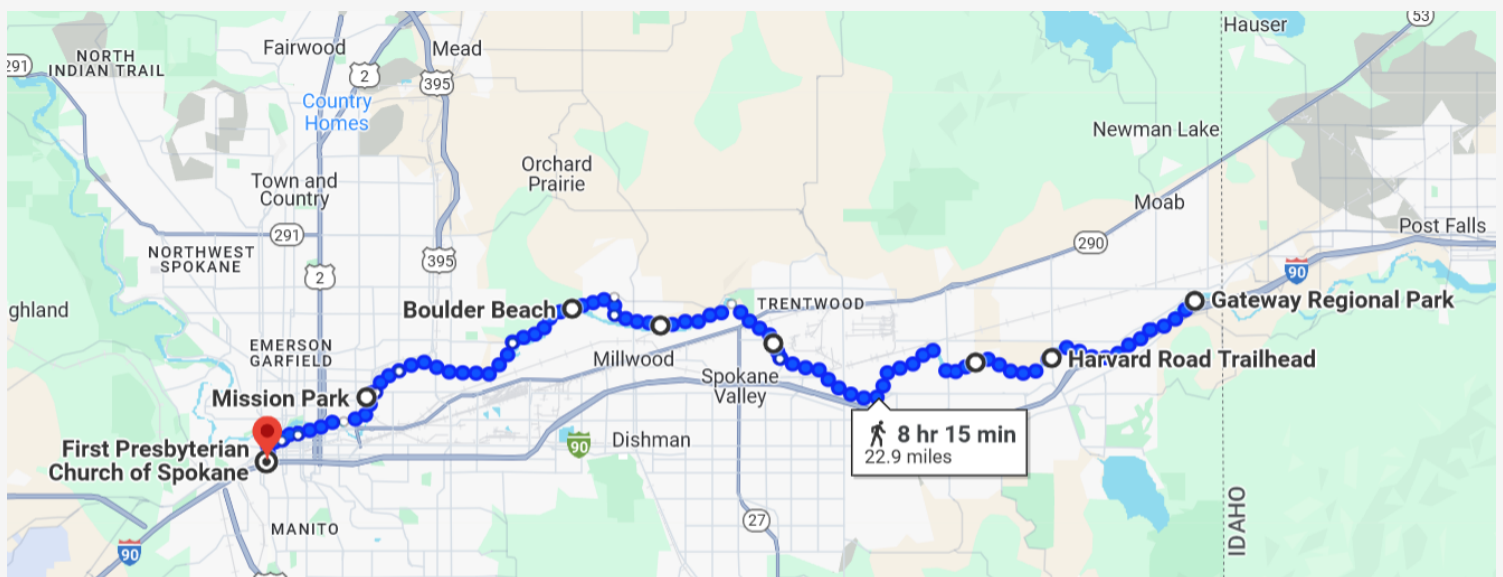
from Peace & Justice Action League of Spokane

Our nonviolence guidelines are one way we put peace into action. As participants, we agree to abide by and reflect upon these commitments:

- At all times, we will use our anger at injustice as a positive nonviolent force for change. Our attitude will be one of openness, friendliness, and respect toward all we encounter. We will convey this through words, symbols, and actions.
- We will refuse to return the assaults—verbal or physical—of those who oppose or disagree with us. We will protect those who oppose us from insults and attacks.
- As participants in nonviolent events, we will follow the directions of designated coordinators. In case of serious disagreements, we will remove ourselves from the gatherings.
- We will refrain from insults and swearing. We will use no violence, verbal or physical, toward any person. We will not carry anything that could be construed as a weapon unless it is a personal health or accessibility tool.
- We will not run or use threatening motions. We will not damage any property. We will not bring or use alcohol or illegal drugs.

