

# POVERTY, CONGRESS & THE HOLIDAYS TOOLKIT

UPDATED: DECEMBER 20, 2018

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SNAP benefits are usually only enough to cover mid-month expenses. During the holiday season, these funds have to be stretched even further. Many have to seek supplemental food from pantries and food banks.

# Black Faith, Kwanzaa, and Congress

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Each year, the lame-duck session of the U.S. Congress coincides with the African-American celebration of Kwanzaa. This intersection gives freedom-fighters a unique, annual opportunity to lift up the values of black faith as we stand against any public policy that harms the African-American community. During Kwanzaa, we raise our collective voices of faith and self-determination in a united push for the well-being of black people.

During this year's Kwanzaa season, the Black Church Center for Justice and Equality continues our efforts to help secure access to food, affordable health care, living wages, and fair housing for all families. Kwanzaa is a fitting time to affirm the role of moral and ethical safety-net policies that protect vulnerable members of our community. We invite progressive, black faith leaders to join us in affirming this ongoing work in light of the gospel of Jesus Christ.

Unfortunately, some black Christians avoid Kwanzaa as a helpful tool to express our faithful commitment to each other during this season. It's true that Kwanzaa is not a religious celebration. Still its principles—the *Nguzo Saba*—are rooted in the African-American struggle for liberation. That struggle finds its home in the central message of Jesus Christ. Indeed, Isaiah 61 and Luke 4:16-19 teaches us that Jesus' earthly ministry is about healing the brokenhearted, liberating the captives, and releasing prisoners.

Meanwhile, Kwanzaa also offers another tool to express the Great Command of our Christian heritage. That command teaches us that "you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." This is the first commandment. And the second, like it, is this: "You shall love your neighbor as yourself." There is no other commandment greater than these" (Mark 12:30-31, New King James Version).

Therefore, the BCC offers this toolkit to help black faith leaders honor the culture that sustains our identities as created in the image of God. During Kwanzaa, we unite in a celebration of loving ourselves. Our Kwanzaa toolkit also serves as an action guide to continue the crucial work of standing up for the most vulnerable residents as we defend Medicaid and SNAP programs against cuts and new, punitive policy measures. During Kwanzaa, we unite in a celebration of loving our neighbors as ourselves.

Faith-based justice warriors can expect a lot of last-minute activity in Congress as this year's session nears its close. Still, regardless of the final status of several important bills, we know that we must remain vigilant through the lame duck session and beyond to secure our community's needs. Therefore, we echo the words of our ancestor and great theologian James H. Cone, in *God of the Oppressed*: "Indeed our survival and liberation depend upon our recognition of the truth when it is spoken and lived by the people. If we cannot recognize the truth, then it cannot liberate us from untruth. To know the truth is to appropriate it, for it is not mainly reflection and theory. Truth is divine action entering our lives and creating

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# SNAP AND THE FARM BILL DURING THE 2018 LAME-DUCK SESSION

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## Current Updates

At the time of publication of our toolkit, negotiations on the 2018 Farm Bill were continuing between the U.S. House and U.S. Senate agriculture committees. The passage of a new reauthorized Farm Bill during the lame-duck session is unlikely, but it is not impossible.

The House's version of the Farm Bill would increase hunger and hardship by cutting or taking away food assistance from many struggling Americans, including children in poor, working families. This version of bill would lead to the cuts or loss of benefits for more than 1 million low-income households.

## The Bottom Line

- If the Farm Bill passed during the lame-duck session, it likely is close to the Senate's version regarding SNAP.
- If the Farm Bill remains after the lame-duck session, SNAP will continue to get funded in 2019. Also, non-action during the lame duck will cause committee negotiations to reset. Therefore, the incoming Congress will need to start the process from scratch. If so, we expect a more favorable process to protect SNAP during the incoming Congress in 2019.
- **OUR IMMEDIATE MESSAGE: We remind Congress that it does not have the moral authority to decide who gets to eat. Rather, as faithful Christians, we support public policy that retains the current access to SNAP so that everyone can eat.**
- **OUR ONGOING MESSAGE: Americans deserves an ethical, moral farm bill that resembles the Senate version—a policy that protects SNAP and access to food.**



Not everyone on Food Stamps looks the same.

