Welcome to the Spirit of Sustainable Agriculture Conference!

March 31st and April 1st, 2016
Harvard Divinity School

This document is designed to be all the information you need for a successful two days with us. Don’t worry, though, if you have any questions; there are volunteers around to help you. Just ask! Below is a small table of contents highlighting what you will find in this conference guide.

We are sharing this conference with others who cannot join us here this week. If you feel so inclined to post on social media (Twitter, Instagram, and Facebook) about your time at the conference we encourage you to use #agspirit to tag your posts!

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# Thursday, March 31st

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<th>Speakers</th>
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<tbody>
<tr>
<td>7:55-8:55 am (and throughout the day)</td>
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<td>Check In - Lobby of Andover Hall</td>
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<td><strong>9-10 am</strong></td>
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<tr>
<td>Opening Keynote</td>
<td>Nigel Savage</td>
<td>Jewish Tradition &amp; Contemporary Life: Lessons from the Evolution of the JOFEE Movement</td>
<td>Sperry and Braun Rooms</td>
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<td><strong>10:15-11:15 am</strong></td>
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<tr>
<td>1.1 Paper Session</td>
<td>Nurya Love Parish, Matthew DelSesto</td>
<td>“Next Steps for the Christian Food Movement” &quot;Solidarity in Everyday Life: The Culture of Sustainable Agriculture”</td>
<td>Andover Library Tech Room</td>
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<td>1.2 Paper Session</td>
<td>Rebecca L. Som Castellano, Kristel Clayville</td>
<td>“Women Provisioning in Local Food Systems” &quot;Becoming Soil: Green Burial as Environmental Activism and Religious Practice”</td>
<td>Andover Library Rabinowitz Room</td>
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<td>1.3 Cosponsor Workshop</td>
<td>Suzanne &amp; Brayton Shanley of Agape</td>
<td>“Nonviolent Religious Environmentalism: Human to Human and Human to Earth Reconciliation”</td>
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<td>1.4 Workshop</td>
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<td>1.5 Workshop</td>
<td>John Fagan, A. Thimmaiah, and Travis Cox</td>
<td>“Unity in Diversity: Alternative Agricultures at MUM—Vedic Agriculture, Biodynamic Agriculture, and Integral Agriculture”</td>
<td>Sperry Room</td>
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<td><strong>11:30am-12:30pm</strong></td>
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<tr>
<td>2.1 Paper Session</td>
<td>Rukha Fuerst &amp; Sarah Williams, Maria Jaoudi</td>
<td>“Growing a Biodynamic Farmer: Educating for the Future from a Biodynamic Past”  &quot;Contemplation as Sustainability in Buddhism and Christianity”</td>
<td>Andover Library Rabinowitz Room</td>
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<tr>
<td>2.3 Cosponsor Workshop</td>
<td>Mike Miles &amp; Jake Olzen of Anathoth Community Farm and Jagerstatter Farm</td>
<td>“Sacramental Agriculture: Regenerative Farming and the Divine Intent”</td>
<td>Andover Chapel</td>
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<td>2.4 Cosponsor Workshop</td>
<td>Bonita Ford, Sunny (David) Osawabine, Ashley Manitowabi and Joahnna Berti Permaculture Institute of Eastern Ontario and Debajehmujig Storytellers</td>
<td>“Lessons from Indigenous Knowledge &amp; Permaculture: Planting, Building, Harvesting &amp; Hunting”</td>
<td>Sperry Room</td>
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### 12:30-2pm

Lunch
Pick-Up in the Braun Room
Join us and enjoy your meal in the Braun Room, Andover 102, Sperry Room or Outside

*Please visit the Poster Session in Rock Lounge and the Photo Display in Andover Chapel. Poster presenters will be available for conversation at their displays during this time period.*

### 2-3pm

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<tr>
<th>Time</th>
<th>Session</th>
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<th>Location</th>
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| 3.1  | Paper Session | Colin Beavan, Zev Friedman  
"How Experiencing Agency through Growing Food and Activism Allows Us to Connect to Mystery"  
"An Appalachian ‘Milpa’ Life-way Permaculture Carbon Farming Through a Community Ritual Cycle at Earthaven Ecovillage" | Sperry Room  |
| 3.2  | Paper Session | Mary Kate Dennis, Gena Nonini  
"Catholic Sisters Practicing Environmental Justice"  
"Biodynamic Agriculture and the Message of Pope Francis" | Andover Library Tech Room |
| 3.3  | Cosponsor Workshop | Steffen Schneider of the Institute of Mindful Agriculture and Robert Karp of the Biodynamic Association  
"Agriculture as Co-evolutionary Force" | Andover 102 |
| 3.4  | Workshop     | Aleksandra Taranov and Amanda Jacir of the RealFood Challenge  
"Food Justice: Working Against Oppression in the Food System" | Andover Library Rabinowitz Room |
| 3.5  | Workshop     | Sally Voris  
"In Touch with Life: Weaving Alan Chadwick’s Vision of Agriculture in Story, Song and Movement" | Andover Chapel |

### 3:15-4:15pm

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<tr>
<th>Time</th>
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<th>Location</th>
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| 4.1  | Paper Session         | Kenji Ishihara, Josh Lipman  
"Jesus and the Ethics of the Precautionary Principle: A Theological Response for Sustainable Agriculture"  
"Unsustainable Agriculture, Idolatry, and Pastoralism in the Bible" | Andover 102 |
| 4.2  | Paper Session         | John Compton, Nancy Victorin-Vangerud  
"Church Gardens as Embodied Theology"  
"Resett(l)ing the Table: Grounding Soil-Care Practices as Spiritual Practices of Repentance and Restoration" | Andover Library Tech Room |
| 4.3  | Cosponsor Workshop    | Mac Mead of the Pfeiffer Center and Beth Ingham of Noonday Farm  
"Soil Health and Humanity" | Andover Chapel |
| 4.4  | Panel                 | Brianna Lloyd, Joan Mitchell, and Jennifer Tacheny  
"Toward a New Lifestyle: Pope Francis’ Invitation and How It Is Lived in a Community of Women Religious and Their Associates" | Sperry Room |

### 4:30-5:30pm

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<tr>
<th>Time</th>
<th>Session</th>
<th>Topic</th>
<th>Location</th>
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| 5.1  | Paper Session     | Jagannath Adhikari, Maheswar Ghimire  
"Hindu Religion and Peasant Agriculture in the Himalaya: Searching for Elements to make Farming Sustainable"  
"Rituals and Sustainable Agriculture in Nepal" | Andover Library Tech Room |
<table>
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<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
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</table>
| 5.2 Paper Session | William Kracht, Basil Williams  
“Elemental Nature Spirits and Spiritual Agriculture”  
“The Importance of Appreciating Spiritual Beings in Nature with Healing Substances and Celebrating the Festivals of the Year” | Andover 102     |
| 5.3 Cosponsor Workshop | Janna Siller of Hazon  
“Using Jewish Text, Tradition, and Ritual to Reshape the Food System” | Sperry Room     |
| 5.4 Cosponsor Workshop | Steffen Schneider of the Institute of Mindful Agriculture and Robert Karp of the Biodynamic Association  
“Working with Spirit and Matter on the Farm: an Experiential, Introduction to the Biodynamic Preparations” | Start in Braun Room and move to the Garden |
| 5.5 Workshop | Daphne Amory  
“Sensing into Wholeness: Co-creating Agriculture” | Andover Chapel  |
| 5:30-6:30pm  | Supper  
Pick-Up in the Andover 103  
Join us and enjoy your meal in Andover 102, Braun Room or Sperry Room |                |
| 6:45-7:15pm  | Agnihotra Ceremony on Campus Green  
Performance & Lecture  
Philippe Armenier, Brigitte Armenier, Gabrielle Armenier, Murray Colosimo, Sea-Ana Vasilas  
“The Spiritual Verticality of Biodynamic Agriculture” | Andover Chapel  |
| 7:30-9pm     | Film  
Frederique Appfel-Marglin, filmmaker  
“Reweaving the Web: Amazonian Dark Earth in the Peruvian High Amazon” | Sperry Room     |
FRIDAY APRIL 1ST

### 7:55-8:55 (and throughout the day)

**Check In - Lobby of Andover Hall**

#### 9-10 am

<table>
<thead>
<tr>
<th>Plenary Panel</th>
<th>Speakers</th>
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<tr>
<td></td>
<td>Michelle Velez, Lauren O’Brien, Hisham Moharram, Sebastian Kretschmer, Joan Armon, Chara Armon</td>
<td>Practical Reverence: Sacred Reciprocity in the Context of Sustainable Agriculture</td>
<td>Sperry and Braun Rooms</td>
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#### 10:15-11:15 am

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<tr>
<th>Paper Session</th>
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<tbody>
<tr>
<td>6.1 Paper Session</td>
<td>Madeline Duntley, Henning Sehmsdorf</td>
<td>&quot;Nature Mystic Activists: Cosmic Eco-Sustainability in the Cascade/Siskiyou Borderlands&quot;</td>
<td>Andover Chapel</td>
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<tr>
<td>6.3 Cosponsor Workshop</td>
<td>Carol Schachet, Yazmin Lopez, and Joavanna Garcia Soto</td>
<td>&quot;Agrarian Reformation: Rising Calls to Protest for a Sustainable Food System&quot;</td>
<td>Sperry Room</td>
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<tr>
<td>6.4 Cosponsor Workshop</td>
<td>Dr. Luiz Carlos Dematte Filho, and Naohito Miura of Fundacao Mokiti Okada</td>
<td>&quot;Nature Farming&quot;</td>
<td>Andover 103</td>
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<tr>
<td>6.5 Paper Session</td>
<td>Travis Cox &amp; Stephen Cochenour</td>
<td>&quot;Agriculture as if the Lives of the Living Mattered: Process Agriculture Applied&quot;</td>
<td>Andover Library Tech Room</td>
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#### 11:30am-12:30pm

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<th>Paper Session</th>
<th>Speakers</th>
<th>Topic</th>
<th>Location</th>
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<tbody>
<tr>
<td>7.1 Paper Session</td>
<td>Jim Robinson, A. Thimmaiah</td>
<td>&quot;The Universe Unfolds in God&quot;: Sacred Seeds, Ecological Contemplation and Laudato Si&quot;</td>
<td>Sperry Room</td>
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<tr>
<td>7.2 Cosponsor Workshop</td>
<td>Jess Bloomer of Groundwork Somerville</td>
<td>&quot;Feed the Body, Soothe the Spirit&quot; by Jess Bloomer of Groundwork Somerville</td>
<td>Andover 102</td>
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<tr>
<td>7.3 Cosponsor Workshop</td>
<td>Leah Penniman of Soul Fire Farm</td>
<td>&quot;To Free Ourselves, We Must Feed Ourselves&quot;</td>
<td>Andover 103</td>
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<tr>
<td>7.4 Panel</td>
<td>Paul V. Stock, D. Byron Darby, Tim Hossler</td>
<td>&quot;New Farmers&quot;</td>
<td>Andover Chapel</td>
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#### 12:30-2pm

**Lunch**

We invite you to explore the larger Harvard Campus and wonderful Cambridge for lunch today. Please see page 38 for dining options!