## Our Route

[Interactive Map: spokanefpj.org/gaza-route](http://spokanefpj.org/gaza-route)



# ROUTE, PAUSES, PROJECTED TIMELINE

**Start: Gateway Regional Park** (ASL Interpretation Provided)

Opening Remarks & Blessing at 8:00am | Pilgrimage Begins at 8:30am

<https://maps.app.goo.gl/kbAWHtWadgqE9VJY9>

**Interval One Distance: 4 miles**

**Sacred Pause 1: Harvard Road Trailhead** (Bathroom & ASL Interpretation Provided)

Projected Arrival: 10:10am | Pilgrimage Resumes: 10:20am

<https://maps.app.goo.gl/6yaQftop3dg4F1rh9>

**Interval Two Distance: 6.5 miles**

**Sacred Pause 2: Mirabeau Point Park** (ASL Interpretation Provided)

Projected Arrival: 12:30pm | Pilgrimage Resumes: 1:00pm

<https://maps.app.goo.gl/uGyPYvS8Nx1SFhmN8>

**Interval Three Distance: 2.5 miles**

**Sacred Pause 3: Donkey Island Trailhead** (Good place to finish portion of the journey)

Projected Arrival: 2:00pm | Pilgrimage Resumes: 2:10pm

<https://maps.app.goo.gl/uAscibJ15tJn9Aju5>

**Interval Four Distance: 3 miles**

\*\*\*SECTION BETWEEN DONKEY ISLAND & BOULDER BEACH IS NOT DEDICATED TRAIL, BUT SHARED STREETS WITH CARS & NEIGHBORS\*\*\*

**Boulder Beach** (Good entry point to join the pilgrimage)

Projected Arrival: 3:00pm

<https://maps.app.goo.gl/LfND1RG2CzECady4A>

**Interval Five Distance: 4.5 miles**

**Sacred Pause 4: Mission Park Trailhead**

Projected Arrival: 4:45pm | Pilgrimage Resumes: 5:00pm

<https://maps.app.goo.gl/SN6Qs4Sd9m1auBUT7>

**Interval Six Distance: 3 miles**

**Conclusion: First Presbyterian Church, Spokane**

Projected Arrival: 6:30pm

Cairn Experience and Final Blessing Upon Arrival

<https://maps.app.goo.gl/KN6drNwfqTW8NFJk7>



# Gateway Regional Park

## Sending and Blessing Rite to Begin Walking

### Welcome and statement of purpose

#### Sing, For Such a Time as This, by Jonathan Rundman

Could it be that we are called for such a time as this?

Could it be that we are called for such a time as this?

This question comes to the biblical character Esther as she learns of great suffering being planned for her people. Today, with Esther, we answer, yes. Yes, we are called for this time, for this purpose, for this witness, for this holy walk.

For Christians, today is Holy Saturday and the culmination of the season of Lent. Our prayer today is that as we meditate on the life and passion of Jesus, we might deepen our solidarity with what our Palestinian siblings are experiencing daily. And we acknowledge for our Jewish siblings that this day some call holy is also the deadliest day throughout history for Jewish communities, so frequently suffering violence at the hands of Christians. We renounce this violence as we renounce Anti-Semitism in all its forms. With Israeli human rights organizations and Jewish peace groups, we seek to accurately name what Palestinians are undergoing as fitting the legal definition of apartheid and military occupation.

# Gateway Regional Park

## Sending and Blessing Rite to Begin Walking

Our prayer is that Jesus' way of healing justice through nonviolent enemy love be how the Gaza Ceasefire Pilgrimage here in Spokane is to be experienced by all. And so we walk together with these values:

