

THE BLACK CHURCH CENTER SCOTUS & FARM BILL TOOLKIT

UPDATED: AUGUST 29, 2018



THEOLOGICAL FRAMEWORK

Poverty is neither a crime nor a moral failing. Jesus, a Palestinian carpenter, proclaimed good news to the poor and freedom to the oppressed.

In that spirit, the Black Church Center for Justice and Equality (BCC) affirms that U.S. public policy and budgets are moral agreements about how our nation treats the poor and oppressed. We work to secure safety-net provisions such as SNAP, Medicaid, and the Affordable Healthcare Act as essential to tools to help eradicate poverty.

White Americans use these safety nets more than any other demographic. However, attacks against these programs too often are thinly veiled punishments hurled at African Americans for being black and poor. Indeed, the prophetic voice of black novelist James Baldwin called out poverty in America as a form of ethnic cleansing.

Join the BCC as we combat these threats.

"The Spirit of the Lord is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord."

- Luke 4:18-19 NRSV

CHURCH CENTER
FOR JUSTICE AND EQUALITY

TABLE OF CONTENTS

Page 3	Table of Contents
Page 4-6	Talking Points: House Farm Bill and SNAP – Word version here.
Page 7-18	Food Justice Bible Study Series
Page 19	Sunday Morning Litany
Page 20-30	Social Media Guide (graphics folder here)
Page 31	Sample Farm Bill Handout and Phone Call Script
Page 32	Sample SCOTUS Handout and Phone Call Script
Page 33-34	Congressional Targets for SNAP and SCOTUS Initiatives



THE BLACK
CHURCH CENTER
FOR JUSTICE AND EQUALITY

TALKING POINTS: HOUSE FARM BILL & SNAP

SNAP IS CRITICAL TO OUR COMMUNITIES

Every family in America should be able to put food on the table.

- Everyone needs food to survive. We all do better – at work, in school and at home – when we get the healthy food we need to fuel our lives.
- No matter where you live, what you look like or how much money you make, you should have the peace of mind that you can feed yourself and your family.

But House Republicans in Washington want to decide who gets to eat, and who doesn't.

- Last year, lawmakers had a choice: to ensure everyone paid their fair share of taxes to maintain our schools, roads and public services, or to scam the American people out of millions of dollars by giving their rich friends a massive tax break.
- The GOP gave corporations and the wealthiest Americans a pass on paying their fair share, and now they want to recoup that money by taking food out of the mouths of American families.

The Farm Bill introduced and voted on in the House would slash the country's most critical program that helps families get the food they need. Amendments adopted before the final vote made the House Bill even harsher. While the Farm Bill was defeated on the House floor, it is set to come back for another vote in June.

- SNAP helps more than 42 million participants in about 21 million low-income households purchase the food they need to feed their families, stay healthy and thrive.
- Children, seniors and the disabled make up more than two-thirds of SNAP recipients. 68% of SNAP recipients live in households with children, and nearly a third live in households with seniors or people with disabilities.
- SNAP is one of the most effective, efficient government programs in the country and helps families in every state, of every background, and in every kind of community.

The House Farm Bill is another example of the GOP's scheme to line the pockets of their wealthy friends at the expense of American families.

- Lawmakers in Washington and the corporations and billionaires that support them shouldn't get to decide who eats and who doesn't.
- It's time for our elected representatives to stand up for American families and the programs they depend on, instead of helping the rich get richer.

We must protect SNAP so that more children get the food they need to focus and thrive in school, more parents know that they can feed their families, and all Americans have access to the food they need to live.

- SNAP is the largest and most effective anti-hunger program in the United States
- SNAP is critical for reducing poverty, particularly among African Americans
- It is a crucial source of support for vulnerable populations including children, the elderly, and people with disabilities
- We should be expanding SNAP—NOT cutting funding or access

HOUSE FARM BILL

The House Farm Bill would increase hunger and hardship by taking away—or cutting—food assistance from many struggling Americans, including children in working families. This bill would lead to benefit cuts or benefit loss for over one million low-income households with more than two million people.

WORK REQUIREMENTS

- The House Farm bill calls for new and onerous 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 to demonstrate each month that they're working at least 20 hours a week or participating in a work program. This would also create burdensome new paperwork requirements making it harder for people to get the food they need. The bill would also take away state flexibility to meet these onerous requirements.
- **Most SNAP recipients who are able to work are already doing so.** Workers who receive SNAP are concentrated in low-wage jobs with unpredictable hours and schedules. They rely on SNAP because of their low wages, lack of benefits, and unsteady hours. SNAP helps people get by when they are temporarily laid off, face reductions in their hours, or are in-between jobs.
- Rather than cutting people's access to SNAP and **pushing them deeper into poverty**, we should be focused on **job creation and improving job quality** for low-income people who face instability and low wages.
- Those who are not working already **face barriers to work**. Most non-disabled adults who are not working are prevented from work because of caregiving responsibilities or chronic health conditions, or they are unable to find work because they have low skill levels and/or live in disadvantaged communities with few job opportunities. **This bill would leave these people both without jobs and without food.**
- 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 of the harsh work requirements, but the funds are not sufficient to create meaningful programs to actually help people find jobs and will do nothing to address the current crisis of low-wage work. Taken together the work provisions are unlikely to improve employment outcomes and will make it harder for millions of people to put food on the table – including parents raising kids, people with disabilities, older workers, low-wage workers, and people temporarily in between jobs.
- **Bottom line: Imposing even harsher time limits and cutting food assistance will not help people find work.**

ELIGIBILITY CHANGES

- States currently have an option to help people avoid falling off the “benefits cliff.” That is, making sure people can still qualify for SNAP if they receive very small earnings increases that may make them ineligible, but that aren't enough to sustain their families. This is especially important for people who live in high-cost areas. The bill 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 (LIHEAP) 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 PEOPLE COMING OUT OF PRISON

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

PRIVATIZING PUBLIC SERVICES

The amended House Farm Bill would allow for SNAP functions, such as benefit determinations, to be privatized. This is an attack on the public sector and could have terrible results for families as private, for-profit companies focused on their bottom line begin to provide services. Past privatization actions in states have resulted in misinformation, incorrect benefit amounts, and security breaches.