#### 2-3pm

<table>
<thead>
<tr>
<th>Paper Session</th>
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<tbody>
<tr>
<td>8.1 Paper Session</td>
<td>William J. Gekas, Nathan Stucky</td>
<td>&quot;A Hermeneutical Hybrid of Two Berries: Synthesizing the Macro-Microcosmic worldviews of Thomas Berry &amp; Wendell Berry&quot;</td>
<td>Sperry Room</td>
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<td>&quot;Through Death to New Life: The Roots of Agrarianism and Christian Theology&quot;</td>
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<td>Time</td>
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<tr>
<td>8.3 Paper Session</td>
<td>Linda Hoffman, Darby Weaver</td>
<td>&quot;Feeding the Body, Feeding the Spirit: Agriculture, Art, and Community at Old Pond Farm&quot;&lt;br&gt;&quot;Cultivation of Spirit at Sun Dog Farm&quot;</td>
<td>Andover 103</td>
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<tr>
<td>8.4 Cosponsor Workshop</td>
<td>Frank Cordaro &amp; Jake Olzen of Occupy the World Food Prize and Catholic Worker</td>
<td>&quot;Resistance and Resilience: Towards a Regenerative Land Ethic&quot;</td>
<td>Andover Chapel</td>
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<tr>
<td>3:15-4:15pm</td>
<td>9.1 Paper Session</td>
<td>&quot;Co-ordinating the Substantial and the Insubstantial: Biodynamic Agriculture and the Christian Community&quot;&lt;br&gt;“Native Cosmovision Associated with the Development of Biodynamic Farming in México”</td>
<td>Robert King, Jose Ma. Anguiano &amp; Jose Manuel Palma&lt;br&gt;Sperry Room</td>
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<tr>
<td>9.2 Paper Session</td>
<td>Michael Joslin Thiele, Mark Trela</td>
<td>&quot;Honeybees for Life: A Basic Call to Consciousness&quot;&lt;br&gt;&quot;Earthworms: Transformers of the Soil&quot;</td>
<td>Andover 102</td>
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<tr>
<td>9.3 Workshop</td>
<td>Zach Kerzee</td>
<td>&quot;Simplicity &amp; Sustainability at Simple Church&quot;</td>
<td>Andover Chapel</td>
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<tr>
<td>9.4 Workshop</td>
<td>Martha Loving</td>
<td>&quot;Cultivating Spiritual Relationships: Connecting with Nature through Watercolor and Meditation&quot;</td>
<td>Braun Room</td>
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<tr>
<td>4:30-5:30pm</td>
<td>10.1 Paper Session</td>
<td>&quot;Garden Lessons: Reflections for Action and Meditation&quot;&lt;br&gt;&quot;Tilling The Soul--an Exploration of Triskeles 'Food For Thought' and 'Green Career Pathways' Programs for Youth age 13-18&quot;</td>
<td>Kate Ritger, Mimi Coleman&lt;br&gt;Sperry Room</td>
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<tr>
<td>10.2 Workshop</td>
<td>Barbara Hickam Pressman</td>
<td>&quot;The Art of Cultivating Mushrooms&quot;</td>
<td>Campus Green (Andover 103)</td>
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<td>10.3 Cosponsor Workshop</td>
<td>Steve Schwartz of Interfaith Sustainable Food Collaborative, Tyler Wagner of Interfaith Food and Farms Partnership of Ecumenical Ministries of Oregon, Scott Marlow of Come to the Table: A Project of RAFI-USA</td>
<td>&quot;Food and Faith Community Organizing to Advance Food Justice and the Sustainable Agriculture Movement&quot;</td>
<td>Andover 102</td>
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<tr>
<td>10.4 Workshop</td>
<td>Janet Makaris</td>
<td>&quot;Honor Thy Dust: Practicing Tai Chi and Mindfulness for the Cultivation of Oxygen/Breath and Enrichment of the Soil/Soul&quot;</td>
<td>Andover Chapel</td>
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<td>5:30-6:45pm</td>
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<td>Pick-Up in the Rock Café</td>
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<td>Enjoy your meal in the Braun Room, Andover 102, Andover 103 or Sperry Room</td>
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<td>7-8:15pm</td>
<td>Plenary Panel &amp; Closing</td>
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<td>Chara Armon</td>
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<td>A. Thimmaiah</td>
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<td>Naohito Miura</td>
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<td>Steffen Schneider</td>
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<td>Carol Schachet</td>
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<td>Yazmín López</td>
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<td>&quot;What Can We Learn from One Another?&quot;</td>
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<td>Sperry and Braun Rooms</td>
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<td>8:30-10pm</td>
<td>Film</td>
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<td>Andreas Hernandez, filmmaker</td>
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<td>“Soil, Struggle, and Justice: Agroecology and the Brazilian Landless Movement”</td>
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<td>Sperry and Braun Rooms</td>
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Session Abstracts and Presenter Biographies

THURSDAY MARCH 31st

Keynote Address
The American Jewish community needed a new acronym. JOFEE - sometimes JOFFE - is short for "Jewish Outdoor, Food, Farming & Environmental Education." Under the radar of much of the organized American Jewish community, new encounters with land and tradition are renewing American Jewish life and helping to create a more just and sustainable world for all. In this keynote, Nigel Savage, founder of Hazon - the largest JOFFEE organization in the US - will reflect on lessons learned.

10-11am

Session 1.1
"Next Steps for the Christian Food Movement," Nurya Love Parish
What is the Christian food movement, and what might it become? Authors, farmers, pastors, leaders and ordinary Christians share the work of developing a food system which more clearly mirrors the abundance of God's providence. Inspired by the growth of the Jewish food movement, the new Christian food movement guide collects this work into a single resource. What is the breadth and depth of the Christian food movement? What is possible for its future? We'll reflect on the sources, vision, and aspirations of this movement and consider some alternatives for next steps.

The Rev. Nurya Love Parish (HDS '96) is an Episcopal priest, blogger, and creator of the Guide to the Christian Food Movement, a free download collecting work at the nexus of Christian faith and sustainable agriculture. She is launching Plainsong Farm in 2016.

“Solidarity in Everyday Life: The Culture of Sustainable Urban Agriculture," Matthew DelSesto
While moments of solidarity and urban protest, like the Occupy protests or climate justice marches of recent years, can attract international news media attention, many concerned urban citizens work for an environmental ethic and community stewardship that brings solidarity into everyday life. They do this through the daily work, maintenance, and community organizing that is required to cultivate an urban garden. This paper explores the spirit of sustainable agriculture through the eyes of people in cities across the United States who are putting their values into collective action through transformative urban agriculture.

Matthew DelSesto is currently a doctoral researcher in Sociology at Boston College, where his ethnographic work in urban gardens focuses on how culture, meanings, networks, and values are connected to the resurgence of urban agriculture in the United States.

Session 1.2
"Women Provisioning in Local Food Systems," Rebecca L. Som Castellano
Utilizing data gathered through semi-structured interviews this paper examines the emotional labor of food provisioning for women engaged in local food systems. Results suggest that women engaged in local food systems experience an increase in the emotional labor of food
provisioning as they engage in local food systems, that they experience heightened positive and negative emotions with food provisioning when they engage in local food systems, and that socio-demographic factors, particularly socio-economic status, employment status, and presence of children, complicate the emotional labor of food provisioning for women as they engage in local food systems.

**Dr. Rebecca Som Castellano** is an Assistant Professor of Sociology at Boise State University. Her areas of focus include the sociology of food and agriculture and gender and development. Her current research examines gender inequality in alternative food networks, as well as community food security for Native American communities in Idaho.

“Becoming Soil: Green Burial as Environmental Activism and Religious Practice,” **Kristel Clayville**

This paper explores the greening of burial practices as environmental activism in a Catholic religious order (Sisters of Loretto) as well as in the secular human composting proposal known as the Urban Death Project. By putting these two groups in conversation, I hope to draw out the similarities between religious and environmental motivations, while also creating space to discuss the significance of “becoming soil” for our material understanding of being human and the role of place in that construction of identity.

**Kristel Clayville** is finishing her PhD in Religious Ethics at the University of Chicago. Her research interests include land theology, the Bible and ethics, environmental ethics, and greening bioethics.

**Session 1.3**

“Nonviolent Religious Environmentalism: Human to Human and Human to Earth Reconciliation,” **Cosponsor Workshop by Agape Community, Suzanne and Brayton Shanley**

This workshop will explore the relationship between living an integrated life in a residential community on 34 acres of land in Central MA, built from the ground up with green structures, solar energy, compost toilet, organic gardening, and growing community food and practicing a ministry of nonviolence, including contemplation and prayer. By presenting a community model of sustainability which involves vegetarian eating and the practice of food justice, we will explore how the Agape Community live sustainably with the earth's bio-systems on a planet devastated by modern warfare, climate change and materialism.

**Suzanne Belote Shanley** completed her MA in English at the State University of New York at Buffalo and a post-Masters Degree (Mphil) in English at Simmons College in Boston. Suzanne has taught and studied the topic of women and war for over 35 years, bringing to life biographies of pacifists in the women’s movement past and present, while inspiring young people to claim their nonviolent heritage.

**Brayton Shanley** earned his BA from St. Anselm College in New Hampshire and an MA in Pastoral Ministry from Boston College. He has taught and been leading workshops, retreats and seminars on Prophecy and Peace, Gospel Nonviolence and Sustainability, simplicity and Resistance since the early 80’s. His recently published book, *The Many Sides of Peace: Christian Nonviolence, the Contemplative Life, and Sustainable Living*, is used nationally by professors, students & religious orders.
Session 1.4
“Blessing of the Fields: Creating Rituals of Blessing and Celebration for Meaningful Spaces,”
Matthew Calkins and Abby Nathanson
In this workshop we seek to explore new and old ways for faith communities to catalyze events that bring people together to celebrate the sacredness of the earth and our role as caregivers. We consider methods of adapting ancient rituals and imagining new ones that will hold traction in continually changing contemporary contexts. We begin with a case study of “Blessing of the Fields,” an annual event in rural New York dedicated to honoring farms. Participants in this workshop will be led through facilitated dialogue and creative processes to discern and imagine similar events of passion, reverence, and blessing.

The Rev. Dr. Matthew Calkins is the Rector of Grace Episcopal Church in Millbrook, New York, in the agriculturally-rich Mid-Hudson Valley. He earned his Master’s of Divinity from Union Theological Seminary in Manhattan and his Doctorate of Ministry from Hartford Seminary.

Abby Nathanson directs Engaging People in Change (EPIC), a program for rural high school student activists in Dutchess County, New York. She studied Sociology and Africana Studies at Vassar College in Poughkeepsie, New York. Abby is a lifelong vegetarian, a yoga teacher, and loves to study critical embodiment.

Session 1.5
“Unity in Diversity: Alternative Agricultures at MUM—Vedic Agriculture, Biodynamic Agriculture, and Integral Agriculture,” Cosponsor Workshop by Sustainable Living Dept. of Maharishi University of Management: John Fagan, A. Thimmaiah, and Travis Cox
In the Sustainable Living department at Maharishi University of Management in Fairfield, Iowa, many agricultures are taught. As a university founded on the principles of Vedic knowledge as given by Maharishi Mahesh Yogi, Vedic agriculture is taught and practiced. As a department housing Dr. Thimmaiah, Biodynamic scholar and practitioner on the board of Demeter, Biodynamics are taught—making MUM the first accredited university in the country to do so. As a department housing Dr. Cox, a newly minted PhD in Sustainable Agriculture from Iowa State, the department has a framework—integral agriculture—which allows students to situate these various agricultures (and more) within an overall understanding of the role that consciousness plays in sustainable agriculture. This workshop will discuss the various agricultural theories taught at MUM and will leave plenty of time for questions.

Professor John Fagan is a leading authority on sustainability of the food and agricultural systems, and on biosafety. He leads research programs in these areas, as well as in the molecular biology of higher states of consciousness at Maharishi University of Management. He is also a successful biotechnology entrepreneur, having built and sold Global ID Group, which pioneered innovative molecular tools to advance food authenticity and agricultural sustainability. His earlier biomedical research was supported by millions of dollars in grants, including the prestigious NIH Research Career Development Award.

Dr. Thimmaiah is an expert in climate smart agriculture promoting low-carbon green approaches for rural development. Globally he has played a leading role in the development, coordination, implementation of strategies, programs & policies addressing the issues of food security, climate smart sustainable agriculture, rural poverty reduction, sustainable development & Gross National Happiness (GNH). He has advised various international organizations, agri-business
corporations, governments and NGO’s in India, Nepal, Bhutan, Sri Lanka, Italy, Holland & Costa Rica. As an advisor to the Government of Bhutan he facilitated the nation to be 100% organic and carbon neutral. Thimmaiah is a member, Board of Directors of Demeter Association Inc. of US and also Sustainable Living Coalition (SLC), Iowa, US. He is a faculty at the Department of Sustainable Living (SL), MUM, Fairfield, Iowa where he teaches courses in Organic farming, Biodynamic Agriculture and Vedic Organic Agriculture.

**Travis Cox** received his PhD from Iowa State University in Sustainable Agriculture in 2014 under the supervision of Fred Kirschenmann and Kevin deLaplante. His dissertation applied transpersonal ecology to various theories of alternative agriculture to develop a transpersonal agroecology (TPAE), which emphasizes the mindset of the farmer. Dr. Cox goes on to show how TPAE pairs well with a process metaphysic and how a similar concern with the interiority of the beings with which the farmer is in relation creates an integral agriculture. Dr. Cox has been in the SL department at MUM since 2009, where he has taught a suite of courses in environmental humanities at both the undergraduate and graduate levels. For the past several years Dr. Cox has been working with his colleagues in the SL department on the theory of “Deep Sustainability.” This theory builds on the idea of deep ecology and perennial philosophy, but takes as its subject matter the project of sustainability, and advocates for a focus on the issue of “purpose” in both the human and more-than-human worlds.