1. We make a stand against any form of hatred, including antisemitism and Islamophobia. We hurt the movement when hatred of anyone or any People clouds the clarity of naming the war crimes being committed by the modern nation-state of Israel. Hatred also hurts the much-needed collaboration essential to end this horror. We are clear that "our battle is not against flesh and blood" but against the Powers responsible. If hatred animates your feet today, we ask that you rest. We are not the movement for you.
2. We are about nonviolent solidarity, not neutrality. We value every human life as made in the image of God, and because of this, we must tell the truth about this asymmetrical conflict in the context of apartheid policies, military occupation, and what experts overwhelmingly identify as genocidal intent in Israel's war on Gaza.
3. We seek to work with and be led by Palestinian Christians who are in agreement with these core convictions in each of the contexts of where the Gaza Ceasefire Pilgrimages are happening.
4. We are aware of the settler colonial histories, not just in Palestine but in many of the places we live. We honor the Plateau Salish peoples on whose land we walk and the Spokane River that holds their sacred stories.
5. Muslim and Jewish friends and people from any faith or no faith who are committed to the cause of peace are welcome to join us and treasured as fellow travelers. Some in our group may carry crosses, or sing hymns, or read Scriptures, walk in periods of silence or stop for prayer along the way. Non-Christian expressions of faith are welcomed and treasured as well.
6. We make the commitment to each other that there will be no proselytization.
7. We engage this walk as an act of repentance. On behalf of ourselves, our communities, and our nation. Both the sins of omission in not standing with the Palestinian people or in the sins of commission where there has been active support for what experts overwhelmingly identify as genocidal intent in the ongoing war on Gaza.

# Gateway Regional Park

## Sending and Blessing Rite to Begin Walking

Reader: Our hearts hold many things today.

We call to mind those who have been killed.

All: **We hold you in our hearts.**

Reader: We call to mind those who have been displaced and are without homes.

All: **We hold you in our hearts.**

Reader: We call to mind those who have lost loved ones.

All: **We hold you in our hearts.**

Reader: We call to mind those who have been injured or maimed.

All: **We hold you in our hearts.**

Reader: We call to mind those who are constantly afraid.

All: **We hold you in our hearts.**

Reader: We call to mind those in the Palestinian diaspora whose minds never stray from their loved ones in Gaza.

All: **We hold you in our hearts.**

Reader: We call to mind the families in which there is no one left.

All: **We hold you in our hearts.**

Reader: God of peace and justice, who holds in Their heart every person who is suffering and in pain, we pray that You would intervene on behalf of the people of Gaza and people suffering violence everywhere.

All: **May Your intervention come quickly, and may it result in the freedom and flourishing of all people.**



# Gateway Regional Park

## Sending and Blessing Rite to Begin Walking

A pilgrimage is a sacred journey, a prayer with one's body—be it by foot, or wheelchair, or on an animal—to a destination with the desire is to turn one's heart to God and share in God's heart for all of creation, particularly the vulnerable. As we walk, we are turning away from hate and turning toward humanity and peace.

For our role in colonialism and apartheid

All: **We repent.**

Reader: For our role in slavery

All: **We repent.**

Reader: For our role in the holocaust

All: **We repent.**

Reader: For our role in sustaining the genocide in Gaza

All: **We repent.**

Reader: For our failure to recognize and understand systems of oppression

All: **We repent.**

Reader: For our direct and indirect participation in or tolerance of antisemitism in our community.

All: **We repent.**

Reader: For our indifference toward and/or encouragement of Islamophobia in our community.

All: **We repent.**

Reader: For the ways the Christian story has caused trauma to Jews and Muslims

All: **We repent.**

Reader: For the ways we in the United States have exported violence

All: **We repent.**

Reader: For the ways we have been complicit in an economy

All: **We repent.**

Reader: For aligning ourselves with the powers and principalities of worldly domination, and for our failure to align ourselves with God's vision of a world in which everyone is free and flourishing

All: **We repent.**

Reader: Let justice roll on like a river, righteousness like a never-failing stream!

All: **Amen.**

# Gateway Regional Park

## Sending and Blessing Rite to Begin Walking

### Announcements

Reader: Inspired by Traveler, there is no Path by Antonio Machado

Beat by beat, verse by verse, step by step

All: **The path is made by walking**

Reader: Traveler, your footprints are the path and nothing more

All: **The path is made by walking**

Reader: Traveler, there is no path. Beat by beat, verse by verse

All: **The path is made by walking**

### Sing Walk With Me by Maggie Wheeler

<https://youtu.be/MHD5Ln3FgQw?si=hQ10cEaOzMQwyfcu>

I walk in the Spirit. I walk in the light. I walk in the service of doing what's right.