## **A Farm Bill Recap**

### **■ Work Requirements**

- The House Farm bill calls for new, punitive work requirements in SNAP. It would require SNAP beneficiaries between ages 18 and 59 who aren't seriously disabled or raising a child under 6 years old to demonstrate each month that they're working at least 20 hours a week or participating in a work program.
- Most SNAP recipients who are able to work already are doing so. Workers who receive SNAP are concentrated in low-wage jobs with unpredictable hours and schedules. Therefore, the proposed changes create a new, burdensome paperwork requirement that makes it even harder for people to get the food they need.
- The changes also would eliminate states' flexibility in implementing some requirements.
- Those SNAP beneficiaries who are not working already face barriers to work. Most non-disabled adults who are not working are prevented because of caregiving responsibilities or chronic health conditions, or they are unable to find work because they have low skill levels or live in disadvantaged communities with few job opportunities. The proposed changes would leave these people both without food and without jobs.
- Increasing the age limit on work requirements would punish older adults who tend to face longer periods of unemployment.
- The bill provides funds to states to create employment and training programs alongside the new, punitive requirements. However, the funds are not sufficient to create successful programs that help people find jobs and address the lack of living wages.

### **■ Eligibility Changes**

- States currently can help people avoid falling off the so-called benefits cliff. That is, making sure people still can qualify for SNAP if they receive very small earnings increases that affect their eligibility but aren't enough to sustain their families. This is especially important for people who live in high-cost areas. The new proposal would eliminate this option for states.
- SNAP benefits calculations consider households' utility costs. Currently, the "Heat and Eat" provision allows participants in the Low-Income Home Energy Assistance Program to qualify for higher SNAP benefits. The House bill would end this provision for households unless they have an elderly member, leading to more than \$5 billion cuts to SNAP benefits over the next decade.

### **■ Punishing Citizens Returning From Prison**

The amended House version would deny food assistance to some formerly incarcerated people, even as they work to reintegrate into society.

### **■ Privatizing Public Services**

The amended House version would allow for SNAP functions, such as benefit determinations, to be privatized. This likely will have devastating results for families as for-profit companies focus on their bottom lines. Past privatization actions in states have resulted in misinformation, incorrect benefit amounts, and security breaches.

\*\*\* THE 2018 FARM BILL, WHICH DID NOT INCLUDE THE DRACONIAN CUTS TO SNAP WAS SIGNED INTO LAW BY PRESIDENT DONALD J. TRUMP ON DECEMBER 20<sup>TH</sup>, 2018. THIS IS OUR VICTORY \*\*\*

# ACTION IDEAS: KWANZAA AND THE LAME-DUCK SESSION

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## KEEP UP YOUR MORAL WITNESS

- **Community Day of Meditation or Community Karamu**

This action would bring together an elected official and residents who are impacted directly by safety-net policies (single moms, veterans, etc.). It would include a discussion about the actual costs to live, produce, and afford to buy food, and what it takes care for a family. Several immigrant-rights organizations have held similar events, called DACA Dinners, with members of Congress and young people and their families. Likewise, A Community Day of Meditation or Community Karamu can center on the voices and experiences of impacted residents along with a decision-maker as the seven-day Kwanzaa celebration nears its end.

- **Truth Commission or Kwanzaa Community Hearings**

Convene a powerful, public action gathering during Kwanzaa that receives expert public testimony, which is grounded both in facts and lived experiences about the impact of Medicaid, SNAP, and other safety-net provisions on local communities and their residents. This type of action can demonstrate how legislators should be receiving expert testimony from stakeholders and directly-impacted people but generally do not.

- **A Kwanzaa SNAP Challenge**

Invite local media personalities, people with large social media followings, and/or local legislators to take a Kwanzaa SNAP Challenge by living off \$3.87 per day for three days during Kwanzaa. In 2017, a local talk show host in West Virginia took a SNAP challenge and generated a significant following on social media. The host then invited a legislator to discuss SNAP on the program. After hearing stories of how SNAP was not enough to live on, the legislator decided to support the program.

- **#EmptyPlatesEmptyPromises Action**

Use paper plates to demonstrate that millions of people will lose access to food under the proposed changes to SNAP. Highlight key data points and talking point on the paper plates and disseminate photos of the plates through social media during Kwanzaa. The goal is to show visually that as the richest Americans get tax cuts, the poorest Americans get food taken off their plates.

- **Kwanzaa Twitter Storm**

Use the content ideas in this toolkit to launch a social media action and connect them to one of the seven principles of Kwanzaa.





# A CELEBRATION OF CULTURE: AN OVERVIEW OF KWANZAA

FOR JUSTICE AND EQUALITY

## Background

Kwanzaa is an African-American and Pan-African holiday that celebrates family, community, and culture. It is celebrated from December 26 through January 1. Its origins are based in the first harvest celebrations of Africa. The name Kwanzaa comes from the phrase *matunda ya kwanza*, which means “first fruits” in Swahili.