### 11:30am-12:30pm

**Session 2.1**

“Growing a Biodynamic Farmer: Educating for the Future from a Biodynamic Past,” **Rukha Fuerst and Sarah Williams**

What can happen when we listen, then become responsive to a nonhuman voice—the cow’s lament—from one of the oldest texts about the spirit of agriculture? “For whom did you create me? Who fashioned me? Cruelty, oppression, bloodlust, rage and violence have fettered me, and there is no herdsmen for me other than you. Therefore, you must all show me the way to good pastures.” How might a university curriculum encourage students’ responsiveness to this voice of the cow from the Gathas of Zoroastrianism? This extended conversation among cow, teacher, and student explores an educational journey from college campus to Camphill community.

**Rukha Fuerst** is a twenty-five year-old biodynamic garden manager at Glenora Camphill Community. After immersing herself in farming, coincidence inspired her to explore biodynamics. Her investigation of deep listening includes academic and experiential inquiries at Evergreen State and Steiner Colleges, and a 15 month biodynamic farm internship.

**Dr. Sarah Williams** is a member of the faculty at The Evergreen State College where she is currently team-teaching a yearlong program, Terroir: Chocolate, Oysters and Other Place-Flavored Foods. She holds a PhD from The History of Consciousness Program, UC-Santa Cruz and is a Minnesota farmers’ daughter.

“Contemplation as Sustainability in Buddhism and Christianity,” **Maria Jaoudi**

Contemplative practice helps the human being not only deepen dimensions of spiritual consciousness, but also sustain ontologically, the state of being aware, centered, and compassionate. There is a material, applied sustainability and an internal, meditative, prayerful sustainability, which Buddhist and Christian tradition do not completely separate. The
relationship between, on the one hand, such material applications of sustainability as soil, plant, animal, human, and habitat preservation, and, on the other, internal sustainability, is embodied in the human being.

Professor Maria Jaoudi, Humanities & Religious Studies department, California State University, Sacramento, teaches courses on World Religions, Ecology, Great Mystics of the World, Consciousness and Mind Studies. She is the author of Christian and Islamic Spirituality, Christian Mysticism: East & West, and Medieval and Renaissance Spirituality.

Session 2.2
“Converting Our Minds to Earth: Thinking Permaculturally about Religion,” Lily Oster
In this paper, I consider permaculture as a way of reading the world that extends beyond landscape and agricultural design. Treating permaculture as a moral framework, philosophical orientation, and measure of lifelikeness, I suggest that thinking permaculturally impacts how we read, how we teach, how we worship, and how we guide human culture toward regenerativity. Treating the values and principles of permaculture as a hermeneutic for approaching texts, philosophies, and thought systems of all kinds, I explore in particular how religion can be permacultural and how permaculture can be religious.

Lily Oster is pursuing a doctoral degree in Religion at Emory University, focusing on ecology and the sacred. She received her M.Div. from Harvard Divinity School and her B.A. from Wesleyan University. Lily has a background in environmental advocacy, holds a certificate in permaculture design, and has worked on several organic farms.

Agrarian farming, and particularly religious agrarian farming, is often associated with an insular, homogenous politics or even with a total anti-politics. This reading leads both defenders and critics of agrarianism to romanticize it as the opposite of pluralistic democracy. On the one hand, defenders see agrarianism as the singular antidote to the individualistic and destructive pathologies of political liberalism. On the other hand, critics argue that agrarianism is an impotent and illusory form of resistance to modernity that is incapable of even engaging with broader political issues. Against both understandings, I argue that agrarian ideas, practices, and communities can represent a crucial middle-way between a Thoreauvian celebration of the private requirements of conscience and an Arendtian defense of public action.

Jesse Rothman graduated with an M.T.S in Religion, Ethics, and Politics from Harvard Divinity School in 2015. He now lives in Oakland, CA and is trying to find some way to live out the delicate balance between retreat and engagement, between the farm and the city.

Session 2.3
“Sacramental Agriculture: Regenerative Farming and the Divine Intent,” Cosponsor Workshop by Anathoth Community Farm and Jagerstatter Farm: Mike Miles and Jake Olzen
Agro-ecological farming is a visible expression of the divine intent for creation. In this workshop, farmers Mike Miles and Jake Olzen will share their experiences of restoring landscapes into productive, ecologically biodiverse farms through the use of perennial crops, livestock, manual labor and appropriate technologies. Special attention will be given to the trillions of soil microorganisms under our feet that form the earth’s skin. Without them life on the planet would be impossible and conventional agriculture has been destroying them from its inception.
How do we repair the damage and still feed 9 billion humans that will soon inhabit our world? Our workshop will explain the agro-ecological practices we use on our farms to grow food for our local communities and why it matters. The solutions will challenge what you think about animal agriculture and highlight the potentials of returning to a land and craft-based society.

Mike Miles found the Catholic Worker Movement in 1976 and started the Anathoth Community Farm ten years later. Anathoth was built from the ground up as an ecovillage. It has most recently become a field laboratory where agro-ecology is practiced. He has become a soil carbon Catholic Worker cowboy.

Jake Olzen is a farmer, writer and organizer. He completed graduate studies in social justice and divinity at Loyola University Chicago and co-coordinates the Lake City Catholic Worker Farm -- a diverse farm integrating organic vegetables, pasture-raised livestock, and perennial crops in Southeast Minnesota’s Driftless Region.

Session 2.4

Indigenous knowledge and permaculture are mutually reinforcing. They are rooted in the preservation of the Earth and humanity; they offer a pathway back to our roots, back to the land, wherever we are from. Learn how permaculture principles together with the Odawa Midewin teachings from Anishnabek people can apply to our lives. How are the skills of planting, building, harvesting and hunting important to humanity? How does our relationship with Mother Earth affect how we grow our food, how we sustain our communities and how we live? It is time to bring all our knowledge together to reweave our world. This workshop will be facilitated by Bonita Ford, from Permaculture Institute of Eastern Ontario; Sunny (David) Osawabine, Ashley Manitowabi & Joahnna Berti, from Debajehmujig Storytellers.

Bonita Ford aims to inspire people, giving them tools for healthier living. She teaches permaculture, Reiki and Nonviolent Communication. Bonita is collaborating with Aboriginal communities in Ontario to connect permaculture and traditional teachings. She has facilitated workshops around the world for over 13 years.

David (Sunny) Osawabine provides the cultural foundation teachings that offer our learners an opportunity to maintain their personal balance while going through the various creative journeys, to achieve excellence in communicating the message in the artist’s work. He is also a key resource to learners and established artists engaging with the company by providing Odawa Foundation Teachings in the National Aboriginal Arts Animator Program and arts education workshops. He also provides significant technical support to performances and touring for learners and professionals at all levels of company activity. Sunny is a Wikwemikong Band Member and resides there.

Ashley Manitowabi offers our learners grounded and gentle approaches to production management, carpentry and land based skills. If an artist can vision something in their mind’s eye, Ashley can pull together the resources, human and mechanical - to bring the vision to life with gentleness and integrity at each step. He is leading the Transformation Project and spearheads the development of the physical resources for continuing to advance the company’s
self-sustainability. Ashley has been working with Debajehmujig professionally since 2006, after graduating from the Internship Program at Debajehmujig and continuing on to Cambrian College to complete a carpentry program. Ashley is an Arts Animator, Actor and Magician. Ashley is a member of the Wikwemikong Band where she lives with his family.

Joahnna Berti has been with Debajehmujig Theatre for the past seventeen years. In that time she has created “The Best Medicine Troupe” an improvisational company within Debajehmujig, that designs and delivers community based arts projects, collaborative creation, multidisciplinary and cross cultural creation works. Together with members of the Troupe, she developed a model for Aboriginal arts training at The Creation Centre with practicum residency in northern communities. The focus of this dual approach is to enable the development of arts infrastructure for presenting at the community level, engage youth and emerging artists in professional development and provide a vehicle for dissemination of artistic work, connecting northern communities to regional artists, organizations and each other.

**2-3pm**

**Session 3.1**

“*How Experiencing Agency through Growing Food and Activism Allows Us to Connect to the Mystery,“ Colin Beavan*

Connecting to the Mystery of God can cause great existential insecurity in the beginning seeker. If we have no experience of agency in our own lives and our communities, then that additional insecurity can be too overwhelming to accept. How hard is to have trust and faith in Mystery when we don't understand how we even get our food or exert influence in our community? When we feel dependent upon the Matrix instead of feeling like active participants in our own well-being? The experience of agency achieved through both growing your own food and community activism can be cast as a new kind of spiritual practice—call it Self reliance—that connect to Gandhi's and Tolstoy's practice of Bread Labor to make us feel safer and more connected. This, in turn, gives us strength to face the Mystery. In fact, from this perspective, we could call food-growing and activism a sort of prayer or communion.

**Colin Beavan PhD** is among the world’s best known spokespeople on environmental issues, consumerism and quality of life. His book *How to Be Alive: A Guide to the Kind of Happiness that Helps the World* will be published by Dey Street Books (a division of HarperCollins) in January, 2016. *No Impact Man*, Colin’s last book, is required reading at over 100 American colleges and has been translated into 15 languages. His movie, also called No Impact Man, played at Sundance and at theaters and on TV around the world.

"*An Appalachian 'Milpa' Life-way: Permaculture Carbon Farming Through a Community Ritual Cycle at Earthaven Ecovillage,“ Zev Friedman*

A 5-year case study of a ritualized annual and perennial farming method at a southeast U.S. eco-village. This carbon negative farming style organizes human life events around astronomical and earth cycles, while annually providing a village-scale staple food harvest and a structure for multi-generational knowledge transfer and spiritual community.

**Zev Friedman** has a Human Ecology B.S., 13 years of experience in permaculture farming and 8 years as a professional designer and instructor. Zev lives at Earthaven Ecovillage and specializes in hands-on permaculture and earthskills education in service to a vision of multi-generational village culture, Seed mentorship and spiritual farming.
Session 3.2

"Catholic Sisters Practicing Environmental Justice," Mary Kate Dennis
Catholic sisters from a variety of denominations have long been among the leaders of environmental justice and practices. Much of their ecological work has not been documented. Examining further the interconnectedness of ecology, social justice, theology, gerontology and gender is critical as these religious women continue their efforts to create change. A preliminary study utilizing in-depth interviews with older adult Catholic sisters living in the Midwest, investigates the environmental justice efforts to reveal insights into their individual and community decision making and prioritizing of ecological efforts as well as the intersection of aging and gender in the environmental justice movement.

Mary Kate Dennis is an Assistant Professor in the School of Social Welfare at the University of Kansas. Her research has focused primarily on collaborating with American Indian elders around life histories, holistic health, spirituality and culture, food justice, and Indigenous methodologies.

“Biodynamic Agriculture and the Message of Pope Francis,” Gena Nonini
This presentation will attempt to demonstrate the premise and practice of Biodynamic agriculture and its underlying foundations as one of many solutions to the challenges and issues raised by the Papal Encyclical, Laudato Si. A structure will be put forth that will compare the similarities of the major components of Biodynamic agriculture with the pillars of Catholic social teaching and the call of Pope Francis I “for a new dialogue about how we are shaping the future of our planet,” in the context of the foundations laid by his papal predecessors.

Gena Nonini comes from a multi-generational farm family with Midwestern and immigrant roots. Gena has been practicing Biodynamic agriculture for nearly 25 years. Her farm, Marian Farms, is the first Demeter certified vineyard, citrus grove and almond orchard in North America. Marian Farms is located west of Fresno, California, the geographical center of the agriculturally rich San Joaquin Valley.

Session 3.3

“Agriculture as Co-Evolutionary Force,” Cosponsor Workshop by Biodynamic Association and Institute for Mindful Agriculture: Robert Karp, Steffen Schneider
In agriculture we work with material and non-material or spiritual forces and substances in nature and cosmos. We will investigate what role agriculture plays in Earth and human evolution and in the evolution of consciousness; is it positive or negative? What are the corresponding ontologies? In this context we will also look at Biodynamics and its principles and practices, including the making of special “earth medicines” used in Biodynamics, called the Biodynamic preparations.

Steffen Schneider, MA Agriculture, Justus Von Liebig University. Steffen has over three decades of experience as a Biodynamic farmer and herdsman. Currently, he is the Director of Farming Operations at Hawthorne Valley Farm, Co-Director of the Institute for Mindful Agriculture and serves as the Chair of the Board of the Biodynamic Association.

Robert Karp, the co-director of the Biodynamic Association, is a long-time social entrepreneur in the sustainable food and farming movement. Robert has helped start numerous innovative food
projects, including community supported agriculture projects (CSAs), farmers’ markets, institutional buying projects and farmer-buyer-consumer alliances. He is also the founder of New Spirit Farmland Partnerships, LLC, which helps organic and sustainable farmers acquire farmland by linking them with ethical investors. Robert is the former executive director of Practical Farmers of Iowa and former board chair of the Michael Fields Agricultural Institute.