And I call on my siblings to my left and my right

To walk with me, to walk with me.

I walk in the Spirit, I walk in the light. I walk for the children and their right to survive.

And I call on my siblings to my left and my right

To walk with me, to walk with me.

I walk in the Spirit. I walk in the light. I walk in the promise that peace is in sight.

And I call on my siblings to my left and my right

To walk with me, to walk with me.

# Harvard Road Trailhead

## Sacred Pause One: Truth-Telling

Reader: From the Prophet Jeremiah, Thus says the Lord:

A voice is heard in Ramah, lamentation and bitter weeping.

Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.

### **Sing Feed Us With Hunger for Justice by Anne Krentz Organ**

Feed us with hunger for justice. Feed us with thirst for peace.

### **From Alain Epp Weaver with the Mennonite Central Committee:**

The Arabic words for “Give us today our daily bread” repeat in my mind as I read reports about the famine artificially created by the Israeli military blockade on Gaza that prevents the delivery of desperately needed humanitarian assistance. The news from northern Gaza is especially dire. A family trying to salvage joy amidst devastation by sticking a candle into a solitary circle of flat bread to celebrate a child’s birthday. Mothers who cannot nurse their babies, their malnourished bodies unable to produce milk. Infants and the elderly who die of starvation. Families who resort to grinding up animal fodder and hay to fashion into makeshift loaves. The bitterly laughable humanitarian theater of the United States airdropping paltry food supplies while unreservedly funding Israel’s bombardment of Gaza, with its use of enforced starvation as a weapon of war. Praying “give us today our daily bread” becomes a desperate cry—a cry for a permanent ceasefire, for unobstructed humanitarian aid delivery, for Gazans to be able to enjoy once more the simple pleasure of zayt w-za’atar, the bread, olive oil, and the za’atar spice mixture shared and eaten with family and friends.

Reader: Bitter weeping, bitter truth

All: **We hear their cries. We receive this truth.**

Sing Feed us with hunger for justice. Feed us with thirst for peace.

# Harvard Road Trailhead

## Sacred Pause One: Truth-Telling

A warning that the following vignette contains names of US leaders and media outlets that can be triggering for listeners.

### From an article in the New Republic:

Jared Kushner recently praised the “very valuable” potential of Gaza’s beachfront property during a talk at Harvard University earlier this month and essentially advocated for ethnic cleansing so Israel could develop the region. “Gaza’s waterfront property could be very valuable ... if people would focus on building up livelihoods,” Kushner told his interviewer, Harvard’s Middle East Initiative faculty chair Tarek Masoud, on March 8. “It’s a little bit of an unfortunate situation there, but from Israel’s perspective, I would do my best to move the people out and then clean it up,” Kushner continued. “But I don’t think that Israel has stated that they don’t want the people to move back there afterwards.” Kushner said Israel should focus on displacing civilians from the southern city of Rafah, which has been under renewed bombardment and threat of an Israeli invasion. Kushner suggested moving those people “with diplomacy” into Egypt, on an entirely different continent. “I would just bulldoze something in the Negev, I would try to move people in there,” he said, referring to the desert. “I think that’s a better option, so you can go in and finish the job.” Kushner’s use of the phrase “finish the job” echoes a comment his father-in-law, Donald Trump, made just a few days prior. The former president told Fox & Friends he was “on board” with the Israeli army’s tactics in Gaza, saying, “You’ve got to finish the problem.” Kushner also mused at Harvard whether there was anything left in Gaza to preserve.

Reader: Bitter weeping, bitter truth.

All: **We hear their cries. We receive this truth.**

Sing Feed us with hunger for justice. Feed us with thirst for peace.