Kwanzaa offers African Americans a time to reaffirm the cultural bonds that unite us, give thanks for God’s blessings, honor our accomplishments and ancestors, recommit to cultural excellence, and celebrate family, community, and culture. Kwanzaa is a cultural holiday, not a religious one. Therefore, Kwanzaa invites all those of African heritage—including Christians and those of other faiths—to unite in a celebration of our common heritage and community.

# A CELEBRATION OF CULTURE: AN OVERVIEW OF KWANZAA

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## Seven Principles

The seven principles, or *nguzo saba*, are celebrated each day of Kwanzaa:

**Umoja – Unity:** To maintain unity in the family, community, nation, and race.

**Kujichagulia – Self-Determination:** To define ourselves, name ourselves, create for ourselves, and speak for ourselves.

**Ujima – Collective Work and Responsibility:** To build and maintain our community together, make our brothers' and sisters' problems our own, and solve problems together.

**Ujamaa – Cooperative Economics:** To build and maintain our own stores, shops, and other businesses, and profit from them together.

**Nia – Purpose:** To make our collective vocation about the building and developing of our community so that we restore our people to our traditional greatness.

**Kuumba – Creativity:** To do as much as we can, in the ways that we can, to leave our community more beautiful and beneficial than we inherited it.

**Imani – Faith:** To believe with all our heart in our people, parents, teachers, and leaders as well as the righteousness and victory of our struggle.

## The Symbols

Kwanzaa has seven basic symbols:

**Mazao – The Crops:** Symbolize the rewards of productive and collective labor.

**Mkeka – The Mat:** Symbolizes our tradition, history, and foundation on which we build.

**Kinara – The Candle Holder:** Symbolizes our roots in Africa.

**Muhindi – The Corn:** Symbolizes our children and the future that they embody.

**Mishumaa Saba – The Seven Candles:** Symbolize the *nguzo saba*, or seven principles.

**Kikombe cha Umoja – The Unity Cup:** Symbolizes the principle and practice of unity, which makes everything else possible.

**Zawadi – The Gifts:** Symbolize the labor and love of parents, and the commitments made and kept by children.



### **Additional Elements**

**The *Karamu* Feast:** The feast, typically held on the day before Kwanzaa ends, includes music, dance or poetry. However, it centers on reflections as well as a reassessment and recommitment ritual. The feast ends with rejoicing.

**Day of Meditation:** Typically held on Jan. 1, the final day of Kwanzaa. The focus is to contemplate the three *kawaida* (tradition and reason) questions and answer them honestly:  
Who am I? Am I really who I say I am? Am I all I ought to be?

The *Odu Ifa* meditation is recited to help guide this self-reflection:

Let us not engage the world hurriedly.  
Let us not grasp at the rope of wealth impatiently.  
That which should be treated with mature judgment,  
Let us not deal with in a state of anger.  
When we arrive at a cool place,  
Let us rest fully;  
Let us give continuous attention to the future;  
and let us give deep consideration to the consequences of things.  
And this because of our (eventual) passing.

Sources: *The Official Website of Kwanzaa: A Celebration of Community, Family, and Culture*, <http://www.officialkwanzaawebsite.org/index.shtml>; *The History Channel*, <https://www.history.com/topics/holidays/kwanzaa-history#section-2>; “The 5 Kwanzaa Traditions” in *How Stuff Works*, <https://people.howstuffworks.com/culture-traditions/cultural-traditions/5-kwanzaa-traditions.htm>

# SCRIPTURE GUIDES DURING THIS SEASON

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## Scripture Guides During Lame-Duck Session, Kwanzaa, & the Day of Meditation

The *Odu Ifa* meditation is recited on Jan. 1, the Day of Meditation, to help guide self-reflection about our commitments to ourselves and each other, including our actions to shape public policy about SNAP, Medicaid, and other safety-net protections that affect our sisters and brothers.

Here are scripture references to biblical truths that can guide your reflections. These scriptures can be used not only for the Day of Meditation but also throughout the Kwanzaa celebration.

