

**SHABBAT SHABBATON**  
**RADICAL RELEASE**  
**SHMITA !!! שְׁמִטָּה**



Judy Chicago, "Rainbow Shabbat", 1992

Agriculture Economics Class  
Race **Release** Resilience  
Climate Spirituality Community

# שְׁמִיטָה

## Shmita Consciousness

more than (or even instead of?)



## Shmita Practice



# שְׁמִטָּה (first meeting) SHMITA

Exodus 23:9-11 (Mishpatim) שמות כ"ג:ט'-י"א

וְגֵר לֹא תִלְחָץ וְאַתֶּם יַדְעֶתֶם אֶת נַפְשׁ הַגֵּר כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם  
וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת אֶרְצְךָ וְאַסְפֹּתָ אֶת תְּבוּאָתָהּ



וְהִשְׁבִּיעַת **תְּשֻׁמְטָנָהּ** וְנִטְשֶׁתָּהּ

וְאָכְלוּ אֲבוֹיָי עִמָּךְ  
וְיִתְּרָם תֹּאכַל חֵיט הַשָּׂדֶה  
כִּן תַּעֲשֶׂה לְכַרְמְךָ לְזִיתְךָ



(9) Do not oppress a stranger; for you know the heart of a stranger, as you were strangers in the land of Egypt.

(10) And six years you shall sow your land, and gather in the abundance of it; (11) but the seventh year, **תְּשֻׁמְטָנָהּ** -- you shall let it rest and lie fallow -- , וְאָכְלוּ אֲבוֹיָי עִמָּךְ , that the poor of your people may eat -- וְיִתְּרָם תֹּאכַל חֵיט הַשָּׂדֶה -- , and what they leave, the beast of the field shall eat. Do the same with your vineyard, and with your olive grove.

# SHMITA (first meeting) שְׁמִטָּה

Exodus 23:9-12 (Mishpatim) שמות כ"ג:ט'-י"א

## תְּשַׁמְטָנָה



שֵׁשׁ יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ  
וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת  
לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ  
וַיִּנָּפֹשׂ בֵּין-אֲמָתֶךָ וְהִגְרָ:



(11) ...the seventh year, תְּשַׁמְטָנָה -- you shall let it rest and lie fallow... (12) **Six days** you shall do your work; but on the **seventh day** you shall **cease** from labor – in order that your ox and your ass may **rest**; and that your bondman and the stranger may **be refreshed**.



# SHMITA – WHY?! – שְׁמִטָּה

"The land shall not be sold beyond  
reclaim; for the land is Mine;  
you are strangers and sojourners with  
Me." (Lev. 25:23 – *Shmita & Yovel!*)

וְהָאָרֶץ לֹא תִמָּכַר לְצַמְתָּת כִּי־לִי הָאָרֶץ



כִּי־גֵרִים וְתוֹשְׁבֵי אֶתֶם עִמָּדִי

So what's needed? Collective **עֲנָוָה**, humility

# SHMITA (second time) שְׁמִטָּה



Leviticus 25:1-3 (Behar)



וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר:

The ONE spoke to Moses on Mount Sinai:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ  
אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבַתָה הָאָרֶץ שְׁבַת לַיהוָה:

Speak to the Israelite people and say to them:

When you enter the land that I assign to you, **the land shall observe a sabbath** of the ONE.

שֵׁשׁ שָׁנִים תַּזְרַע שְׂדֶךָ וְשֵׁשׁ שָׁנִים תַּזְמַר כַּרְמְךָ וְאָסַפְתָּ

אֶת־תְּבוּאָתָהּ: Six years you may sow your field and

six years you may prune your vineyard & gather in the yield;

# SHMITA (second time) שְׁמִטָּה



Leviticus 25:4-7 (Behar)



וּבַשָּׁנָה הַשְּׁבִיעִית שַׁבַּת שַׁבַּתֹּן יִהְיֶה לְאֶרֶץ שַׁבַּת לַיהוָה שְׂדֵךְ לֹא  
תִזְרַע וְכַרְמֶךָ לֹא תִזְמַר: But in the seventh year the land  
shall have a sabbath of complete rest, a sabbath of the ONE:  
you shall not sow your field or prune your vineyard.

אֶת סְפִיחַ קִצְיֹרְךָ לֹא תִקְצֹר וְאֶת-עֲנָבֵי נְזִירְךָ לֹא תִבְצֹר שְׁנַת שַׁבַּתֹּן  
יִהְיֶה לְאֶרֶץ: You shall not reap the aftergrowth of your  
harvest or gather the grapes of your untrimmed vines; it shall  
be a year of **complete rest for the land**.

וְהִיתָה שַׁבַּת הָאָרֶץ לָכֶם לֶאֱכֹלָהּ לָהּ וְלַעֲבָדֶיךָ וְלַאֲמָתֶיךָ וְלַשְּׂכִירֶיךָ  
וְלַתּוֹשְׁבֵי הַגְּרָיִם עִמָּךְ: But you may eat whatever the land  
during its sabbath will produce—you, your male and female  
**slaves**, the hired and bound **laborers** who live with you;

וְלַבְּהֵמֹתֶיךָ וְלַחַיָּה אֲשֶׁר בְּאֶרֶץךָ תִּהְיֶה כָּל-תְּבוּאָתָה לֶאֱכֹל: and  
your **cattle**, and **the beasts** in your land may eat all its yield.

# SHMITA – OR ELSE! שְׁמִטָּה

Leviticus 26, next parasha, Behukotai

(18) And if, for all that, you do not obey Me, I will go on to discipline you sevenfold for your sins -- (19) and I will break your proud glory; I will make your skies like iron and your earth like copper, (20) so that your strength shall be spent to no purpose. Your land will not yield its produce, nor will the trees of the land yield their fruit... (33) And I will scatter you among the nations, and unsheath the sword against you; and your land will be desolate, and your cities ruined.

וְאִם-עַד-אֲלֵה לֹא תִשְׁמָעוּ לִי וַיִּסְפַּתִּי לְיִסְרָה אֶתְכֶם שִׁבְעַ עַל-חַטֹּאתֵיכֶם:  
וְשִׁבַרְתִּי אֶת-גְּאוֹן עַזְכֶּם וְנִתַּתִּי אֶת-שָׁמַיְכֶם כְּבָרָזֶל וְאֶת-אֲרָצְכֶם כְּנְחָשָׁה:  
וְתִם לָרִיק כְּחֶכְמְכֶם וְלֹא-תִתֶּן אֲרָצְכֶם אֶת-יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פְּרִיּוֹ:

וְאֶתְכֶם אֶזְרָה בַּגּוֹיִם וְהִרִיקְתִּי אַחֲרֵיכֶם חָרָב  
וְהִיְתָה אֲרָצְכֶם שְׁמָמָה וְעִרְיֹתֵיכֶם יִהְיוּ חָרְבָה:



# SHMITA – OR ELSE! שְׁמִטָּה

Leviticus 26, next parasha, Behukotai

(34) Then the land shall make up for its sabbath years throughout the time that it is desolate, and you are in the land of your enemies; then shall the land rest and make up for its sabbath years. (35) Throughout the time it is desolate, it shall observe the rest that it did not observe in your sabbath years while you were dwelling upon it.

אֲזַ תְּרַצֶּה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כֹּל יְמֵי הַשְּׁמִטָּה וְאַתֶּם  
בְּאֶרֶץ אֹיְבֵיכֶם אֲזַ תִּשְׁבֹּת הָאָרֶץ וְהִרְצַת אֶת־שַׁבְּתֹתֶיהָ:

כָּל־יְמֵי הַשְּׁמִטָּה תִּשְׁבֹּת אֶת אֲשֶׁר לֹא־שַׁבְּתָה  
בְּשַׁבְּתֹתֶיכֶם בְּשַׁבְּתֹתְכֶם עָלֶיהָ:

# DEBT FORGIVENESS



SHMITA NOT  
A RADICAL  
ENOUGH  
RELEASE FOR  
YOU YET?!

Don't forget  
Deuteronomy!

# SHMITA (Re'eh, 4<sup>th</sup> time) שְׁמִטָּה

Deuteronomy 15:1-3

מִקֵּץ שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה: Every seventh year **you shall practice shmita** (radical release; here, debt remission).

זֶה דְבַר הַשְּׁמִטָּה שְׁמוֹט כָּל-בַּעַל מַנְשָׁה יְדוֹ אֲשֶׁר יֵשֶׁה בְּרֵעֵהוּ לֹא-יִגֹּשׁ אֶת-רֵעֵהוּ וְאֶת-אָחִיו כִּי-קָרָא שְׁמִטָּה לַיהוָה:

This shall be the nature of the remission: **every creditor shall remit the due that they claim from their fellow.**

They shall not dun their fellow or kinsperson, for the remission proclaimed is of the HOLY ONE.



כִּי-יְהִי־בְךָ אֶבְיֹון מֵאֶחָד אֶחָיֶךָ בְּאֶרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נִתֵּן לָךְ לֹא תִאֲמָץ אֶת-לִבְבְּךָ וְלֹא תִקְפֹּץ אֶת-יְדֶיךָ מֵאֶחָיֶךָ הָאֶבְיֹון:

If, however, there *is* a needy person among you -- one of your kinfolk in any of your settlements in the land that the ONE your God is giving you -- **do not harden your heart and shut your hand against your needy kinfolk.** [Rather:]

# SHMITA (Re'eh, 4<sup>th</sup> time) שְׁמִטָּה

Deuteronomy 15:4-6

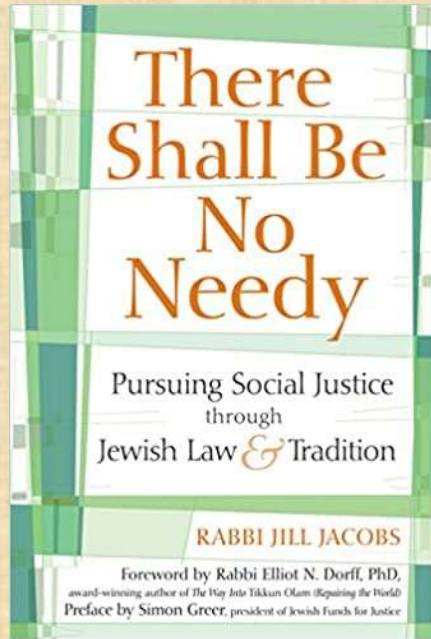
כִּי־פָתַחַתְּ תִפְתַּח אֶת־יָדְךָ לּוֹ וְהַעֲבִיטְנוּ־דֵי מַחְסֹרֹוֹ  
:אֲשֶׁר יִחְסֹר לּוֹ: Rather, **you must open your hand**  
and lend them sufficient for whatever they need.

הַשְּׁמֶר לָךְ פֶּן־יִהְיֶה דְבָר עִם־לִבְבְּךָ בְּלִיעַל לְאִמֹר קִרְבָּה  
שְׁנַת־הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינֶיךָ בְּאָחִיךָ הָאָבִיוֹן  
:וְלֹא תִתֵּן לּוֹ וְקָרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְּךָ חֶטְא:

Beware lest you harbor the base thought,

“The seventh year, the year of remission, is approaching,” so that you are **mean** to your needy kin, and give them nothing; they will **cry out** to God against you, and you will **incur guilt**.

נָתַן תִּתֵּן לּוֹ וְלֹא־יָרַע לְבַבְךָ בְּתִתְּךָ לּוֹ כִּי בְּגִלְלֹו הַדָּבָר הַזֶּה יְבָרְכֶךָ יְהוָה  
:אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂיךָ וּבְכָל מַשְׁלַח יָדְךָ: **Give to them readily,**  
and have **no regrets** when you do so, for in return the ONE your  
God will bless you in all your efforts and in all your undertakings.



# COMMUNITY שְׁמִטָּה

הַקְהָל Vayelech – Deuteronomy 31 HAKHEL

וַיִּצַו מֹשֶׁה אוֹתָם לֵאמֹר מִקֶּץ | שִׁבְעַ שָׁנִים בְּמַעַד שְׁנַת הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת (10)  
And Moses instructed them as follows: Every **seventh year**, the year set for **remission**, at the Feast of Booths -- (11) when all Israel comes to appear before YHVH your God in the place that God will choose -- you shall read this Teaching aloud in the presence of all Israel. (12)

**הַקְהָל** אֶת-הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וְלִמְעַן יִלְמְדוּ וַיִּרְאוּ אֶת-יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַקְהָל הַזֶּה:  
**Gather the people—men, women, children, and the strangers** in your communities—that they may **hear** and so learn to **revere** YHVH your God, and to **observe** faithfully every word of this Teaching. (13) Their children, too, who have not had the experience, shall hear and learn to revere YHVH your God, as long as they live in the land that you are about to cross the Jordan to possess.





**Shmita Consciousness –  
more than (or even instead of?)  
Shmita Practice**

The Torah relates to Shmita primarily in the context of an agricultural society. But a **contemporary approach** understands Shmita as a **lens** through which to address **pressing issues** in the realms of education, social equity, culture, industry, and more.... [let's] **return Shmita to its rightful place in Jewish life** – as a once-in-seven-years chance for reflection and rejuvenation in **all sectors of society.**



--Einat Kramer,  
Shmita Yisraelit  
(project of Teva  
Ivri) - 2/25/2014

**שמיטה**  
**ישראלית**



**Shmita Consciousness –**  
**more than (or even instead of?)**  
**Shmita Practice**



# AGRICULTURE    אֶמְטָה

Adat Shalom's Mishnah Garden (2010; still going)

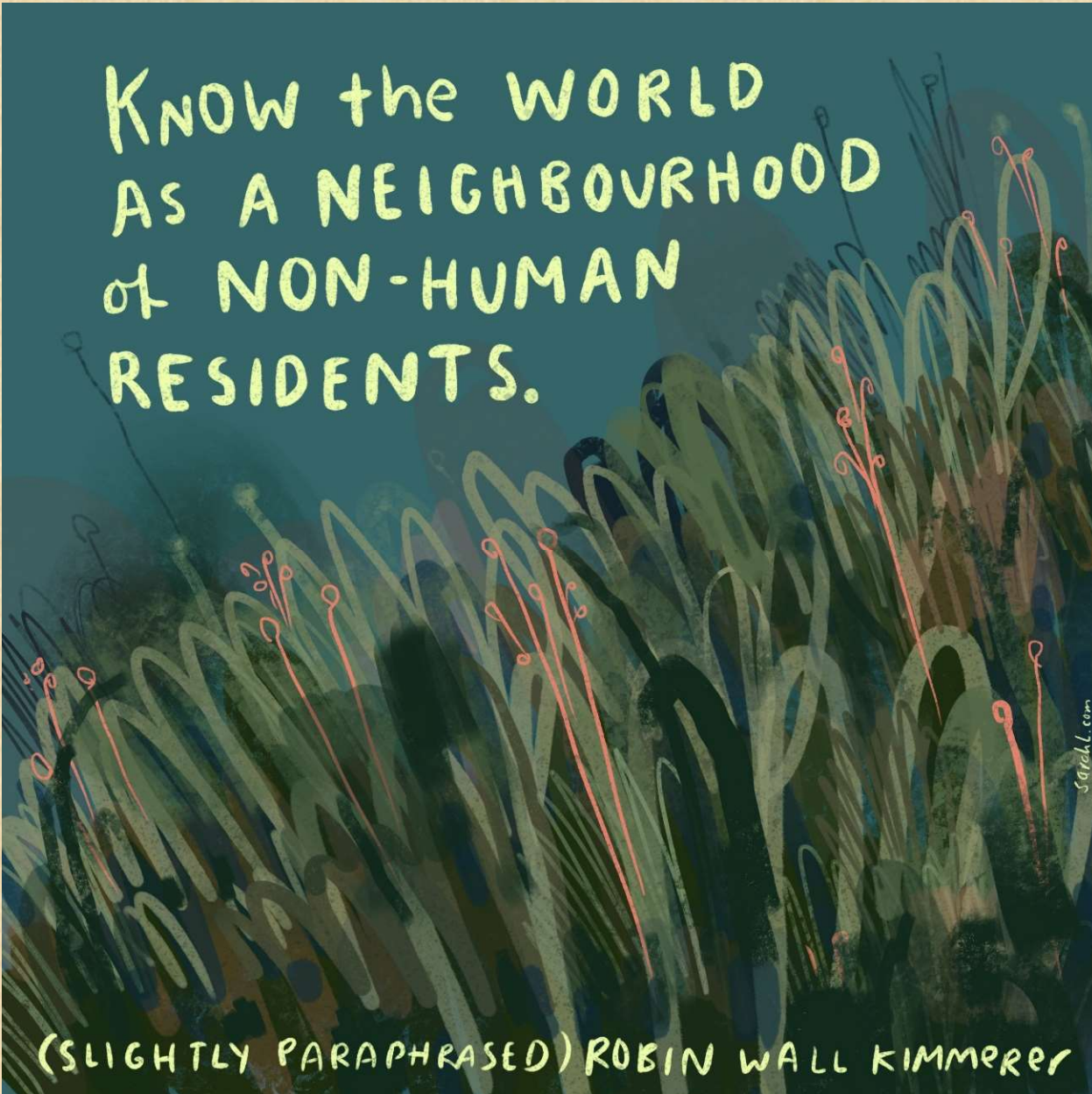




# non-AGRICULTURE הַטָּהוֹר

Adat Shalom's Sacred Grounds (2013; still going)

With humility,  
we'll cultivate  
and control  
less, even as  
we feed  
*greater*  
numbers



KNOW the WORLD  
AS A NEIGHBOURHOOD  
OF NON-HUMAN  
RESIDENTS.

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

# non-AGRICULTURE הַטָּהוֹר

Adat Shalom's Sacred Grounds & Mishnah Garden


Debbie Tropp

Cheryl Kollin

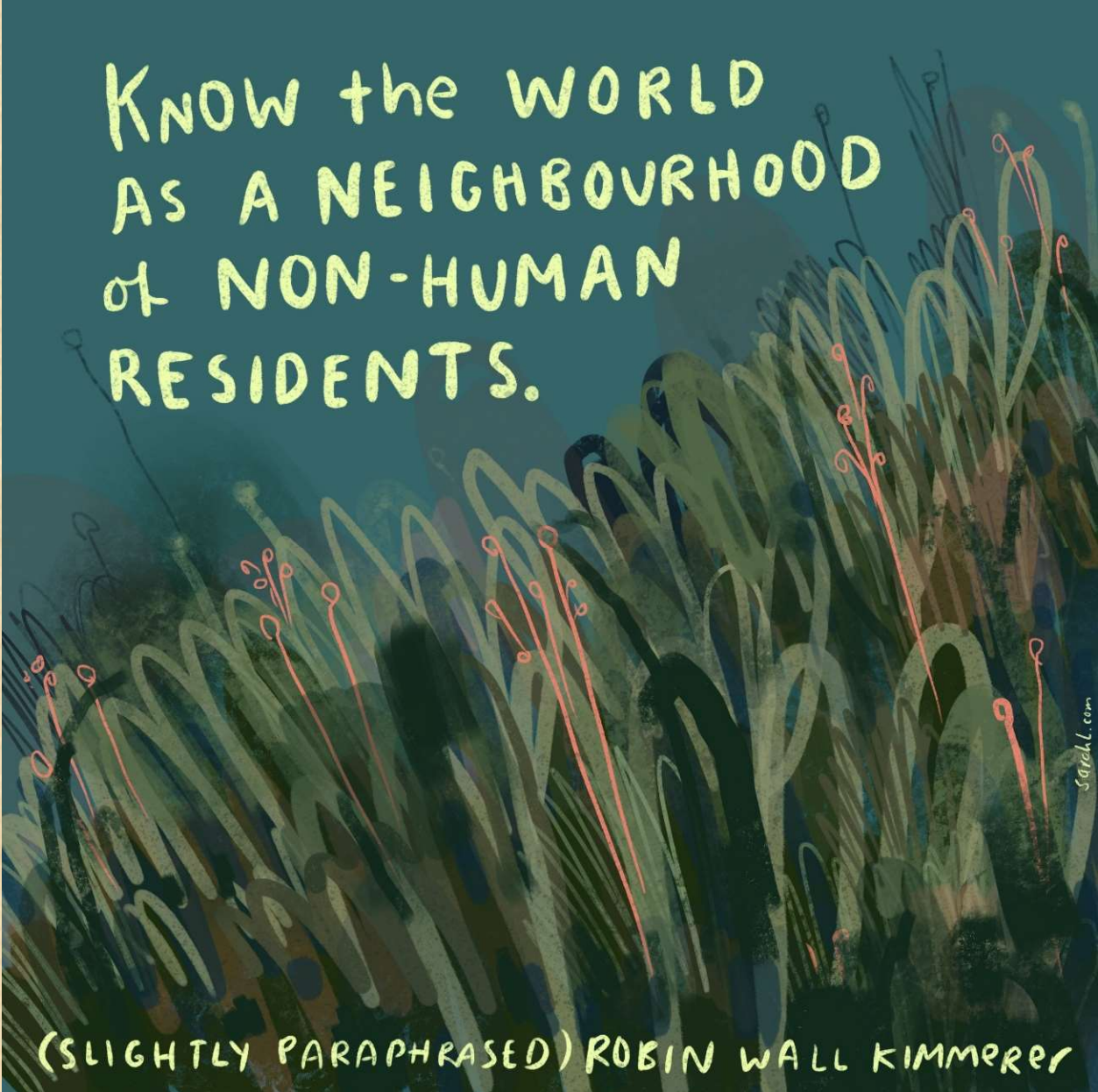
Sheryl Israel

Allie Cohen

CONSERVATION  
NATION 



KNOW the WORLD  
AS A NEIGHBOURHOOD  
of NON-HUMAN  
RESIDENTS.