# Harvard Road Trailhead

## Sacred Pause One: Truth-Telling

### From the Spokane County Historic Preservation Office:

The soberly named Horse Slaughter Camp is a large open space on the south side of the Spokane River near the Idaho border. During the collision between white settlers and native tribes, events occurred in which participants meted out their own versions of justice. After the defeat of the Spokanes, Couer d'Alenes, Yakimas, Palouses and other tribes at the Battle of Four Lakes and the Battle of Spokane Plains, Wright continued to wreak havoc along the Spokane River in an effort to destroy the tribes' war-making capability. It was here, in September of 1858, that Colonel George Wright killed over 800 horses belonging to a confederation of Plateau Indian tribes. Wright and his men would take two entire days to shoot the horses. Wright then ordered the burning of several storehouses of grain. This cruel act diminished the tribes' wealth and mobility. Starvation then threatened the confederation that winter and greatly reduced their resistance. This final undertaking led to more whites settling in the territory.

Horse Slaughter Camp is located just west of the 2-mile marker on the Centennial (47.689019, -117.072436). A stone marker erected in 1946 by the Spokane County Pioneer Society identifies the site. Although not listed on the National or Spokane Register, the site has been documented and inventoried.

Reader: Bitter weeping, bitter truth.

All: **We hear their cries. We receive this truth.**

Sing Feed us with hunger for justice. Feed us with thirst for peace.

### A blessing inspired by Psalm 19

(you may place your hand on your heart as this blessing is spoken):

May the words of my mouth and the meditations of my heart

Be always in service of the truth

Be quick to renounce falsehoods and half-truths

Be slow to assume and ready to learn

And be tuned to the living truths who are my neighbors.

**Amen.**

# Mirabeau Point Park

## Sacred Pause Two: Lament

Reader: We are crying out for justice, yearning for what is right, longing for peace.

The people cry: How long, O Lord?

**All: How long, O Lord?**

### Sing a portion of How Long by the Porter's Gate

How long, will You turn Your face away?

How long, do You hear us when we pray?

On and on, still we walk this pilgrim way

How long?

Reader: We will keep a hearty silence after each lament.

Then together we cry, How long, O Lord?

**All: How long O Lord?**

Reader: We are shattered by the deaths of children. (silence)

All: How long O Lord?

Reader: We see the planet suffering under the weight of senseless war. (silence)

**All: How long O Lord?**

Reader: We weep for the wounded, the grieving, the starving, the afflicted. (silence)

**All: How long O Lord?**

Reader: We groan in frustration and anger at the cowardice of leaders. (silence)

**All: How long O Lord?**

Reader: We grieve the patterns of hatred playing out around us and among us.

(silence)

**All: How long O Lord?**

Reader: We lament the persistence of antisemitism and Islamophobia. (silence)

**All: How long O Lord?**

Reader: We ache over the trauma that is passed through the generations. (silence)

**All: How long O Lord?**

Reader: Now we keep an extended silence to consider all that we lament.



# Mirabeau Point Park

## Sacred Pause Two: Lament

Reader: We join, O God, the Lament of Your people.

We have lost what is most common to us: our humanity.

We have betrayed Your trust. We have squandered the fruits of Your labor.

All: **We have abandoned peace. We have forgotten what is good.**

Reader: We have become cheapened by systems of injustice.

Our silence is deafening. We have failed to be responsible to the plight of our neighbors, unaccountable for our ignorance.

All: **We have abandoned peace. We have forgotten what is good.**

Reader: Our eyes are flooded with tears that we have caused. Our hearts churn within us. We have sorely rebelled. Forgive us, Lord.

All: **Bring us back to You, Lord, that we come back.**

Reader: Amidst the suffering we inflict, multitudes are afflicted, war rages on.

Thousands upon thousands have died. We grieve their loss. In our weakness, give us strength.

All: **God will not abandon forever.**

Reader: Though sorrow strikes, Mercy and Compassion endure. We cry, “mercy.”

All: **Mercy**

Reader: Though violence rages, Mercy and Compassion endure. We cry, “mercy.”

All: **Mercy**

Reader: Though cruelty reigns, Mercy and Compassion endure. We cry, “mercy.”

All: **Mercy**

### **Sing a portion of How Long by the Porter's Gate.**

How long will You turn Your face away?