MAIN ASK!

- Ask House representatives to **VOTE NO** on the Farm Bill when it comes back for another vote on the House Floor.
- Encourage Senators to **stand against the House Bill**. They should be vocal about their opposition and **communicate to leadership that the House Bill is a non-starter in the Senate**.



THE BLACK
CHURCH CENTER
FOR JUSTICE AND EQUALITY

FOOD JUSTICE BIBLE STUDY SERIES

Why This Bible Study?

The central message of the gospel of Jesus Christ is liberation. Isaiah 61 and Luke 4:16-19 tell us that Jesus' earthly ministry centered on healing the brokenhearted, liberating the captives, and releasing prisoners. Jesus is about justice. Scripture and life experiences teach us that those most at-risk of certain types of bondage because of unjust economic systems include those who are poor or working-class poor; undocumented persons and non-citizen residents; those who are sick, chronically ill, or live with disabilities; and widows and seniors.

In today's U.S. economy, the Farm Bill is an essential tool to address this country's moral imperative regarding food justice for those most at-risk. The Farm Bill funds programs that feed people living in poverty—from young children to elderly Americans. The legislation is reauthorized in Congress every five years. In the 2018 Farm Bill, the U.S. House's version would strip at least 2 million people of SNAP assistance, commonly known as food stamps. However, the U.S. Senate has passed a responsible, bipartisan version that protects food justice for those most at-risk.

The Black Church Center for Justice and Equality affirms that the Farm Bill represents a morally just agreement for budgetary priorities and procedures that connect to the spirit of Jesus' ministry of justice and liberation. With the options currently being considered, we affirm that the Senate version of the 2018 Farm Bill should prevail during the conference committee process. Otherwise, a new Congress should draft a new Farm Bill reauthorization agreement when it's seated in January 2019. No farm bill would be better for America than the House bill. We need to end America's food apartheid.

This Bible study addresses the theological and moral imperative for food justice within the Farm Bill. It highlights the biblical principles regarding food justice that are woven into the identity of faithful community. It also outlines the roles that individuals and communities should take so that the entire community can fulfill its call to justice and liberation.

Lesson One

A Community's Call to Food Justice

SCRIPTURE

“When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the LORD your God.”

— Leviticus 19:9-10 (New Revised Standard Version)

OVERVIEW

The book of Leviticus outlines an ethical code for living that was given to the nascent nation of Israel. The code centers on the concept of holiness. Within holiness lies an aspect of justice. Therefore, as part of the Levitical code, God commanded that farm owners should leave margins around their farms' boundaries unharvested during harvest season. These areas were set aside for the poorest members of the community to harvest themselves, so they could avoid hunger and starvation. In addition, farm workers were forbidden to pick up any harvest that fell to the ground. That portion of the harvest also was reserved for the poorest members and resident foreigners of the community. Finally, farm workers in vineyards were commanded to harvest the grapevines just once. If any grapes remained on vines and ripened later, that portion also was reserved for poor community members and resident foreigners to pick.

These three stages during the harvest represent a process called gleaning. Gleaning is an aspect of effective agriculture production. However, gleaning also is an example of food justice, which was woven into Israel's identity as God's holy people.

Today, federal food assistance programs fall in line with the biblical spirit of gleaning. A portion of the federal budget, accessed through work requirements, is set aside for the working poor so that they do not starve or suffer poor health because of hunger. Other food assistance is available for those who are unable to work because of illness or disabilities. However, people who access food assistance often are politically skewered or humiliated. Public policy even has criminalized poverty.

LESSON POINTS

HOLINESS IS A MARK OF THE NATION'S IDENTITY

The book of Leviticus records part of God's ongoing self-revelation to Israel after giving the Ten Commandments to the nation. In Exodus, Moses climbs Mount Sinai and receives the Ten Commandments from God. The commandments, in turn, establish a covenant between God and the nation.

The holiness laws, which were given after the Ten Commandments, continue to help establish Israel's identity as God's holy people. After receiving the commandments, the tent of meeting was set up. However, Moses could not enter the tent because God filled it with God's glory (Exodus 40:34-35). God's appearance revealed a gap between God's holiness and the people. Therefore, the holiness laws were established to help bridge the gap. Their function is to make the nation holy.

THE NATION'S HOLINESS LEADS TO JUSTICE

National rules that govern how social systems, authorities, and individuals should behave and operate within the community were woven into holiness laws. In upholding the laws, God's justice is released throughout the nation. This justice, especially toward foreigners in the ancient world, helps demonstrate the nation's holiness—that is, its distinctiveness. The ancient nation of Israel was to live differently than other nations.

It is important to note that ancient Israel was comprised of Israelites as well as resident foreigners. As a result, the treatment of resident foreigners—people who were not Israelites but lived in the nation—was a distinctive mark that helped separate Israel's identity from surrounding nations. A mark of Israel's identity included social justice that was afforded to all who might otherwise become marginalized for various reasons.

FOOD JUSTICE IS PART OF SOCIAL JUSTICE

The holiness laws included a wide range of issues concerning daily living. It included dietary regulations, how to handle animals, how to conduct contact with the dead, and establishing ritual festivals, among other aspects the nation's life. As the nation adopts the laws into its lifestyle, it is purified from spiritual uncleanness.

