

**April 25, 2021
Fourth Sunday of Easter**



“There are people in the world so hungry, that God cannot appear to them except in the form of bread.” - **Mahatma Gandhi**

“It is such a letdown to rise from the dead and have your friends not recognize you.” - **Rob Bell,**

“Tell people HOW MUCH I love them. Feed my sheep. Pour out my love on them.” - **Lisa Bedrick**

"Love is from the infinite and will remain until eternity. The seeker of love escapes the chains of birth and death. Tomorrow, when resurrection comes, the heart that is not in love will fail the test." - **Rumi**

“Be gentle when she shows you her scars. It takes more courage to remove one’s amour than to assemble it.” - **J. Střelou**

“In the end I want my heart to be covered with stretch marks” - **Andrea Gibson**

ORDER OF WORSHIP

PRELUDE: “Lift up Your Heads, O Mighty Gates” by George Weissel; *Patty Meyer, organ*

WELCOME & ANNOUNCEMENTS

Good morning and welcome! My name is Elisa Lucozzi and I am pastor to the beloved community that is Guilford Community Church. We’re so glad you have joined us for worship this morning on this fourth Sunday of Easter.

Next Sunday will be Communion Sunday, so you may want to prepare ahead of time – bread, crackers, corn chips, water, tea, wine, grape juice.

May 9th - lay leaders will be leading worship.

May 16th - Brian Remer will be leading worship.

Although we really miss being together in person, we continue to gather online because we love and care about our congregation and our community, maintaining physical distancing in a way that helps us to feel connected but also keeps us all safe. Although it is hard to be physically distant from one another, we also know that it can't keep our hearts from connecting and we know it is indeed the best way of caring for one another right now. Let us keep creating new ways of being church because we know that being church has nothing to do with a building and everything to do with loving each other. Let us gather to be the church in a new way with a welcome wide enough for all.

So, as we begin today let us acknowledge and honor this land we occupy by honoring and acknowledging those First Nation people to whom this land belongs:

We gather here on the bank of the Broad Brook
In the shadow of the great Mount Wantastiquet
In the valley of the rushing Connecticut
to worship and discern together the call of God
to the United Church of Christ for these days,
let us know that we do so on the hunting grounds
and homelands of the Mahican and Penacook people,
as well as the southernmost members of the Abenaki
Tribe.

These people used this land since time immemorial
and are still among us in the present.
We offer them our gratitude and respect,
Our repentance and hope in solidarity with them...

It is a Holy Communion we share of life on earth,
of past and present, of pain and reconciliation,
of mystery and majesty...let us begin.

SILENT MEDITATION and THE LIGHTING OF CANDLES

CALL TO WORSHIP by Carol Penner

One: Like the disciples who met the risen Christ,

All: we come hoping for unexpected appearances of God's love.

One: We need Your presence on the long road, Lord.

All: The road between fear and hope,

One: the road between the place where all is lost and the place of resurrection.

All: Like the disciples walking the road to Emmaus, we are in need of Your company!

One: We look around at the lives of our neighbors and guests,
and seek the power of the risen Christ at work there,
offering peace, offering hope, offering courage, offering transformation.

**All: We are witnesses to the tangible love of Jesus!
Come, let us worship!**

OPENING HYMN: "No One Stands Alone" by Jimmy Davis, arr. by the
Watersons, Martin Carthy and Kate Howard; *members of the GCC Virtual Choir*

O my heart was so troubled that I kneeled down to pray
It was then that I first saw the light
Jesus put His arms around me
I saw the scars in His hands
I saw Jesus when I prayed last night
When I prayed last night
I heard my Savior say
"Come to me I will make your burdens light"
Then we walked through the valley
And we stood by His grave
I saw Jesus when I prayed last night
Yes, my dear mother told me a long time ago
'Trust in Jesus, He will make your future bright'
Now I understand the meaning of His wonderful love
I saw Jesus when I prayed last night
When I prayed last night
I heard my Savior say
"Come to me I will make your burdens light"
Then we walked through the valley
And we stood by His grave
I saw Jesus when I prayed last night
Last night.