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(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

# non-AGRICULTURE הַטָּהוֹר

Adat Shalom's Sacred Grounds & Mishnah Garden

Debbie Tropp

Cheryl Kollin

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Allie Cohen

CONSERVATION  
NATION 

KNOW the WORLD  
AS A NEIGHBOURHOOD  
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RESIDENTS.

Debbie Tropp  
on  
Farmers' Markets

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER



## Panel on Shmita and Sustainability



# How Do Community Food Systems Address Shmita Values



Debra Tropp  
March 20, 2022



# What is Shmita?



An agricultural sabbatical year, embracing the following principles:

## *A Sabbatical Food System*

3. Land Stewardship: There is no seeding or plowing of agricultural land during the Shmita Year.
4. Perennial/Wild Harvest: Primary harvests include wild edibles and perennial produce
5. **Eat Local: Harvests must be eaten locally.** They cannot be exported.
6. **Seasonal Diet: Harvests should be gathered at full ripeness, and eaten in their natural growing season.**
7. Animal Care: Wild and domesticated animals must have free access to range and food.

Source: Chapter 6, Reclaiming the Sabbatical Tradition, Hazon Shmita Sourcebook

# What is Shmita?



## *Community & Food Security*

8. **Creating Commons:** All private agricultural lands are declared public and become community commons.
9. **Shared Harvest:** All harvested and stored produce are declared 'ownerless' and shared equally.
10. **Fair Distribution:** When harvesting, only collect specific to your immediate needs and not beyond.
11. **Waste Reduction:** Harvests have a special sanctity. They cannot be wasted or thrown away.

# What is Shmita?



## *Community & Economic Resiliency*

12. **Land Value:** Land is not a commodity and has no market value. If land is sold, the price is based on the potential harvest seasons remaining until the Jubilee.
13. **De-Commercialization:** Produce can be harvested and shared for nourishment and enjoyment; not sold in the marketplace as a commodity.
14. **Generous Giving:** The value of exchange is based on generous giving and lending practices, without the need for profit or monetary gain.
15. **Debt Release:** All debts from previous years are canceled at year's end.

Source: Chapter 6, Reclaiming the Sabbatical Tradition, Hazon Shmita Sourcebook

# How Does Shmita Relate to Community Food Systems?

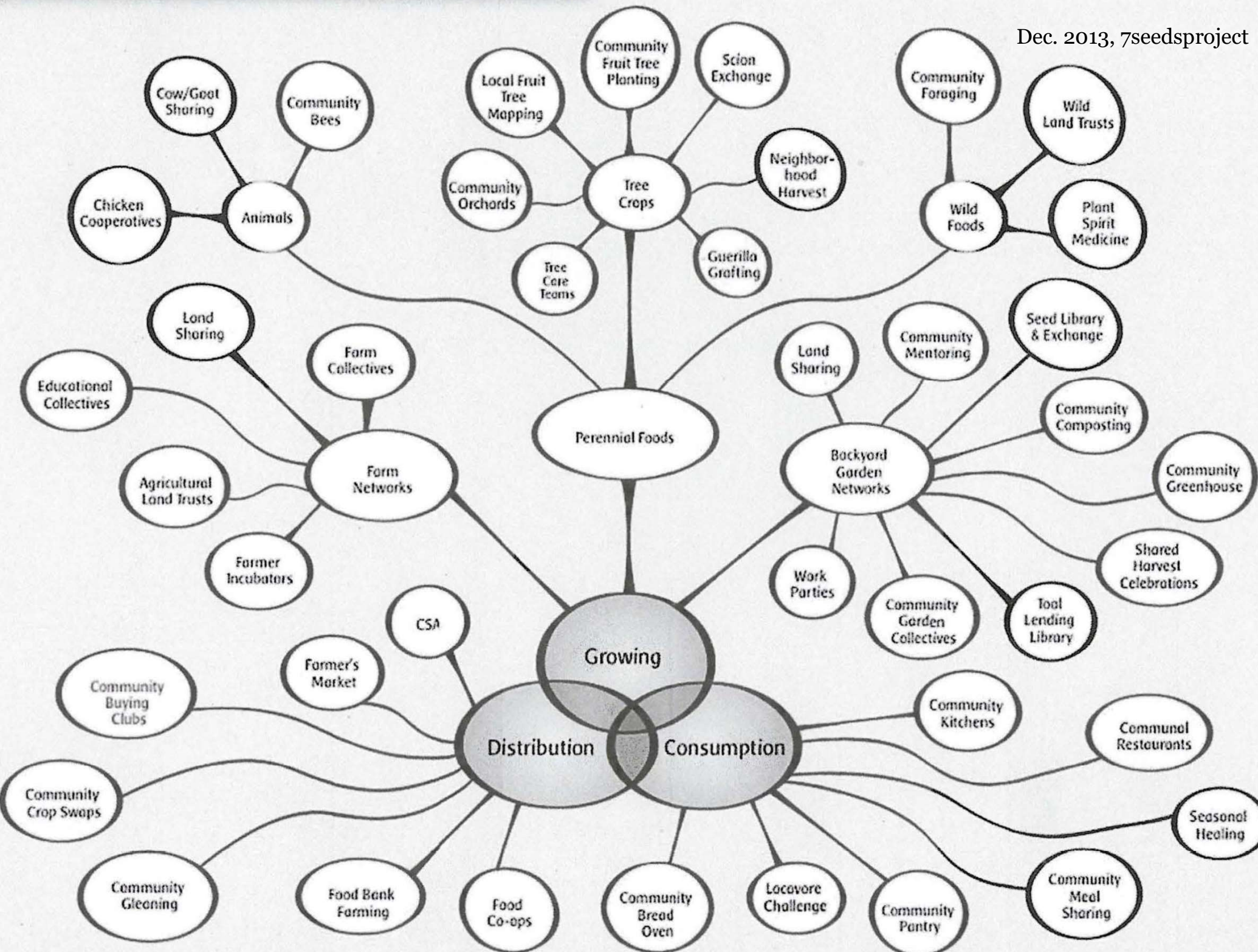


In our capitalistic society, the success and durability of even our most “alternative” community food systems are based heavily on market forces and the ability to make a profit.

This is quite unlike the utopian aspirations of the Shmita Year, which attempt to restrict private ownership of and domination over agricultural land and food supplies (since, presumably, these are gifts from our Creator that should be available to everyone)

That being said, managers and practitioners in community-based food systems, such as farmers markets, CSAs and local food hubs, are **increasingly taking more direct action in addressing labor issues, social injustice, environmental harm and health disparities** in order to create fairer conditions for farmers, food makers, and consumers across the board, especially those households who have faced the most severe repercussions from the ongoing pandemic





# How Local Food Supply Chains Uphold Values



Farmers markets, CSAs and local food hubs are not just opportunities for business transactions. Many of them increasingly operate intentionally (and in partnership with local organizations) as a marketplace that honors and creates opportunities for:

- Community empowerment
- Good/better working conditions for farm and food workers/makers
- Local entrepreneurship and mentoring
- Mutual aid
- Pride of place
- Improving one's carbon footprint
- Having a cumulative impact on local environmental conditions
- Preserving farmland and open spaces
- Expanding access to nutritious food and creating healthier eating habits
- Creativity and ingenuity
- Inspiring hope for future generations

# Can Farmers Markets and CSAs Help Us Retain Family Farms?

Fairness to farmers and balancing the locus of power between producers and food buyers has been an inherent incentive behind the expansion of local food supply chains for a very long time, as the creation of more direct to consumer food supply chains allows a greater share of retail expenditures to be retained by the farmer.



USDA/ERS: For a typical dollar spent in 2019 by U.S. consumers on domestically produced food, including both grocery store and eating-out purchases, **38.5 cents went to services provided by food service establishments**, such as restaurants and other eating places. Of the remaining food dollar, **14.7 cents went to food processors**, and **12.1 cents to food retailers**. These data are prior to the COVID-19 pandemic.

# Can Farmers Markets and CSAs Help Us Retain Family Farms?




Visit [nfu.org](http://nfu.org) to learn more  
**UNITED TO GROW FAMILY AGRICULTURE**

## The Farmer's Share

Did you know that farmers and ranchers receive only 14.3\* cents of every food dollar that consumers spend? According to the USDA, off farm costs including marketing, processing, wholesaling, distribution and retailing account for more than 80 cents of every food dollar spent in the United States.

<p><b>Bacon</b> 1 lb.</p>  <p>Retail: \$6.49 Farmer: \$1.07</p>	<p><b>Top Sirloin Steak</b> 1 lb.</p>  <p>Retail: \$10.49 Farmer: \$1.98</p>	<p><b>Bread</b> 2 lbs.</p>  <p>Retail: \$3.99 Farmer: \$0.19</p>	<p><b>Fresh Carrots</b> 5 lbs.</p>  <p>Retail: \$3.99 Farmer: \$2.10</p>	<p><b>Beer</b> 6-pack cans</p>  <p>Retail: \$9.99 Farmer: \$0.05</p>
<p><b>Cereal</b> 18 oz. box</p>  <p>Retail: \$4.99 Farmer: \$0.12</p>	<p><b>Tomatoes</b> 1 lb.</p>  <p>Retail: \$2.99 Farmer: \$0.43</p>	<p><b>Eggs</b> 1 dozen</p>  <p>Retail: \$2.19 Farmer: \$0.90</p>	<p><b>Flour</b> King Arthur, 5 lbs.</p>  <p>Retail: \$3.49 Farmer: \$0.60</p>	<p><b>Boneless Ham</b> 1 lb.</p>  <p>Retail: \$12.28 Farmer: \$1.07</p>
<p><b>Lettuce</b> 1 lb.</p>  <p>Retail: \$2.99 Farmer: \$0.19</p>	<p><b>Milk</b> 1 gallon, fat free</p>  <p>Retail: \$3.79 Farmer: \$1.55</p>	<p><b>Fresh Apples</b> 1 lb.</p>  <p>Retail: \$1.50 Farmer: \$0.76</p>	<p><b>Fresh Potatoes</b> Russet, 5 lbs.</p>  <p>Retail: \$6.99 Farmer: \$1.30</p>	<p><b>Soda</b> 2 liters</p>  <p>Retail: \$0.99 Farmer: \$0.08</p>

Farmer's share derived from USDA, NASS "Agricultural Prices," 2021. | Prices based on October 2021 data. Retail prices based on Safeway (SE) brand except where noted. | \*Figure according to U.S. Department of Agriculture Economic Research Service

Quick review of historic trends

1955 farm share: 35%  
 1965 farm share: 33%  
 1975 farm share: 33%  
 1985 farm share: 25%  
 1995 farm share: 21%  
 2005 farm share: 16%  
 2015 farm share: 15.5%  
 2019 (latest): 14.3%

Reducing marketing costs=greater share of spending goes to producer, less waste created

November 30, 2021

# Can Farmers Markets and CSAs Help Us Retain Family Farms?



University of Michigan, Center for Sustainable Systems, September 2021

- Farmers account for 1% of the population. Almost 28% of these farmers are between the ages of 55 and 64.
- Large-scale family farms and industrial non-family farms account for only 4.8% of farms, but 57.4% of production (in \$).
- Small-scale family farms represent nearly 90% of U.S. farms, but only 21.5% of production.
- Between 2014 and 2016, 48% of the hired agricultural labor force lacked authorization to work in the United States
- From 1992 to 2017, total cropland decreased from 460 million acres to 396 million acres (it rose slightly between 2012 and 2017 from 392 to 396 million acres)

**Bottom line:** small/mid-size farmers being squeezed out of market and have difficulty competing, heavy food system dependence on (often exploited) migrant labor, cropland resources remain under threat

# Farmer Benefits of Farmers Markets

**USDA** Agricultural Marketing Service  
U.S. DEPARTMENT OF AGRICULTURE

Farmers market managers report farm-level benefits for vendors.



**32.8%**

of farm vendors increased the number of workers employed on the farm.

**67.4%**

of farm vendors increased overall production.



**39.6%**



of farm vendors were able to sell imperfect products that would otherwise go unsold.



**77.4%**

of farm vendors diversified the types of agricultural products they grew.

Estimated number of FMs operating in US: 8,140

Sample size for national survey: 10,000

Response rate: 58.8 percent

Source: 2019 National Farmers Market Managers Survey

# Can Farmers Markets and CSAs Help Us Retain Family Farms?



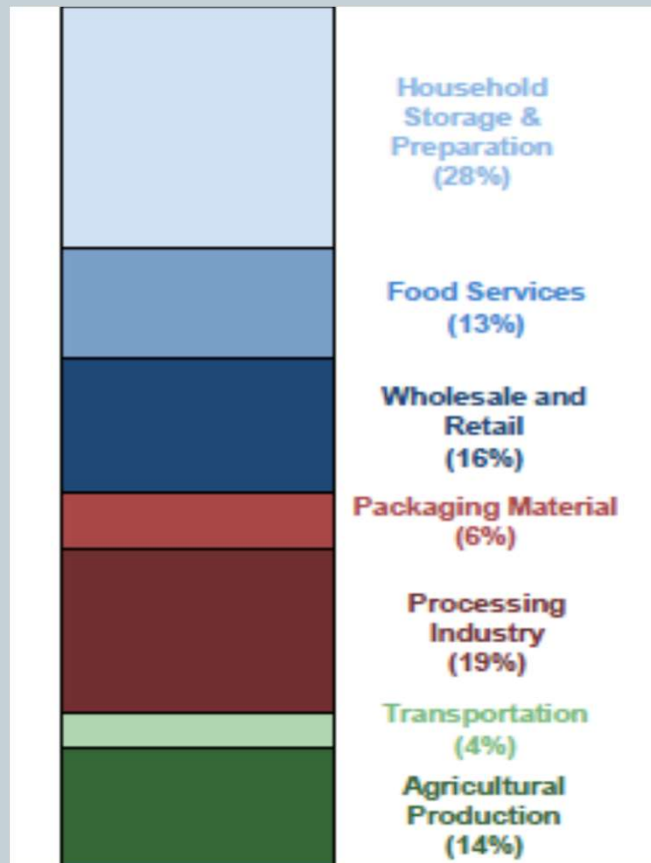
## Producers/Vendors Benefit from Farmers Market Participation – United States: 2019

Benefit	Producers/vendors <sup>1</sup>
	(percent)
Transitioned from working part time .....	7.9
Increased number of employed workers .....	32.8
Transitioned to organic .....	15.1
Increased product range .....	77.4
Increased overall production .....	67.4
Initiated value-added production .....	14.7
Made economic use of imperfect products .....	39.6
Began renting kitchen facilities .....	19.3
Increased farmers market participation .....	59.5
Sold through other DTC market .....	45.6
Sold to retail markets .....	46.1
Sold to institutions .....	19.2
Other .....	7.7
No benefit .....	0.3

<sup>1</sup> Breakout percent is of respondents who reported yes to the corresponding survey item.

# Environmental Influence of Farmers Markets

University of Michigan,  
Center for Sustainable Systems  
**Energy Flow in the US Food System** (Sep 2021)



**Direct-to-consumer meals streamline the supply chain**, reduce food waste and last-mile transportation, and have **25% lower GHG emissions** than a store bought meal.

**Transportation accounts for approximately 14%** of the total energy used in the U.S. food system..

What do they advocate?  
**Eating organic, eating local, eating less meat, reducing food waste, patronizing farmers markets & CSAs**



# Environmental Influence of Farmers Markets



## Market Labelling – United States: 2019

Label	Farmers markets (percent)
USDA Certified Organic .....	39.4
Free range .....	45.8
Grass-fed .....	46.0
Certified Humane .....	9.6
Locally-grown .....	84.7
Gluten free .....	46.1
Other .....	20.8
None of the above .....	4.9

## Producers/Vendors Benefit from Farmers Market Participation – United States: 2019

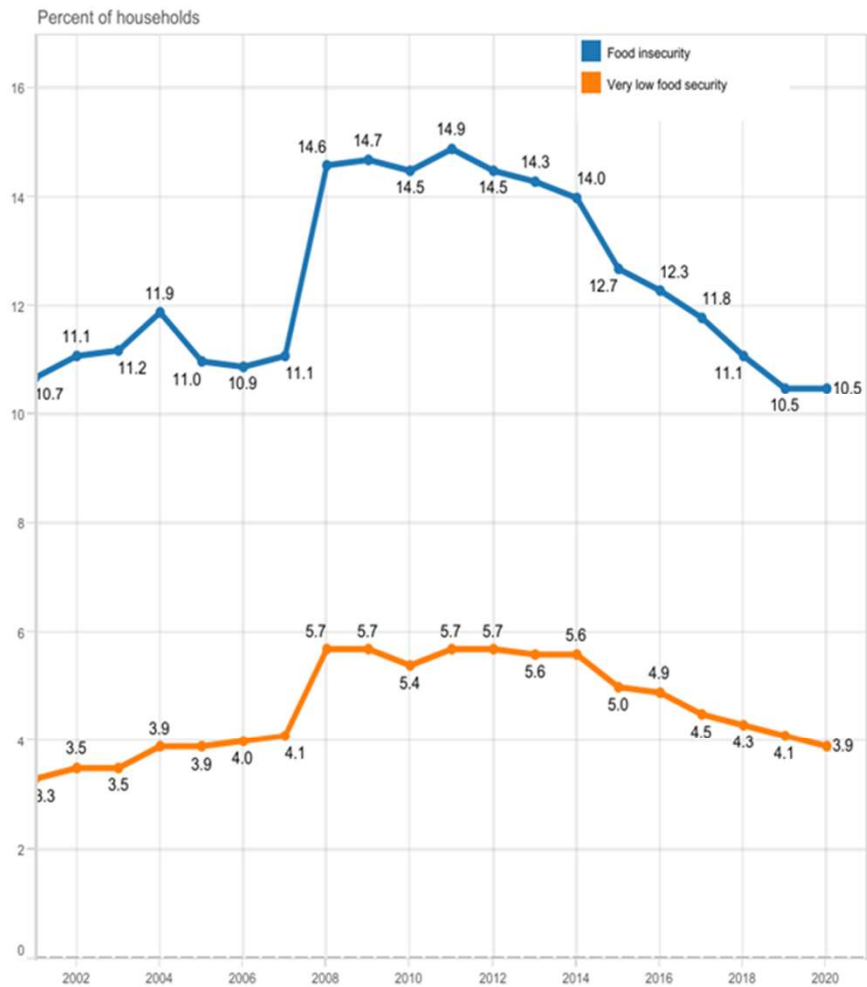
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# Impact of Pandemic on Food Insecurity

## Trends in U.S. food security

Food insecurity, 2001-20	Food insecurity by race and ethnicity	Very low food security by race and ethnicity	Food insecurity among households with children	Very low food security among households with children
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Trends in the prevalence of food insecurity and very low food security in U.S. households, 2001-20