Food justice is included within these laws. God's covenantal nature and faithfulness to provide for God's people is revealed as food justice laws are upheld. The primary regulation used for food justice is the process of gleaning. It is important to recognize God's declaration of God's holiness as the primary reason for to call to food justice through gleaning.

ILLUSTRATION

Consider how team mascots help build identity for sports fans. Even beyond that, consider how fans of one sport have different group identities than fans of another sport. Football and basketball fans, for example, yell during those games. And the louder the better. They pride themselves on being tough and rugged-type of people. However, tennis and golf fans pride themselves on being quiet and reserved. For Israel, its core marker of its identity is holiness. Holiness is being authentic and determined. When you are a fan of God, you are holy—authentic and determined. You follow the expectations of the God-events. Holiness is being God's justice in the midst injustice.

REFLECTION QUESTIONS

1. How do you show your identity as a person of faith when it comes to food justice?

2. What are your thoughts and feelings about federal food assistance programs in light of the holiness laws?

3. How do you treat people when you see them using food stamps?



“Hunger is not an issue of charity. It is an issue of justice.”

Jacques Diouf, Food and Agricultural Organization Director-general

THE BLACK
CHURCH CENTER
FOR JUSTICE AND EQUALITY

An Individual Within Community

SCRIPTURE

And Ruth the Moabite said to Naomi, “Let me go to the field and glean among the ears of grain, behind someone in whose sight I may find favor.” She said to her, “Go, my daughter.” So she went. She came and gleaned in the field behind the reapers. As it happened, she came to the part of the field belonging to Boaz, who was of the family of Elimelech. Just then Boaz came from Bethlehem. He said to the reapers, “The LORD be with you.” They answered, “The LORD bless you.” Then Boaz said to his servant who was in charge of the reapers, “To whom does this young woman belong?” The servant who was in charge of the reapers answered, “She is the Moabite who came back with Naomi from the country of Moab.

Then Boaz said to Ruth, “Now listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. Keep your eyes on the field that is being reaped, and follow behind them. I have ordered the young men not to bother you. If you get thirsty, go to the vessels and drink from what the young men have drawn.”

But Boaz answered her, “All that you have done for your mother-in-law since the death of your husband has been fully told me, and how you left your father and mother and your native land and came to a people that you did not know before. May the LORD reward you for your deeds, and may you have a full reward from the LORD, the God of Israel, under whose wings you have come for refuge!”

When she got up to glean, Boaz instructed his young men, “Let her glean even among the standing sheaves, and do not reproach her. You must also pull out some handfuls for her from the bundles, and leave them for her to glean, and do not rebuke her.”

— Ruth 2:2-6, 8-9, 11-12, 15-16 (New Revised Standard Version)

OVERVIEW

The story of Ruth and Naomi illustrates the individual’s role within the Israel’s ethic of food justice. Ruth is allowed certain rights as a resident foreigner who has relocated to Israel and lived there with her mother-in-law, Naomi. Not only does Ruth understand her rights as a resident foreigner, she displays a spirit of excellence in how she carries out her own responsibilities to effect food justice for herself. There are some actions that Ruth can take to secure her well-being. Through the system of gleaning, Ruth goes as far as she can go to provide for her mother-in-law’s and her needs. Ruth’s decision to access the system of gleaning is not demeaned by others in the community. On the contrary, Ruth is rewarded for her participation in her own welfare.

LESSON POINTS

FAITH AND ACTION GO TOGETHER

Ruth is from Moab, but she married an Israelite man after his family moved to Moab. However, Ruth’s husband died. In ancient Palestine, a woman’s provision for food, clothing, and shelter was dependent on being married. Without a husband, a woman was at risk of becoming destitute.

After Ruth moved to Israel with her mother-in-law, Ruth accesses the provision of gleaning to make sure that she and her mother-in-law can eat. Her behavior and attitudes show that Ruth had not given up on

herself, despite the hardships she had experienced. Furthermore, Ruth recognizes that her new home bears some ethical responsibilities to help her during this transition.

Ruth's response demonstrates another biblical principle of faith in action, which is outlined in the book of James. "What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, 'Go in peace; keep warm and well fed,' but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead." (James 2:14-17)

Despite the temptation to despair, faith requires action. At an individual's level, faith-in-action can be demonstrated through a variety of behaviors. For Ruth, faith-in-action was demonstrated in her decision to glean in the farms. Today, faith-based actions can include a person's decision to access federal assistance whenever it's needed. There is immense dignity and profound courage in acknowledge when you need help and risking the steps to attain it.

GOD REWARDS FAITHFULNESS

Ruth's persistence is acknowledged by Boaz, a farm owner. Boaz also affirms Ruth's faithfulness to her mother-in-law Naomi. In doing so, Boaz is a symbol of God's redeeming presence within the community. Boaz is a witness to Ruth's behavior and attitude during this transition and becomes an agent of assistance.

Later, we see that Boaz not only permits Ruth to glean in his field, but he also ensures that she has ample opportunities to do. Boaz's actions and attitudes reflect the biblical principle that God rewards faithfulness. Boaz's response is connected to Ruth's faithfulness.

VULNERABLE MEMBERS OF THE COMMUNITY DESERVE PROTECTION

Boaz directs his farm workers to make sure that Ruth has more than enough opportunities to glean on his land. It's possible that some workers, though, might have had problems with Boaz's provisions. We see that Boaz directs his workers to avoid any reprimands toward Ruth.

It is also important to recognize that Boaz's instructions to Ruth serve as protections for her while she gleaned. Unfortunately, women were not always safe while in the fields. Oftentimes, they faced physical or sexual assault. This assault only compounded for the economic issues' women faced in securing their essential needs.