**Session 3.4**

“Food Justice: Working Against Oppression in the Food System,” Aleksandra Taranov and Amanda Jacir

This workshop introduces people to the work of Real Food Challenge (RFC), a national campaign to build a just and sustainable food system by channeling the purchasing power of universities and re-investing it in "real food"--products that are either locally produced, ecologically grown, fair to workers and/or humane to animals. Participants will reflect on their identities and experiences with privilege and oppression, around religion, race, class, gender, immigration status, etc. We will then explore how oppressions operate in the food system and ways of combating oppression through food activism.

Aleksandra Taranov is a recent graduate of Princeton University, where she studied Anthropology and Environmental Studies and conducted ethnographic fieldwork on a variety of topics including public perceptions of GMOs, the health food movement, intentional communities, and labor conditions in the sex industry. She currently works at Real Food Challenge, coordinating national campaigns and working towards building a just and sustainable food system.

Amanda Jacir is an environmental justice activist with a BA from Oberlin College in Environmental Studies and Politics. She currently serves as the Northeast Regional Coordinator with the Real Food Challenge out of Cambridge, MA. She has worked in community outreach for energy efficiency and renewable energy programs. In her spare time, Amanda travels to give presentations for solidarity groups on water issues in the Middle East.

**3:15-4:15pm**

**Session 4.1**

"Jesus and the Ethics of the Precautionary Principle: A Theological Response for Sustainable Agriculture," Kenji Ishihara

This paper provides a theological reflection on the precautionary principle in the context of sustainable agriculture. Since the precautionary principle has been recognized as a growing measure of environmental politics, it is an inevitable concept for building a theology of sustainable agriculture. In light of global reactions to neonicotinoid pesticides, which have been suspected of a primary cause of colony collapse disorder, this paper states that Luke 4:1-13 can be a pericope which illuminates Jesus’ ethics of food production. Interpreting the pericope from a perspective of sustainable agriculture enables Christian theology to ascertain Jesus’ ethics of the risk management approach toward scientifically uncertain dangers.

Kenji Ishihara is a campaign assistant at an NGO in Japan. He graduated from International Christian University in Japan with a bachelor’s degree in Global Studies. He also received a master’s degree in Theology from Fuller Theological Seminary in California. His academic interest is ecological hermeneutics in the New Testament.
"Unsustainable Agriculture, Idolatry, and Pastoralism in the Bible," Josh Lipman
In Scripture, Culture, and Agriculture, Ellen Davis outlines an agrarian hermeneutic method to reread seemingly anti-environmental topics in scripture. Using this framework, I contrast two agricultural models presented in the Hebrew Bible to slavery in Egypt: the pastoralism of the patriarchs and the manna in the desert. Pastoralism requires knowledge of interconnected ecosystems and sustainable practices, while in Egypt food is plentiful allowing slaves to not think about its origin or impact. This food ignorance results in livestock idolism and Manna acts pedagogically to promote food awareness and diversity to ensure that the Israelites cultivate the land of Israel sustainably.

Josh Lipman is the Tanner Humanities Center Honors Undergraduate Fellow and Rio Mesa Center Undergraduate Fellow at the University of Utah studying religious studies focusing on ecological hermeneutics and interfaith relations.

Session 4.2
"Church Gardens as Embodied Theology," John Compton
This paper argues that implementing permaculture gardens into the fabric of ecclesial life enables practitioners to engage in a theology of creation in an embodied way. I argue that gardening invites faith communities to remember their creatureliness and to see all of life as contingent on the sustaining love of God and in relation to all other creatures. Industrial agricultural practices and the concomitant ecological crisis illuminate our failure of imagination, but working with the abundant potential within the limits of a garden enables practitioners to grasp the inherent interrelatedness of all biotic life.

John Compton received his Master of Divinity from Vanderbilt Divinity School studying the intersections of ecology and theology through the lens of sustainable agriculture. He has applied this work through participating in the annual Tennessee Local Food Summit and working with Vanderbilt’s Center for Biomedical Ethics and Society.

"Resett(l)ing the Table: Grounding Soil-Care Practices as Spiritual Practices of Repentence and Restoration," Nancy Victorin-Vangerud
This paper explores the connection of communal soil-care practices as spiritual practices of repentance and restoration. Agrarian advocates Jennifer Ayres, Fred Bahnson, Diana Butler Bass, Ellen Davis, and Norman Wirzba help "ground" theology (Ayres, Good Food) as communities remember sacrament with soil. Yet missing are relations with Indigenous nations, with whom relations of land and soil are in need of restoration, healing and justice. Resetting our religious tables with good food means that communities need to engage practices of resettling the soil with a goodness grounded in making peace not only with the Earth and the Divine, but with Indigenous nations too.

The Rev. Nancy Victorin-Vangerud, Ph.D. serves as University Chaplain and Director of the Wesley Center for Spirituality, Service and Social Justice at Hamline University in St. Paul, Minnesota, where she also teaches as an adjunct with the Religion Department. As part of her community engagement she serves on the St. Paul Interfaith Action’s Healing Minnesota Stories team, as well as the Native American Ministries Action Team (NAMAT) of the Minnesota Annual Conference of the United Methodist Church. She also engages student interns with neighborhood gardens, as well as baking bread in the Hamline Church community oven.
Session 4.3
“Soil Health and Humanity,” Cosponsor Workshop with Pfeiffer Center and Noonday Farm: Mac Mead and Beth Ingham

Mac Mead, Pfeiffer Center Program Director, will present 'Soil Health and Humanity' sharing his own personal story, his knowledge of soil science and spiritual science in relationship to the picture of the human being, and the concept of “Karma.” Beth Ingham will present, ‘A Place where it is easier to be good,’ discussing the parallel teachings of Rudolf Steiner and Peter Maurin by drawing on her experiences with the Catholic Worker soup kitchen, 25 years of stewardship of the gardens and forests of Noonday Farm, and Spacial Dynamics®. Through the latter, Beth became increasingly drawn to the teachings of Steiner, and the movement activity of the human being in a spacial relationship with the Earth and Elemental Beings to make “a place where it is easier to be good.” The place where goodness begins is the living soil, the foundation of healthy people and communities.

Mac Mead was raised in the Connecticut River Valley and graduated from Dickinson College in Pennsylvania with a degree in psychology. After college he was a coworker at the Camphill Village in Copake, New York, from 1972 to 1974, where he did therapeutic community work and also taught nature and games at the fledgling Waldorf school there. As a coworker in the Fellowship Community, Mac helped start the Third Grade farming block at Green Meadow Waldorf School, and taught that block for fifteen years. He also helped initiate the Pfeiffer Center’s public school outreach program, The Outdoor Lesson. Over the years, Mac has gardened and farmed on every scale, from handwork to field-scale vegetables, tended an orchard, and managed dairy cows. Mac was the resident farmer at the Fellowship Community’s Duryea Farm from 1997 until 2005. Mac has directed the Pfeiffer Center since 2007.

Beth Ingham is a thirty-year member of Haley House and, since 1991, the co-director of Noonday Farm. She is a nutritionist, whole health educator, high school environmental science teacher, and Spacial Dynamics Level I Associate. She was a live-in member of the Haley House community for five years, operating the soup kitchen. She practiced as a Buddhist nun with the Japanese Nipponzan Myohoji Buddhist Order for the next five years before joining the Noonday Farm community in 1990 and assuming primary responsibility for the gardens in 1993.

Session 4.4

In the encyclical Laudato Si’ Pope Francis calls people of faith to repair our common home, our planet in peril; to redefine progress, develop sustainable lifestyles; to include in development people who are poor. Our panel enters this challenge toward a new lifestyle, toward living earth ethics. We do so through our connection to the Sisters of St. Joseph of Carondelet and Consociates (CSJ), St. Paul Province. From our different perspectives as a sister who raised soybeans to pay for her first year of college and sowed gardens to pray; an associate M.Div student who has worked on various farms throughout the Midwest, and a partner in mission who currently farms with her family in south-central Minnesota and coordinates urban community gardens, we will explore spirituality as it is informed both by our connection to the land, the Catholic community, and other wisdom or spiritual traditions.

Brianna Lloyd is currently a Masters of Divinity student at Yale Divinity School, considering the dual degree program in Religion and Ecology. Following completion of a graduate degree from
the University of Minnesota in ethics and sustainable agriculture (MA), she spent four years working on small farms throughout the Midwest.

Joan Mitchell, CSJ, is general editor of the Pflaum Gospel Weeklies, liturgical catechesis for children, and editor of Sunday by Sunday for adults and Spirit for teens (Good Ground Press). For 10 years she has led ecofeminist seminars, reimagining theology in an evolutionary frame—John Cobb, Elizabeth Johnson, Beatrice Bruteau, Sally McFague, Denis Edwards. MTS, Harvard Divinity School; Ph.D Luther Seminary in St. Paul, MN.

Jennifer Tacheny, MA Pastoral Ministry, is Co-Director of young adult spirituality programming with the Sisters of St. Joseph of Carondelet (CSJ) in St. Paul where she coordinates the community garden, mentors the Food Justice Coalition at St. Catherine University and chairs the Earth Partners working group of the CSJ Justice Commission. As graduates of the Land Stewardship Project’s Farm Beginnings program in sustainable agriculture, she and her husband Steven also run a small organic vegetable business on their family farm.

**4:30-5:30pm**

**Session 5.1**

“Hindu Religion and Peasant Agriculture in the Himalaya: Searching for Elements to make Farming Sustainable,” Jagannath Adhikari

Based on my lived experience and two decades of research about farming system in the Himalayan region of Nepal, I want to discuss how Hindu concepts on life and cosmos shaped human relationships with farming. Even though Hindu societies now are no better in conserving the environment, certain concepts contained in Hindu religious belief system encompassed moral and ecological principles that helped in conserving resources and biodiversity, and provided stability in the social-ecological system. In this paper, I have identified those concepts/principles, and analyzed them to see how far they could be useful in today’s farming system.

My family background (born and raised in a Hindu family pursuing family farming in Himalayan region, Nepal) and education (agricultural science and PhD research on agrarian change) helped me integrate science and faith for sustainable farming. I now work as a part-time academician and activist, and have made publications in this field.

“Ritual and Sustainable Agriculture in Nepal,” Maheswar Ghimire

Nepal has five distinct physiographic regions, three major agro-ecological zones, and large social and cultural diversity due to the presence of over 60 ethnic groups. Due to these variabilities, there are diverse practices of people on health, agriculture, natural resource management, social organization, and celebration of different cultural activities as well as festivals/rituals. Many rituals and cultural activities have close relationships with nature, agriculture, and forestry. Although these practices are being practiced for the centuries and passed from one generation to the next, there are hardly any serious efforts made to collect, document, analyze/synthesize, experiment, validate, upscale, and apply to the theories and principles. Some of the practices are very scientific and they may not require further research for the immediate application. However, detail research is necessary to get more insights and find a realistic outcome which can be shared with younger generation for the promotion and revival of century old farming systems.
Maheswar Ghimire is Chairperson of SECARD Nepal and an Independent Organic Inspector (since 2002) for NASAA, Australia. He completed Biodynamic Agriculture course at Emerson College, England in 1993. He has been involved with IFOAM, Germany and IOIA, USA. He is interested on research and development of Spiritual and Organic Agriculture.

Session 5.2
“Elemental Nature Spirits and Spiritual Agriculture,” William Kracht
The philosophy of elemental nature spirits extends back to ancient history, including India, China, Egypt, Greece and Rome. Paracelsus formalized the written record of the elementals in the sixteenth century. The 1670 satirical novel, Comte de Gabalis, by Abbe de Villars, popularized this unique subject throughout Europe. Rudolph Steiner and the Findhorn community added to our understanding of the elementals by providing us illuminating information concerning the relationship between humans and the nature spirits. We will explore the philosophy of elemental nature spirits and how we can establish a working relationship with them in advancing the spirituality of sustainable agriculture.

The Rev. William Kracht, D.O. is a family physician who practicing integrative, holistic medicine in Quakertown, PA. He is also Director General of the nondenominational Church of Illumination. The Church sponsors a small Biodynamic farm serving its local community in the spirit of sustainable agriculture.

“The Importance of Appreciating Spiritual Beings in Nature with Healing Substances and Celebrating the Festivals of the Year,” Basil Williams
The workshop will show how members of a community can work together in preparing healing substances for the good earth with recognition and appreciation of the spiritual beings in nature who work on our behalf. An explanation of preparing healing, potentized substances will be given. Each major Christian Festival which includes St John’s Tide, Michaelmas, Christmas, Epiphany, Easter, and Whitsun is celebrated during the year. Children and adults alike are invited to participate in these seasonal activities. During the hour of celebrating each festival members of the community can share songs, dance, music, food, poetry and special talks of the season.