*Let us not engage the world hurriedly* – Exodus 20:8-10, Galatians 6:9-10, Philippians 4:6

*Let us not grasp at the rope of wealth impatiently* – Matthew 6:19-24, 16:26-27; Psalm 1:1-3

*That which should be treated with mature judgment, let us not deal with in a state of anger* – Proverbs 15:18, Ephesians 4:26-27, James 1:19-20

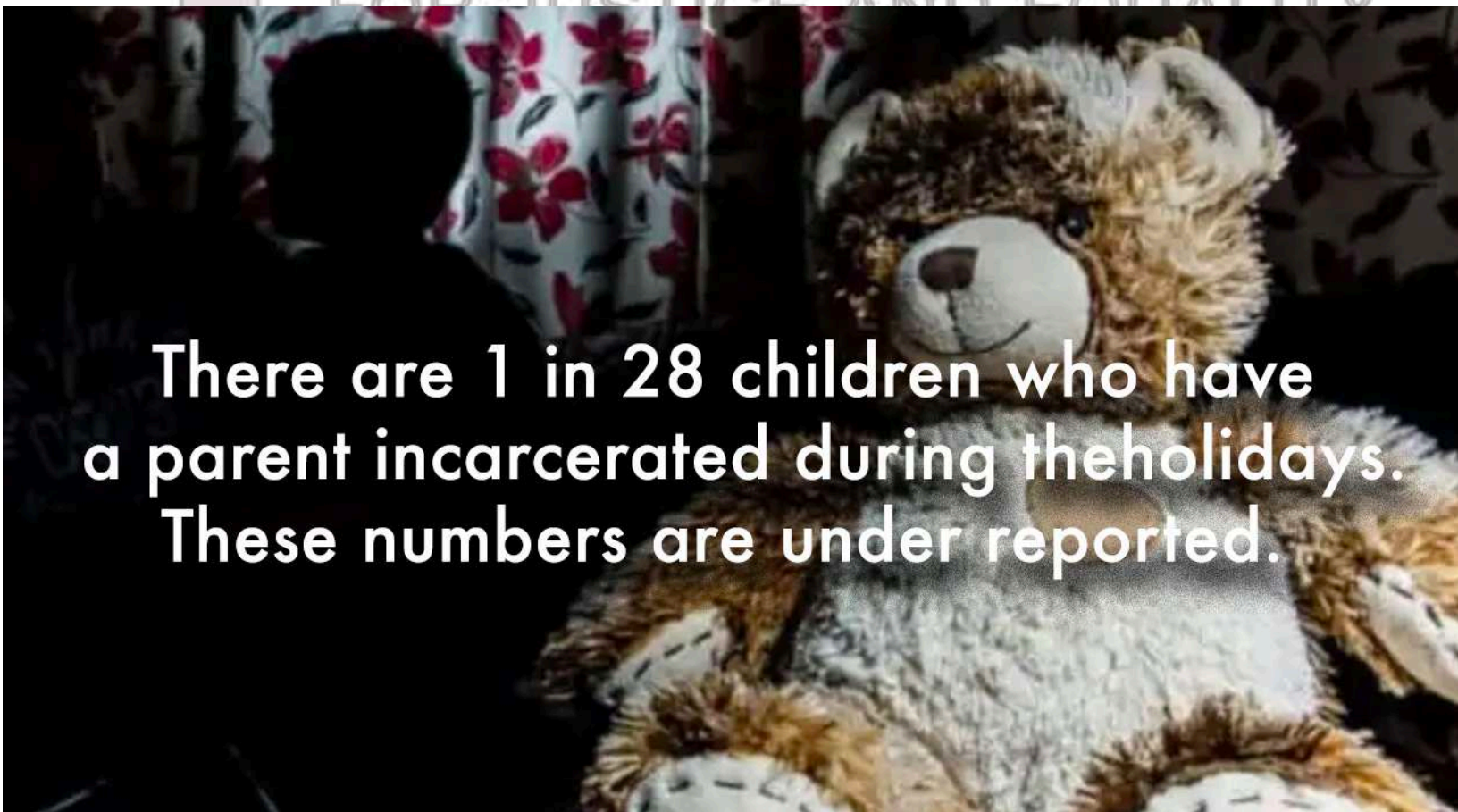
*When we arrive at a cool place, let us rest fully* – Psalm 23, Psalm 46:10, Matthew 11:28-30

*Let us give continuous attention to the future* – Hebrews 2:9-10, 12:2; 1 Corinthians 1:18-23

*And let us give deep consideration to the consequences of things* – Romans 12:1-2,

1 Corinthians 15:1-7, 2 Timothy 4:6-8

*And this because of our (eventual) passing* – John 11:25-26, 14:1-2; Revelation 14:13