Various vulnerabilities—whether it's physical safety or economic safety—for women and children still exist today. For example, women commonly earn less money than men. Women also easily can be segregated in jobs or industries that are deemed so-called women's work, earning less income for food and other essentials. Food assistance regularly bridges economic vulnerabilities for many female heads of households.

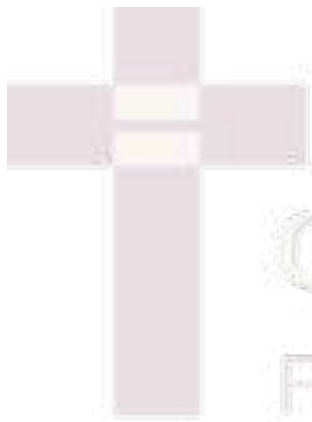
ILLUSTRATION

There's an often-repeated story about a person who was stuck on his rooftop in a flood. Although the story might seem trite, it is an excellent example of how faith-in-action works. The stranded person was praying to God for help. Soon a man in a rowboat came and shouted to the person on the roof, "Jump in! I can save you." The stranded person declined, saying "God will save me." The person also declined

assistance from someone with a motorboat as well as someone else with a helicopter, who offered to throw down a rope so the stranded person could climb inside. The stranded one declined both offers, each time saying that God will help.

Soon the water rose above the rooftop, and the person drowned. In Heaven, the person said to God, "I had faith in you, but you didn't save me." God replied, "I sent you rowboat, motorboat, and a helicopter."

Food assistance programs might not be an individual's preferred way of escaping hunger. However, the principle of faith-in-action shows that people are accountable for using the assistance that is provided for them. Faith-in-action acknowledges that God's provisions come in a variety of ways.



THE BLACK
CHURCH CENTER
FOR JUSTICE AND EQUALITY

REFLECTION QUESTIONS

1. What actions can you take to participate in food justice?

2. How can you encourage anyone in your church, family, or workplace who uses food assistance?

3. How can you advocate to protect food assistance programs?

“The day that hunger is eradicated from the earth there will be
the greatest spiritual explosion the world has ever known.
Humanity cannot imagine the joy that will burst into the world.”

– Federico Garcia Lorca, Spanish poet



THE BLACK
CHURCH CENTER
FOR JUSTICE AND EQUALITY

A Communal Commitment to Individuals

SCRIPTURE

Her mother-in-law said to her, “Where did you glean today? And where have you worked? Blessed be the man who took notice of you.” So she told her mother-in-law with whom she had worked, and said, “The name of the man with whom I worked today is Boaz.” Then Naomi said to her daughter-in-law, “Blessed be he by the LORD, whose kindness has not forsaken the living or the dead!” Naomi also said to her, “The man is a relative of ours, one of our nearest kin.”

— Ruth 2: 19-20 (New Revised Standard Version)

OVERVIEW

A part of Israel’s distinctive identity includes the function of guardian-redeemers. A guardian-redeemer was an extended family member who is responsible for helping other family members during times of distress and disinheritance. A guardian-redeemer, for example, would help ensure that family possessions were secured through generations, a family member’s honor was preserved, or indigent servants could be redeemed and liberated.

The function of guardian-redeemers highlights that Israel’s identity, security, and stability were not considered the sole work of individuals. Rather, networks of support were established to maintain the nation’s well-being. Israel’s health and welfare depended upon individual faithfulness and well as communal accountability.

The presence of a guardian-redeemer also was a symbol of God’s redeeming work in the nation. The guardian-redeemer symbolized how God continually works to bring a nation to its fullest identity as God’s holy people. Today, U.S. food assistance programs also help our country fulfill the moral obligation toward the poorest members of our community.

Ultimately, Jesus is the Guardian-redeemer for humanity. The work of Jesus Christ as Messiah redeems social systems as well as individuals. The result of the Redeemer’s work leads to liberation from oppression and bondage in all their forms.

LESSON POINTS

THE COMMUNITY IS CALLED TO PROTECT THE VULNERABLE

In the previous lesson, we see that Boaz directs his farm workers to secure Ruth’s protection while she gleaned on his land. Women often faced physical or sexual assaults while working in the fields. However, vulnerabilities can be systemic, too. Unjust laws or regulations also can leave people in vulnerable positions.

Israel’s laws of holiness were thorough and vast. The intention was to create communal system that protected vulnerable members of the community during hardship. This mark was a critical element of Israel’s identity as a holy nation.

THE COMMUNITY IS COMMANDED TO UPLIFT JUSTICE

Naomi had a good understanding of the function of guardian-redeemers. You can almost hear Naomi’s excitement as she listened to Ruth describe Boaz’s behaviors as a guardian-redeemer. Although Boaz displayed generosity toward Ruth, Naomi could be assured of Boaz’s help at some level anyhow. The

function of a guardian-redeemer was not optional. It was a command woven into how Israel operated as a holy nation. Likewise, food assistance programs in today's society might seem as generous options offered to low-income residents, thereby subjected to congressional whims and discretion. However, a morally just perspective demands that our nation must operate within the ethics of food justice. It is not an option.

FOOD JUSTICE IS CONTINUAL

Naomi acknowledged that Boaz's behaviors extended beyond one time acts of assistance. Indeed, Boaz exhibited a string of behaviors that show that a guardian-redeemer's role is ongoing. As a matter of fact, Naomi stated that Boaz had shown kindness that extended to family members who were both living and dead. This was probably a reference not assisting only to Naomi's and Ruth's present needs, but also to Boaz's responsibility for honoring Naomi's deceased husband and sons. This type of commitment is intended to show the generational nature of food justice. It does not mean that low-income residents are doomed to generational poverty or food vulnerabilities. Rather, it means that the community's commitment to its poorest members is ongoing. It is a commitment that never ends.