Dr. Basil Williams is an Osteopathic Physician and is board certified in Anthroposophical Medicine, Internal Medicine and Infectious Diseases. He has practiced Anthroposophic Medicine for over thirty years. He has worked with Biodynamic Agriculture and has fostered healthy ecology for the earth. He has written many published articles and has given multiple talks and workshops on these topics throughout the world.

Session 5.3
“Using Jewish Text, Tradition, and Ritual to Reshape the Food System,” Cosponsor Workshop with Hazon: Janna Siller
Together we will participate in three traditionally Jewish practices through a JOFEE- Jewish Outdoor Food and Environmental Education- lens: Chevruta (paired text study from the rabbinic tradition); the Mitzvah of kashrut (commandment to keep Jewish dietary laws); and Brachot (blessings). By way of experience, this will introduce attendees to what some contemporary Jewish thinkers have to say with regard to sustainable agriculture and how Hazon inspires rabbis, educators, farmers, and communities to live those interpretations.
**Janna Siller** is the farm manager at Adamah, a production farm and educational program of Hazon at the Isabella Freedman Jewish Retreat Center in Falls Village, CT. Janna grows organic vegetables with the Adamah fellows, a rotating mix of young leaders who come to Adamah in search of skills, community, and spiritual growth. Together they feed the farms’ CSA, retreat center guests, farmers market customers, and donation recipients local food while studying sustainable agriculture in the classroom and in the soil.

**Session 5.4**

“Working with Spirit and Matter on the Farm: an Experiential, Introduction to the Biodynamic Preparations,” Cosponsor Workshop with Biodynamic Association & Institute for Mindful Agriculture: Steffen Schneider, Robert Karp

One of the unique aspects of Biodynamic agriculture is the use of specially prepared substances made from fermented minerals and herbs that work directly upon the invisible, etheric life forces of nature. In this workshop we will together be making and applying on the land one of these “preparations.” We will then reflect together on this activity, mirroring in our consciousness the outward action/inward listening polarity that is active in the making of the preparations. We hope to shed light on the sometimes mysterious working of the Biodynamic preparations and highlight their critical role for the future.

**Steffen Schneider,** MA Agriculture, Justus Von Liebig University. Steffen has over three decades of experience as a Biodynamic farmer and herdsman. Currently, he is the Director of Farming Operations at Hawthorne Valley Farm, Co-Director of the Institute for Mindful Agriculture and serves as the Chair of the Board of the Biodynamic Association.

**Robert Karp,** the co-director of the Biodynamic Association, is a long-time social entrepreneur in the sustainable food and farming movement. Robert has helped start numerous innovative food projects, including community supported agriculture projects (CSAs), farmers’ markets, institutional buying projects and farmer-buyer-consumer alliances. He is also the founder of New Spirit Farmland Partnerships, LLC, which helps organic and sustainable farmers acquire farmland by linking them with ethical investors. Robert is the former executive director of Practical Farmers of Iowa and former board chair of the Michael Fields Agricultural Institute.

**Session 5.5**

“Sensing into Wholeness: Co-creating Agri-culture,” Daphne Amory

Why is ‘wholeness’ imperative as we begin to understand that the land is not a resource, but a partner? Cultivated, Un-Cultivated; where do the boundaries between these terms and actions become distinctive, and where do they blur, merging the many rhythms as they converge into one dynamic force where we, as farmers, as artists, as humans, as spiritual beings, synergetically meet the land as one? This workshop will explore ways to entangle ourselves and collaborate with the unthinkable so that we may stretch the boundaries of the on-going dialogue, and come into ourselves as spiritual co-creators.

**Daphne Amory** works as a Biodynamic consultant and educator, facilitating the development of practices for the deepest expression of the whole, incorporating these through processes drawn from life experiences. She serves on the Board of Directors for the Biodynamic Association and is a certified International Organic and Demeter Biodynamic Inspector.
6:45-7:15pm

Agnihotra Ceremony with Dr. Thimmaiah

Agnihotra is a healing fire performed at sunrise and sunset to purify the atmosphere. It has its origin from the most ancient body of knowledge known to humanity, the Vedas. Regular practice of this healing fire nourishes every form of life and widely used in medicine and agriculture. Agnihotra is being practiced by thousands of people around the globe to heal the earth and her atmosphere for a healthier world.

7:30-9pm

“The Spiritual Verticality of Biodynamic Agriculture”

The spirit of Biodynamic agriculture is to be sought in the imaginative consciousness of the human being who sets his artistic capacities to the service of the becoming of the Earth. This presentation will take the form of dialogues between a Biodynamist, a Musician and a Eurythmist. A 3x3 perspective of the subject matter allows the participants to alternately unfold their respective field of study, to weave a picture of the moral action/spiritual verticality, of Biodynamic agriculture. A short eurythmy performance will conclude the lecture, rendering perceptible the working analogy: Biodynamic agriculture is to Agriculture what Eurythmy is to Music.

World-renowned Biodynamic consultant and winemaker Philippe Armenier (recipient of 100 points from Robert Parker, Wine Advocate) is the former owner of the Domaine de Marcoux, Chateauneuf-du-Pape, France. He has pioneered Biodynamic practices since 2001 with some of the top and cult wineries on the West Coast of the United States.

Recognized for her compelling intensity and lustrous tone, French pianist Brigitte Armenier is a graduate of the Conservatoire de Musique in Avignon, France. A life-long student of Anthroposophy, she recorded a CD of solo piano repertoire entitled Analogos: Between Music and Biodynamic Agriculture which includes a 25 page written interview.

Gabrielle Armenier, MA, is the founder and director of the American Eurythmy Company. Graduated from the eurythmy training in Spring Valley, NY, she received her Master’s in Education in Stuttgart, Germany. She is currently working on developing projects which integrate the Art of Eurythmy in both professional and educational environments.

Hailed by the NY Times for his "assured virtuosity", celebrated clarinetist Murray Colosimo presented a series of critically acclaimed solo recitals at Carnegie Recital Hall, Town Hall and Merkin Concert Hall and has commissioned and recorded many new works. He currently serves as Principal Orchestra Conductor at Juilliard for the Music Advancement Program.

American eurythmist Sea-Anna Vasilas is a member of the Eurythmy Spring Valley Performing Ensemble in Chestnut Ridge, NY, and serves on the faculty of the School of Eurythmy. Sea-Anna
has performed solo repertoire throughout North and South America as well as in Europe and currently collaborates internationally with professional musicians.

“Reweaving the Web: Amazonian Dark Earth in the Peruvian High Amazon”  
This soil contains BIOchar which also sequesters CO2 from the atmosphere. It is an affordable, appropriate alternative to slash and burn agriculture, to promote reforestation as well as food sovereignty and climate mitigation. It also contains broken ceramics that come from offerings to the spirits of the field, offering thus a new vision of a sentient and active non-human world or earth beings. This vision offers an alternative to our modernist manner of objectifying the earth as a mechanical, insentient object.

Frederique Apffel-Marglin is Professor Emerita in Anthropology at Smith College and the founder and director of the Sachamama Center for Biocultural Regeneration.
Plenary Panel

“Practical Reverence: Sacred Reciprocity in the Context of Sustainable Agriculture”

This panel approaches sustainable agriculture from the perspective of Robin Wall Kimmerer’s “practical reverence,” considering sustainable agriculture as an enactment of spirituality and an opportunity for tending the sacred connection and shared responsibilities between people and the Earth. Our panel delves into the interwoven relationship of spirituality and nature from our multi-layered experiences of international farming, research, teaching, and mentoring, thus illuminating ways to see sustainable agriculture’s potential to restore a sacred human connection to the Earth.

Michelle Velez earned a B.S. in environmental science at Villanova University, where she founded the Villanova Community Garden organization. She studied organic certification in Panama and volunteered with urban farms in the New York and Philadelphia before spending a year as a Princeton in Latin America fellow in Mexico City.

Lauren O’Brien volunteered at Bethlehem Farms, mentoring youth in sustainability and its associated spiritual shifts, then served victims of domestic violence in Idaho, where she initiated a nutrition curriculum, a community garden, and herb-growing tutorials. She is a graduate student in Agriculture, Food Policy, and the Environment at Tufts University.

Hisham Moharram earned a Ph.D. in agricultural science and worked in research before founding Good Tree Farm, an organic CSA farm, in New Jersey in 2007. His community-owned, science-based, certified organic agribusiness addresses issues of environmental and social justice as they are impacted by current conventions of food production.

As a Biodynamic farmer and adviser to corporations and international aid organizations, Sebastian Kretschmer designs and implements programs that grow the next generation of organic farmers. He has a Master’s Degree in Organic Agriculture, has farmed in countries from Europe to South America, and teaches at Drexel and Temple Universities.

Joan Armon, Ph.D., is Associate Professor at Regis University. She prepares sustainability- and justice-oriented teachers, and teaches agriculture-based humanities courses integrating farmers’ perspectives and practices from diverse traditions. Her research focuses on interdisciplinary fieldwork contextualized by justice and sustainability challenges. She has partnered with a school to construct a permaculture garden.

Chara Armon, Ph.D., teaches humanities courses with an ecological emphasis as a Gallen Fellow in the Humanities at Villanova University. Her research explores spiritual aspects of the human-nature relationship in historical and modern contexts, and students’ multivalent modes of learning about sustainable agriculture. She is an organic gardener and permaculturist.

10:15-11:15am

Session 6.1

“Nature Mystic Activists: Cosmic Eco-Sustainability in the Cascade/Siskiyou Borderlands,” Madeline Duntley

This mixed-methods study features root lineages that inform the esoteric rhetoric and spiritual intentions of radical agrarian non-GMO and water-use activists in the Cascade/Siskiyou
Mountain towns of Ashland, OR and Mt. Shasta, CA. Important to this region are Rudolf Steiner’s Biodynamic Agriculture, Alan Chadwick’s French Intensive Biodynamic Gardening, Michaele Small Wright’s Perelandra, the Findhorn Community of Peter and Eileen Caddy and Dorothy Maclean, and TEK or Traditional Ecological Knowledge. This esoteric worldview upholds the sacredness of the land, endorses its connection to elemental, cosmic forces, and motivates the region’s sustainability activism.

**Madeline Duntley, Ph.D.**, Associate Professor of Sociology at Bowling Green State University, is conducting a field study of the root lineages of agricultural activism, nature mysticism and spiritual healing as practiced in the esoteric communities of Ashland, OR and Mt. Shasta, CA.

“The Spirituality of the Soil: The Idea of Teleology from Aristotle to Rudolf Steiner,”

**Henning Sehmsdorf**

The presentation explores the philosophical foundations of Steiner’s seminal speculations regarding the continuity of Spirit & Matter in the etheric forces enlivening the soil, and describes how Steiner’s thinking has informed agronomic practice on this Biodynamic farm, and how farm-based research has corroborated that spiritual forces are at work in the way soil is managed, resulting in marked increases of soil organic matter. The paper also considers the right agronomic practice effecting human transformation, leading the practitioner from “the spiritual in the human being to the spiritual in the universe.”

**Henning Sehmsdorf** combines extensive business and farming experience with university research and teaching (Ph.D., Chicago, 1968; professor emeritus, University of Washington, 1994). He farms Biodynamically on Lopez Island (since 1970); currently adjunct professor at Huxley College.

**Session 6.2**

“Animal Lives Matter,” **Tyson-Lord J. Gray**

Drawing from the Black Lives Matter movement, which seeks to bring attention to the countless unarmed African Americans killed at the hands of state authority, this paper seeks to bring attention to the countless unarmed animals killed by government sanctioned factory farm operations. These facilities are no less atrocious than concentration camps or slave plantations and they demand a response by the religious and moral community. This paper, Animal Lives Matter, critiques that response on behalf of those engaged in sustainable agriculture and suggests ways that farmers, religious and spiritual leaders, as well as academics can work together to promote animal life, health, and well-being.

**Rev. Dr. Tyson-Lord J. Gray** is a religious scholar and environmental activist. He holds a M.Div. from Morehouse School of Religion, a S.T.M. from Boston University, a Ph.D. in Environmental Ethics from Vanderbilt University, and is currently enrolled in the J.D. program w/ a Certificate in Environmental Law at Pace Law School.