PRAYER OF INVOCATION "We Look with Uncertainty" by Anne Hillman

We look with uncertainty
beyond the old choices for
clear-cut answers
to a softer, more permeable aliveness
which is every moment
at the brink of death;
for something new is being born in us
if we but let it.
We stand at a new doorway,
awaiting that which comes...

daring to be human creatures,
vulnerable to the beauty of existence.
Learning to love.

CALL TO CONFESSION by Jenny Adams

God,
Loving Father, Son and Spirit,
we come.
Yet we know we come with doubts and fears.
We know we come in ignorance.
We know we have failed You, Your creation and Your people,
in many ways.
Trusting in Your love, we turn again to You.

PRAYER OF CONFESSION

Gracious God, You give to us Your greatest gift, Your Son Jesus Christ, as we still don't understand what is going on. You call us to be people of courage and hope; and yet we run and hide, doubting and fearing. You challenge us to proclaim our faith; but we huddle in darkness whispering our words of discouragement. Shake us up, Lord! Forgive us when we seem to need prodding over and over again. Help us to see the presence of Jesus in our lives; and remind us of all that He taught us, to help us to live as disciples, serving You by serving others. Change us! Remold us! Make us truly the disciples You have called us to be. AMEN.

WORDS OF ASSURANCE

Do not be afraid. The Light of God has vanquished the darkness! Christ is risen! Doubts are erased. Rejoice! God's love is poured upon you, now and forever. AMEN.

CHILDREN'S STORY: "When I Wished I Was a Boy" written and illustrated by Dave Cutler; background music: Rodney Miller's "Rolling Ridge/Flying Home to Shelley" from his "Airdance" album; *Read by Peter Amidon*

PRAYER FOR THE CHILDREN

CHILDREN'S HYMN: "Don't Be Afraid" by John Bell; *members of the GCC Virtual Choir; Peter Amidon, piano*

Don't Be Afraid

text & music by John Bell

The musical score is written in C major, 7/8 time, and consists of four systems of two staves each (treble and bass clef). The lyrics are: "Don't be af-raid. My love is strong - er, my love is strong - er than your fear. Don't be af-raid. My love is strong - er and I have prom - ised, prom-ised to be al - ways near." The chords are indicated above the notes: C, G, Dm, Am, F, Dm, Gsus, G, C, G, Dm, Am, Gsus, G, C.

SCRIPTURE READING *Patrice Murray and Fred Breunig*

Luke 24:13-49

¹³Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴and talking with each other about all these things that had happened. ¹⁵While they were talking and discussing, Jesus himself came near and went with them, ¹⁶but their eyes were kept from recognizing him. ¹⁷And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. ¹⁸Then one of them,

whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?"¹⁹ He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people,²⁰ and how our chief priests and leaders handed him over to be condemned to death and crucified him.²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place.²² Moreover, some women of our group astounded us. They were at the tomb early this morning,²³ and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive.²⁴ Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."²⁵ Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared!²⁶ Was it not necessary that the Messiah should suffer these things and then enter into his glory?"²⁷ Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.²⁸ As they came near the village to which they were going, he walked ahead as if he were going on.²⁹ But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So, he went in to stay with them.³⁰ When he was at the table with them, he took bread, blessed and broke it, and gave it to them.³¹ Then their eyes were opened, and they recognized him; and he vanished from their sight.³² They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?"³³ That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together.³⁴ They were saying, "The Lord has risen indeed, and he has appeared to Simon!"³⁵ Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.³⁶ While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you."³⁷ They were startled and terrified and thought that they were seeing a ghost.³⁸ He said to them, "Why are you frightened, and why do doubts arise in your hearts?³⁹ Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have."⁴⁰ And when he had said this, he showed them his hands and his feet.⁴¹ While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?"⁴² They gave him a piece of broiled fish,⁴³ and he took it and ate in their presence.⁴⁴ Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled."⁴⁵ Then he opened their minds to understand the scriptures,⁴⁶ and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day,⁴⁷ and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.⁴⁸ You are witnesses of these things.⁴⁹ And see, I am sending upon you what my Father promised; so, stay here in the city until you have been clothed with power from on high."