ILLUSTRATION

Imagine being in a crowd and watching a person drown in a nearby lake or river. Actually, could you truthfully imagine doing that? Or would you instead try to do something to help? Perhaps you would call 911 or look for someone who could help the drowning person. Perhaps you would jump into the water and try to rescue the person yourself. Regardless of the tactic, moral and just people don't watch people drown. This principle holds true on the communal level, too. Rather, morally just communities help drowning people to survive. Wherever people are drowning, the people of God are required to intervene—do something. People are drowning economically in a world structured in white patriarchal capitalism. We have to help them.

REFLECTION QUESTIONS

1. How have your congressional and local representatives upheld food justice on your behalf?

2. What will you commit to doing to monitor elected officials' behaviors regarding food justice?

3. Name a time and date when you will contact your elected officials to advocate for food justice.

"Anyone who has ever struggled with poverty knows how extremely expensive it is to be poor."

- James Baldwin, writer



THE BLACK
CHURCH CENTER
FOR JUSTICE AND EQUALITY

Glossary

- **HOLINESS (QODESH):** Means to be separate. The verbal form, (qadash) “to be holy,” means to make separate.
- **THE LAWS OF HOLINESS:** A set of ethical rules designed to protect Israel’s identity as God’s people.
- **GLEANING:** Process of gathering fallen or leftover harvests.
- **JUSTICE:** An aspect of fairness and equality combined.

Resources

The Pentateuch: Introducing the Torah. (2017). Thomas B. Dozeman. Fortress Press: Minnesota, MN. ISBN: 978-0-8006-9948-2. Dozeman is a professor of Old Testament at United Theological Seminary in Dayton, Ohio.

Ruth. (2012). Judy Fentress-Williams. Abingdon Press: Nashville, TN. ISBN: 978-1-4267-4625-3.

Fentress-Williams is a professor of Old Testament at Virginia Theological Seminary and senior assistant to the pastor at Alfred Street Baptist Church, both in Alexandria, Virginia.

Bibliography

The Pentateuch: Introducing the Torah. 2017. Thomas B. Dozeman. Fortress Press: Minnesota, MN. ISBN: 978-0-8006-9948-2.

Ruth. 2012. Judy Fentress-Williams. Abingdon Press: Nashville, TN. ISBN: 978-1-4267-4625-3.

“Gleaning (Leviticus 19:9-10).” In Theology of Work website. Published by The Theology of Work Project. Retrieved from www.theologyofwork.org

“Leviticus 19:9” In BibleHub. Retrieved from www.biblehub.com/commentaries/leviticus/19-9.htm

“Leviticus 19:10” In BibleHub. Retrieved from www.biblehub.com/commentaries/leviticus/19-10.htm

“What is a guardian-redeemer?” In BibleGateway. Retrieved from <https://www.biblegateway.com/devotionals/ques>

SUNDAY MORNING LITANY FOR FOOD JUSTICE

Leader: Who among the gods is like you, LORD? Who is like you—majestic in holiness, awesome in glory? Who ranks higher than our great Liberating Provider?

People: We consecrate ourselves to be holy, because You are the LORD, Our God. You will make us holy.

Leader: We confess to You, Lord, that we have overlooked those who don't have enough money for food, and we often fail to tend to their needs.

People: Forgive us, O Lord, and make us whole.

Leader: We confess to You, holy God, that we have not always reached out for food assistance when we need it, allowing embarrassment or shame to keep us from our community's help.

People: Forgive us, O Lord, and make us holy.

Leader: We confess to You, O God, that we regularly fail to hold our elected officials accountable to food justice.

People: Forgive us, O Lord, and make us whole.

Leader: You promise to forgive us and heal our brokenness when we repent and turn to justice.

People: Thank You for your grace.

Leader: You promise to purify us and keep the covenant of love that You gave to our ancestors.

People: Thank You for your faithfulness.

Leader: May your steadfast love endure forever.

All: May the steadfast love of the Lord never cease. May God's mercies never end.

SOCIAL MEDIA GUIDE

It's important you couple your SNAP 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!

Key social media platforms tips

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.

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.

Snapchat: You can do short Snapvideos. Consider purchasing a filter to use locally. It will allow everyone in the designated area to use the filter, too.

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

Hashtags

#SaveSNAP	#SNAPWorks
#2018FarmBill	#SNAPMatters
#WhoGetsToEat	#WhatTheFork

You should also tag your own Members of Congress, key government officials and other grassroots leaders. You can usually find Legislators' handles under contact information on their websites.

Sample Posts (please feel free to copy and paste)

Twitter/Facebook: SNAP offers nutrition assistance to millions of eligible, low-income individuals and families and provides economic benefits to communities. SNAP is the largest program in the domestic hunger safety net.

Twitter/Facebook: If not for SNAP, neighbors young and old, would surely be faced with homelessness and/or hunger. #SaveSNAP #2018FarmBill

Facebook/Twitter: For working families that are struggling to make ends meet, #SNAP helps them survive, and its importance should be reflected in the #SaveSNAP #2018FarmBill.

Facebook/Twitter: For working families that are struggling to make ends meet, #SNAP helps them survive, and its importance should be reflected in the #SaveSNAP #2018FarmBill.