**There are 1 in 28 children who have a parent incarcerated during the holidays. These numbers are under reported.**

# KWANZAA SERMON OUTLINE

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## “This Is How We Sing”

*“By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hung our harps upon the willows in the midst of it. For there those who carried us away captive asked of us a song, and those who plundered us requested mirth, saying, ‘Sing us one of the songs of Zion!’ How shall we sing the Lord’s song in a foreign land? If I forget you, O Jerusalem, let my right hand forget its skill! If I do not remember you, let my tongue cling to the roof of my mouth—If I do not exalt Jerusalem above my chief joy. Remember, O Lord, against the sons of Edom the day of Jerusalem, who said, ‘Raze it, raze it, to its very foundation!’ O daughter of Babylon, who are to be destroyed, happy the one who repays you as you have served us! Happy the one who takes and dashes your little ones against the rock!”*

— Psalm 137 (New King James Version)

### I. Scripture Context and Background

#### A. The Exile of Judah

1. Psalm 137 was written during **Judah’s 70-year exile in Babylon**, which is today’s southern Iraq. The Babylonians had destroyed and looted the Jewish temple in Jerusalem—referred to as Zion in the psalm—in 598-597 and 587-586 BCE.
2. The **Babylonians killed women, men, and children** during its conquest of Israel’s Northern Kingdom. They shackled survivors and marched them into exile to the region of southeastern Mesopotamia.

#### B. The Location of Babylon

##### 1. Babylon, the City, or Babylonia, the Empire

It is unclear whether the psalm’s first line of “by the rivers of Babylon” refers to the city of Babylon or the whole Babylonian empire.

- a. There was only one main river, the **Euphrates**, in the city of Babylon. Still, the city had abundant watercourses such as natural streams or canals, which could be the basis for the reference to “the rivers of Babylon.”
- b. The broader empire of Babylonia also included other major rivers, such the **Tigris**, which means it is possible that the reference is to the region.
- c. The uncertainty regarding the specific reference is connected to the fact the people of that period the distinctions of city and state had not yet developed.

##### 2. Key Historical Sites of Babylonia

- a. **The Tower of Babel**, referenced in Genesis 11:1-9, was located in same land that eventually became Babylonia. However, the tower was built during a much earlier period (about 2200 BCE) after the Great Flood.
- b. The legendary **Hanging Gardens of Babylon** were considered to have been built by King Nebuchadnezzar during the same period of the exile.

### C. Theme of Water

1. It is interesting to note that a theme of water is constant throughout Jewish history.
2. God’s people experienced miracles at the Red Sea and Jordon River.



3. Unlike the **Red Sea** and **Jordon River**, the watercourses of Babylon are places of grief, mourning as well as repentance for not fully trusting in Yahweh.

## II. Introduction

### A. **The Timing of Kwanzaa**

1. Although Kwanzaa is not a religious holiday, it runs during the Christmas season and New Year's celebrations. The timing creates a unique season for reflection for African-American Christians.
  - a. The full Christmas season, or **Christmastide**, runs from Christmas Day until Epiphany, which is the 12<sup>th</sup> day after Christmas.
  - b. The black church tradition of **Watch Night** services coincides with the second to last night of Kwanzaa.
  - c. Kwanzaa's closing observance is Jan. 1. **New Year's Day** celebrations are worldwide phenomenon.
2. The close of each year's session of the U. S. Congress also parallels Kwanzaa.
  - a. The Constitution calls for U. S. House and Senate elections to be staggered as part of the **principle of checks and balances** among the branches of government.
  - b. Each new Congress convenes on the first Monday of January.
  - c. The effect creates de facto a lame-duck session for the outgoing Congress after each midterm elections.

### B. **Implications of Kwanzaa's Unique Timing**

It's a moment to reflect on how God protects and sustains our community, even in the face public policies that reflect ongoing white supremacy and lasting effects of racism.

1. If the Founding Framers (sic) could create checks and balances for government, how much more will God Almighty exercise God's authority to check human injustices.
2. As black people of faith, Kwanzaa not only becomes a time to reflect on how we show up for each other, but also on ways **God's faithfulness** shows up for us.
  - a. As we recommit to work to secure food justice, affordable health care, fair housing, and living ways, we indeed can feel like strangers in our own land.
  - b. These are prime moments to remember that **God's display of justice is not over**.