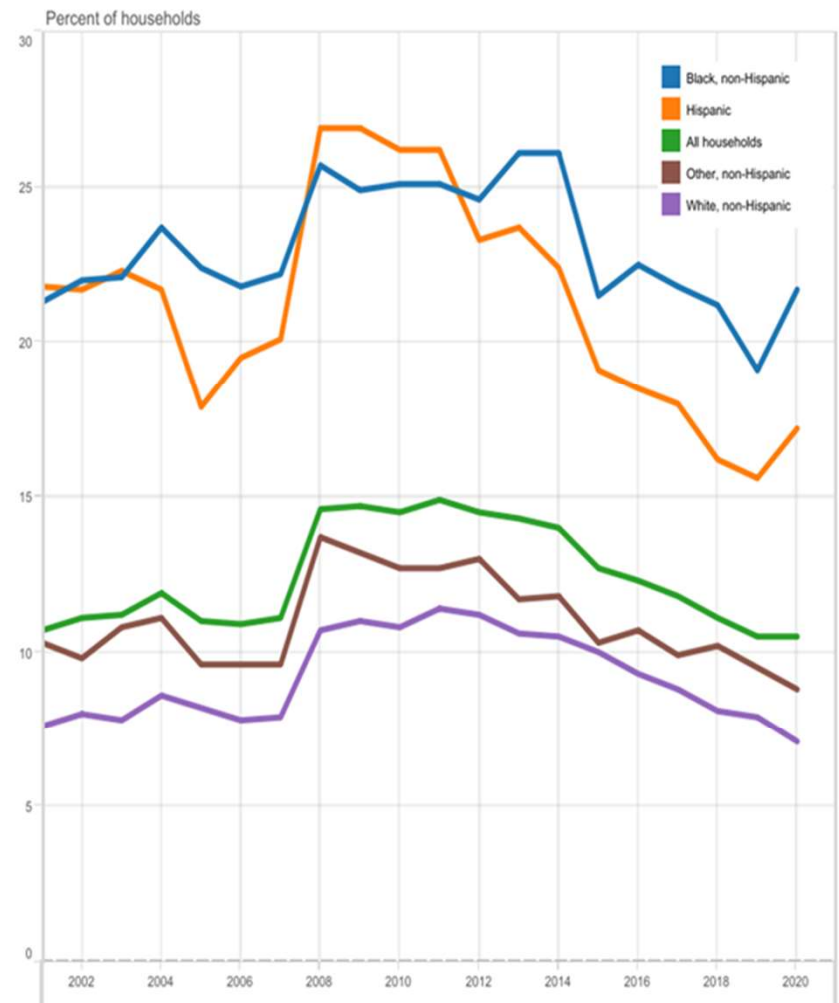


Source: Calculated by USDA, Economic Research Service, using Current Population Survey Food Security Supplement data. <https://www.ers.usda.gov/topics/food-nutrition-assistance/food-security-in-the-us/>

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# Impact of Pandemic on Food Insecurity



## **IFIC, March 2021 survey:**

**Other groups, especially younger, lower income, minorities and those in service and entertainment industries have suffered disproportionately.**

**In the Food and Health Survey, we can see this especially for African Americans: from 2018, the share of African American consumers who “often” delayed buying food because of other expenses went from 10% to 21% in 2021.**

**Among white consumers, the number only went from 11% to 12%.**

## **International Rescue Committee:**

**The [food security] situation can be far worse for recent immigrants and those who are undocumented.**

**A survey of immigrant communities conducted in 16 languages in Massachusetts in July 2020 found that 59% of households reported that they do not have enough food to eat. Among households with at least one undocumented family member, that number jumped to 78%.**

# How Do Farmers Markets (and CSAs) Help?

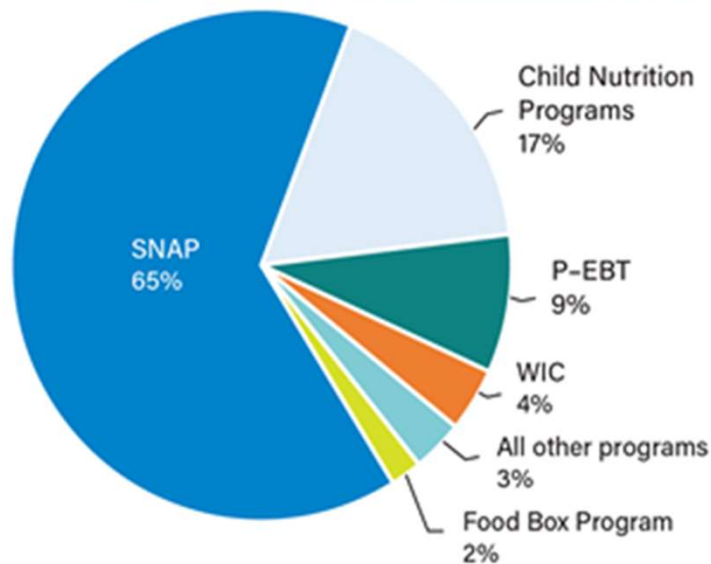
## Small but growing part of nutrition assistance:



Since March 2020, total enrollment in SNAP has risen by more than 5 million people, increasing total enrollment to **one in eight Americans!** The creation of the Pandemic Electronic Benefit Transfer (P-EBT, \$10.7 billion) and its subsequent expansion that *allowed all families with children in public schools* to collect additional benefits made a huge difference in redemption rates

Share of USDA food and nutrition assistance spending by program, fiscal year 2020

USDA Economic Research Service  
U.S. DEPARTMENT OF AGRICULTURE



In 2020, a total of 4,656 direct farm markets and direct farm vendors were authorized to accept SNAP, compared to 3,686 in 2019, an **increase of 26% in one year**

Redemptions rose from \$22.9 million to \$33.1 million, representing an **increase of 45%**

# Farmers Markets, SNAP, and Nutrition Incentives/Matching Funds



# Farmers Markets, SNAP, and Nutrition Incentives/Matching Funds



**Maryland Market Money** (MMM) is a statewide food access program that feeds Marylanders and supports farmers through farmers markets. MMM provides a 1:1 dollar match for purchases at Maryland farmers markets (up to \$10 per day in most locations) made using federal nutrition benefits.

**It is run** jointly by the Southern Maryland Agricultural Development Commission (SMADC), a division of the Tri-County Council for Southern Maryland, and the Maryland Agricultural & Resource-Based Industry Development Corporation (MARBIDCO).

**Funding for this program** is based on a *complex network of public and private partnerships* and includes support from the Maryland Department of Agriculture, Rural Maryland Council, Baltimore City, Montgomery County, Prince George's County, Whole Foods Market, Baltimore Women's Giving Circle, and Amerigroup.



# Farmers Markets, SNAP, and Nutrition Incentives/Matching Funds



**Gus Schumacher National Incentive Program** (GusNIP, formerly FINI).

**In 2020, USDA/NIFA funded 30 total GusNIP projects supporting nutrition incentives [NI] and produce prescriptions [PPR]**

NI=Projects that provide incentives to individuals using Supplemental Nutrition Assistance Program (SNAP) benefits to purchase fruits and vegetables

PPR=county, multi-county, and/or state-wide projects that partner with one or more health care entities and seek to increase fruit and vegetable purchases, increase produce intake and decrease food insecurity. Medical professionals provide “prescriptions” in the form of financial incentives for the purchase of fruits and vegetables to patients who experience diet-related chronic illnesses and/or screen positive for food insecurity.

- **Awards ranged from \$40,000 over 1 year to \$5.5 million over 4 years**
- Included projects in all four geographic regions of the U.S.

# Farmers Markets, SNAP, and Nutrition Incentives/Matching Funds



Year two of the national evaluation of the program (ending in August 2021):

- These 30 grantees distributed **nearly \$21 million in financial incentives**
- The incentives redeemed at local food retail outlets generated an estimated **economic impact of approximately \$41 million.**

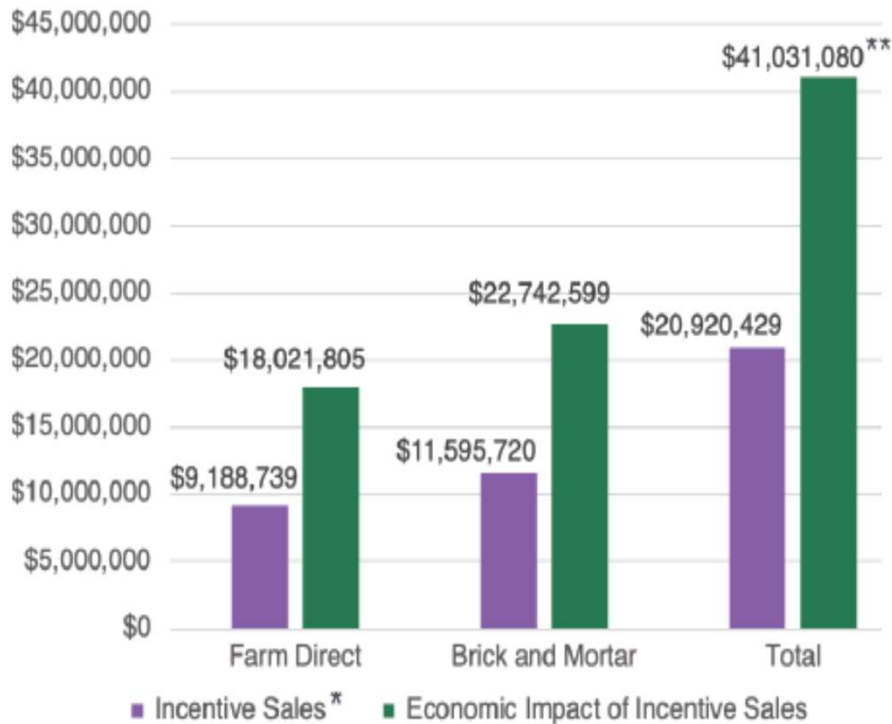
Impact:

- Nutrition incentive program participants **reported greater fruit and vegetable intake the longer they participated** in the project.
- Produce prescription program participants **increased their produce intake and experienced improvements in food security status** from pre-project to post-project assessments.



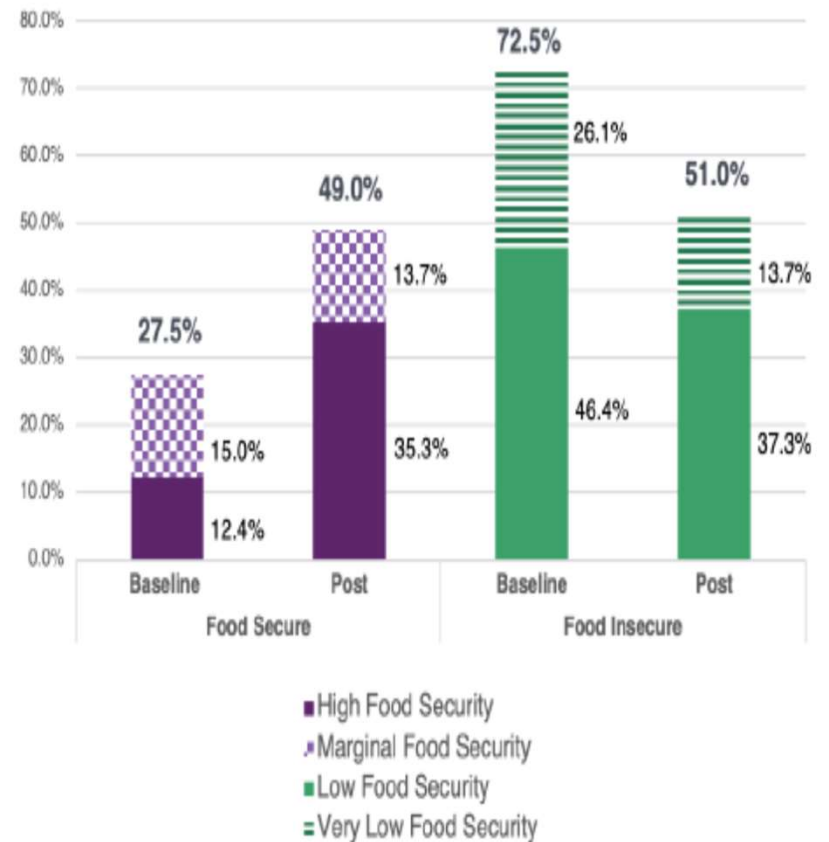
# Farmers Markets, SNAP, and Nutrition Incentives/Matching Funds

**Figure 8.** Local Economic Impact of NI and PPR Projects by Firm Type (2020-2021)



\*Incentive Sales = the dollar amount of incentives redeemed at participating firms  
 \*\*Total includes Farm Direct, Brick and Mortar, and clinic markets; the economic impact of clinic markets was \$266,676.

**Figure 16.** Food Security Baseline - Post for PPR (2020-2021; n=153)



# African-American Communities Still Underserved By Local Food Markets

## McKinsey consulting:

African American consumers still underserved by FMs, yet:

- Combined spending by all Black households has increased 5 percent annually over the past two decades. It has outpaced the growth rate of combined spending by White households (3 percent), driven mostly by faster population growth
- The median age of Black Americans is 34, a decade younger than the median for White Americans.
- They are nearly three times more likely than White Americans to expect the brands they use to align with their values and support social causes.



Exhibit 1

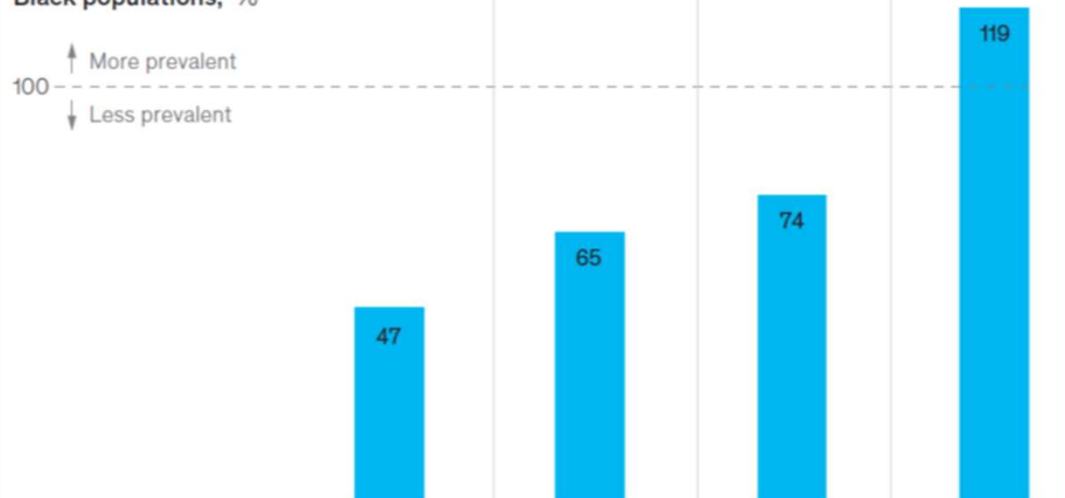
US counties with above-average Black populations tend to have fewer fresh-food options but more convenience stores.

Number of options per 10,000 residents by county, 2016, average

In counties with:	Farmers markets	Restaurants	Grocery stores	Convenience stores
Above-average Black representation	0.3	5.5	1.9	6.8
Below-average Black representation	0.7	8.3	2.6	5.7

Relative prevalence in counties with above-average Black populations,<sup>1</sup>%

↑ More prevalent  
100  
↓ Less prevalent



<sup>1</sup>Average in this case means matching the Black share of the population (~13%).

Source: USDA Food Environment Atlas (September 2020); McKinsey Global Institute and McKinsey Institute for Black Economic Mobility analysis

# Farmers Markets As Sites for Community Engagement and Empowerment



The Food Justice Coalition of 20743 -- a partnership between the Capital Area Food Bank and the Prince George's County Food Equity Council -- was formed about four years ago following the closure of the last neighborhood grocery store in Capitol Heights, MD.

It was intentionally formed to serve residents in Health Enterprise Zones and Healthy Food Priority Areas in Prince George's County, MD, where residents lack access to healthful, affordable foods, and have the most frequent diagnoses of cardiovascular disease, asthma, diabetes, and hypertension

# Farmers Markets As Sites for Community Engagement and Empowerment



*We, like so many other African Americans and people across this nation, call for a renewed investment in Black communities...an investment that does not treat our neighborhoods and blocks as sacrificial zones or dumping grounds, but an investment that sees our communities as birthplaces of culture, creativity, and ingenuity*

## **Vision for A Community Farmers' Market**

- An easily accessible, welcoming space to get affordable, healthy, locally produced food
- A venue for local growers, chefs/restaurants, and other food businesses to break into the market and grow their business, with an emphasis on businesses owned by POC in PG County. A family-friendly event that goes beyond regular grocery shopping – residents can shop, try new foods, build stronger relationships with neighbors, learn where their food comes from, and showcase the positive aspects of the neighborhood
- A market where people from all backgrounds can shop, interact with each other, and feel connected to their food in a meaningful way

# Farmers Markets As Sites for Community Engagement and Empowerment



By the 2020 season, the Capital Market of 20743 had:

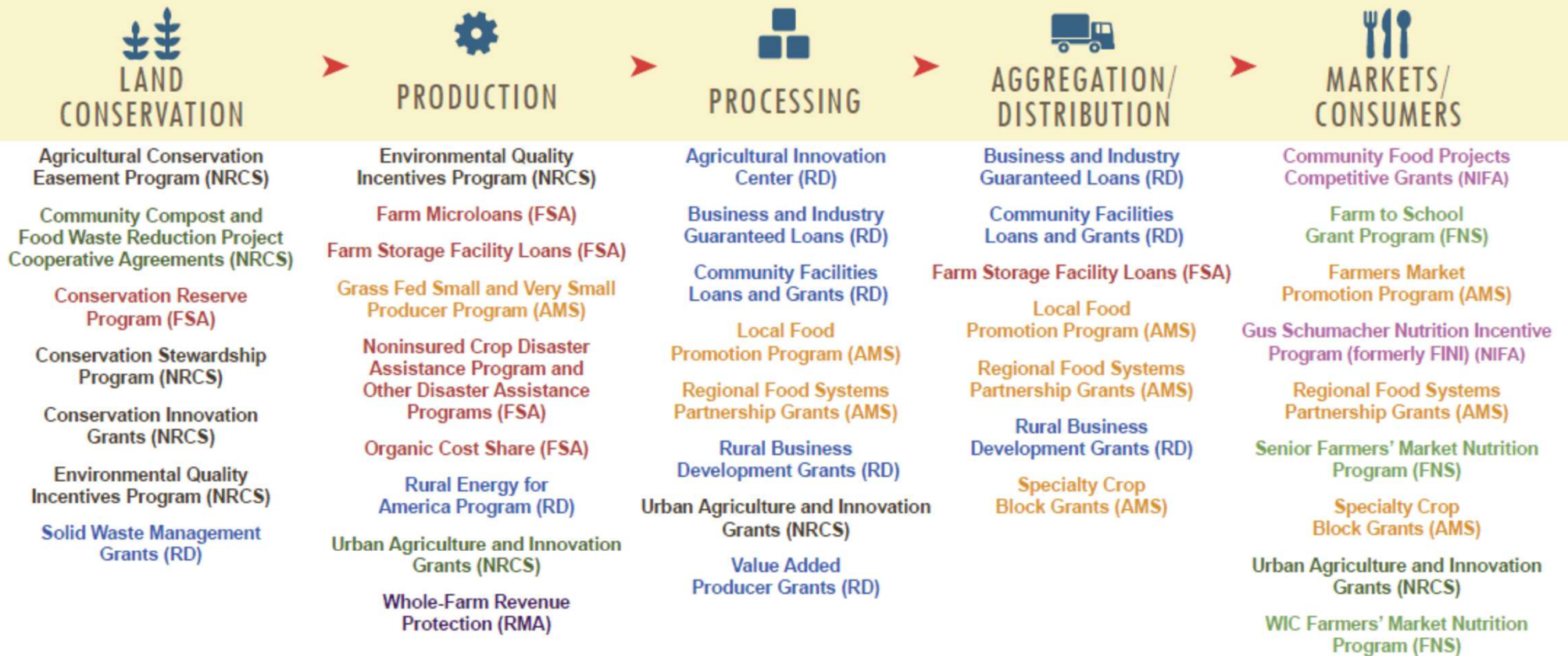
- Supported 25 African American businesses and community organizations, including four DC-area farms
- Hosted more than 3,000 patrons in 2 market locations
- Generated a combined \$60,000 in revenue over a 15-week market season (15 four-hour market days).
- 93% of businesses expanded their customer relationships
- 80% of businesses formed relationships with new vendors (suppliers, distributors, or collaborators).
- 60% of participating businesses experienced increased sales revenue/income
- 46% of participating businesses increased their social media following .

Through a collaboration with Shabach Ministries, the market also purchased more than half a ton of produce from African American farmers and distributed it to seniors facing food insecurity.



# USDA PROGRAMS IN THE LOCAL FOOD SUPPLY CHAIN

USDA is committed to supporting robust regional food economies across the food chain through the programs noted below.