Facebook/Twitter: The @ConawayTX11 Farm Bill is nothing but #EmptyPlatesEmptyPromises. Don't let the House GOP take food from American families. #WhatTheFork

Facebook/Twitter: #SNAPMatters @ConawayTX11 and the House GOP want to decide who gets to eat and who goes hungry. #WhoGetsToEat

Facebook/Twitter: The House Farm Bill would cut millions off from accessing the food they need. #SNAPMatters #GOPFarmBill

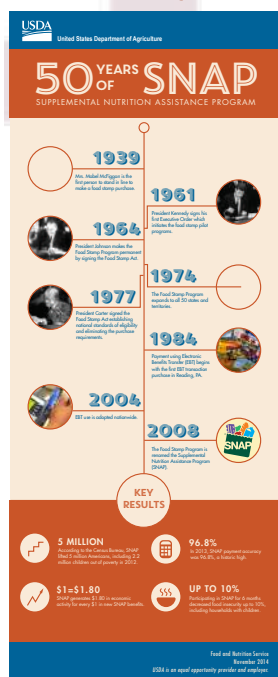
Facebook/Twitter: Families should decide what's for dinner, not Congress. @ConawayTX11 and his #GOPFarmBill would slash SNAP benefits for millions. #SNAPMatters

Facebook/Twitter: #MyBirthdayWish for SNAP is that House Republicans keep their #HandsOff it. #SNAPmatters

Facebook/Twitter: Who gets to eat? Who goes hungry? The House #FarmBill would let @ConawayTX11 and the GOP decide. #SNAPMatters

Facebook/Twitter: #HandsOff our Medicaid @[Your Member of Congress]. #SNAPmatters!

SNAP History



If you would like to provide a brief history of SNAP, you may post the following and use any of the above-mentioned hashtags.

<https://fns-prod.azureedge.net/sites/default/files/snap/SNAP-infographic-banner.pdf>

*simply save the PDF image to your photos and you will be able to upload and post it. More historical and general SNAP information is available on the United States Department of Agriculture, Food and Nutrition Service website.

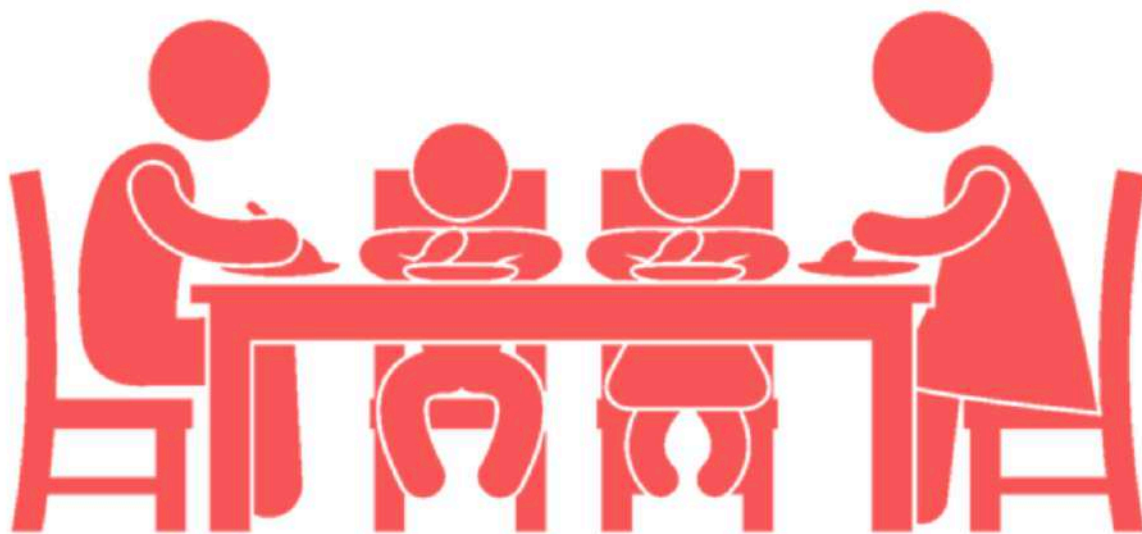
<https://www.fns.usda.gov>

The following images can be posted on Twitter/Facebook/Instagram with the hashtags #SaveSNAP #2018Farmbill and the captions below the pictures.

**The GOP Farm Bill
would leave
millions of
American families
with nothing but
empty plates and
empty promises.**

#SaveSNAP #2018FarmBill

**SNAP helps more than
40 million people
access the food they need.**



ER
ITY

**THE GOP DOESN'T GET TO
DECIDE WHO EATS AND WHO
GOES HUNGRY.**

THE HOUSE FARM BILL MEANS

EMPTY

PLATES + PROMISES.

ER
ALITY



Caption: Food Security means healthier communities. #SaveSNAP #2018FarmBill



Caption: Food Security means prosperous communities. #SaveSNAP #2018FarmBill

A man wearing a red baseball cap, safety glasses, and a tan t-shirt is working on a corrugated metal roof. He is looking towards the camera with a slight smile. The background shows the repetitive pattern of the metal roof panels.