How long do You hear us when we pray?

On and on, still we walk this pilgrim way

How long?

# Donkey Island Trailhead

## Sacred Pause Three: Resistance & Solidarity

### Sing Never Give Up (Bambelela)

<https://www.youtube.com/watch?v=1Vwl5ixlWes>

### Blessing for Staying Awake by Jan Richardson

Even in slumber,  
Even in dreaming,  
Even in sorrow,  
Even in pain:

Awake, awake  
Awake my soul  
To the One who keeps vigil  
At all times for you.

Reader: Awake, awake!

All: **Awake, awake!**

Reader: We are wide awake. Awake, awake!

All: **Awake, awake!**

Reader: We are weary. We are heavy-laden. But we are awake.

All: **Awake, awake!**

### From M Shawn Copeland:

What does solidarity require? Compassionate action...Compassionate action entails attentive consciousness of others, informed and critical awareness and understanding of others and their condition, and acts with them to resist unjust suffering, to liberate and heal the human spirit, and to repair breakdowns in the natural, religious, cultural, social, and interpersonal realms.

**All: Let us awake to compassionate action.**

# Donkey Island Trailhead

## Sacred Pause Three: Resistance & Solidarity

### From **Black Liturgies** by Cole Arthur Riley:

God of Solidarity,

Thank you for being a God who enters the suffering of the world who doesn't run from those in pain but rushes to the site of blood and tears. Release us from those empty cravings for unity that come at no cost to the oppressor.

All: **Lead us toward spaces of costly advocacy.**

Reader: We confess that in speaking up on behalf of the oppressed, we too soon become enamored with the sound of our own voices.

Our egos spoil even our best intentions.

Show us when the voices of the vulnerable are being drowned out by the cacophony of the privileged.

Make our presence and dignity known in a world that perpetually eclipses the voices of the marginalized.

All: **Guide us to a solidarity that demands something of us.**

Reader: Let us learn to risk ourselves on behalf of the vulnerable, believing that when one of us is harmed, we all are.

And God, keep us from those who will demonize the fight in us, who would prefer us complacent and far from one another.

Secure in us the courage to resist,

knowing that together we will restore what the world has tried to suffocate in us.

**Sing Never Give Up (Bambelela)**

# Donkey Island Trailhead

## Sacred Pause Three: Resistance & Solidarity

Within the borders of Israel, there is a Palestinian village named Al-Araqib. The village lies in the heart of the Naqab Desert and lives under the threat of constant home demolitions.

Even though the villagers of Araqib live in the State of Israel as Israeli citizens, their village has been demolished 221 times since 2010.

The villagers of Araqib have lived on their land before the State of Israel was made in 1948; they have deeds to their land.

Yet, their village is demolished practically every week because the State of Israel claims the village doesn't have building permits to prove their ownership. These permits can cost more than \$50,000.

But the village of Al-Araqib has tremendous power.

Even though they lose their homes, the village of Al-Araqib still remains. Every time the village of Araqib is demolished, the residents build it back up from the ground. They hold power in never surrendering.

**With a neighbor near you, or on social media, share your story: "I am walking this pilgrimage today because..."**

Giving thanks for the God of peace who has not given up on us, we walk and sing. Sing Never Give Up (Bambelela) as we begin walking again.

# Mission Park Trailhead

## Sacred Pause Four: Hope

### Sing *Kindle a Flame* (Iona Community)

Kindle a flame to lighten the dark  
and take all fear away.

### From poet and theologian Pádraig Ó Tuama:

Hope is a song sung when everything else says you shouldn't be singing. Hope is joy. Hope is a testimony that says 'even if it doesn't come true, I will live like it might'. Hope is what helps us survive. Hope is a little light.

All: **Hope is a discipline. Hope is light.**

### From abolitionist Mariame Kaba:

Hope is not optimism. Hope is a discipline.  
Hope is a discipline. We have to practice it every single day.

All: **Hope is a discipline. Hope is light.**

Reader: Today we journey with hope. We pray with hope.  
We are here today because we have hope that the genocide unfolding in Gaza will end.