CONGREGATIONAL RESPONSE Hymn: #617

“Write These Words in Our Hearts ...”

ANTHEM: “We Are Not Alone” by Pepper Choplin; *GCC Virtual Choir; Emma Schneider, soloist*

We are not alone. We are not alone.
We are not alone. God is with us.
We are never alone. We will oppress on.
We are not alone. God is with us.

SERMON: Love Means Showing Up

An excerpt from “Dead Stars” by [Ada Limón](#)
*(someone scrolled the first three lines
of this excerpt on our ampersand art project)*

Look, we are not unspectacular things.
We’ve come this far, survived this much.
What would happen if we decided to survive more? To love harder?
What if we stood up with our synapses and flesh and said, *No*.
No, to the rising tides.
Stood for the many mute mouths of the sea, of the land?
What would happen if we used our bodies to bargain?
for the safety of others, for earth,
if we declared a clean night, if we stopped being terrified,
if we launched our demands into the sky, made ourselves so big
people could point to us with the arrows they make in their minds,
rolling their trash bins out, after all of this is over?

I invite you to pray with me - **May the words of my mouth and the meditations of our hearts be acceptable in Your sight loving and gracious God.**

The tomb is empty. Christ is risen. End of story. Right? I think that’s how we view it sometimes. We’ve walked through the wilderness of Lent and this harsh pandemic winter. During Holy Week, we witnessed profound love that broke our hearts open and horrific violence that broke our hearts into a million pieces. We are left with nothing but fear and despair. But then Jesus rises from the dead. THE END. End of the story and it’s a happy ending, so all is well. *But why don’t we see that as the best cliff hanger ever written?* Perhaps that’s why there is the story of Thomas – to help us continue the story. You know, the Thomas who didn’t believe the other disciples when they told him the risen Christ had paid them a visit while Thomas was the only one brave enough to come out of hiding, while the others were behind locked doors frightened of even the vaguest association with Jesus? The Thomas who has gotten a bad rap, in fact who many have been taught to think of with contempt through all

of history for being human. The Thomas who said: “I won’t believe until I put my hands in his wounds. I need evidence of the resurrection.” You’re not the only one Thomas!

The Gospel reading for the Sunday after Easter is always the story of Thomas. This week’s Gospel addresses the very same human condition: doubt.

Doubt, like when I looked out my window last week and saw the snow falling and doubted that spring will ever actually arrive!

Doubt, like when I saw the number of cases of COVID rising and more Vermonters dying from this horrible disease despite the fact that nearly [half of all Vermonters](#) have had at least their first shot of the vaccine.

Doubt, when I see the news headlines: three mass shootings within days, in fact [45](#) shootings this past month. which began with the horrific rampage in Atlanta.

Doubt, that while the verdict in the case of the officer accused of killing George Floyd was being read, a 16 year old Black girl, [Ma’Khia Bryant](#), was shot and killed by a police officer after she called them for help. [#Say Her Name](#). That’s just yesterday. Then there is [Daunte Wright](#). 13-year-old Adam Toledo, and still Breonna Taylor. The horrible litany of names goes on and on. Again and again, Black and Brown bodies recklessly harmed, lives ended. Again and again, our Black and Brown siblings show us their wounds and ask us to believe. Yet we do not.

Doubt, in the midst of all this and more that there will ever truly be peace in our country, in our world, in our hearts.

Despite all this, or perhaps in spite of all the turmoil of the world, despite what the disciples were dealing with, what were Jesus’ first words to them and to us? Not fear. Not scolding. Not more turmoil. Not doubt. Only peace.

It is in this moment, in the story of Thomas, where Jesus breathed on them and commissioned them to go out and be peace and love and justice for the world. Depending on which Gospel’s version of this story you read, Jesus has now appeared to at least one of the disciples 3 or 4 times, and every time what is his greeting to them? “Peace be with you.” Peace in this moment of fear. Peace in this moment of confusion. Peace in this moment of doubt. Peace in this moment of excitement. Peace. Be still and know that I am God.