## RESEARCH, EDUCATION, AND TECHNICAL ASSISTANCE PROGRAMS ALONG THE SUPPLY CHAIN

<ul style="list-style-type: none"> <li>Agriculture and Food Research Initiative (NIFA)</li> <li>Beginning Farmer and Rancher Development Program (NIFA)</li> <li>Community Prosperity Funding Opportunity (OPPE)</li> <li>Conservation Technical Assistance (NRCS)</li> <li>Enhancing Agricultural Opportunities for Military Veterans (AGVETS) (NIFA)</li> </ul>	<ul style="list-style-type: none"> <li>Extension Risk Management (NIFA)</li> <li>Federal State Marketing Improvement Program (AMS)</li> <li>Food Safety Outreach Program (NIFA)</li> <li>Organic Research &amp; Extension Initiative (NIFA)</li> <li>Outreach and Assistance for Socially Disadvantaged and Veteran Farmers and Ranchers Program (2501 Program) (OPPE)</li> </ul>	<ul style="list-style-type: none"> <li>Rural Cooperative Development Grants (RD)</li> <li>Small Business Innovation Research (NIFA)</li> <li>Socially Disadvantaged Group Grant (RD)</li> <li>Specialty Crop Block Grants (AMS)</li> <li>Specialty Crop Research Initiative (NIFA)</li> <li>Sustainable Agriculture Research and Education Program (NIFA)</li> </ul>
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# non-AGRICULTURE הַטָּהוֹר

Adat Shalom's Sacred Grounds & Mishnah Garden

Debbie Tropp

Cheryl Kollin

Sheryl Israel

Allie Cohen

CONSERVATION  
NATION 

KNOW the WORLD  
AS A NEIGHBOURHOOD  
of NON-HUMAN  
RESIDENTS.

Cheryl Kollin

on

Food Recovery, &c

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER



# HELP FEED MORE & WASTE LESS IN MONTGOMERY COUNTY

## Shmita, Food Security, Food Recovery



a program of



**Cheryl Kollin**  
**March 20, 2022**



# Relevant Shmita Principles

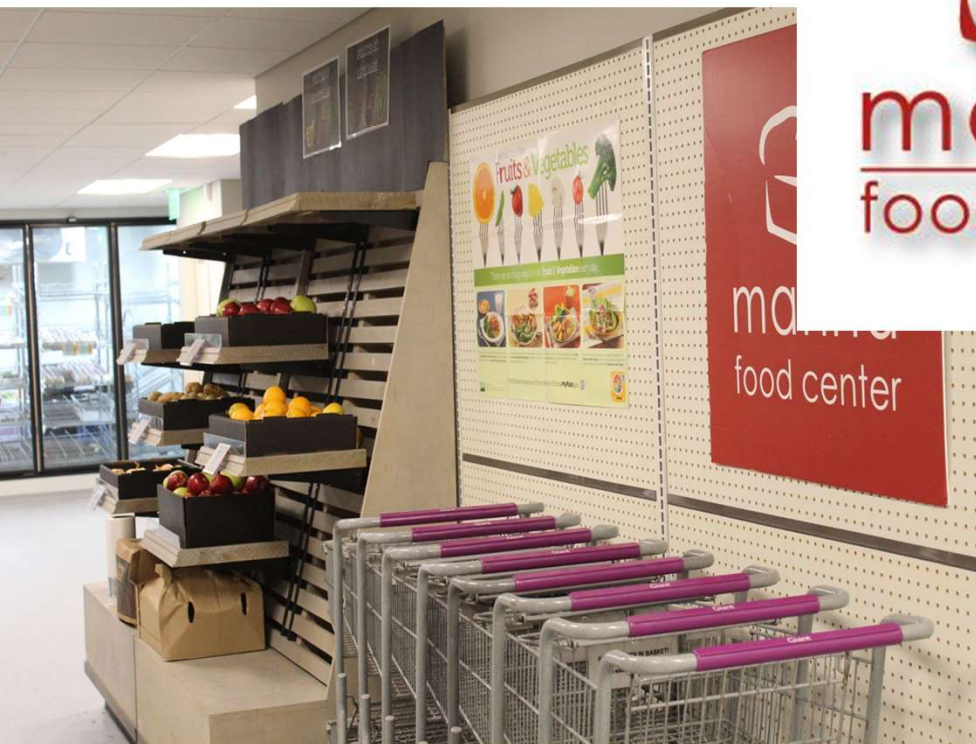
(Among  
Others!)

EAT LOCAL

FOOD SECURITY

SHARED HARVEST

REDUCE WASTE





**1 in 9** of Montgomery County residents **experience hunger**



**1 in 3 elementary school children** qualify for free or reduced meals.

**FOOD SECURITY**

# Wasted Food!

Billions of lbs. of food wasted each year in the US

- wasted energy and water
- increased GHGs
- 40 million Americans are food insecure



**REDUCE WASTE**

# Community Food Rescue is the “Lyft” of Food Recovery



Powered  
by: **CHOW**  
**MATCH**



# What is recovered food?

Gleaned produce



“Ugly” vegetables



Grocery donations

Prepared food

# Community Food Rescue Gleans



**SHARED HARVEST**

# Strawberries Gleaned from Butler's Orchard to Washington Grove Elementary School



Free and Reduced Meals (F.A.R.Ms) School



# KindWorks



# Farm to Food Bank



COVID-19



EAT LOCAL

# Montgomery County Farm to Food Bank

- Pre-Covid: 4 farms
- In 2020: 18 farms, 18,000 lbs.
- In 2021 (so far): 32 farms, 60,000 lbs.



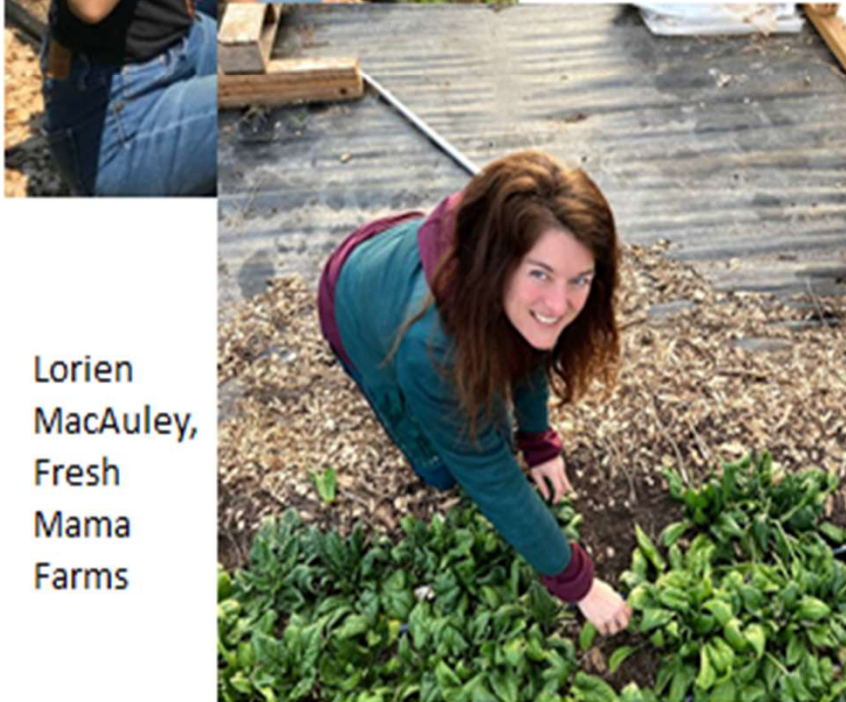
**FOOD SECURITY**



Nia  
Nyamweya,  
Beauty  
Blooms Farm



Tanya  
Spandhla,  
Passion to  
Seed  
Gardening



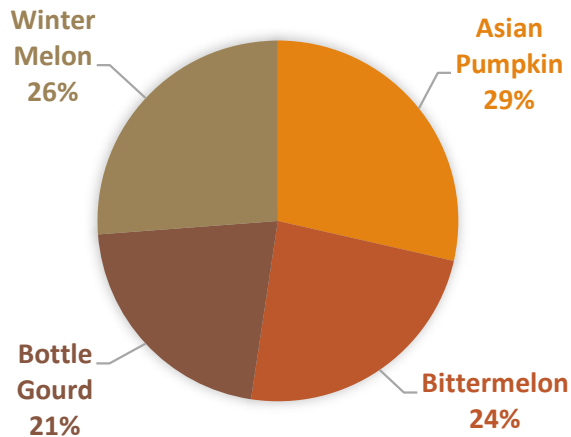
Lorien  
MacAuley,  
Fresh  
Mama  
Farms



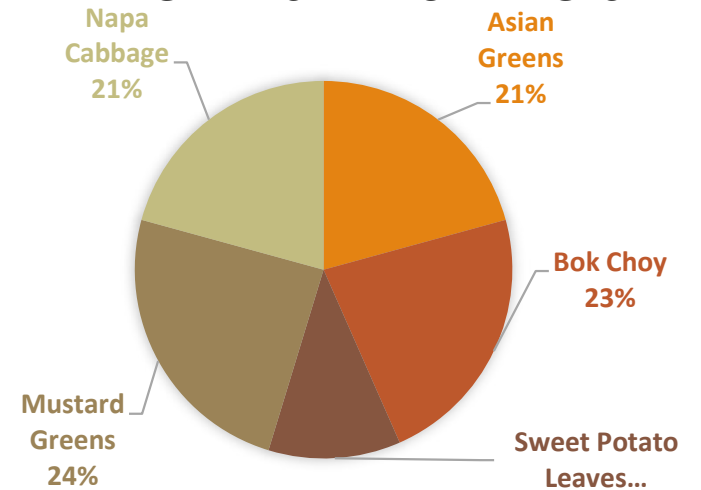
Purple  
Mountain  
Organics

# What to Grow for Diverse Populations?

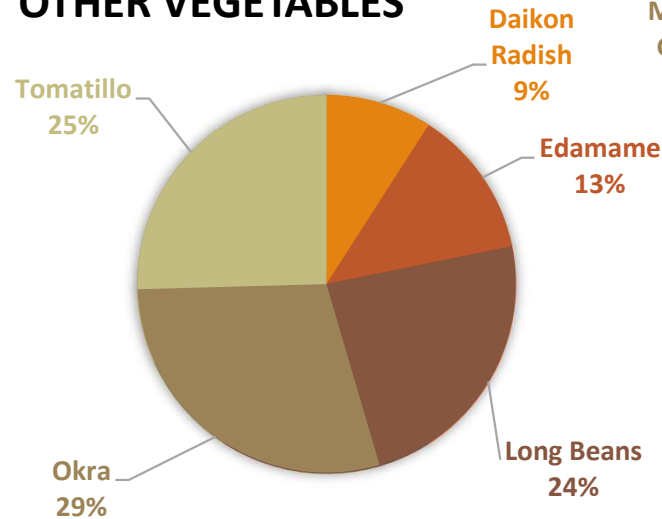
## GOURDS AND MELONS



## LEAFY GREENS AND CABBAGES



## OTHER VEGETABLES



How you  
can help



[www.communityfoodrescue.org](http://www.communityfoodrescue.org)

**Cheryl Kollin**  
**Program Director**  
**Community Food Rescue**  
**cheryl@communityfoodrescue.org**



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Sheryl Israel

on

Kind Works, &c

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

# KindWorks





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Allie Cohen

(thx too to Naomi E of NWF,  
and Conservation Nation!) on

Native Plants, &c

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

# Shmita and a Planet of Trees

Allie Cohen, 3/20/22, for  
Adat Shalom's Shmita Sunday





CONSERVATION  
NATION



















DRAINS TO CHESAPEAKE BAY





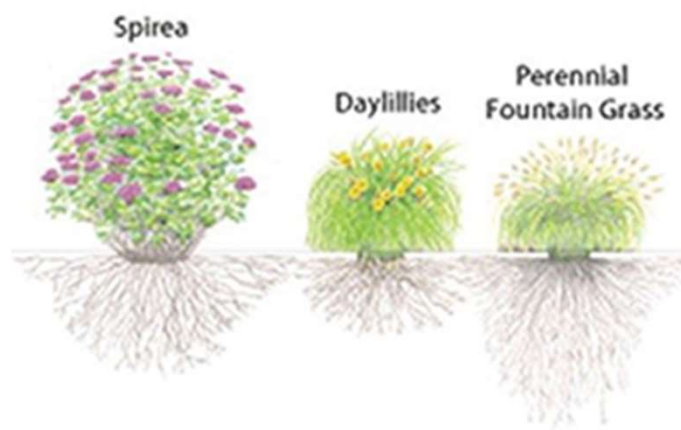
Lawns are like concrete: shallow roots  
that don't hold water or pollutants and  
no food for birds and butterflies

**A native plant is a species that naturally evolved in a given region over thousands of years and thrives in the natural soils, precipitation, weather and climate of that region.**

**Native plants and native wildlife rely on each other for survival.**



## Non-Natives



Fescue Turf

Buffalo Grass

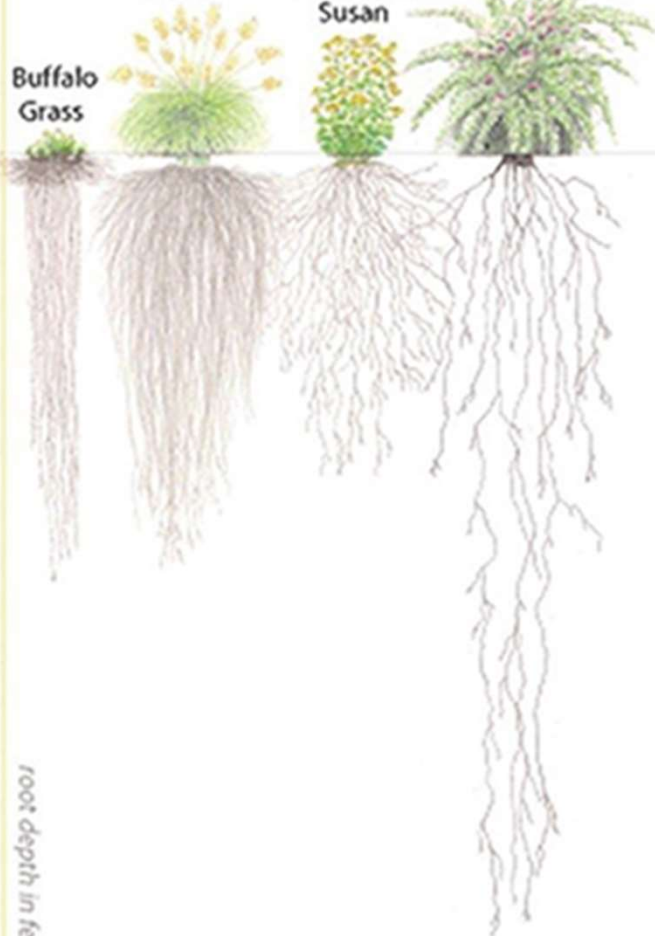
## Natives

Prairie Dropseed

Black-eyed Susan

Common Ninebark

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
root depth in feet



## NATIVE PLANTS, Dr. Doug Tallamy

### Caterpillars on July 26, 2014

White oak	233	caterpillars:	15 species
Black cherry	53	caterpillars:	10 species
Burning bush	2	caterpillars:	1 species
Bradford pear	1	caterpillar:	1 species



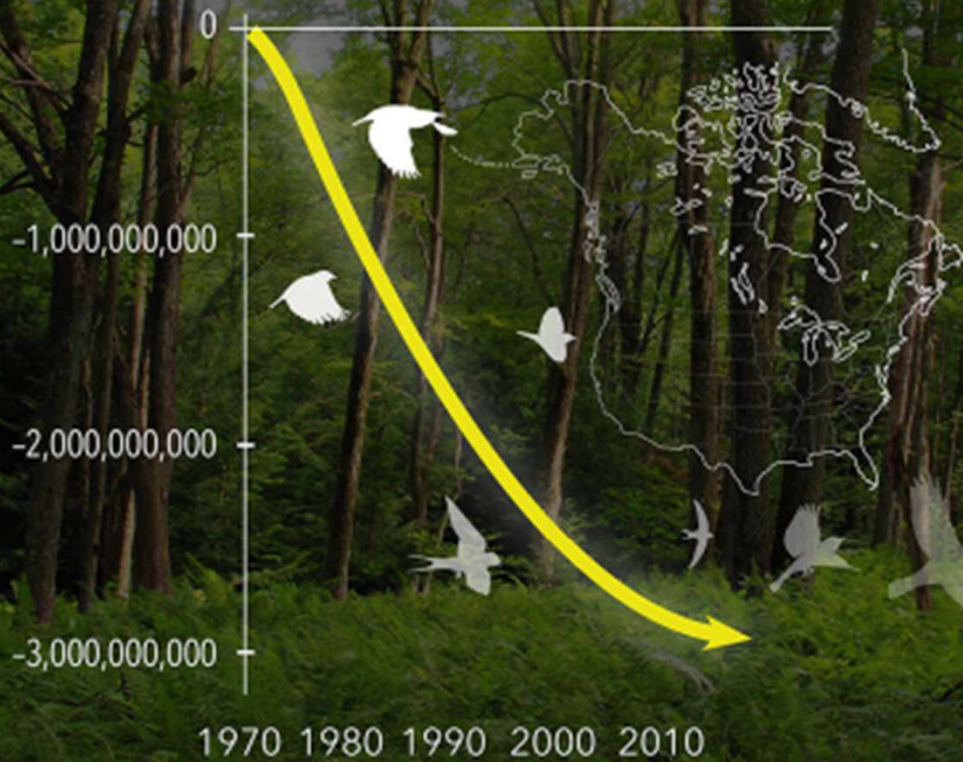
## FOOD FOR WILDLIFE



**96% of terrestrial birds rely on invertebrates like caterpillars to feed their young.**



# 2.9 billion birds gone since 1970



Courtesy of the Cornell Lab of Ornithology. Source: Science, 2019

3 in 4 eastern meadowlarks lost since 1970



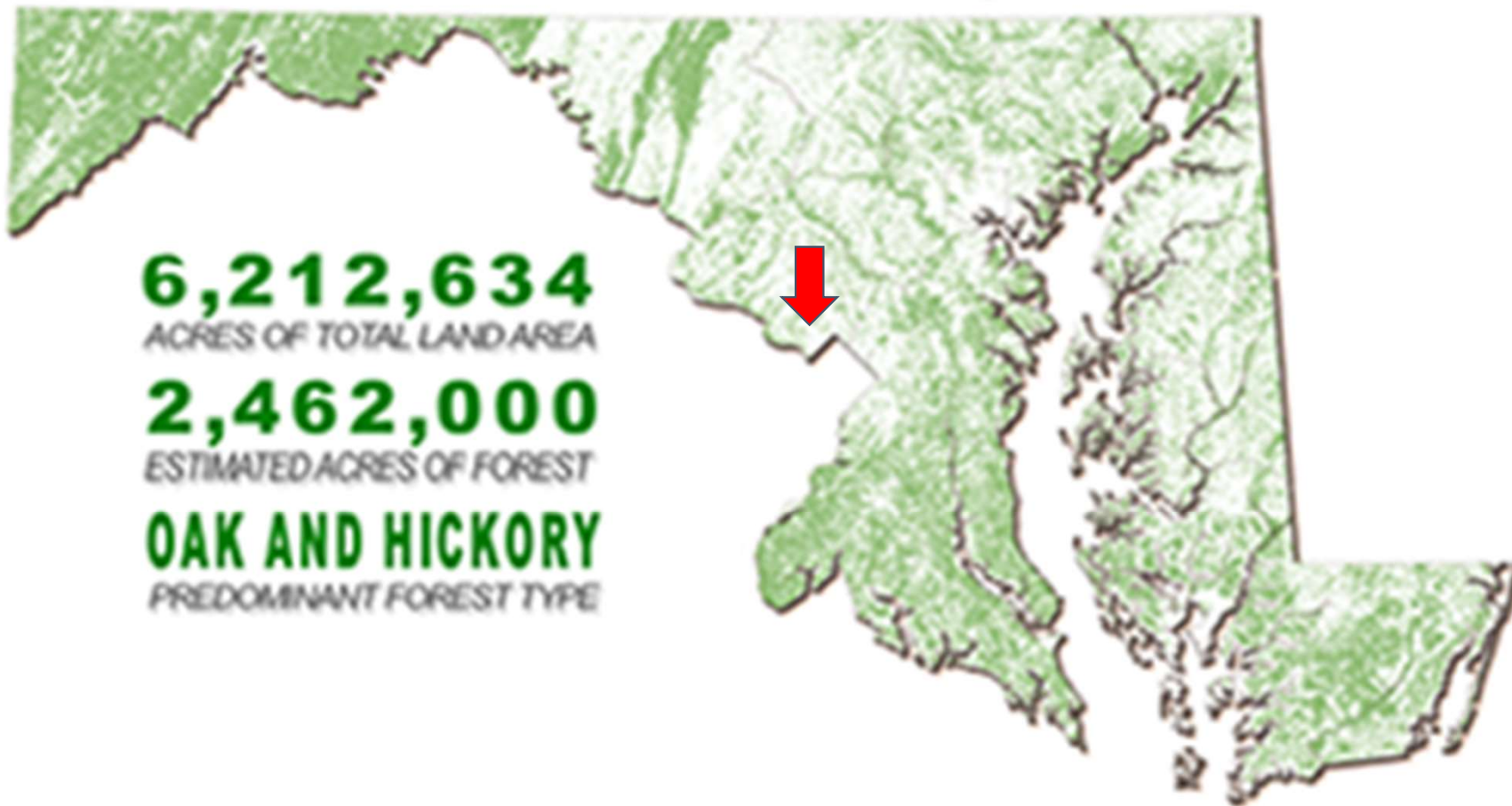
Forest by Nicholas Forester/Ornithology. Map: Ivan Baldo of North America. Infocap.org

A low-angle photograph of a tree, likely a cedar or juniper, showing dense green foliage and brown, gnarled branches against a clear blue sky. The word "Trees" is overlaid in a white box in the center of the image.