## III. Thesis: Remembering Who God Is Calls Us to Rejoice Even the Face of Injustice

### A. **God's Just Response to Injustice is Inevitable.**

1. Psalm 127 reflects the **principle of retributive justice**, which is common throughout ancient world. The principle sets the concept of "an eye for an eye."
2. Prophecy in Isaiah 13:16 foretells the **end of Babylonian reign** and the return of the exiles. Babylonia will face conquest by the Assyrians. (*O daughter of Babylon, who are to be destroyed, happy the one who repays you as you have served us!*)
3. Inevitable justice is reflected today in the wisdom that **trouble does not last always**.

### B. **Justice Is Not Just About Us Anyway. There's a Bigger Picture at Stake.**

1. The exile caused the Israelites to mourn the destruction of Jerusalem and **the temple**.
  - a. The exile made a mockery of the Jews' personal situation.
  - b. The Babylonians' taunts of "sing us one of the songs of Zion" also was mockery of God in light of the temple's destruction.
2. Focusing on the bigger picture regarding God's name helps adjust our perspective.

- a. The Israelites came to understand the importance of focusing on the **restoration of the temple**.
- b. Retaining the songs of Zion helped the Israelites focus on the temple's restoration. (*If I forget you, O Jerusalem, let my right hand forget its skill! If I do not remember you, let my tongue cling to the roof of my mouth—*  
*If I do not exalt Jerusalem above my chief joy.*)
- c. Likewise, how we respond to today's injustice shows our understanding of how **our lives reflect the name of God**.

C. **Any Song of Zion Can Restart Your Rejoicing. Just Pick One.**

- 1. There are **15 Songs of Ascent**: Psalm 120-134.
- 2. Biblical scholars differ about how the songs were used.
  - a. Many say that the songs were sung when Jews traveled up the steep hill toward Jerusalem, typically for one three annual feasts. This theory holds that the **songs were travel songs** while on a road, which often could be difficult and dangerous.
  - b. Others speculate that the songs were for priests **to sing as priests ascended each step** of the temple.
- 3. Regardless of their usage, there is **common content** within the songs:
  - a. They talk about the **return of Israel to God**.
  - b. They talk about the **restoration of the land of promise**.
  - c. They talk about the **renewed status of Israel as a blessing** among the nations.
- 4. Because of the content of these kinds of songs, there's no need to wait until mourning or grief passes to sing them. **The songs themselves will lead our spirits home.**

IV. **Celebration**

- A. Psalm 137 inspired Frederick Douglass' famous speech "**What to the Slave Is the Fourth of July?**"
  - 1. Speech was given to the Rochester Ladies' Anti-Slavery Society for the group's Fourth of July celebration in 1852
    - a. Douglass spoke of his anger and sadness during July 4<sup>th</sup>. He likened it to being an Israelite living exile in Babylon and asked to sing in a foreign land.
    - b. Key clips of Fourth of July speech (<https://www.thenation.com/article/what-slave-fourth-july-frederick-douglass>)
      - (1) "I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. **This Fourth July is yours, not mine. You may rejoice, I must mourn.**"
      - (2) "Go where you may, search where you will, roam through all the monarchies and despotisms of the old world, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, **for revolting barbarity and shameless hypocrisy, America reigns without a rival.**"
  - 2. Douglass ended the speech by reciting the poem ***The Triumph of Freedom***.
    - a. Douglass challenged the crowd to use the poem's lyrics as a song for July 4<sup>th</sup>.

- b. Abolitionist and newspaper editor William Lloyd Garrison wrote and published the poem in his abolitionist newspaper *The Liberator* in 1845 [pick a stanza]:

*God speed the year of jubilee, the wide world o'er when from their galling chains set free, Th' oppress'd shall vilely bend the knee, and wear the yoke of tyranny like brutes no more. That year will come, and freedom's reign, to man his plundered rights again restore.*

*God speed the day when human blood shall cease to flow! In every clime be understood, the claims of human brotherhood, And each return for evil, good, not blow for blow; that day will come all feuds to end, and change into a faithful friend each foe.*

*God speed the hour, the glorious hour, when none on earth shall exercise a lordly power, Nor in a tyrant's presence cower; But all to manhood's stature tower, by equal birth! That hour will come, to each, to all, and from his prison-house, the thrall go forth.*

*Until that year, day, hour, arrive, with head, and heart, and hand I'll strive, To break the rod, and rend the gyve, the spoiler of his prey deprive-So witness Heaven! And never from my chosen post, whate'er the peril or the cost, be driven.*