Many congregations offer each other a sign of Christ’s peace every Sunday. And that’s something I don’t yet know about this congregation. In that moment, it is a greeting, but what else could it be? Could we be a sanctuary for one another, especially for those for whom the world is especially frightening and dangerous?

However, it is really important to point out that in our world today, the word “peace” has become something of a platitude, a sappy Hallmark sentiment. But that is not God’s peace. That is not the peace that surpasses all understanding as Paul wrote in his letter to the Philippians. Brittany Packnett, activist and writer, says this about peace: “In the wake of oppression, the powerful will ask the oppressed to choose ‘peace’. What they really mean is order. Peace requires justice.” This is why you often hear the chant “No justice! No peace!” at protests and rallies.

But what is this “peace” that Jesus tries to offer us?

In order for us to be a channel of God’s peace, to use the words of St. Francis, we need to experience it ourselves. We need to know what peace feels like and how to cultivate it for ourselves before we can offer it to others. Jesus’ greeting the disciples with “peace” was not only a traditional greeting of the time, but also a deep wish, a profound prayer, that those he loves so dearly know an inner quiet. A foundation of calm that will continue to resurrect them in troubled times. Isn’t that what we all want for ourselves and each other?

But as Mother Teresa reminds us, “We have no peace because we have forgotten that we belong to each other.” We have forgotten that we are all connected, that we are all one body of Christ. The peace that comes from true justice is an embodied thing, a living breathing thing. We in the spiritual business have done a great disservice to those we minister to when we intentionally or unintentionally remove bodies in the quest for spiritual wholeness. God loved us so much, and wanted intimacy with us so much, that God took on a body, flesh and blood. Think about what Jesus’ body endured, but think also about what a necessary part of his ministry it was. The hands and feet, now scarred, carried him from place to place, touched and healed those no one dare come near.

Because Christ took on a human body, it means our bodies too are involved in bringing the message of peace to the world. Since we are made in the image and likeness of God, everybody, **every** body is Holy and Sacred. Our bodies are part of our own resurrection just as Jesus’ body was part of his. Our bodies can be an instrument of peace and resurrection.

Barbara Brown Taylor's sermon on this text beautifully describes the embodied experience of Jesus, the way he drew their attention to his hands and his feet. She poetically recalls the ways the hands and feet of Jesus had been important in his ministry: healing people, breaking bread, traveling around with the good news. Now, wounded and bruised, those same hands and feet were proof to the disciples that "he had gone through the danger and not around it." Through the danger, and not around it. Much of our time and energy is spent on finding a way around things, rather than living through them. We don't want to experience pain or danger, or even to come face to face with the suffering of

other people, or the suffering of the earth. What can *we* possibly do about all of that?

Teresa of Avila, the sixteenth century mystic, tells us bluntly what we are to do. This is what she says: "Christ has no body now on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which the compassion of Christ is to look out on a hurting world. Yours are the feet with which He is to go about doing good. Yours are the hands with which He is to bless now." So, whenever we're afraid and hiding out, all locked up, God comes to us in the midst of our fear and says, "Peace be with you." Whatever doubts churn in our minds, whatever pain and worry bind us up, whatever walls we have put up or doors we have locked securely, God comes to us and says, "Peace be with you."

Whatever hunger and need we feel deep in our souls, God calls us to the table, feeds us well, and sends us out into the world to be justice and peace, salt and light, hope for the world. We can do it, if we keep our eyes open, our minds limber, and our hearts soft and willing to love. As God sent Jesus, God sends us, this day, *every* day.

In this morning's Gospel passage is a summary of everything that Jesus taught through his life, death and resurrection. In this passage is an outline of how we are called to be with one another.

Acknowledge one another.

Offer each other peace, a listening ear, comfort, sanctuary.

Connect with another's reality of being.

Look at each other through the eyes of the heart.