“Food Justice, Climate Change, and Animal Welfare after Laudato Si’,” **Akisha Townsend Eaton, OFS**

In his landmark encyclical on integral ecology, Laudato Si’, Pope Francis challenges all people to a powerful conversion to respect and protect our common home. Often alluded to as the “climate change encyclical,” the encyclical’s in-depth exploration of our relationship with non-human creatures, has to date, been largely overlooked. This paper will provide an overview...
of the interlinkages between food justice, climate change, and animal welfare. It will include a discussion on the progress and challenges that faith communities and religious institutions face in addressing these issues in an integrative manner.

**Akisha Townsend Eaton, OFS** is a Secular Franciscan and animal protection attorney and consultant. She is an Associate Fellow at the Oxford Center for Animal Ethics and was selected in 2012 by the National Council of Churches as a Young Adult Eco Justice Fellow.

**Session 6.3**

“Agrarian Reformation: Rising Calls to Protest for a Sustainable Food System,” Cosponsor Workshop with Grassroots International: Carol Schachet, Jovanna Garcia Soto, and Yazmín López

The Council for the Integral Development of the Peasant Woman (CODIMCA) is the lead organization for the Women's Regional Commission of Via Campesina – Central America, and one of the first peasant women-led organizations formed in Honduras with the explicit objective of reclaiming women’s land rights. CODIMCA educates, organizes and mobilizes peasant and indigenous women around their economic, social and cultural rights, pushing toward an end to violence against women, and advocating for women’s rights to land, water and food sovereignty in Honduras. CODIMCA is also the lead organization of the Regional [Central American] Commission of the Via Campesina, a global network of more than 250 million small farmers and producers working for agrarian reform, food sovereignty and an end to violence against women.

**Yazmín López** is sub-coordinator of the National Team of the Council for the Integral Development of the Peasant Woman (CODIMCA). She says, “Women and the Mother Earth are part of each other. For that reason we are in the forefront defending our land and water against mining, agribusiness and other megaprojects hurting our Mother Earth … Honduras is facing a food crisis as a result of the climate change; the frequent violent eviction where the military police destroyed family’s crops and homes; the abandonment of state intervention in the small peasant economy- that prioritizes support monocultures and agro export. In order to heal our Mother Earth and grow healthy food for our families, we are educating at the local level to amplify agroecological practices such as, organic compost, natural pesticides and protecting and multiplying our creole seeds. We are propelling in our communities the Via Campesina’s Natives Seeds Campaign, the Campaign Against Agrotoxics, and fighting against GMOs.”
Jovanna Garcia Soto is the Program Coordinator for Latin America. Prior to joining Grassroots’ Program team, Jovanna spent five years at the Chelsea Collaborative, where she directed their environmental justice program. Jovanna is trilingual in Spanish (her mother tongue), Portuguese, and English. She is originally from Puerto Rico and was involved there with the student movement for ending the US military occupation of Vieques. She has also spent some time working in Brazil with the riverine communities in the Amazonian region.

Carol Schachet is the Director of Development and Communications at Grassroots International. Between knocking on doors in Boston and New York for ACORN, going to Nicaragua with Witness for Peace and working with Grassroots International, Carol earned a Masters of Divinity from Harvard Divinity School, focusing in the intersection of theology and politics.

Session 6.4
“Mokichi Okada Foundation on Nature Farming,” Cosponsor Workshop with Fundação Mokiti Okada (Mokichi Okada Foundation): Dr. Luiz Demattê and Naohito Miura
Mokichi Okada (1882–1955) was a twentieth-century Japanese spiritual leader who promoted an alternative form of agriculture called Nature Farming (shizen nōhō, 自然農法). This farming method avoids the use of agrochemicals and privileges spirituality and gratitude for the Creator. Dr. Demattê and Mr. Miura will introduce the practice of Nature Farming and lead a discussion about its characteristics and contemporary applications.

Dr. Luiz Carlos Demattê Filho is the General Coordinator of the Mokichi Okada Research Center and the Industrial Director of Korin located in São Paulo, Brazil. Dr. Demattê received his doctorate degree in Applied Ecology from the Luiz de Queiroz School of Agriculture at the University of São Paulo.

Mr. Naohito Miura is a second-year Master of Divinity candidate at Harvard Divinity School and a resident at the Center for the Study of World Religions. Naohito’s goal is to become an effective communicator of the philosophy of Mokichi Okada, a twentieth-century Japanese thinker and spiritual leader.

Session 6.5
“Agriculture as if the Lives of the Living Mattered: Process Agriculture Applied,” Travis Cox and Stephen Cochenour
Alfred North Whitehead stated, “life is robbery. It is at this point that with life morals become acute. The robber requires justification.” Nowhere is this need for justification required more than in the enterprise of agriculture. Process metaphysics, based on the philosophy of Whitehead, provides a sustainable metaphysical ground for the justification of adjudication and provides a proper valuing of the human from which to build human systems such as agriculture. This paper will include the experiences of Stephen Cochenour of Clear Creek Organics, who farms with a “process sensibility,” which he believes shifts the farmer’s perspective from “growing plants” towards “participating with what also exists.”

Travis Cox, Ph.D., is Assistant Professor of Sustainable Living at Maharishi University of Management. He received his Ph.D. in Sustainable Agriculture from Iowa State University and his Master’s in Philosophy and Religion from the California Institute of Integral Studies. His interests include social justice, education, spirituality, environmental philosophy, consciousness, agriculture, and sustainability.
Stephen Cochenour is the owner of Clear Creek Organics, a small vegetable farm in Wheat Ridge, Colorado. He also developed and teaches horticulture courses at the college and university level, and is involved with many local and national food and farming organizations. The primary focus of his farming is to partner with the living soil to grow healthy plants that will nourish people and the land.

**11:30am-12:30pm**

**Session 7.1**

“The Universe Unfolds in God: Sacred Seeds, Ecological Contemplation and Laudato Si,”

*Jim Robinson*

This paper places Sr. Gail Worcelo’s reverential meditation on seeds, as well as the broader project of eco-spiritual renewal that motivates the Green Mountain Monastery mission, into conversation with both Douglas E. Christie’s work on contemplative ecology, and Pope Francis’s Laudato Si. It argues that eco-contemplation, or the mindful, reverential attention to the natural world as a sacred space for divine disclosure, serves as a key transformative practice of religious resistance to ecocide. Drawing directly from Laudato Si, I construct an eco-contemplative ritual which invites its participants to a more intimate, reverent and responsible relationship with the natural world.

Jim Robinson is a doctoral student in Theology at Fordham University. He is a recent graduate of Harvard Divinity School (M.T.S. ’13). His work weaves ecotheology, mysticism and contemplation, and ethics. Additional areas of interest include religion and literature and religious pluralism.

“Vedic Organic Agriculture: Ancient Solution for Modern Problems,” Dr. A. Thimmaiah

The industrial agriculture system has progressively poisoned the soil, water and food and systematically destroyed the local communities, the traditional rural life world over. There is a need to build local, regional and global food systems that are based on deep agro-ecological, ethical and spiritual principles that consider humans as the guardians of nature, reveres and respects the inherited natural resources as global commons, a collective heritage of humanity. Agriculture, in addition to producing food, connects us intimately to the web of creation. Vedas are the most ancient literature of India that provides knowledge about the laws of nature and the truth of the mysterious universe. Vedic Organic agriculture is much more than organic farming, it uses healing fires referred to as Homas or Agnihotra, lunar rhythms in farming, use of sounds (mantras) and other practices to tune into the biohythms of nature. This paper presents various Vedic approaches for safe, nutrient dense food production by utilizing the locally available resources.

Dr. Thimmaiah is currently Associate Professor in the Department of Sustainable Living at Maharishi University of Management, Fairfield Iowa. He obtained his PhD in Biodynamic Agriculture from Indian Institute of Technology (IIT) Delhi. His interests are in regenerative organic agriculture, biodynamic farming and ancient Vedic science of consciousness, food, agriculture and ecosystems. Globally he has been advising various international organizations, agri-business corporations, governments and NGOs in India, Nepal, Bhutan, Sri Lanka, Italy, Holland and Costa Rica in organic agriculture. As a consultant to the Government of Bhutan for 6 years, he was instrumental in developing national organic standards, guidebooks and certification systems for Bhutan to switch over to a fully organic nation.
Session 7.2
“Feed the Body, Soothe the Spirit,” Cosponsor Workshop by Groundwork Somerville: Jess Bloomer
Gardens feed our bodies, but they also soothe and invigorate our spirits. In this workshop, Groundwork Somerville staff will introduce various mindfulness practices that they use in their work with youth. Workshop participants will experience activities first hand and gain a sense of how they could incorporate them in their own garden or work setting. Participants will also work groups to share their own practices and create a plan to incorporate mindfulness and connection into their work and/or personal life. Parents, teachers, and individuals will all find something to take away with them in this interactive workshop.

Jess Bloomer is the Program Manager for Groundwork Somerville. Over the last decade, she honed her skills and passion for hands-on teaching, urban gardening, and therapeutic gardening at Edible Schoolyard New Orleans and the Cultiva Youth Project. She holds a Permaculture Design Certificate and a BA in International Development.

Session 7.3
“To Free Ourselves, We Must Feed Ourselves: Black Food Sovereignty in America,” Cosponsor Workshop by Soul Fire Farm: Leah Penniman
If we are to create a society that values black life, we cannot ignore the role of food and land. Diet-related illness is destroying Black lives at unprecedented rates and Black farmland ownership is on a steady decline. Soul Fire Farm, Grafton, NY is a black-owned organic farm committed to dismantling the oppressive structures that malign this food system and reclaiming our ancestral right to belong to the earth and have agency in the food system. We have trained over 100 new farmers of color in a culturally-relevant program that integrates ancestral spirituality and trauma healing. Our farm also provides 80 families with weekly doorstep deliveries of fresh farm produce and provides food to incarcerated people and their loved ones through the Prison Bus Project.

Leah Penniman is an educator, farmer, and spiritual activist from Soul Fire Farm in Grafton, NY. Her work as a farmer and educator has been recognized nationally by the Fulbright DAT, Presidential Award for Science Teaching, YES! Magazine, et al. Leah holds an MA in Science Education and BA in Environmental Science and International Development from Clark University.

Session 7.4
“New Farmers,” Paul V. Stock, D. Bryon Darby, and Tim Hossler
“New Farmers” documents and observes the lives of new, sustainable farmers. While a loose category, by “new” we emphasize the spirit of farmers and farm families who have taken a leap into farming intentionally knowing full well the economic difficulty facing small farmers. Our documentary-style project combines photography, rural sociology and design in observations on the resilience, creativity, motivations, and hope of a new generation of farmers often dismissed as nostalgic, utopian and uneconomic. We find in the lives of these farmers dynamic stories of living in the world together.

Paul V. Stock is Assistant Professor in Sociology and the Environmental Studies Program. His primary interests revolve around food, agriculture, sustainability, utopias and morality including
work on organic farmers, New Zealand family farmers and the Catholic Worker movement’s farms. He has great interest in creative and inter- and transdisciplinary methods.

D. Bryon Darby is Assistant Professor of Photo Media. His creative research investigates perceptions of place as mediated through culture, technology, and personal experience. Darby’s prior work includes a photographic survey of flight paths in Phoenix and a three-year public art commission on water in the desert. His work has been featured in numerous solo and group exhibitions throughout the United States and internationally.

Tim Hossler, Assistant Professor in Design, was the former in-house art director for photographer Annie Leibovitz, the Director of Design at the Massachusetts Museum of Contemporary Art (MASS MoCA), and the Art Director of The Wolfsonian–Florida International University in Miami Beach. He's worked on books for Annie Leibovitz, Tim Walker, and the Nelson-Atkins Museum of Art in Kansas City.

2-3pm

Session 8.1
“A Hermeneutical Hybrid of Two Berries: Synthesizing the Macro-Microcosmic worldviews of Thomas Berry & Wendell Berry,” William J. Gekas

This paper will integrate key concepts from the works of the late “geologist” Thomas Berry, and the esteemed agrarian writer Wendell Berry, by forming a hermeneutic with a cosmotheandric scope; in hopes for shaping the imagination of sustainable practices in the cultivation of “healthy” food & plant medicine through the use Biodynamic Agriculture, one of the most holistic and sustainable agricultural practices available.

William is a graduate student from The Toronto School of Theology in Ecological Theology. He is also an experienced and certified Ayurveda & Yoga Therapist, Reiki Master Teacher, and Medical QiGong Educator, and has done training in Biodynamic Agriculture at the Pfeiffer Center in New York.

“Therefore Death to New Life: The Roots of Agrarianism and Christian Theology,” Nathan Stucky

This paper argues that a deep interconnectedness of life and death lies at the heart of both sustainable agriculture and Christian theology, and that the integration of the practices of Christian theology and sustainable agriculture opens pathways to robust Christian spiritual formation. To make this case, the paper draws on Eucharistic theology and the recent experiences of the Farminary project – a new seminary initiative that integrates theological education with small-scale sustainable agriculture.