**Trees**



# Forest Facts of Maryland



**6,212,634**

ACRES OF TOTAL LAND AREA

**2,462,000**

ESTIMATED ACRES OF FOREST

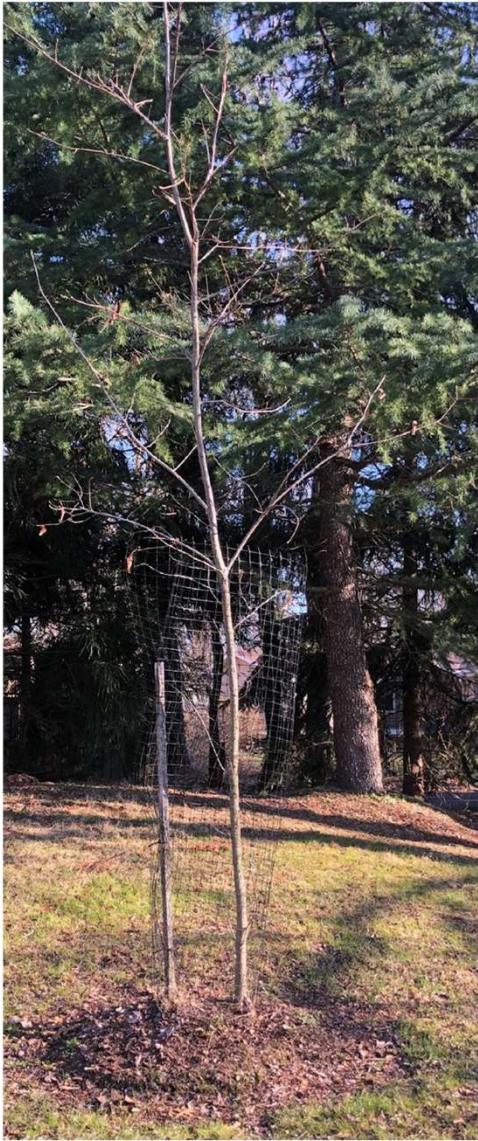
**OAK AND HICKORY**

PREDOMINANT FOREST TYPE





Plant a tree





Small-scale, habitats can make a BIG difference for people and wildlife



# Adat Shalom Synagogue





**GARDEN**  
FOR WILDLIFE

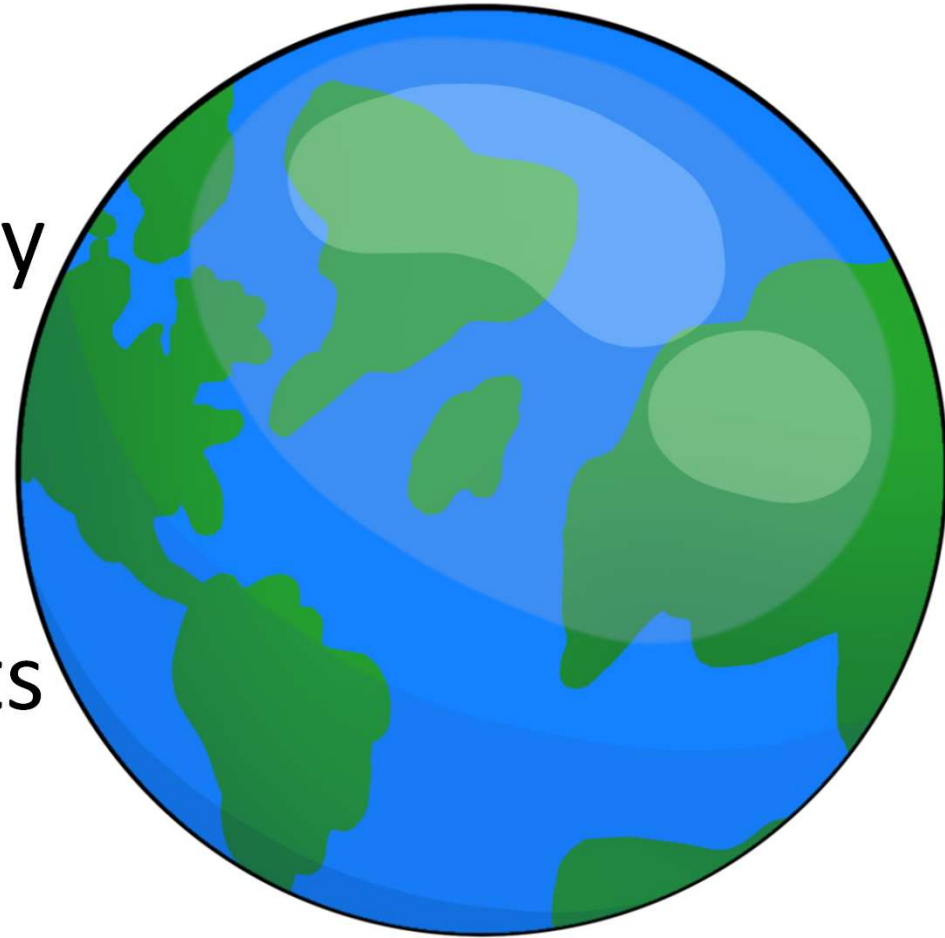




2500 native plants

# What You Can Do

- Pick up trash
- Save water and electricity
- Recycle
- report pollution
- remove non-native plants
- plant native plants
- Plant trees
- spread awareness



# Resources

## [Montgomery county-trees for Montgomery county:](#)

Send in an application and they will plant free shade trees

## [Montgomery County Street Trees](#)

- Submit an [online request](#) to have a street-tree replaced or planted

## [Rainscape Rebates | Rockville, MD - Official Website \(rockvillemd.gov\)](#)

- Offers rebates for planting trees and conservation landscaping

## [Backyard Buffers Program](#)

- Provides a free “buffer in a bag” to get homeowners started in buffering their streamside.

# Next up, we'll take a walk:

highlighting our own native species, and  
teaching and motivating as we go

Native plant garden, including trees

Tree-planting: benefits of trees

- list facts not commonly known

Nearby development

- golf course (lawn=bad!)

- I watched them cut down the trees)



# APROPOS of ALLIE:

# הַטָּהָר

## Humility and Right Relation in our Land Stewardship

Instead of being owners of the land, Shmita reminds us to release that illusion of ownership and embrace our place as partners with creation. ... The Piaseczner Rebbe, Kolonymus Kalman Shapiro, in *Derekh HaMelekh* retells the creation story:

God created the First Human(s) by gathering soil from all four corners of the world. When they disobeyed God, sparks of their souls fell back down and were scattered all through the world. So, the whole world is filled with soul sparks, in a myriad of forms. Our job in this life is, and has always been, to **recognize our kinship with the world**, to connect with those sparks as partners, and together with them serve God. When we do that, we, and the world, feel deep, true joy. If, however, we forget that the world is our partner... and we relate to the world as mere objects, we distort our souls and damage the world.

... **Shmita** reminds us that the benefits we enjoy come to us as a part of **our relationship to the Source of Life and to the earth itself**. We are partners with, not owners of, creation. This shmita year may we be blessed with finding opportunities to **let go of the illusion that we stand apart as owners**, and instead **embrace our partnership with creation**, bringing joy to ourselves and to the earth.

(Rabbi Natan Margalit, Hazon, 10/1/21)

# non-AGRICULTURE הַטְּבִיחַ

## Humility and Right Relation in our Land Stewardship

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# non-AGRICULTURE הַטְּבִיחַ

## Humility and Right Relation in our Land Stewardship

*Wilderness in Time, Sabbath in Space, Evan Eisenberg, Torah of the Earth Vol. 2*

Man-made landscapes survive only at the sufferance of the wildness around them, or the wildness that remains in them. The flow of energy, water, nutrients, and genetic information; the maintenance of temperature and the mix of atmospheric gases within narrow limits; **the fertility of the soil**: all these are **achieved by wild nature in ways we do not fully understand...** In other words, humans and their allies are able to conquer the world, but they are not able to run it all by themselves. **If the waves of human advance go too far or run too deep, they may finally bring about their own undoing.**

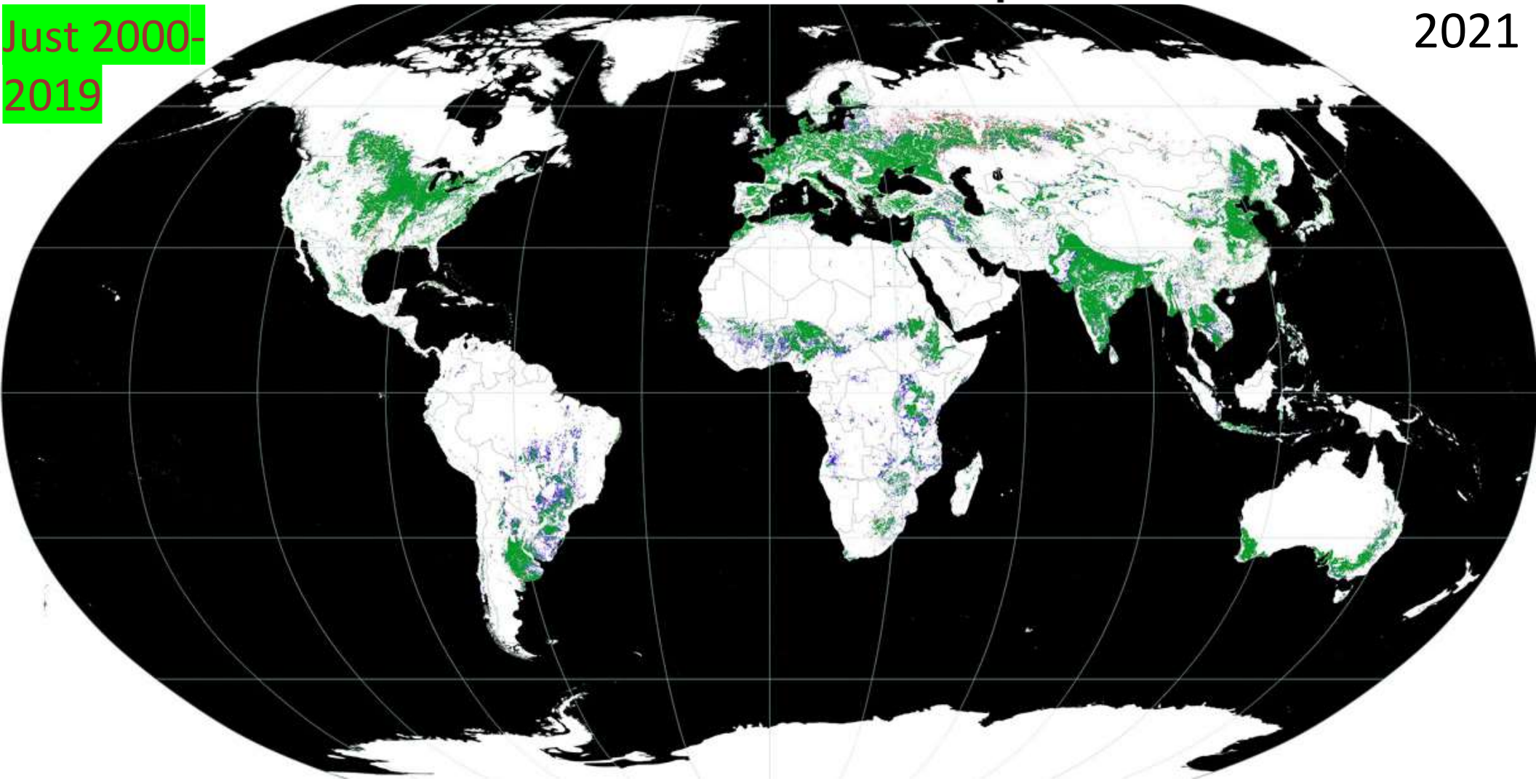
Ecologists estimate that at a bare minimum, 5 to 10 percent of an ecosystem must be preserved if it is at all to stay healthy. Make it a **seventh** and you have a **margin of error**. Besides, it is hardly arbitrary—or it is arbitrary in a useful way—to **join a culture's sense of space to its sense of time**, and to ground both in the bedrock of ancient symbols... If we can set aside **sevenths** of our ***time*** for holiness—that is, for purposes higher than human aggrandizement—why not **sevenths** of our ***space***?

# non-AGRICULTURE הַטָּהוֹר

Humility and Right Relation in our Land Stewardship

Cropland has gobbled up over 1 million square kilometers of Earth's surface | Science Dec. 23, 2021

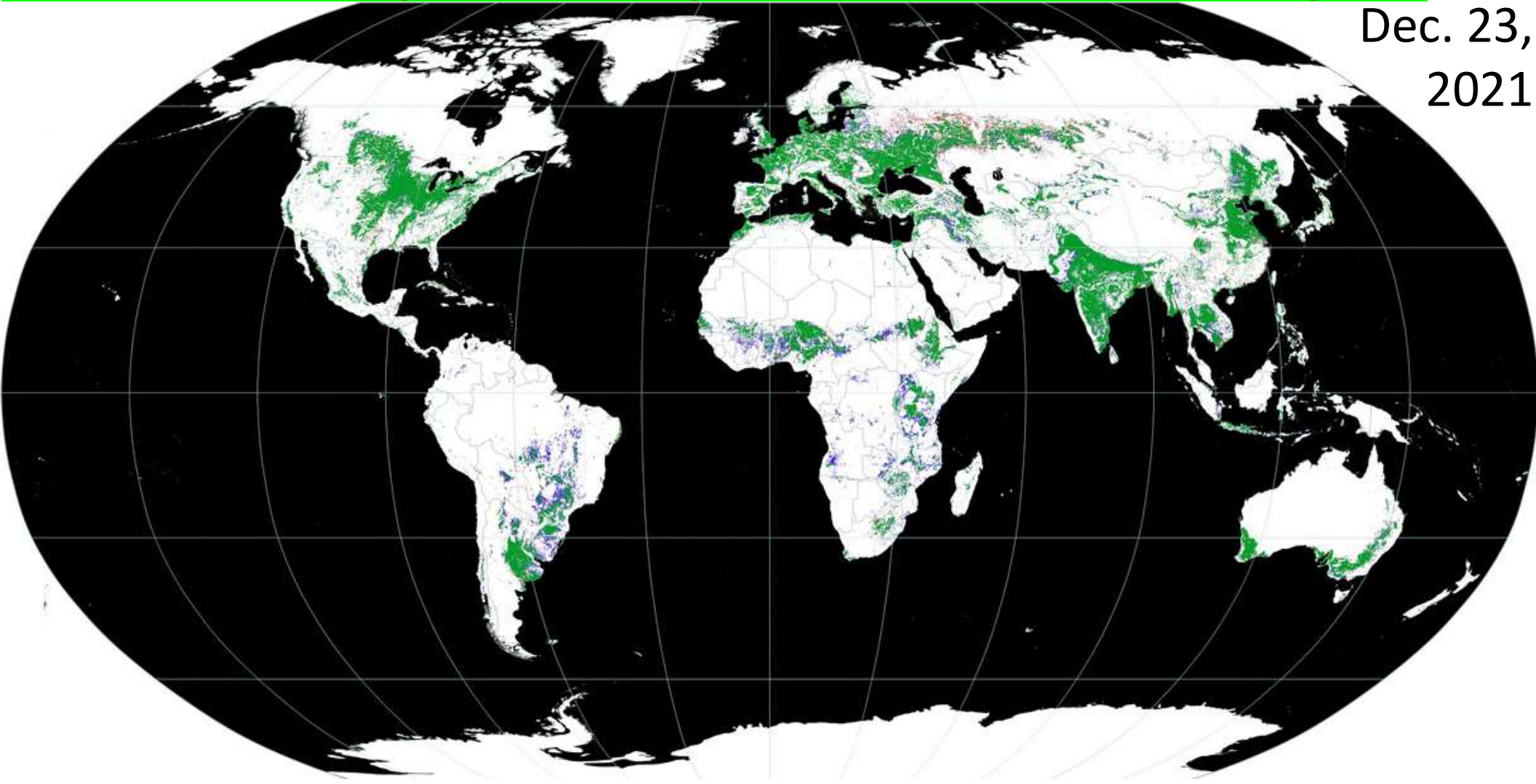
Just 2000-2019



# non-AGRICULTURE שְׁמֵטָה

The global cropland footprint increased **9%** over the study period -- which covered **2000 to 2019**. The new fields amount to roughly **twice** the area of Spain... The study highlights how **Earth's land is becoming, in essence, a unified global farm**, with wealthier countries increasingly outsourcing crop production to poorer regions.

Dec. 23,  
2021

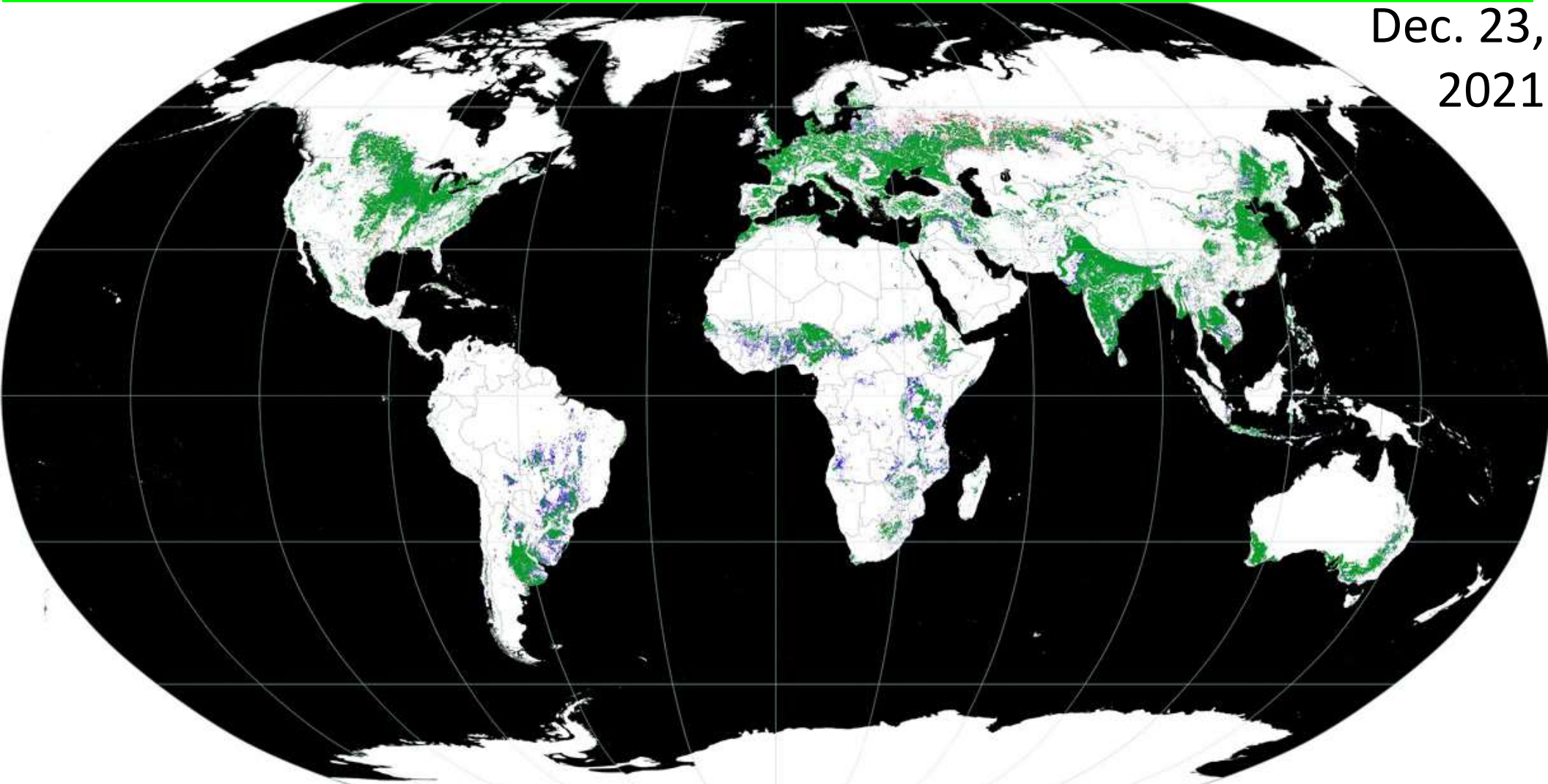


# non-AGRICULTURE שְׂמֵטָה

Half of the new fields have **replaced forests** and other **natural ecosystems** that stored large amounts of **carbon**, threatening efforts to conserve Earth's increasingly precarious biodiversity, and avert catastrophic climate change.