Take care of each other's basic needs

In each of these moments and more, the one who is fully alive and risen, the Christ, is calling us to see and recognize Him, to join Him, and to discover our new life. But you have to show up. Not some supposed "perfect" version of you. Just you, bringing your whole self. It doesn't mean you always have to be the one to do the feeding. Sometimes you are the one asking for something to eat. Just show up, with an open heart willing to see what might be hard to see, because as Jesus taught us, love means showing up again and again.

We tend to think of the resurrection stories in the Gospels as the culmination but really it is the beginning of the story which continues with us. Easter isn't the end of the story. It is just the beginning. Easter isn't over. It is just beginning. Come be part of the resurrection. Amen.

PASTORAL PRAYER: "Blessing That Does Not End" by Jan Richardson

From the moment
it first laid eyes
on you,

this blessing loved you.

This blessing
knew you
from the start.

It cannot explain how.

It just knows
that the first time
it sat down beside you,
it entered into a conversation
that had already been going on
forever.

Believe this conversation
has not stopped.

Believe this love
still lives—
the love that crossed
an impossible distance
to reach you,
to find you,
to take your face
into its hands
and bless you.

Believe this
does not end—
that the gesture,
once enacted, endures.

Believe this love
goes on—
that it still
takes your face
into its hands,
that it presses
its forehead to yours
as it speaks to you
in undying words,
that it has never ceased
to gather your heart
into its heart.

Believe this blessing
abides.

Believe it goes with you
always.
Believe it knows you
still.

ANTHEM: “Christ Has No Body But Yours” by David Ogden;
GCC Virtual Choir; Dwayne Johnson, trumpet; Patty Meyer, organ

Christ has no body but yours, No hands, no feet on earth but yours,
Yours are the eyes with which he looks Compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now but yours, No hands, no feet on earth but yours,
Yours are the eyes with which he looks compassion on this world.
Christ has no body now on earth but yours

Introduction to Prayers of the People:

This is the time in our service where I invite your prayers – prayers of concern or sorrow, prayers of celebration and joy. If you have something or someone you would like our gathering to pray for you can type it into the comments section that accompanies this live feed.

PRAYERS OF THE PEOPLE *Lynette and Scott Howard*

You come to us
In unexpected places,
In a crowded room,
In a journey on a dusty road,
In conversation,
In the stillness.
You come in the midst of our doubt, our fear, our sorrow
You come in the power of the resurrection
No pain and suffering is unknown to You.

For those creatures who are misunderstood,
for those places which are abused,
may there be loving care.

For those who have not known love,
for those who struggle to care,
may there always be another chance.

For those who live in fear,

for those who bring fear to others,
may there be justice.

For those living with wounds,
for those confounded by death and loss,
may there be hope for new life.

You come to us and You bring us peace
And we pray for the places where there is no peace
Countries torn by war
Refugees seeking homes
Prisoners facing torture

You bring peace
Peace to the tensions and conflicts within us
To the regrets, the failure,
The broken relationships
The lost friendships

You bring peace
For You are a friend to us
When we are alone
When we are lonely
Unseen You are there

You bring us peace
And we pray that we too
may become peacemakers.

THE LORD'S PRAYER

Now let us say together the prayer that Jesus taught us using whatever words help us to embody its promise. May we bring about one small glimpse of the (kingdom) of God, a kin-dom where all are well, all are fed and free, where all are whole, where all know love, where *all* are beloved.

Let us pray: Our Father, (Our Father/Mother, Our Creator) who art in heaven, hallowed be Thy Name. Thy kingdom (kin-dom) come, Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespasses against us and lead us not into temptation but deliver us from evil. For Thine is the kingdom (kin-dom), the power, and the glory, now and forever. Amen.

CONGREGATIONAL RESPONSE: Hymn #278 "Hear our Prayer, Oh Lord" GCC
Virtual Choir

THE OFFERTORY

When we worship, we offer our whole selves to God. We offer our hopes, our dreams, our wants, and our needs. We make our offerings to God with prayers and praise, song, and story, in hearing and responding to the word. Not one part of us is hidden from God. This includes our material selves. When we offer ourselves to God, we also offer the first fruits of our labor. We offer our tithes and offerings with joy as a way to worship the risen Christ.