FOOD SECURITY MEANS **STRONGER** COMMUNITIES

TELL CONGRESS: **#SNAPWORKS**

 THE BLACK
CHURCH CENTER
FOR JUSTICE AND EQUALITY

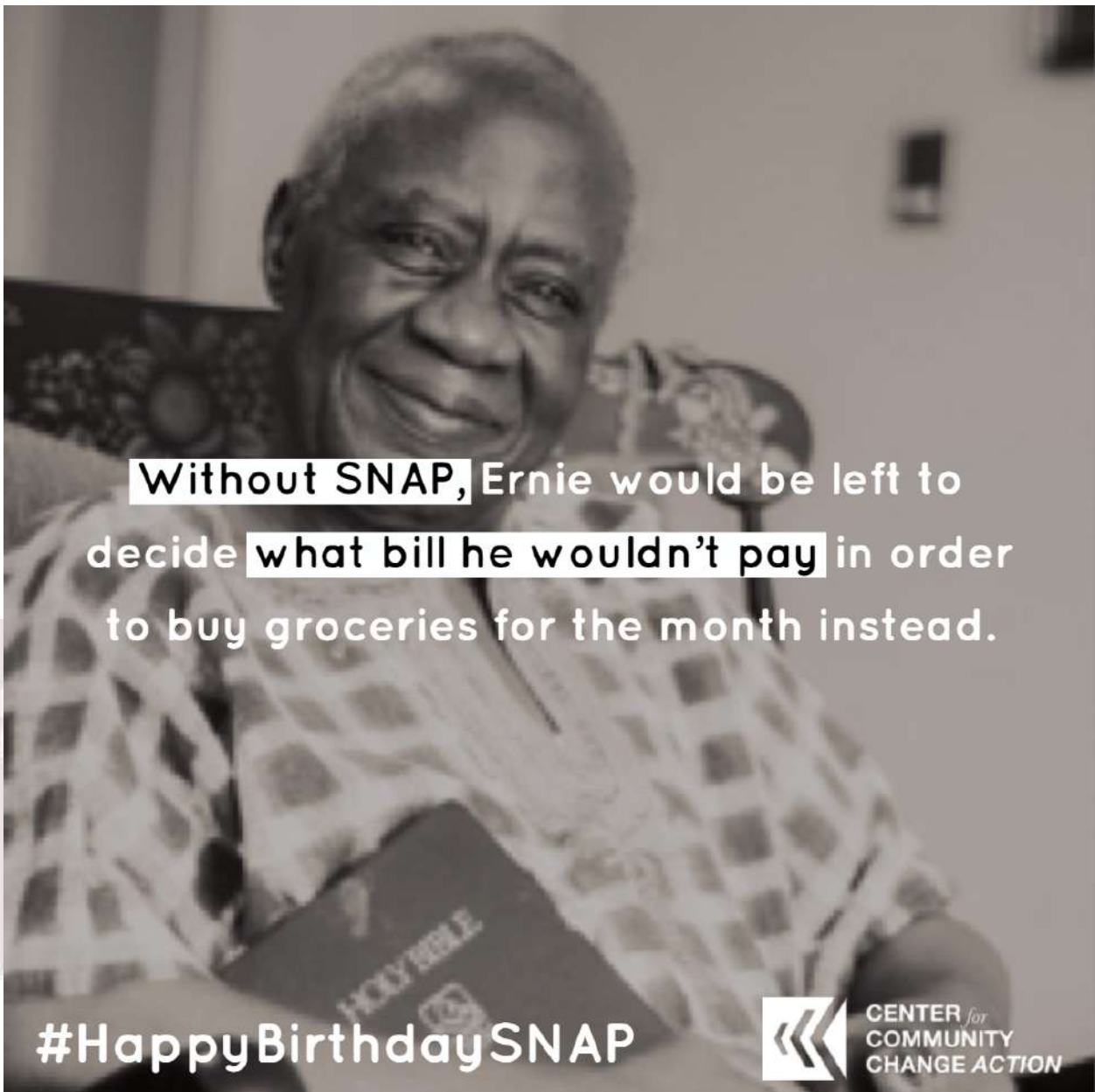
Caption: Food security means stronger communities. #SaveSNAP #2018FarmBill

SNAP's birthday is coming up on August 31, 1964. What better way to celebrate and protect SNAP than using the following images and captions via Twitter/Instagram/Facebook?



Facebook/Instagram: This is Bonnie Duffy Page, a 62-year-old African-American woman from Washington, D.C., who relies on #SNAP. The eldest of 5 children, Bonnie has counted on the safety net for years to live and take care of herself. #SaveSNAP #2018FarmBill

Twitter: This is Bonnie Duffy Page, a 62-year-old African-American woman from Washington, D.C., who relies on #SNAP. The eldest of 5 children, Bonnie has counted on the safety net for years to live and take care of herself. #SaveSNAP #2018FarmBill



Facebook/Instagram: Meet Ernitan O'Sunkoya, or Ernie for short. Ernie immigrated to the US from Nigeria with a medical degree in hopes of working as a doctor. Ernie was denied a chance to practice medicine, but was able to find other work that he excelled at for over 35 years. After becoming a naturalized citizen, Ernie suffered a stroke that rendered him disabled and unable to work any further, and Ernie relied on safety net programs to help him live a full life. #SaveSNAP #HappyBirthdaySNAP #2018FarmBill

Twitter: Meet Ernie, who immigrated to the US from Nigeria with a medical degree. As a result of a stroke, Ernie was rendered disabled and unable to work, which led him to rely on safety net programs to continue to live a full life. #SaveSNAP #HappyBirthdaySNAP #2018FarmBill



Facebook/Instagram: This is Kyir, a 24-year-old African-American woman who lives at Genesis with her three children: Arianna, age 7; Bernard, age 4; and Major, age 1 and a baby on the way. Without #SNAP, Kyir wouldn't be able to feed her family. #Save SNAP #HappyBirthdaySNAP #2018FarmBill

Twitter: This is Kyir, a 24-year-old African-American woman who lives at Genesis with her three children: Arianna, age 7; Bernard, age 4; and Major, age 1 and a baby on the way. Without #SNAP, Kyir wouldn't be able to feed her family. #SaveSNAP #HappyBirthdaySNAP #2018FarmBill

The Black Church Agenda

Call your senators TODAY to demand a morally just 2018 Farm Bill

(202) 224-3121

To reach your senator's office, tell the switchboard which state you live in.

Support a Morally Just Farm Bill

The Farm Bill funds programs that feed poor and elderly Americans. The House version of the 2018 Farm Bill House would strip 2 million people of SNAP assistance. However, the Senate has passed a responsible, bipartisan version that protects SNAP. The Black Church Agenda affirms that the Senate version should prevail during the conference committee process.