“The **inexorable march of the human footprint** is just **brutal**,” says author Matt Hansen, a geographer at the University of Maryland, College Park.

Dec. 23,  
2021



# APROPOS of Debbie, Cheryl, Sheryl: הַטָּבֵשׁ

Tablet



Ethical kashrut assumes special significance in 5782, which marks *shmita*, or the sabbatical year of the agricultural cycle mandated in the Torah, when the land in Israel lies fallow (Exodus 23:10-11) “*Shmita* is one of the deepest and most profound teachings and mandates of the Torah. How do we invest in regenerative, sustainable agriculture that lets us have a sustainable food system for the other years of the cycle?” said Jakir Manela, CEO of Hazon, which works to create a more sustainable world. “Think about our food practices in a way that prioritizes social and ecological well-being.”

“When we think about kashrut, it is about what is fit to eat. Amid this climate crisis, what is fit to eat takes on new meaning,” Manela explained. “For Jewish institutions and thought leaders, embrace that definition as to what is fit to eat from a health, sustainability, and climate perspective.”

How do we invest in **regenerative, sustainable agriculture** that lets us have a **sustainable food system** for the **other years** of this cycle? Think about our food practices in a way that **prioritizes social and ecological well-being...**

Shmita is one of the deepest and most profound teachings and mandates of the Torah...

Kashrut... what is fit to eat... amid this climate crisis...

# AGRICULTURE הַטָּבָח

Jakir Manela:



Shmita is one of the deepest and most profound teachings and mandates of the Torah...

Kashrut... what is fit to eat... amid this climate crisis...

Paula Jacobs **Tablet** 30 Nov, 2021  
http://www.tabletmag.com

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# AGRICULTURE שְׂמִטָּה

Mishneh Torah, Sabbatical Year and the Jubilee 4:24

It is a commandment to **divest oneself from everything** that the land produces in the seventh year, as Exodus 23.11 states: “In the seventh year, you shall leave it untended and unharvested.” All who lock their vineyard or **fence off their agricultural field** in the Sabbatical year, nullify a positive commandment. This also holds true if they **gather all of their [land’s] produce into their home**. Instead, one should leave everything **ownerless**. [*hefker*]

Thus **everyone has equal rights** in every place, as Exodus 23.11 states: “And **the poor** of your people shall partake of it.” One may only bring a **small amount** of produce into one’s home, just as one brings from ownerless property.

משנה תורה, הלכות שמיטה ויובל ד'כ"ד

מִצְוֹת עֲשֵׂה לְהַשְׁמִיט כָּל מֵה שְׂתוּצִיא הָאָרֶץ בַּשְּׁבִיעִית שְׁנֵאֲמַר (שמות כג יא) “וְהַשְּׁבִיעִית תִּשְׁמֹטְנָה וְנִטְשָׁתָה”. וְכֹל הַנוּעֵל כְּרָמוֹ אוֹ סָג שָׂדֵהוּ בַּשְּׁבִיעִית בְּטֵל מִצְוֹת עֲשֵׂה. וְכֵן אִם אָסַף כָּל פְּרוּתָיו לְתוֹךְ בֵּיתוֹ. אֵלָּא יִפְקִיר הַכֹּל וְיֵד הַכֹּל שְׁוִין בְּכָל מְקוֹם שְׁנֵאֲמַר (שמות כג יא) “וְאָכְלוּ אָבִינִי עִמָּךְ”. וַיֵּשׁ לוֹ לְהַבִּיא לְתוֹךְ בֵּיתוֹ מֵעֵט כְּדָרֶךְ שְׂמִבִּיאִין מִן הַהֶפְקֵר. חֵמֶשׁ כִּדֵּי שְׁמֹן חֲמִשָּׁה עֶשְׂרֵי כִּדֵּי יַיִן. וְאִם הֵבִיא יֶתֶר מִזֶּה מִתֵּר:

# AGRICULTURE שְׁמִטָּה

from Hazon's Shmita Sourcebook

- Today, our agricultural landscapes are quite different than during biblical times, as farms have been consolidated on rural lands, and most populations reside in cities. Beyond the intention of open field access and shared harvests, what are some other **ways** you might consider **expanding fair and healthy food access for all peoples, inspired by Shmita-values?** How might we look at Shmita values in relation to

urban 'food-deserts'?

- How would you feel if you could only harvest enough for a few meals at a time, and **not stock your pantry** with cases of food? How might this affect the way you **prepare and consume** food at home?

משנה תורה, הלכות שמיטה ויובל ד'כ"ד

מִצְוֹת עֲשֵׂה לְהַשְׁמִיט כָּל מֵה שֶׁתּוֹצִיא הָאָרֶץ בַּשְּׁבִיעִית שְׁנֵאָמַר (שמות כג יא) "וְהַשְּׁבִיעִת תִּשְׁמַטְנָה וְנִטְשָׁתָה". וְכֹל הַנוֹעֵל כְּרָמוֹ אוֹ סָג שָׂדֵהוּ בַּשְּׁבִיעִית בְּטֵל מִצְוֹת עֲשֵׂה. וְכֵן אִם אָסַף כָּל פְּרוֹתָיו לְתוֹךְ בֵּיתוֹ. אֲלֹא יִפְקִיר הַכֹּל וְיַד הַכֹּל שְׁוִין בְּכָל מְקוֹם שְׁנֵאָמַר (שמות כג יא) "וְאָכְלוּ אָבִינִי עִמָּךְ". וַיֵּשׁ לוֹ לְהַבִּיא לְתוֹךְ בֵּיתוֹ מֵעֵט כְּדָרֶךְ שְׂמִבְיָאִין מִן הַהֶפְקֵר. חֵמֶשׁ כִּדֵּי שְׁמֹן חֲמִשָּׁה עָשָׂר כִּדֵּי יַיִן. וְאִם הֵבִיא יֶתֶר מִזֶּה מִתֵּר:

# AGRICULTURE **פִּשְׁמִינְה**



Peoples'  
**Counter  
mobilization**



Food Systems Summit 2021



**United  
Nations**

to Transform **Corporate Food Systems**

HUNGRY 4 CHANGE

**Farmers, not corporations, feed the world.**

**Fight for Just, Equitable, Healthy,  
and Sustainable Food Systems!**



**Global  
People's Summit  
on Food Systems**

# AGRICULTURE

# שְׁמִטָּה

**Eat Seasonal: Shmita's Biur**



Food Systems Summit 2021

**Eat Local:** “The produce of the sabbatical year **may not be transported from Eretz Israel to the Diaspora** – not even to [once-annexed and nearby] Suria.”

משנה תורה, הלכות שמיטה ויובל ה'י"ג

**No Food Waste:** “all produce of the Shmita Year — whatever is fit and intended for human consumption... —must be eaten and enjoyed to its full potential as food. None of it should be left to **turn into garbage**, and none of it should be **prepared or used in a wasteful manner**. This general intention is called *Kedushat Shvi'it*, literally ‘**The Sanctity of the Seventh [Year Harvest].**’”

משנה תורה, הלכות שמיטה ויובל ה'י"א

# AGRICULTURE

הַטָּבָה

## Permaculture:



Food Systems Summit 2021

**K Ruby Bloom, Institute For Urban Homesteading**

When you take the time to slow down and simply observe something—a plot of land, a group dynamic in your office or chicken flock, it gives you **time to reflect** on what is actually happening right in front of you. This gives you information that can be useful as you move forward in creating better, more efficient, and abundant designs for living. The classic exhortation in a Permaculture design system is to **observe your land for ONE YEAR before placing any permanent features**. This gives you time to observe **microclimates, the path of the sun, different types of soil in your plot, rainfall, neighbor impacts, and so on**. When every action is a response to what you are actively observing, your efforts become more effective and there is less need to undo mistakes.

# AGRICULTURE

# שְׁמִיטָה



Food Systems Summit 2021

Shevi't Chapter 9: Rabba Rachel Kohl Finegold

שְׁמִיטָה | תּוֹרָה  
Oshvev | תּוֹרָה  
Tora | תּוֹרָה Shemitah



## KNOW YOUR FOOD; KNOW YOUR FARMER (USDA initiative “kyf2”)

The shmita ethic really encourages us to **pay attention** to what’s happening in **our surroundings**, in **nature**, in a **very local** manner. In many ways the halacha of *biur*, of removal of shmita produce, is reflective of the ethic of shmita as a whole -- it’s a time to pay closer attention to **what’s happening naturally in the world around us** -- and also a time to evoke generosity, to give of what we’ve grown to others around us, and to forge a sense of community.

-- Rabbah Rachel Kohl Finegold, YCT/Drisha 2021 Mishna Shvi’it exploration, Perek 9

# AGRICULTURE

# הַטְּבִּיחַ

## KNOW YOUR FOOD: תְּבִיחַ



Food Systems Summit 2021

Mishneh Torah, Sabbatical Year and Jubilee 4:1-3

(1) All that grows [unsown and uncultivated] from the earth in the Sabbatical year, whether it grew from seeds that fell into the earth before the Sabbatical year, or it grew from roots whose plants were harvested previously, but nevertheless grew again – in both instances such produce is referred to with the term ***Safiach***, **grasses and vegetables that grew on their own accord in the Sabbatical year**. These are **permitted** to be eaten according to **Scriptural Law**.

(2) According to **Rabbinic** decree, all **sfichim** are **forbidden** to be eaten. Why was a decree established concerning them? Because of the transgressors, so they could not go and sow grain, beans, and garden vegetables in one's field discreetly and when they grow, partake of them, saying that they are actually *sfichim*.

(3) Thus we have learned that the only produce of the Shmita Year of which one may partake are **the harvest of fruit trees and vines**, as well as **wild plants that are not typically sown** in a garden, such as rue, amaranth, and the like. With regards to vegetables that most people sow in their gardens and species of grains and beans, by contrast, anything that grows from these species is forbidden according to Rabbinic decree.

# AGRICULTURE

# הַטְּבִּיחַ

## KNOW YOUR FOOD: תְּפִיחַ



Food Systems Summit 2021

[Hazon Shmita Sourcebook](#)

Think about what you ate recently. **Can you identify** which foods were **perennials** and which were **annuals**? Are such foods **balanced** in your own eating preferences and habits?

[Note that **five** of the *Shivat Minim* ('seven species,' archetypal of ancient Israel, from [Deut. 8:8](#)) were perennials -- figs, grapes, dates, olives, and pomegranates -- the annuals in this list are wheat & barley.]

Consider how the primary fruit and vegetable varieties we eat today have been **domesticated** from their original, wild form. How do you see the **difference between** a **wild** strawberry or apple and a **cultivated** one? Have you **ever harvested foods from the wild**? What was this experience like for you?

**Do you think the rabbis made a fair call by prohibiting all *Sfichim* from public consumption?**



# AGRICULTURE

# שְׁמִטָּה

## KNOW YOUR FOOD: CLIMATE



Food Systems Summit 2021

משנה תורה, הלכות שמיטה ויובל ז'ו'

הַכּוֹבֵשׁ שְׁלֹשָׁה כְּבָנִים בְּחֻבֵּית אַחַת. כָּל שְׂפֵלָה מִיֵּנוּ מִן הַשָּׂדֶה יִבְעַר מִיֵּנוּ מִן (ו) הַחֻבֵּית. וְאִם הִתְחִיל בָּהּ הָרִי הַפֶּל כְּמִבְעָר. וְכִשֵּׁם שְׂמִבְעָר אֶקְלִי אָדָם כֹּךְ מִבְעָר אֶקְלִי בְּהֵמָה מִן הַבַּיִת. וְאִינוּ מֵאֲכִילִן לְבְּהֵמָה אִם כָּלָה אוֹתוֹ הַמִּין מִן הַשָּׂדֶה

Mishneh Torah, Sabbatical Year and the Jubilee 7:6

(6) Just as one is obligated to remove food stored for human consumption [at the time of Biur], so too, must one **remove animal feed** from their home, and no longer feed it to a domesticated animal, if that type of produce is no longer available in the field.

*The Animal-Meat-Dairy Industry Is (Mostly) Devastating for the Climate. What Would Happen To It, And To Our Diets, If We Followed Shmita?!*

(Hazon Shmita Sourcebook: “How would **removing all fences and cages** around our domesticated animals, allowing them free access to wild pasture and food, affect our systems of animal husbandry and crop farming?”)

# AGRICULTURE

# הַטָּבָע

KNOW YOUR FOOD: CLIMATE



Food Systems Summit 2021

**Nature.com, 01 Dec 2021**

*Science Asks That Very Question...*

## **Emissions on the menu**

Producing food generates so much greenhouse-gas pollution<sup>5</sup> that at the current rate, even if nations cut all non-food emissions to zero, they still wouldn't be able to limit temperature rise to 1.5 °C – the climate target in the Paris agreement. A large proportion of emissions from the food system – 30–50%, according to some estimates – comes from the livestock supply chain, because animals are inefficient at converting feed to food.

In 2014, David Tilman, an ecologist at the University of Minnesota in Saint Paul, and Michael Clark, a food-systems scientist at the University of Oxford, UK, estimated that changes in urbanization and population growth globally between 2010 and 2050 would cause an 80% increase in food-related emissions<sup>6</sup>.

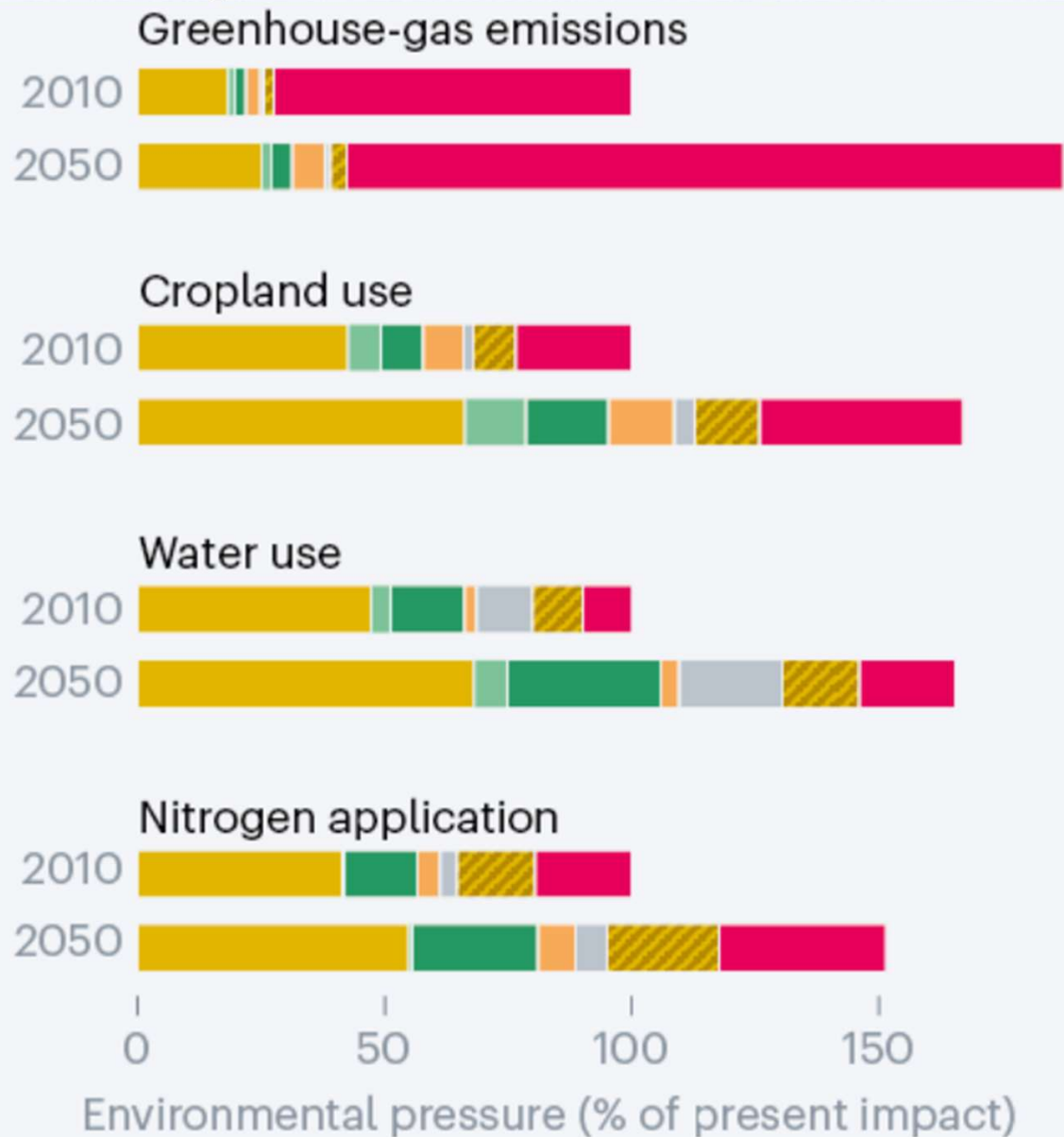
# AGRICULTURE נַחֲטָה

Nature.com, 01 Dec 2021

## Environmental costs

Between 2010 and 2050, predicted growth in population and income could drive a 50–90% increase in environmental pressures exerted by food systems, such as climate impacts and freshwater use.

- Staple crops
- Plant proteins
- Fruits and vegetables
- Vegetable oils
- Sugars
- Other crops
- Animal products



# AGRICULTURE -- AND US!!! -- שְׁמִיטָה

Do you **grow** your own?!

How aware are we of:

Seasonality?      What's Local?

Our Food's Carbon Footprint?

How well do we feed **everyone**, now;  
How could we **better** feed all?

What if “big ag” suddenly ceased?!

How much of Earth should be ‘**ours**’?

**Eco-Kashrut** and Shmita?



Agriculture Economics Class  
Race **Release** Resilience  
Climate Spirituality Community

# שְׁמִיטָה

## Shmita Consciousness

more than (or even instead of?)



## Shmita Practice



# SEE FOR YOURSELF

# שְׂמַחַת

Adat Shalom's Sacred Grounds & Mishnah Garden

Shelley  
Rudick

Allie Cohen

Refreshments

JEA & IPL

Letter-Writing

KNOW the WORLD  
AS A NEIGHBOURHOOD  
of NON-HUMAN  
RESIDENTS.

Stroll Around  
the Grounds  
Until (1:45!) You  
Feel at Home

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

# SUSTAINABILITY

# שְׁמִינָה

Adat Shalom's Sacred Grounds & Mishnah Garden

**Sustainable  
Society,  
Sustainable  
Planet**

KNOW the WORLD  
AS A NEIGHBOURHOOD  
of NON-HUMAN  
RESIDENTS.

**Seth Goldman  
and Stu Simon  
(then, Rabbi  
Toba Spitzer!)**

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

Agriculture Economics Class  
Race **Release** Resilience  
Climate Spirituality Community

# שמטה Climate

## Shmita Consciousness

more than (or even instead of?)



## Shmita Practice





1. Climate is **timely & urgent** -- we can't afford to make lasting mistakes:

“God led Adam around all the trees of the Garden of Eden. And God said to Adam: ‘See My works, how good and praiseworthy they are?! And all that I have created, I made for you.