Nathan T. Stucky, Ph.D., serves as Director of the Farminary Project at Princeton Theological Seminary. The Farminary integrates theological education and sustainable agriculture by immersing students in both at the seminary’s 21-acre farm.

Session 8.2

The sustainable agriculture, Biodynamic, and food justice movements carefully promote the protection, care, and production of healthy ecosystems, soils, vegetables, fruits, and livestock. These movements rarely focus attention on the protection, care, and production of medicinal
plants and herbs. This paper describes the ethnobotany of medicinal plant use, specifically the religious, historical, and indigenous significance of medicinal plants. An ethnobotanical exploration of these plants reminds us that beyond a sincere concern for plant species what is at stake in sustaining the production of medicinal plants is the reclamation of lost sacred and healing knowledge for humans, and for the land.

Claudia has a BA from Columbia and MA/PhD from Antioch. She has had a career in women’s health and development spanning three decades and all continents. Claudia’s research interests are in TEK, ethnobotany, agroecology, and gender. She currently teaches Indigenous Knowledge, Women’s Studies, Environmental Literature, Environmental Justice, and Global Business Economics. Claudia is a midwife and artist who shared her global travels with her four children.

“Panchkutta: A Unique Indiginous Food of Thar Desert for BIOdiversity Conservation and Nutritional Security,” Dr. Dheeraj Singh

The native communities of Thar desert have adopted a unique Indigenous knowledge system of environmental conservation and sustainable management of the natural resources for food security using processed vegetable by mixing dried fruits of four very common trees namely Kair (Capparis decidua), Kumat (Acacia senegal), Khejri (Prosopis cineraria), Gonda (Cardia Myxa) and an annual creeper Kachri (Cucumis callosus). The paper presents outlay of Panchkutta, its ingredients, processing and use by the traditional method. The Panchkutta is a balanced diet, a readily available source of food and nutrient supplement locally available in every village of southern Rajasthan catering to food and livelihood security of native population.

I am working as Programme Coordinator (P.C), Krishi Vigyan Kendra, CAZRI, Pali. As a PC my primary job is to provide training to the farmers for capacity building and we are mainly involved in technology transfer, with the extension worker transferring knowledge from research stations to farmers by using individual, group, and mass media methods.

Session 8.3

“Feeding the Body, Feeding the Spirit: Agriculture, Art, and Community at Old Pond Farm,” Linda Hoffman

In 2001, I moved to a rundown farm in Harvard, Massachusetts with an old apple orchard. A sculptor, I knew nothing about apples and faced a multitude of challenges. I learned to shift from the old paradigm of the orchard as a battlefield to a holistic model where wildflowers and weeds, pests and beneficial insects, all contributed to orchard health. Today, not only do several thousand people pick organic apples in the fall, but Old Frog Pond Farm also nurtures a community of farmers, artists, musicians, and spiritual seekers.

Linda Hoffman is a sculptor and the orchardist at Old Frog Pond Farm & Studio, the only organic pick-your-own orchard in Eastern Massachusetts. She is a Zen Buddhist whose Dharma name, Shinji, means Truth (in the) Soil and she writes a blog: Apples, Art, and Spirit.

“Cultivation of Spirit at Sun Dog Farm,” Darby Weaver

Agriculture offers the modern day individual an incredible toolbox for Spiritual growth. Through a deep understanding of the dynamic relationships found within the ecological makeup of our world, how the landscape communicates its needs through the presentation of plants and organisms, and how these working parts are all orchestrated by the rhythmic movements of the Cosmos, we are better prepared to generate foodstuffs containing within them the physical and
spiritual qualities that spur Spiritual Evolution. Join us as we explore how Sun Dog Farm, a small Biodynamic homestead in Georgia, served as a mirror for the self and region, underlining the necessary challenges intelligently designed to generate a more thoughtful, intention filled existence.

Through Darby Weaver's 8 years of farming experience in Georgia, personal exploration into Astrology and Spirituality, and her relationship to mentor Hugh Lovel, she has cultivated an awareness of living systems that has both transformed her understanding of their dynamic interconnectedness and her own Spiritual Evolution and purpose here on Earth.

**Session 8.4**

“Resistance and Resilience: Towards a Regenerative Land Ethic,” Cosponsor Workshop with Occupy the World Food Prize and Catholic Worker Movement: Frank Cordaro and Jake Olzen

Since 2012, Frank Cordaro has helped organize Occupy the World Food Prize to protest corporate agriculture's annual celebration of scientific and technological achievements in Des Moines, Iowa. Rooted in the Catholic Worker tradition of nonviolent direct action, this workshop will explore some of the efforts to confront industrial agriculture through protest and resistance. Furthermore, farmer and Catholic Worker Jake Olzen will speak to the necessity of a regenerative land ethic in order to move beyond limiting concepts of modern agriculture toward a paradigm that integrates ecosystem function restoration, agricultural productivity, and a culture of a new agrarianism.

**Frank Cordaro** is the co-founder of the DMCW in 1976. He is a practitioner of direct action, nonviolent resistance and civil disobedience against US lead wars and social injustice at home. In his 35 plus years of active nonviolent resistance he’s been arrested hundreds of time and has done close to six years of jail time for his efforts.

**Jake Olzen** is a farmer, writer and organizer. He completed graduate studies in social justice and divinity at Loyola University Chicago and co-coordinates the Lake City Catholic Worker Farm -- a diverse farm integrating organic vegetables, pasture-raised livestock, and perennial crops in Southeast Minnesota's Driftless Region.

**3:15-4:15pm**

**Session 9.1**

“Co-ordinating the Substantial and the Insubstantial: Biodynamic Agriculture and the Christian Community,” Robert King

Rudolf Steiner’s “Agriculture” course introduces homeopathic “etheric preparations” into the farm, coordinating spiritual life forces to the farm’s soil, manure, plants and animals. Matthew’s gospel speaks of “the Son of Man as he comes in the ether-cloud realm”. A farmer working with “etheric preparations” joins his work to this “presence”, deepening his wakefulness through the Christian Community’s festivals.

**Robert King** has been involved in Biodynamic agriculture over the past 40 years at a Vermont grass-fed beef farm, as a member of Tobias Community with Temple-Wilton Community Farm CSA and gardening classes at World Learning, an international college. Workshops for “Post Oil Solutions” focused on locally grown food, food security, issues of “class” access to quality foods
and the “No Gardener Left Behind” series for “urban” gardeners. At the national biodynamic conference in Louisville 2014 he presented the “BD Boot Camp” for novice gardeners.

“Native Cosmovision Associated with the Development of Biodynamic Farming in México,”
*Dr. Jose Ma. Anguiano and Dr. Jose Manuel Palma*

The present study aims to show the methodological approach for the development of biodynamic farming in Mexico, building a bridge to lead the conventional and organic orchards to the BD. 50 avocado (Persea americana Mill) orchards (20 conventional and 30 organic), different ages and sowing dates, was researched in Michoacán, Mexico, from 2010 to 2014. 90% of farmers are believers and have used the lunar synodic rhythm, 80% of them are owners and 20% peasants. The main pillars of the transition were: soil (diatomaceous earth, BD 500, barrel compost, and BIO-catalysers), tree (pruning season, tree paste, BD 508 and SiO, spray), productivity (fruit quality), and environment (beneficial insects, BD 501 and 507, BIO-pesticides). The first year of research, results suggest a 20% increase on production and 1.8% in organic soil matter (OM), improved fruit quality and tree healing for 21 of the organics orchards. The second year of research suggests an improvement for half of the conventional orchards. The rest showed progress until the third year with no changes in production but with an increase in fruit quality in 17 of them, and OM in 1.3%. Production costs decreased 48%. It is considered a sustainable alternative for the region.

*Dr. Jose Ma. Anguiano Cardenas* is an independent researcher and professor for the Graduate University of the Environment and a consultant in Sustainable Agriculture and Biodynamic. In Mexico he has promoted Biodynamic Agriculture since 2010 in different states such as Chihuahua, Jalisco, Colima, Michoacan and Mexico State.

*Dr. Jose Manuel Palma Garcia* is a researcher and professor - Universidad de Colima, México. Consultant in Sustainable Agriculture (Animal Production). In Mexico promotes in different states such as Colima, Jalisco, Michoacan, Tamaulipas, Veracruz, Yucatan in silvopastoral systems and animal welfare.

**Session 9.2**

“Honeybees for Life: A Basic Call to Consciousness,” *Michael Joshin Thiele*

This presentation will introduce a multidimensional perspective on the life of honeybees and provide a framework for a participatory exploration of the nature and wisdom aspects of honeybees. It will underscore the importance of emotional relationships and that of self-reflection and contemplation as cornerstones of a holistic understanding of the honeybees’ life gesture. The intrinsic value of bees goes far beyond honey and pollination. The integration of all dimensions of living with bees can be a resource in our quest for healing the earth, discovering new sustainable ways of living, and healing honeybees. The phenomenon of honeybees is medicine for our soul, heart, and spirit.

*Michael Joshin Thiele* is the founder of Gaia Bees. He received lay ordination at San Francisco Zen Center, and teaches Biodynamic Apiculture in the US and in Europe. His work is documented in various national and international magazines, books, and film documentaries. He lives with his family in Sonoma County, CA.
"Earthworms: Transformers of the Soil," Mark Trela
Much attention has gone to bees, but there is a supporting actor who labors tirelessly and continually out of the spotlight -- the mighty earthworm. The world beneath us is home for the earthworm; what emerges from the rear end of the earthworm is the highly prized compound called humus. Whereas the honeybee’s body is specialized, the earthworm’s shape is flexible. It also channels water and air into the soil through the system of micro-tunnels it leaves behind. Participants will discuss the unique and essential material and spiritual roles played by earthworms in creating healthy soil and nourishing plants.

Mark Trela grew Biodynamic cut flowers and wine grapes for 20 years in New Harmony, Indiana on twenty five acres. He gives workshops at the Southeast Biodynamic Conference held each fall in Red Boiling Springs, TN. He grows herbs and raises earthworms at his home in Terre Haute, Indiana.

Session 9.3
"Simplicity & Sustainability at Simple Church," Zach Kerzee
Simple Church is a dinner church based in Grafton, MA, in which congregants gather each Thursday over a meal. We partner with a local farm, and are moving towards financial sustainability through the sales of local eggs and bread. This workshop, led by pastor Zach Kerzee, is a space to learn more about the ways in which Simple Church combines simplicity, sustainability, food, and ministry; to experience some of our practices; and to have a discussion about what sustainability can look like in the context of a worship community. Come help us dream big!

Zach Kerzee is the pastor of Simple Church, a United Methodist church plant in Grafton, MA. A graduate of Harvard Divinity School, Zach is committed to living simply as a spiritual practice. He has recently become interested in sustainable agriculture, organic farming, and raising chickens.

Session 9.4
"Cultivating Spiritual Relationships: Connecting with Nature through Watercolor and Meditation," Martha Loving
Great Spiritual Forces exist behind universal principles of Light, Darkness and Color in all that we see in Nature. Join us for hands-on experience in ART. Martha Loving introduces techniques using simple exercises in drawing and watercolor painting. Meditative exercises accompany the arts that help to develop “super sensible organs of perception” so that our connection to our work with agriculture becomes more reverent, sacred and sustainable. Connecting to our inner being and nature, we more easily and comfortably connect with each other, cultivating a spiritual relationship with our broader community. Ms. Loving will also speak about her work with clients with dementia and Alzheimer’s with Living Well Group, the first holistic residential care home in Vermont. At Living Well we are committed to sustainability, sourcing our food locally with as much biodynamic/organic as possible, providing engaging arts programming, movement and exercises, and using complimentary naturopathic medicine.

Martha Loving Orgain received her MFA in Generative Systems from The Art Institute of Chicago. Ms. Loving, first in the USA receiving a diploma in Collot Painting Therapy from The First Class School of Spiritual Science, Medical Section, Goetheanum, Dornach, Switzerland, is currently one of nine in the USA. Trained as a Waldorf teacher, she’s worked in Steiner schools.
across the USA, and held private practice for 25 years. As Artist and student of Rudolf Steiner, Biodynamics is integral to Martha's teaching and artwork. She loves Goethe's transformative fairytale, “The Green Snake and the Beautiful Lily”, and works in her studio creating art in watercolor, photography, weaving, collage and THE WORD.