Supporting the church and the mission of the church is more important than ever. You can still send in your weekly offerings to the church via US mail **38 Church Dr. Guilford, VT 05301** or consider using our online "offering plate" by going to the church's website and clicking the PayPal donation button on the home page. So, now let us gather up all these offerings as well as the offering of our time and talents and dedicate them to bringing about God's justice in this world.

DOXOLOGY: *Katharine, Breunig, piano*

PRAYER OF DEDICATION by Carol Penner

Like the disciples at Emmaus, we offer what we have.

They offered their company, their table, their bread.

We invite You to be with us as we offer You our love, our devotion, these gifts.

May our eyes be opened to Your holy presence,
now and always. Amen.

CLOSING HYMN: "Peace I Leave With You My Friends" by Ray Repp; *members of the GCC Virtual Choir; Peter Amidon, piano*

Peace I Leave With You My Friends

Ray Repp, 1967

The musical score is written on six staves in treble clef with a key signature of three sharps (F#, C#, G#) and a common time signature (C). The melody consists of quarter and half notes, with some rests. The lyrics are printed below the notes, with some words aligned under specific notes. The piece concludes with a double bar line and the word 'finis'.

Peace I leave with you, my friends, sha - lom, my peace, in
all you do. Peace I leave with you, my friends.
finis
I give to you so you can give to o - thers, too.
1. To share God's love is why I came, to show God's kind - ness
2. Take my hand and be at peace; the spi - rit of our
3. With this love now all will know that lone - li - ness is
with - out end. Go now, my friends, and do the same,
love I send. And with this love you will be free,
at an end. Re - jice, my friends, al - though I go,
back to refrain
un - til I come a - gain.
Un - til I come a - gain.
for I will come a - gain.

BENEDICTION: by Darcy Roake

Each of us ministers to a weary world
There is too much hardship in this world to not find joy,
every day
There is too much injustice in this world to not right the balance,
every day
There is too much pain in this world to not heal,
every day
Each of us ministers to a weary world.
Let us go forth now and do that which calls us to make this world

more loving, more compassionate and more filled with the grace of divine presence,
every day

THREEFOLD AMEN: Hymn #291; *GCC Choir*

POSTLUDE: “The King of Love My Shepherd Is” by Henry Williams Baker; Patty Meyer, organ.

For Further Prayer and Reflection:

[Say Hey \(I Love You\)" Michael Franti & PS22 Chorus](#)

[WITNESS Stomp & Sing: I Will Be Your Standing Stone by Melanie Demore](#)

[Showing Up for Racial Justice](#)

SURJ is a national network of groups and individuals working to undermine white supremacy and to work for racial justice. Through community organizing, mobilizing, and education, SURJ moves white people to act as part of a multi-racial majority for justice with passion and accountability.

We work to connect people across the country while supporting and collaborating with local and national racial justice organizing efforts. SURJ provides a space to build relationships, skills and political analysis to act for change.

[Lost River Racial Justice](#)

Lost River Racial Justice is dedicated to small town and rural multiracial organizing to dismantle white-supremacy and transfer power and resources to people of color communities. We are based in Brattleboro, VT and have been active here since 2015. We are currently a majority-white organizing group and an affiliate of Showing Up for Racial Justice (SURJ). We welcome all people to join our work, and we strive to maintain strong accountable relationships with people of color-led organizations. We recognize the important role white folks have in educating our/themselves and taking action to end racism and work towards liberation for all people. Living in predominantly white communities and predominantly white states, it is imperative for us to build relationships within white communities that use our collective power and privilege to support and uplift people of color organizing and people of color communities, voices, and experiences.

[Author Emma Dabiri On What White People Can Do Right Now](#)

The Irish-Nigerian writer and academic discusses her follow-up book to the 2019 bestseller *Don't Touch My Hair*, why we must challenge the construction of race, and how hashtag activism is often problematic.