[But,] be mindful then that you do not spoil and destroy My world -- for **if you spoil it, there is no one after you to repair it.**”

(Midrash Qohelet Rabbah 7:13; ca. 8th Century)



תו דעתד שלא תקלקל  
ותחריב את עולמי,  
שאם קלקלת אין מי  
שיתקן אחריך

“See to it that you do not spoil and destroy My world; for if you do, there will be no one else to repair it”  
Kohelet Rabbah 7:13

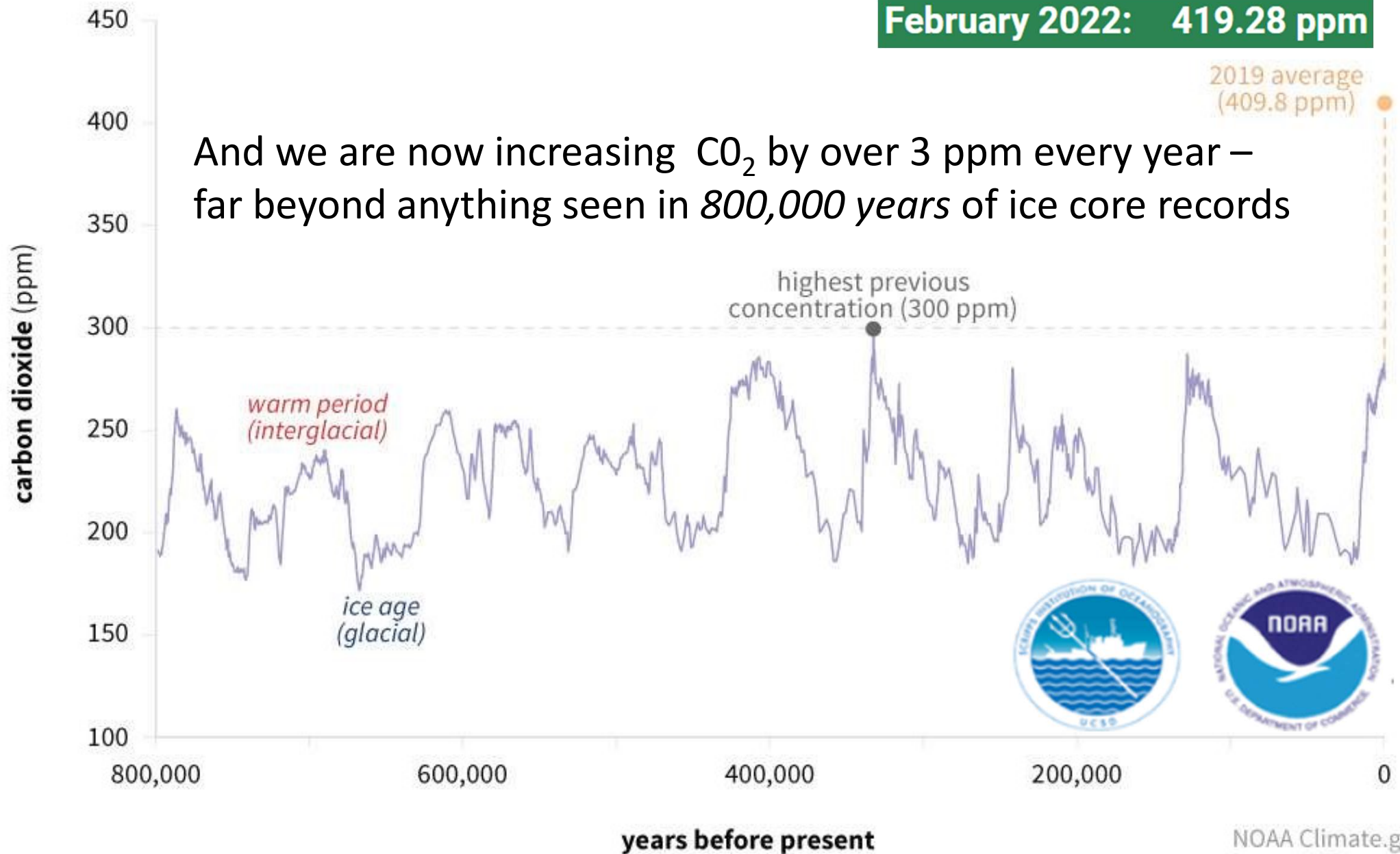
# IF YOU SPOIL IT, THERE'S NO ONE AFTER YOU:

## CARBON DIOXIDE OVER 800,000 YEARS

**February 2022: 419.28 ppm**

2019 average  
(409.8 ppm)

And we are now increasing CO<sub>2</sub> by over 3 ppm every year – far beyond anything seen in 800,000 years of ice core records



1. Climate Change is timely & urgent



**There Is No  
'Planet B'  
Protect Our  
Common  
Home!**

**The Fierce  
Urgency of Now**

**Building the Beloved Community**

## 2. Theology - Humility:

"The land shall not be sold beyond  
reclaim; for the land is Mine; you  
are strangers and sojourners with Me."  
(Lev. 25:23 – *Shmita & Yovel!*)

וְהָאָרֶץ לֹא תִמָּכַר לְצַמְתָּת כִּי־לִי הָאָרֶץ  
כִּי־גֵרִים וְתוֹשָׁבִים אַתֶּם עַמִּדִי

עֲנוּה

Needed: HUMILITY!

# ענוה -- HUMILITY

In Mussar, Humility means Right-Sizing – “Taking up the Right Amount of Space.” Can we right-size our presence on Earth?!

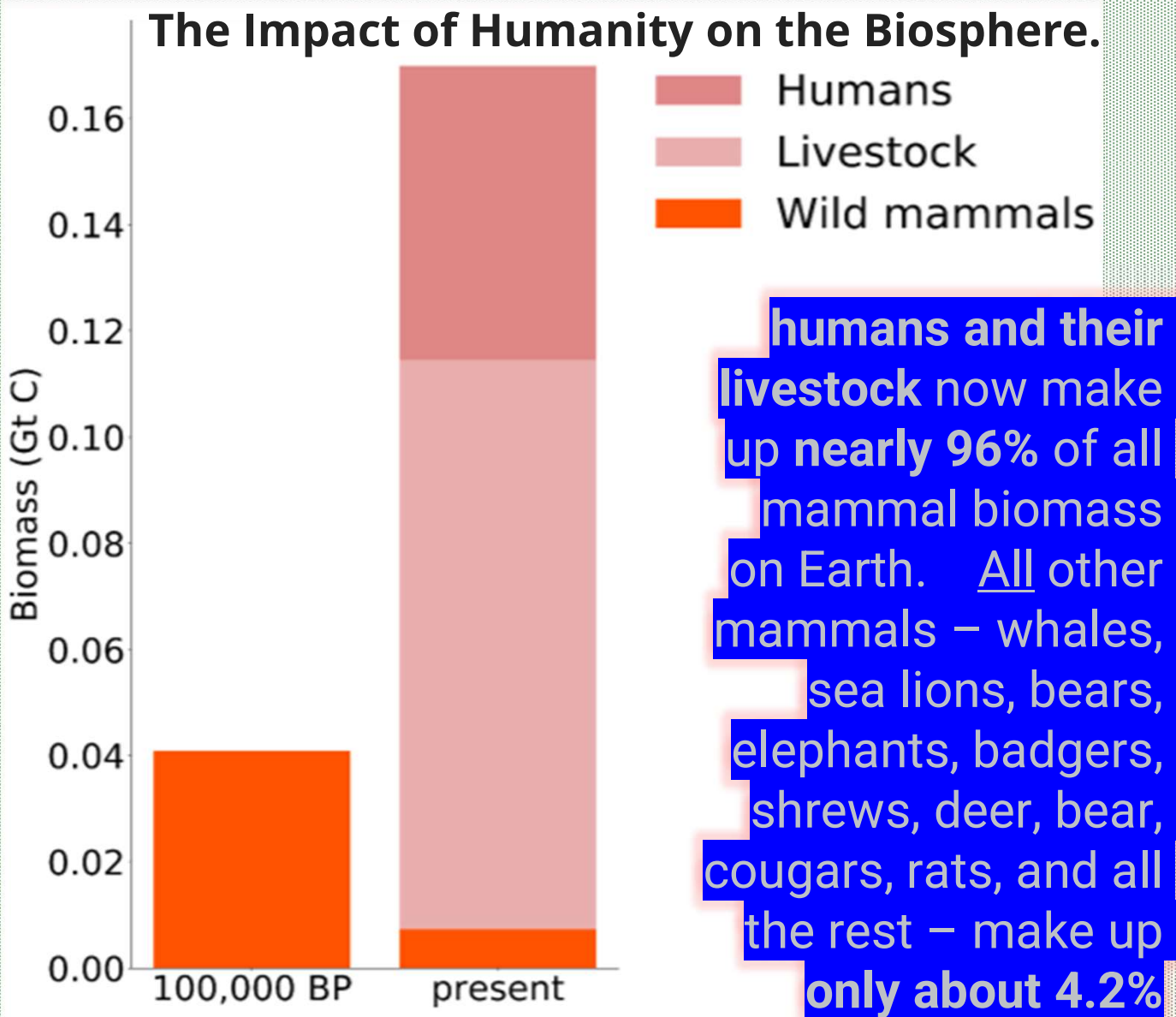
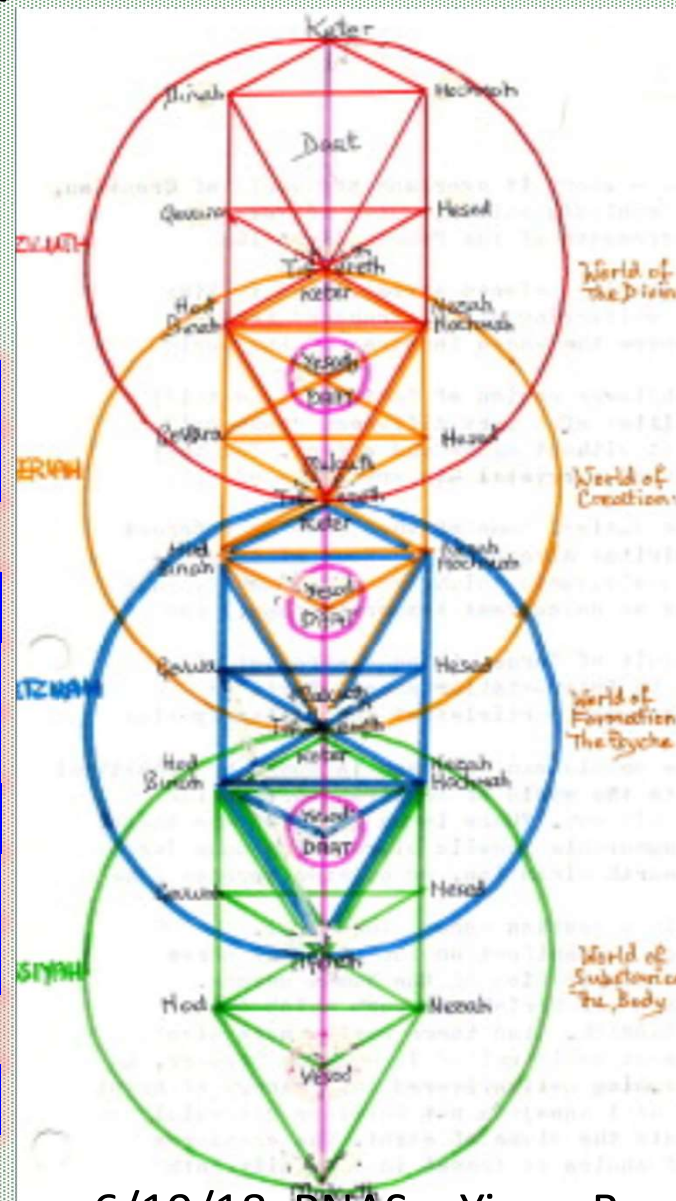


Fig. S5. The impact of human civilization on the biomass of mammals.



6/19/18, PNAS – Yinon Bar-On, Rob Phillips, Ron Milo

## 2. Theology - Humility:

"The land shall not be sold beyond  
reclaim; for the land is Mine; you  
are strangers and sojourners with Me."  
(Lev. 25:23 – *Shmita & Yovel!*)

וְהָאָרֶץ לֹא תִמָּכַר לְצַמְתָּת כִּי־לִי הָאָרֶץ  
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עֲנוּה

Needed: HUMILITY!

# 3. Conservation:

Waste Not, Want Not

בל תשחית



"When you besiege a city... do not destroy (*lo tashchit*) any of its **trees** ... you may eat of them, but must not cut them down..." (Deut. 20:19)



Rav Zutra said: "Whoever covers an **oil** lamp, or uncovers a **naphtha** lamp -- they transgress the law of ***bal tashchit***." (Talmud Bavli, Shabbat 67b)

[earliest energy conservation regulations & emissions standards -- Jewish law demands energy efficiency!]

# Conservation

"Righteous people ... do not waste in this world **even a mustard seed.**

They become sorrowful with every wasteful and destructive act that they see, and if they can, they **use all their strength to save everything possible from destruction.** But the wicked are not thus; they rejoice in the destruction of the world, just as they destroy themselves."

(Sefer HaChinuch 529; 13th Century)



## 4. Justice / Equity / Equality

"God loves righteousness and justice; the Earth is full of God's loving-kindness." (Ps 33:5)

"Do not stand idly by the blood of your neighbor."

לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ

"Love your neighbor as yourself." וְאָהַבְתָּ לְרֵעֶךָ כְּמֹוֹךָ

(Leviticus 19:16, 19:18)

# Justice / Equity / Diversity / Inclusion

"Do not stand idly by the blood of your neighbor  
... Love your neighbor as yourself." (Lev. 19)

Our worst-hit neighbors are disproportionately poor, of color,  
under-resourced, and/or structurally under-empowered --

We  
Must  
Not  
Stand  
Idly  
By!



To fulfill Lev. 19, Black Lives *must* Matter!



To solve climate change, Black Lives must Matter!

How can we more consistently, thoughtfully, and faithfully  
LOVE our NEIGHBOR – especially in a Global Village?...



**5. Preserving Life:** Climate change = new disease spread, longer heat waves, more intense hurricanes & fires, worse and more deadly famines; massive social instability...

**"One may not gain a livelihood at the expense of another's health."**

(R Isaac b. Sheshet, 14<sup>th</sup> C, Responsum 196)

"Shabbat, like all *mitzvot*, is pushed aside by **PIKUACH NEFESH** -- danger to human life." (Rambam, 1165, MT Zmanim 2:1)

Red Cross

In use since 1863



Red Crescent

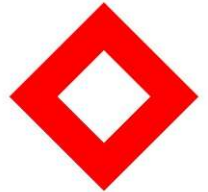
Officially adopted in 1929



Red Crystal

Officially "THIRD PROTOCOL EMBLEM"

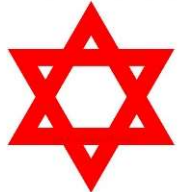
Adopted in 2005



Red Star of David

Unrecognized

In use in Israel since 1935

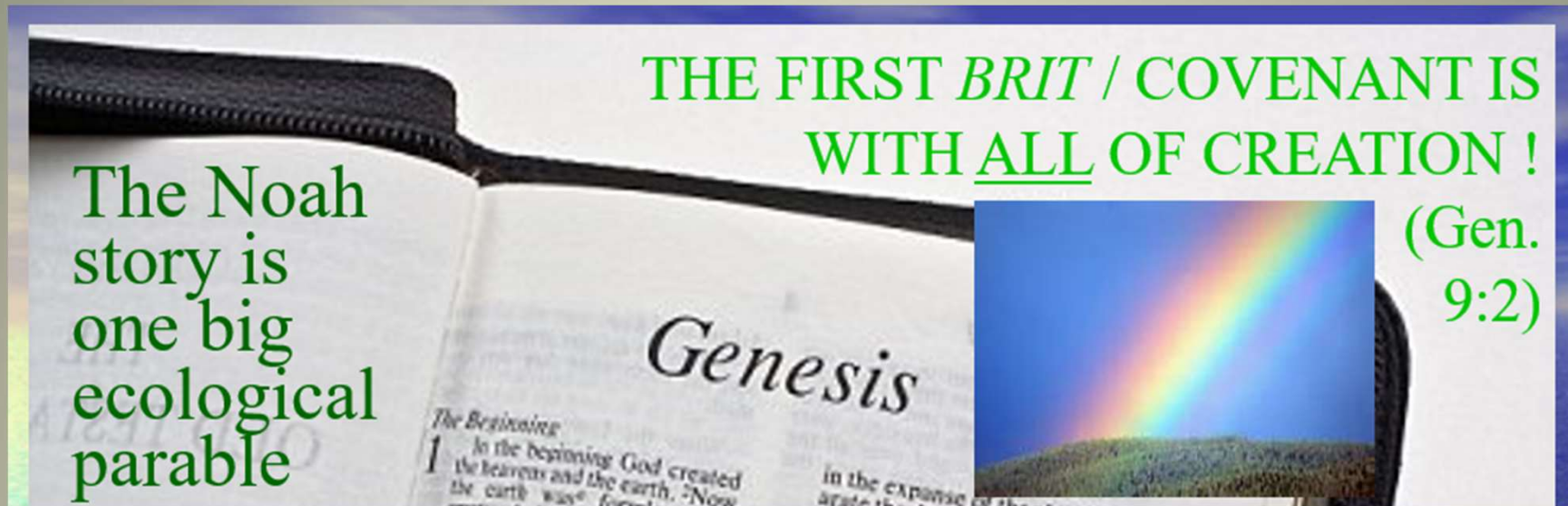


Red Lion and Sun

Adopted in 1923 - Not in use



# 6. Saving Endangered Species:



"Even those creatures **you deem superfluous** in the world – like flies, fleas, and gnats – nevertheless have their allotted task **in the scheme of Creation** (*sefer beresheet*)."

(Midrash Exodus Rabbah 10:1)

"It should not be believed that all beings exist for the sake of humanity's existence ... [rather,] all the other beings, too, have been **intended for their own sakes...**"

(Rambam / Maimonides, *Guide* III:13; 1190, Egypt)

# THE FIRST *BRIT* / COVENANT IS WITH ALL OF CREATION !

The Noah story is one big ecological parable

WHY we conserve, why we care...

(Gen. 9:2)



*Genesis*

*The Beginning*

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

And God said, "Let there be light," and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light "day" and the darkness he called "night." And there was evening, and there was morning—the first day.

And God said, "Let there be an expanse between the waters to separate water from water." So God made the expanse and separated the water under the expanse from the water above it. And it was so. God called the expanse "sky." And there was evening, and there was morning—the second day.