All: **Hope is a discipline. Hope is light.**

Reader: That Israel's military occupation of Palestine will end.  
That Palestinians incarcerated in Israeli prisons will be free and Israelis held hostage will be released.

All: **Hope is a discipline. Hope is light**

# Mission Park Trailhead

## Sacred Pause Four: Hope

We are going to walk the final portion of our pilgrimage guided by our hope, our light. The symbol of the eternal candle or pillar of fire goes before us. There are more jars with light. If you wish to re-light your candle as we walk, you can take flame from the candles in jars.

As you hold your candle, and as your flame burns, ask: what is it that you hope for?

Let the flame that you hold be a symbol of what you hope for as we journey in solidarity for a ceasefire. Let's take some time in silence.

### **Sing Kindle a Flame (Iona Community)**

Kindle a flame to lighten the dark  
and take all fear away.



# First Presbyterian Church

## Concluding Rite

### **Sing, Though The Earth Shall Change (psalm 46) by Rolf Vegdahl and Tom Witt**

Though the earth shall change  
though the mountain tremble  
though the waters rage  
You, God, are here.  
Though the nations war  
though the peoples battle  
though the empire falters,  
we will not fear.

First Presbyterian Voice: We've arrived. We have come to the end and with sore feet and tired bodies, we've done what we set out to do. We've undertaken this act of solidarity together and as we conclude our pilgrimage, we share a blessing and a promise:

### **Therefore I Will Hope by Jan Richardson**

I have no cause  
to linger beside  
this place of death,  
no reason  
to keep vigil  
where life has left,  
and yet I cannot go,  
cannot bring myself  
to cleave myself  
from here,  
can only pray  
that this waiting  
might yet be a blessing  
and this grieving  
yet a blessing  
and this stone  
yet a blessing  
and this silence  
yet a blessing  
still.

# First Presbyterian Church

## Concluding Rite

Voice 1: Today you have carried with you a stone as you traveled this pilgrimage. Here, at the conclusion of our journey, we will use those stones to build a cairn together.

Voice 2: Cairn is a Gaelic word meaning “a heap of stones” and was originated, it is believed, by the Scots, who used them to mark out paths in hilly, grassy, terrain. A cairn is a landmark; a necessary one in a barren landscape. It is a symbol communicating that you have chosen a good path and it is safe to journey on. In places where there is little else to guide you, a cairn shows the way.

Voice 1: The cairn we build today, together, will mark out the path that we have made by walking. It will stand here, a reminder, a symbol and a guide, and our prayer is that it may continue to show us the way.

Voice 2: This cairn is also a promise. It’s our pledge that this is not the end of our journey but the middle of it. We will continue our movement for peace, for dignity, and for humanity - we won't stop here. We have been invited into particular practices today; peace, justice, truth-telling, hope, resistance, solidarity. What is a practice except something we get better at by continuing to do it?

Voice 1: You are invited to come forward and add your stone to the stack, and in so doing recommit yourself to the work of peace and justice.

Voice 2: As you lay down your stone, you are also invited to pick up a braid of palms. Take it with you and remember that peace must be a living, growing thing. The braid reminds us that we are strong only when we work together—Israel, Palestine, and us—each individual and unified in accord. Take this braid to remember, to story-tell, and to continue the work toward human-honoring peace.”

# First Presbyterian Church

## Concluding Rite

Voice 3: As we continue on from this place, we will remember. Beat by beat, verse by verse, step by step

All: **The path is made by walking**

Reader: Traveler, your footprints are the path and nothing more

All: **The path is made by walking**

Reader: Traveler, there is no path.. Beat by beat, verse by verse

All: **The path is made by walking.**

Reader: Go forth in the world with gladness. Be of good courage. Hold fast to that which is good. Render to no one evil for evil. Strengthen the fainthearted. Support the weak. Honor all people. And may the blessings of grace, peace, truth and justice go with you.

**Amen.**

# Sponsors

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