4:30-5:30pm

Session 10.1
“Garden Lessons: Reflections for Action and Meditation,” Kate Ritger
As Jesus spoke in parables of seed and soil, planting and harvesting, so too God continues to call us into contemplative listening through the gardens we tend and the organic work of our hands. In this spiritual presentation Kate will share several earthy reflections grounded in gardening, food preparation and distribution, Catholic Social Teaching, and the communal, sacramental sharing of food and fellowship. Following each reflection Kate will facilitate personal meditation and group reflection with thoughtful contemplative questions and meaningful, integrative actions for daily life.

Kate Ritger is an oblate of the Sisters of the Order of St. Benedict in St. Joseph, Minnesota. She currently serves as the caretaker of the Common Ground Garden, a ministry of the Sisters of the Order of St. Benedict, where she combines caring for the earth, growing food, and building community around a vibrant local food system. Kate also ministers as a hospital chaplain, retreat leader, and spiritual director and received her MDiv from St. John's School of Theology in Collegeville, MN.

"Tilling The Soul--an Exploration of Triskeles 'Food For Thought' and 'Green Career Pathways' Programs for Youth age 13-18," Mimi Coleman
How a Philadelphia-area non-profit has helped a generation of youth to discover nature, agriculture, job skills, and philanthropy. This team strives to nurture the whole human being using a Waldorf-school approach to educate the “head, heart and hands,” as well as to develop ecological consciousness, environmental sustainability, nutritional awareness, and the power to “learn and earn”. Through summer programs and internships, participants engage with dedicated mentors and employers, gain tools for success in providing needed services in the ‘farm to table’ movement and in environmental issues facing urban communities. This paper includes interviews with participants and features Sankanac CSA and Kimberton CSA, two of the garden worksites.

Mimi Coleman, an art therapist and poet, has lived 16 years in Camphill Village Kimberton Hills, a community that includes adults with disabilities, where BIO-Dynamic agriculture is practiced. She offers tours to visitors and integrates volunteers into this holistic and integrated model of supporting soil, plants, animals, and people.

Session 10.2
"The Art of Cultivating Mushrooms," Barbara Hickam Pressman
Participants will explore the art of cultivating mushrooms, and learn how to inoculate logs with mushroom spawn. Fungi perform a crucial role in the processes supporting the functioning of ecosystems—including farm ecosystems. Mycelium provides nutrients throughout the forest using powerful decomposition enzymes, and also functions as an interspecies communication
network. We will explore these ideas and how mushroom cultivation can contribute to sustainable agriculture.

**Barbara Hickam Pressman** has worked in sustainable agriculture for more than thirty years, from founding a cooperative restaurant and food coop to farming. In 2012, she went through the New Farmer Development Program at GrowNYC, which manages the largest greenmarkets in New York City. Now in its third year of production, Glenwild Farm, of Bethel, NY provides specialty mushrooms to farmers’ markets, CSA’s and farm-to-table restaurants. Barbara is also working toward her Bachelor’s degree in Sustainable Development at Columbia University (expected 2017).

**Session 10.3**

“Food and Faith Community Organizing to Advance Food Justice and the Sustainable Agriculture Movement,” Co-Sponsor Workshop, Steve Schwartz of Interfaith Sustainable Food Collaborative, Tyler Wagner of Interfaith Food and Farms Partnership of Ecumenical Ministries of Oregon, and Scott Marlow of Come to the Table: A Project of RAFI-USA.

Interfaith and ecumenical collaboratives have been operating in Oregon, North Carolina and California for several years to facilitate and inspire faith-based work for sustainable food systems. Hear from organizers from Come to the Table, North Carolina; Ecumenical Ministries of Oregon; and the northern California-based Interfaith Sustainable Food Collaborative who have worked with representatives of more than 200 congregations. These groups are working with congregational leadership to move beyond traditional approaches to hunger relief to advance integrated community food projects that support local family farmers. They are working to promote awareness of and advocacy for sustainable food systems among people of faith and the national religious bodies they are part of. Panelists will describe grassroots projects they have supported including: Congregational Supported Agriculture; food system micro-entrepreneurship utilizing congregational kitchens; community gardens; SNAP (Supplemental Nutrition Assistance Program) outreach and much more. Speakers Jenny Holmes and Steve Schwartz will also share their perspectives about how faith-communities can strengthen the work of the sustainable agriculture movement in-terms of social justice, the ‘third-leg of the sustainability stool’.

**Scott Marlow** is the Executive Director of the Rural Advancement Foundation International - USA, a non-profit organization based in Pittsboro, NC. Scott previously directed RAFI’s Farm Sustainability program, providing in-depth financial counseling to farmers in crisis, education on disaster assistance programs and access to credit, and addressing the needs of mid-scale farmers who are increasing the sustainability of their farms by transitioning to higher-value specialty markets. Scott's specialty is financial infrastructure, including access to credit and risk management for value-added producers. He has served on the steering committee of the National Task Force to Renew Agriculture of the Middle, the Organization Council of the National Sustainable Agriculture Coalition and the Board of the Southern Sustainable Agriculture Working Group.

**Steve Schwartz** is founding Executive Director of the Interfaith Sustainable Food Collaborative based in Northern California. He works to organize communities of faith to simultaneously support local farmers and grow food access. Schwartz has over 25 years of professional experience advocating for sustainable agriculture. He is nationally known for his work as founder of California FarmLink advancing access to land and finance for beginning and
immigrant farmers. On Sundays he can often be found with his daughters at the local farmers market selling mushrooms he grows at his small farm.

**Tyler Wagner** is the Food Justice Coordinator at Ecumenical Ministries of Oregon. Through this work, he manages the Rockwood Farmers Market, a community garden, organizes free gardening classes and assists at the Northeast Emergency Food Program, a food pantry run by EMO. He graduated from the University of Notre Dame with a degree in environmental sciences in 2015.

**Session 10.4**

"Honor Thy Dust: Practicing Tai Chi and Mindfulness for the Cultivation of Oxygen/Breath and Enrichment of the Soil/Soul," Janet Makaris

Breath is Spirit (Latin: Spiritus – breath.) When breathing, we respire, when breathing together, we conspire. Tai Chi and Mindful Walking are exquisite exercises that incorporate breathing and moving together. As our feet touch the ground, our intention flows into the earth; in turn, the body is held and supported by the earth. Being connected to the earth and oneself shifts the state of consciousness; the state of our consciousness determines what kind of world we create.

Janet Makaris has been teaching Tai Chi and meditation to students of all ages since 1982. Besides being involved in successful Tai Chi research projects at UVM Medical Center, Janet is an award-winning holistic Chef for Living Well Group, the first holistic residential care homes in Vermont.

**7-8:15pm**

**Plenary Panel**

“What Can We Learn from One Another?

**8:30-10pm**

“Soil, Struggle, and Justice: Agroecology and the Brazilian Landless Movement”

This film examines a cooperative of the Brazilian Landless Movement (MST) in the South of Brazil, which struggled for access to land and then transitioned to ecological agriculture, or agroecology. This MST cooperative is demonstrating the possibility of an alternative model of flourishing rural life, which provides thriving livelihoods for farmers, produces high quality and low cost food for the region, and rehabilitates the earth.

**Dr. Andreas Hernandez** is Chair of the Department of International Studies at Marymount Manhattan College. He has a background in social work and music and makes ethnographic film. Andreas' research and filmmaking focuses on emerging worldviews and practices for a more just and sustainable world.
Our Conference Caterers

The Boston area has an abundance of local restaurants committed to many of the issues we are discussing at this conference. It was important to the committee planners that as we are exploring sustainable agriculture together that we nourish you, the attendees, with food that fits our collective mission. As such, we chose three local caterers whose missions reflect the values of this conference. Please see below for a spotlight on the caterers for each of our meals. All of this information is from their websites and in their own words. The respective websites are listed at the end of each section.

Clover

Our food philosophy is driven by simplicity. I’d rather have you shocked by how delicious our turnip soup tastes than impress you with an exotic ingredient or fancy technique or flowery menu description. We try to keep everything very simple, but very careful. If you eat with us for breakfast you know that we’re making the soup or salads in the morning and prepping for lunch. We don’t make ketchup. We don’t make Mayonnaise. We make just about everything else every day. This is Fast Food. We’re obsessed with speed and constantly time ourselves. Our average serve times are around 3.5 minutes, which makes us a little slower than McDonald’s.

Ayr Muir
Founder and CEO of Clover Food Lab
www.cloverfoodlab.com/food

Jules Catering

Jules Catering is a full service catering company located in Somerville Massachusetts that has grown and thrived for 29 years. Founded in 1987 by Owner-Chef Anita Baglaneas, Jules has a proven track record of providing healthy, attractive food for excellent value. Having recognized long ago the need for fresh, high-quality food in the corporate and academic marketplaces, Owner-Chef Anita Baglaneas’ vision was - and continues to be - to provide restaurant quality food to diverse groups of people coming together in any number and type of settings-and to make the overall dining experience a positive and memorable one. Vegetarian, vegan and gluten free menus are an integral part of our repertoire.
www.julescatering.com

Haley House

Haley House is dedicated to helping those made vulnerable by the harshest effects of inequality move toward wholeness and economic independence. We offer collaborative living and working environments that: Build communities and connections across boundaries; Model creative alternatives that confirm the intrinsic dignity and worth of each person; Challenge the attitudes and structures that perpetuate suffering.

Haley House uses food and the power of community to break down barriers between people, transfer new skills, and revitalize neighborhoods. We believe in radical solutions: solving problems at their root by challenging attitudes that perpetuate suffering and by building alternative models.

We seek to honor the intrinsic goodness and dignity of every person and challenge systems of privilege and injustice in our society. We believe in the possibility of transformation through personal relationships and engaged community. We encourage spiritual exploration and affirm its ability to transform people’s lives and, in the end, our world.
www.haleyhouse.org/who-we-are-/mission/
Friday Lunch Options
We are excited to be able to share three catered meals with you all! However, we also would love for you to get a feel for the larger Harvard, Cambridge, and Somerville area. What better way to do that than to take in the local food? Below is a list of options close to the Divinity School with brief descriptions and their respective locations. Enjoy!

Food Trucks On Campus
Velozo’s Food Service  hamburgers, sausage sandwiches  Divinity Ave.

Food Trucks Near Harvard Yard
There is a rotating cast of food trucks that park in front of the Science Center and Memorial Hall. This list includes those that are scheduled for April 1st, but sometimes there is variation.

Bon Me  Vietnamese inspired sandwiches and bowls
Chicken & Rice Guys  chicken and rice bowls
Rhythm ‘n Wraps  vegetarian sandwiches
Roxy’s Grilled Cheese  multiple varieties of grilled cheese sandwiches

Restaurants in Harvard Square
Not sure what you want? The Square has a wide selection of options. This list is not comprehensive, but here are a few highlights.

Clover  vegetarian fast food  7 Holyoke St., Cambridge
Border Café  Tex-Mex, Cajun fusion  32 Church St., Cambridge
Crema Café  salads and sandwiches  27 Brattle St., Cambridge
Pinnochio’s Pizza  pizza and subs  74 Winthrop St., Cambridge
Felipe’s Taqueria  Mexican  21 Brattle St., Cambridge

Restaurants near campus in Somerville
These bakeries and restaurants are just as delicious and just as close as the Yard/Square you just have to walk the opposite direction.

Petsi Pies  sweet and savory pies  285 Beacon St, Somerville
Forge Bakery  soups and sandwiches  626 Somerville Ave., Somerville
Kebab Factory  kebabs and curries  414 Washington St., Somerville
The Biscuit  soups and sandwiches  406 Washington St., Somerville
P&K Deli  take-out subs  244 Beacon St., Somerville
Limited 2 hour metered parking is available at these locations near the HDS campus:

• On Kirkland Street, in either direction;
• On Broadway, just before it ends at Quincy;
• On Quincy to the left off Broadway, along Harvard Yard;
• On Beacon Street

Harvard University parking areas are available by permit only. Guest permits are issued on a first-come-first-served basis, and may be obtained from the Parking Office website (www.uos.harvard.edu/transportation/parking). You will need to register on the site prior to purchasing a permit, and to register you will need a Department Code. Please contact your HDS host to obtain the Department Code for the Divinity School.

Online permit sales begin two weeks in advance, and some parking locations sell out soon after they are paid for. Permits purchased online can be printed out as soon as they are paid for. Permits purchased online can be purchased via email (parking@harvard.edu) and will take 1-2 days to be processed. Permits purchased at Harvard University Parking Services, Holyoke Center, 8th Floor, will take longer to be processed. Limited 2 hour metered parking is available at these locations near the HDS campus:

Harvard University (Cambridge campus):

On Broadway Street:
- Harvard Yard;
- On Quincy to the left off Broadway, along Quincy;
- On Broadway just before it ends at Quincy;
- On Kirkland Street, in either direction;