Otherwise, a new Congress should draft a new Farm Bill reauthorization agreement when it's seated in January 2019.

Join the Black Church Agenda!

As a freedom-fighting Black Christian, I affirm that Jesus proclaimed good news to the poor and liberation to the oppressed. In that spirit, the 2018 Farm Bill is a moral agreement about how our nation treats the poor and oppressed.

Therefore, the 2018 Farm Bill should maintain the Senate's protections for SNAP assistance and reject punitive House changes that would harm 2 million poor Americans.

Draft script for calling into your Senator's office

My name is _____. I am a resident of _____, and my address is _____. I am calling to state my opposition to the House's version of the 2018 Farm Bill and register my support for the Senate's version of the bill. I am a Christian who affirms anti-poverty provisions as part of my faith. I want Senator _____ to support protections for SNAP and Medicaid benefits in their current forms. Thank you for taking my call.

The Black Church Agenda

Call your senators TODAY to reject the nomination of Brett Kavanaugh

to the U.S. Supreme Court

(202) 224 -3121

To reach your senator's office, tell the switchboard which state you live in

Support a Morally Just Supreme Court

The U.S. Supreme Court rules on landmark cases affecting generations of Black Americans. Brown v The Board of Education and the 2015 Affordable Care Act rulings are just two pivotal cases. **The nomination of Brett Kavanaugh is another pivotal moment affecting millions of Black Americans—for generations to come!!!** The Black Church Agenda affirms that the nomination of Brett Kavanaugh threatens Black Americans with the potential for an ultra-conservative Supreme Court. Such a court would be hostile to the freedom and liberation of black Americans.

As a freedom-fighting Black Christian, I affirm that Jesus proclaimed good news to the poor and liberation to the oppressed. In that spirit, the nomination of Brett Kavanaugh to the U.S. Supreme Court Farm Bill is a moral moment affecting generations of Black Americans. Congress should reject the nomination of Brett Kavanaugh to the U.S. Supreme Court and resist any attempt to form an ultra-conservative block on the highest court in the nation.

Draft script for the SCOTUS phone call

My name is _____. I am a resident of _____, and my address is _____. I am calling to state my opposition to the nomination of Brett Kavanaugh to the U.S. Supreme Court. I am a Christian who supports morally just laws as part of my faith. I am gravely concerned that Brett Kavanaugh's nomination represents a threat to civil rights and other morally just laws. I want Senator _____ to reject Judge Kavanaugh's nomination to the Supreme Court. Thank you for taking my call.

CONGRESSIONAL TARGETS FOR SNAP & SCOTUS INITIATIVES

If any of your members of Congress are members of the farm bill conference committee and have voted in support of SNAP in the past: Contact their offices before the meeting on September 5th to thank them for all the work they have done so far to protect SNAP, remind them that they are an important line of defense for the program, and ask them to make a strong statement about protecting SNAP in the final farm bill and rejecting harmful provisions to take away food assistance from struggling Americans. Here is a list of senators on the conference committee<<https://cbpp.us10.list-manage.com/track/click?u=fcb519d4a06d032e8e2bbf63f&id=517687566b&e=b3cc7f266f>>, and here are the lists of Democratic House members<<https://cbpp.us10.list-manage.com/track/click?u=fcb519d4a06d032e8e2bbf63f&id=0977f4a265&e=b3cc7f266f>> and Republican House members<<https://cbpp.us10.list-manage.com/track/click?u=fcb519d4a06d032e8e2bbf63f&id=d62458a032&e=b3cc7f266f>> on the committee.

For other members of Congress who have voted in support of SNAP in the past or expressed concerns about harmful cuts and changes to SNAP (especially moderate House Republicans): Urge them to work with their leadership and the Agriculture Committee leadership to ensure that the final farm bill contains the Senate's bipartisan, responsible SNAP provisions. And remember to thank those who have already voted in support of SNAP, including all House Democrats who opposed the harmful House farm bill, the House moderate Republicans who opposed the bill due to the SNAP provisions, and the Senate Republicans who helped defeat a harmful SNAP amendment during the Senate floor debate. (You can see how your senators voted on that amendment here<<https://cbpp.us10.list-manage.com/track/click?u=fcb519d4a06d032e8e2bbf63f&id=d6932c5dfd&e=b3cc7f266f>>: A "yes" vote to table the amendment was a vote in support of SNAP.)

2018 Farm Bill Conference Committee.

- Chairman Pat Roberts, R-Kan.
- Senate Majority Leader Mitch McConnell, R-Ky.
- Sen. John Boozman, R-Ark.
- Sen. John Hoeven, R-N.D.
- Sen. Joni Ernst, R-Iowa
- Ranking Member Debbie Stabenow, D-Mich.
- Sen. Patrick Leahy, D-Vt.
- Sen. Sherrod Brown, D-Ohio
- Sen. Heidi Heitkamp, D-N.D.

Target Senators for SCOTUS

Democrats who should be urged to be more vocal in the fight:

- Maria Cantwell (D-WA)
- Ben Cardin (D-MD)
- Catherine Cortez Masto (D-NV)
- Tim Kaine (D-VA)
- Angus King (I-ME)
- Jon Tester (D-MT)

Democrats who need shoring up:

- Joe Donnelly (D-IN)
- Heidi Heitkamp (D-ND)
- Joe Manchin (D-WV)
- Claire McCaskill (D-MO)
- Bill Nelson (D-FL)

Republicans:

- Susan Collins (R-ME)
- Dean Heller (R-NV)
- Lisa Murkowski (R-AK)
- Jeff Flake (R-AZ)
- Rob Portman (R-OH)
- Marco Rubio (R-FL)