**B. Likewise, as we continue the struggle today on behalf of our people, pick a song that works for you.**

1. **Pick a song that recalls God's faithfulness** to us as people of God who are created in the image of God. [insert lyrics of a song of choice]
2. **Pick a song that reaffirms God's work** on behalf of God's people is not finished. [insert lyrics of a song of choice]
3. **Pick a song of that reminds the world that God reigns.** Indeed, God has God's own system of checks and balance. [insert lyrics of a song of choice]

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## SOCIAL MEDIA GUIDE: 7 DAYS OF MORALITY

### KEEP UP YOUR MORAL WITNESS

It's important you couple your actions with a digital strategy, such as posts on social media, to maximize your impact. We have a collective message we want to amplify and social media is a great way to do that quickly and widely. This social media guide is designed to offer suggestions on messages and hashtags that can be used across **all social media platforms**. Where possible ensure that your posts are public. Be sure to tag BCC and your own organization. This will allow us to repost and share. These efforts will help us and other organizations track your posts, support each other and hopefully get our campaign trending on social media. Also, make sure you tailor the language to target your audience. It is important to have fun and be creative. Let's get to trending on social media!



The Black Church  
Center for Justice  
and Equality  
@blackchurchcenter



Like us on Facebook! **The Black Church Center for Justice and Equality**

Hash tags: #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda,  
#EmptyPlatesEmptyPromises

**Facebook:** Hashtags are not case sensitive. It is best to ensure that the post is public (i.e. see image of globe) so that it can be shared with ease and broaden the messages' reach. You have the option of creating a photo gallery, a live video or posting a pre-recorded video and there's always a post. The live video is an opportunity to engage others in the moment. However, the posted video can still receive comments, too.

Follow us on Twitter!

**@BlackChurchCtr**

Hash tags: #MoralWitness #MoralityChallenge,  
#PovertySession, #BlackChurchAgenda,  
#EmptyPlatesEmptyPromises



**Black Church Center**

@BlackChurchCtr

**Twitter:** The hashtag is case sensitive. If you use periscope, you can go live and link it to your Twitter account.



Follow us on Instagram: **@BlackChurchCenter**

Hash tags: #MoralWitness #MoralityChallenge, #PovertySession,  
#BlackChurchAgenda, #EmptyPlatesEmptyPromises

**Instagram:** You can add up to 30 hashtags, not case sensitive. You can post a pre-recorded video or record a video in the moment to post. The video must be 59 seconds or less. You can stream live, but it will not be saved.

# SOCIAL MEDIA GUIDE: 7 DAYS OF MORALITY

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## KEEP UP YOUR MORAL WITNESS

### Sample Posts

\*You may copy and paste any combination of the following for any of the platforms mentioned\*

- DAY 1 - UNITY

Our society wants to execute or hide away all the broken ones, but we're all broken somewhere. It is in our brokenness that we unite and find the strength to continue fighting. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises

- DAY 2 – SELF-DETERMINATION

Trust what your heart tells you about what you want to do and have the courage to see it through. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises

- DAY 3 – COLLECTIVE WORK & RESPONSIBILITY

Grace is power and love, is justice. We are more than the worst thing we've ever done. We have to judge how we are doing by how we treat the poor, the incarcerated, and the condemned. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises

- DAY 4 – COOPERATIVE ECONOMICS

It's not about what others deserve, it's about what we have the capacity to build together. We must support each other. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises

- DAY 5 – PURPOSE

You can't just have ideas in your mind, they must be fueled by the convictions in your heart. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises

- DAY 6 – CREATIVITY

[EXPRESS YOUR OWN VOICE AND COME UP WITH A CREATIVE POST!] #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises

- DAY 7 – FAITH

Mercy is like a mirror. It is what you give to others with the hope that it will come back to you. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises





#### DAY 1 - UNITY

Our society wants to execute or hide away all the broken ones, but we're all broken somewhere. It is in our brokenness that we unite and find the strength to continue fighting. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises



#### DAY 2 – SELF-DETERMINATION

Trust what your heart tells you about what you want to do and have the courage to see it through. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises



#### DAY 3 – COLLECTIVE WORK & RESPONSIBILITY

Grace is power and love, is justice. We are more than the worst thing we've ever done. We have to judge how we are doing by how we treat the poor, the incarcerated, and the condemned. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises



#### DAY 4 – COOPERATIVE ECONOMICS

It's not about what others deserve, it's about what we have the capacity to build together. We must support each other. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises



#### DAY 5 – PURPOSE

You can't just have ideas in your mind, they must be fueled by the convictions in your heart. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises



DAY 6 – CREATIVITY  
 [EXPRESS YOUR OWN VOICE AND COME UP WITH A CREATIVE POST!] #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises



DAY 7 – FAITH  
 Mercy is like a mirror. It is what you give to others with the hope that it will come back to you. #MoralWitness #MoralityChallenge, #PovertySession, #BlackChurchAgenda, #EmptyPlatesEmptyPromises

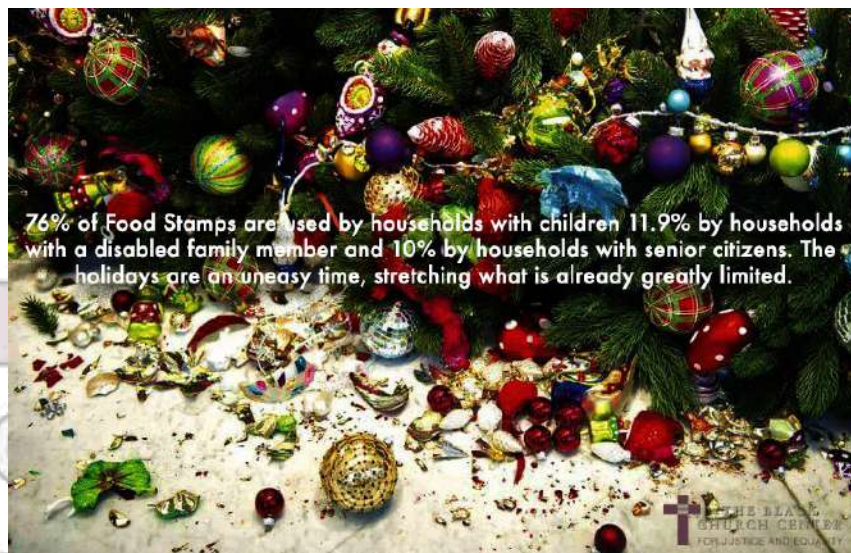
# THE BLACK CHURCH CENTER

## FOR JUSTICE AND EQUALITY

ADDITIONAL IMAGES FOR THE SEASON









## ADDITIONAL SOURCES

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ON KWANZAA: [HTTP://WWW.OFFICIALKWANZAAWEBSITE.ORG/INDEX.SHTML](http://www.officialkwanzaawebsite.org/index.shtml)

ON THE BLACK CHURCH CENTER FOR JUSTICE AND EQUALITY:

- AUGUST 2018 SCOTUS & FARM BILL TOOLKIT:  
[HTTPS://DRIVE.GOOGLE.COM/DRIVE/FOLDERS/1DWdETCQG\\_LYY40H4N6\\_59JD0Z0NGPJqE](https://drive.google.com/drive/folders/1DWdETCQG_LYY40H4N6_59JD0Z0NGPJqE)
- OCTOBER 2018 POVERTY & VOTING RIGHTS IN THE MIDTERM TOOLKIT:  
[HTTPS://DRIVE.GOOGLE.COM/DRIVE/FOLDERS/1DWdETCQG\\_LYY40H4N6\\_59JD0Z0NGPJqE](https://drive.google.com/drive/folders/1DWdETCQG_LYY40H4N6_59JD0Z0NGPJqE)

ON THE FARM BILL AND SNAP:

FOOD RESEARCH & ACTION CENTER:

- [2018 FARM BILL CONFEREES BY STATE](#) INCLUDES MEMBERS' NAMES, COMMITTEES, STATES, AND TWITTER HANDLES

CENTER ON BUDGET AND POLICY PRIORITIES:

- JULY 2018, [TOOLKIT: PROTECTING SNAP IN THE FARM BILL](#)
- JANUARY 2018: "[WORK REQUIREMENTS DON'T WORK](#)"
- JULY 2018: [FARM BILL AND SNAP TALKING POINTS](#)
- JULY 2018: [HOUSE FARM BILL WOULD INCREASE FOOD INSECURITY AND HARDSHIP](#)
- MAY 2018, U.S. DEPARTMENT OF AGRICULTURE: [STATE OPTIONS REPORT, 14TH EDITION](#)
- FARM BILL 2018 #EMPTYPLATEEMPTYPROMISES [WHITEBOARD VIDEO](#)

ON MEDICAID AND WORK REQUIREMENTS: KAISER FAMILY FOUNDATION'S [IMPLICATIONS OF WORK REQUIREMENTS IN MEDICAID](#)



FOR JUSTICE AND EQUALITY