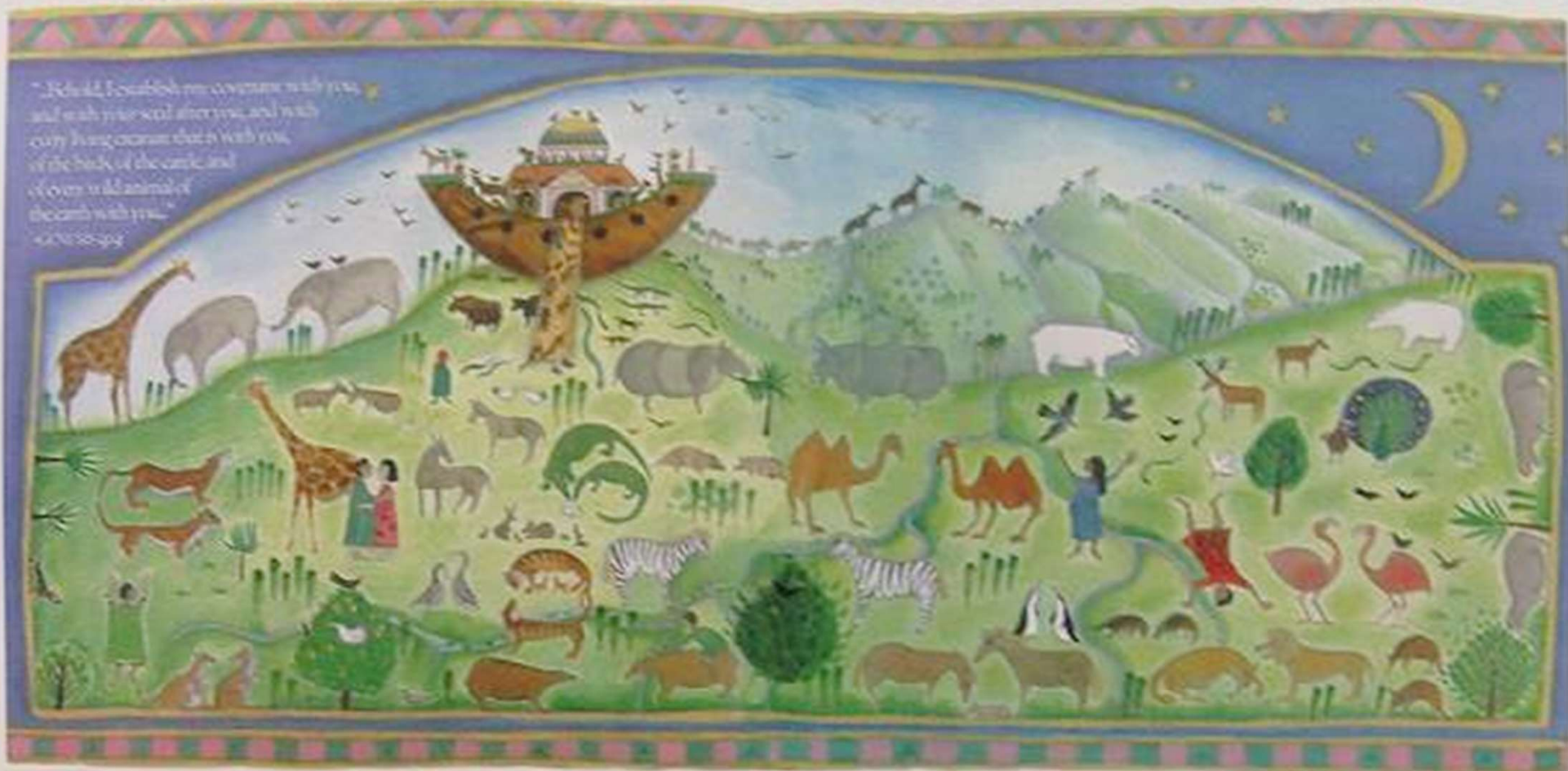
And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." So God created the great creatures of the sea and every living and moving thing with which the water teems, according to

in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth." And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day.

And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." So God created the great creatures of the sea and every living and moving thing with which the water teems, according to

# ENDANGERED SPECIES ARE GOD'S CREATURES

"Behold, I establish my covenant with you, and with your soul after you, and with every living creature that is with you, of the birds of the air, and of every wild animal of the earth with you."  
-GENESIS 9:12-17



"And of every living being of all flesh, two of every sort shall you bring into the ark, to keep them alive with you..." -GENESIS 6:19

Millions of species are in danger of becoming extinct in the next half-century.

Noah was a righteous person in his generation.

Shouldn't we be in ours?

The Coalition on the Environment and Jewish Life

To Serve &  
to Protect

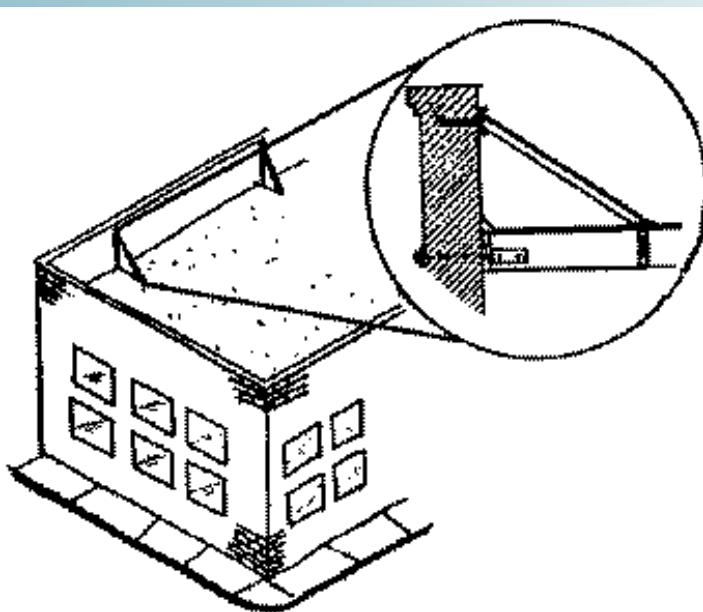


לעבודה  
ולשמירה



# 7. The **Precautionary Principle** – just like Shmita-Consciousness – insists we Play it **Safe**. Without Shmita, we Play with **Fire**.

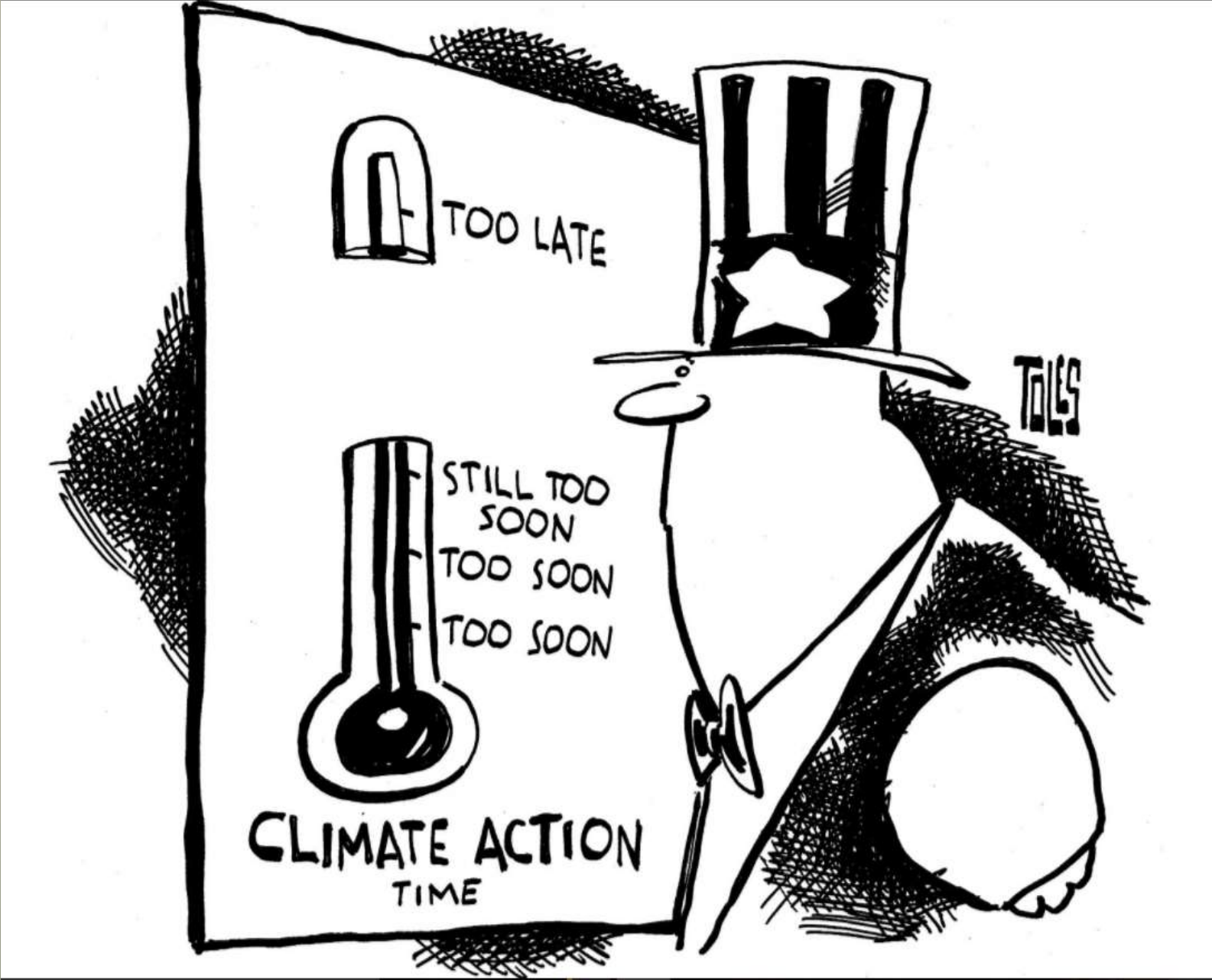
"When you build a new house, you shall **make a parapet** for your roof, so you do not bring bloodguilt on your house if anyone should fall from it." (Deut. 22:8)



כִּי תִבְנֶה בַּיִת חֲדָשׁ וְעָשִׂיתָ מַעֲקֵה לְגַגְךָ  
וְלֹא-תָשִׂים דַּמִּים בְּבֵיתְךָ כִּי-יִפֹּל הַנֶּפֶל מִמֶּנּוּ:

"Similarly with **all potentially dangerous objects** – remove them far from yourselves and from the way of the community."  
(Maimonides, MT Hilchot De'ot, 12th Cent.)

# Precautions for (a) Poor & Disempowered; (b) Creation/Nature; (c) our Descendants!



# WE'RE ALL IN THIS TOGETHER!



FUTURE OF  
SPACESHIP EARTH

תְּנֵי רַבִּי שִׁמְעוֹן וּיקרא רבה ד'ו'  
בַּר יוֹחַאי, מְשַׁל לְבָנֵי אָדָם שְׁהִי  
יוֹשְׁבֵין בְּסַפִּינָה נָטַל אֶחָד מֵהֶן  
מִקֵּדָם וְהִתְחִיל קוֹדֵם תַּחְתּוֹ, אָמְרוּ  
לוֹ חֲבֵרָיו מַה אַתָּה יוֹשֵׁב וְעוֹשֶׂה,  
אָמַר לָהֶם מָה אֲכַפֵּת לָכֶם לֹא  
תַחְתִּי אֲנִי קוֹדֵם, אָמְרוּ לוֹ שְׁהַמִּים  
עוֹלִין וּמְצִיפִין עָלֵינוּ אֶת הַסַּפִּינָה  
Vayikra Rabbah 4:6 (2<sup>nd</sup>  
Century of the common era)



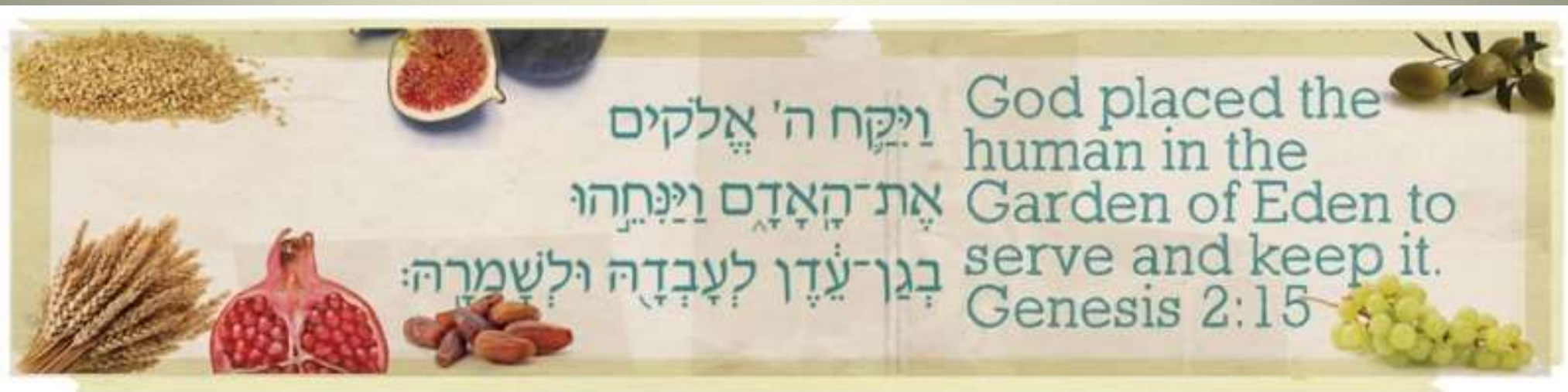
There are no passengers  
on **Spaceship Earth**.  
We are all crew.

Rabbi Shimon bar Yochai taught a parable of people sitting on a ship. One of them took a drill, and started **drilling** underneath him. The others said to him: “What are you doing?!” He replied: “What do *you* care -- isn't it just beneath *my* area that I'm drilling?!” They said to him: “But **the water will rise and flood us all!**”

8. **Concluding on Climate:** "See, I have set before you this day life and death, blessing and curse –

**ובחרת בחיים**

and [you should] **choose life**, so that ***you and your children*** may live." (Deuteronomy 30:19)



# WE'RE ALL IN THIS TOGETHER!



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Seth Goldman

Stu Simon

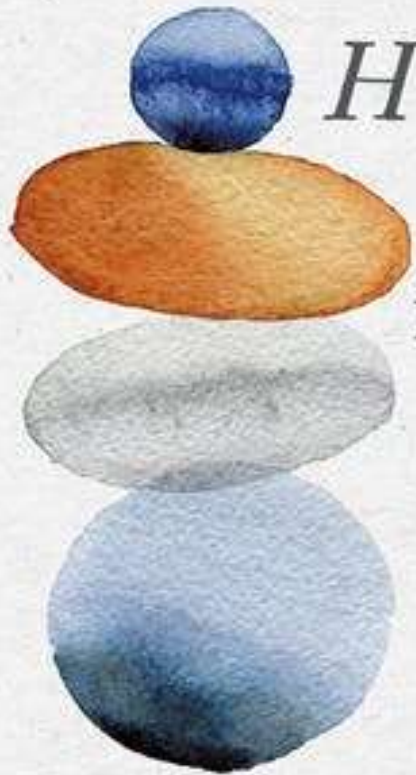
(and after): Rabbi Toba Spitzer

# SUSTAINABILITY

שְׁמִתָּה

Adat Shalom's Sacred Grounds & Mishnah Garden

GOD IS  
HERE



Reimagining  
the Divine

TOBA SPITZER

KNOW the WORLD  
AS A NEIGHBOURHOOD  
of NON-HUMAN  
RESIDENTS.

Our final  
presentation:  
Rabbi Toba  
Spitzer! (first):

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

# SUSTAINABILITY

# שְׁמִיחָה

Adat Shalom's Sacred Grounds & Mishnah Garden

**Sustainable  
Society,  
Sustainable  
Planet**

KNOW the WORLD  
AS A NEIGHBOURHOOD  
of NON-HUMAN  
RESIDENTS.

**Seth Goldman  
and Stu Simon  
(then, Rabbi  
Toba Spitzer!)**

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER



# PERSONAL RENEWAL & RELEASE נְשִׁמָּה

**reimagine** society

**renew** Jewish life

**release** the land

**forgive** debt

**rethink** farming

שְׁמִיטָה SHMITA



# PERSONAL RENEWAL & RELEASE שְׁמִטָּה

April Baskin, Joyous Justice, 10/8/21

That's the thing about *shmita*. The obligation is **not to release what's easy to release**. The *spirit* of *shmita* is to release **even when release is hard**. So, starting with the baby step of this newsletter and moving forward, **I will mindfully live into my *kavanah*, my intention, for this *shmita* year:**

***To release my*** *spiritual assimilation/survival patterns, and start to more openly integrate, live, and express my Indigenous African- and Cherokee-inspired metaphysical spiritual beliefs into my Jewish practice and public leadership. Step by step, I'm not going to hide anymore.*

... Consider: ***what protections or patterns of behavior are you holding onto that are holding you back?*** What could you **courageously release** that would help move you toward your own and our collective liberation?

Letting go can be scary. Believe me, I know. But we can do it. Together.



# SPIRITUALITY שְׁמִיטָה

## Shabbat Ha'Aretz

(Rav Kook, 1909, intro)



Life can only be perfected through the affording of a **breathing space** from the bustle of everyday life. The individual shakes oneself free from ordinary weekday life at short and regular intervals -- every Sabbath... What the **Sabbath** achieves regarding the **individual**, the **Shmita** achieves with regard to the **nation** as a whole.

A year of solemn rest is **essential for both the nation and the land**, a year of peace and quiet without oppressor and tyrant... It is a year of **equality and rest**, in which the soul reaches out towards **Divine justice**, towards God who sustains the living creatures with loving kindness. There is **no private property**, and **no punctilious privilege** -- but the **peace of God** reigns over all in which there is the breath of life.

# SPIRITUALITY

שְׂמֵחָה

## Shabbat Ha'Aretz (Rav Kook, 1909)



The forcefulness that is inevitably a part of our regular, public lives lessens our moral refinement. There is always a **tension** between the ideal of listening to the voice inside us that calls us to be kind, truthful and merciful -- and the conflict, compulsion, and pressure to be unyielding that surrounds buying, selling and acquiring things. These aspects of the world of action **distance us from the divine**

**light**, and prevent its being discernible in the public life of the nation.

This distancing also permeates the morality of individuals like poison. **Stilling the tumult of social life from time to time** in certain predictable ways, is meant to move this nation, when it is well-ordered, to rise towards an **encounter with the heights of its inner moral and spiritual life**. We touch the divine qualities inside us that transcend all the stratagems of the social order, and that cultivates and elevates our social arrangements, bringing them **towards perfection**.

# SPIRITUALITY שְׁמֵטָה

Godwrestling –  
Round II (1998)  
R Arthur Waskow

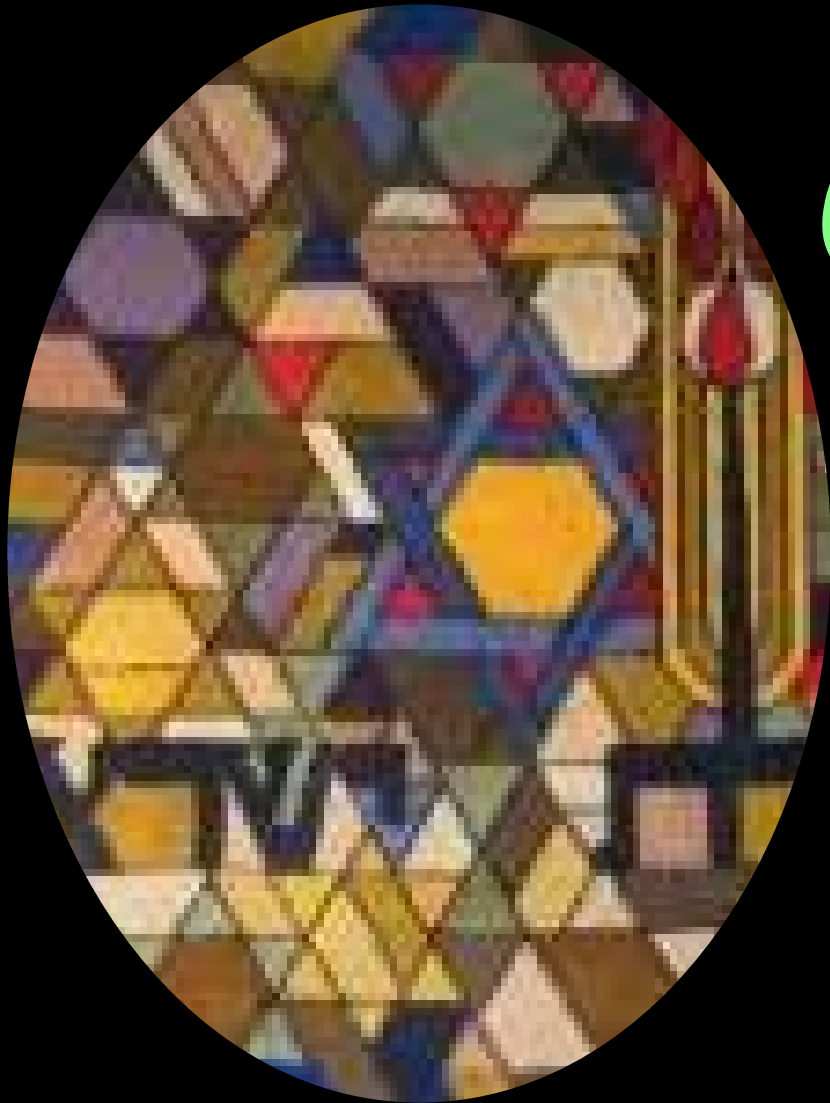


We need the Sabbath. It is the acceptance of a Mystery, the celebration of a Mystery rather than of Mastery...

This does not mean cursing technology, work, production, consumption, accumulation. It means **putting them in their proper**

**place:** within the framework of the Sabbath. [And] let it be clear that when I say the Sabbath, I do not mean only the literal Sabbath of the **seventh day**, nor even the extended Sabbaths of the seventh month, the **seventh year**, the fiftieth year.

I mean a **whole approach of mind and practice** -- a **path of life** that would **affirm the worth of dawdling on the path.**



**Resilience,  
Spirituality,  
Community!**

**Radical  
Release**

