

Contents

Foreword Sarah Nolan	v
Acknowledgments	vii
Introduction	1
1. Environmental Change-Makers and the Community Garden	15
<i>Holy Nativity, Westchester, California</i>	
2. Hunger No More Urban Garden	19
<i>Imago Dei Middle School, Tucson, Arizona</i>	
3. Farmers' Markets	25
<i>Church Parking Lots</i>	
4. Shepherd Farm	31
<i>Church of the Good Shepherd, Town and County, Missouri</i>	
5. Gardens, Workers, and Bees	35
<i>Cultivate VTS, Virginia Theological Seminary, Alexandria, Virginia</i>	
6. The Cathedral Learning Garden	41
<i>St. John's in the Wilderness, Denver, Colorado</i>	
7. Blue Corn and More	47
<i>Navajoland in Arizona, New Mexico, and Utah</i>	
8. The SPR Food Garden	53
<i>St. Paul and the Redeemer, Chicago, Illinois</i>	
9. Community Gardens Ministry Network	59
<i>The Episcopal Church in Connecticut</i>	
10. Plant a Church: Plant a Garden	67
<i>St. Mary Magdalene Episcopal Church, Manor, Texas</i>	
11. Camps and Conference Centers	71
<i>Modeling Caring for the Land</i>	
12. Thistle & Bee	77
<i>Partnerships in the Diocese of West Tennessee</i>	

13. Plot against Hunger	83
<i>Church of Our Saviour Farm, Dallas, Texas</i>	
14. Composting	89
<i>The Story of GROW</i>	
15. The University Farm	93
<i>The University of the South, Sewanee, Tennessee</i>	
16. Creation Keepers	99
<i>St. Andrew's Episcopal Church, Seattle, Washington</i>	
17. Bluestone Farm	105
<i>Community of the Holy Spirit, Brewster, New York</i>	
18. Faith and Grace Garden	109
<i>St. Timothy's Episcopal Church, West Des Moines, Iowa</i>	
19. Food Bank Farm	113
<i>Church of the Holy Cross, Redmond, Washington</i>	
20. Vineyards and Wheat Fields	117
<i>The Red Door Vineyard and Honoré Farm and Mill</i>	
21. Greening a Neighborhood	121
<i>Jericho Road's Orchard and Gardens, New Orleans, Louisiana</i>	
22. Bellwether Farm	127
<i>A Diocesan Camp and Retreat Farm, Wakeman Township, Ohio</i>	
23. Cemeteries	131
<i>Green Spaces for Growth</i>	
24. A Eucharistic Prayer in the Garden	135
<i>Giving Thanks to God</i>	
Appendix A Glossary	138
Appendix B Brian's Seven Steps to a Successful Agrarian Ministry ...	141
Appendix C Links and Ideas to	143
Appendix D Featured Gardens, Farmers' Markets, and Food Pantries	145
Appendix E Resources	150

Introduction

This book is about planting seeds. Instead of broadcasting or sowing seeds of one variety, I'm going with a pollinator seed mix where bees can feast and produce something sweet. If you have ever bought a packet of pollinator seeds, the variety of flowers and blossoms seem endless. The same goes with this book. There are stories and mentions of parish gardens, farms, beehives, hydroponic and aquaponics gardens, sheep tending to a cemetery, and a living labyrinth. My hope is that these stories will continue to help inspire an agrarian movement both inside and outside the Episcopal Church. Through my work with the Food and Faith Initiative of Seattle Tilth, I have been blessed to visit countless gardens of many affiliations in my own backyard of Puget Sound. This book is decidedly parochial since I am spiritually focusing on the Episcopal Church, but you will see that no successful faith-based agrarian ministry does it without partners. The Episcopal Church is just the entry point.

I have been involved in church ministry and international development my whole career. At every point along the way I have had, in the words of the great theologian and philosopher Yogi Berra, “déjà vu all over again” experiences. My current and long-time employer, Episcopal Relief & Development,¹ along with partners throughout the Anglican Communion, have focused a big part of our ministry on alleviating hunger and tackling food insecurity, much of it through small-scale agriculture. My enthusiasm and inspiration come from visits far and wide across the globe as I have seen firsthand the pride and ingenuity of so many people I have encountered along the way.

I was inspired to keep backyard chickens by Don Cornelius and his amazing chicken and egg operation that included a multistory chicken condo/coop in a small village in El Salvador. He told me about being close to absolute despair because he was unable to provide for his family and buy the necessary books and uniforms for his children to go to school. One day an agricultural extension agent working for the Episcopal Diocese of El Salvador and Episcopal Relief &

1. www.episcopalrelief.org.

Development stopped by, struck up a conversation with Don Cornelius, and after hearing about his situation, kept coming back to listen, learn, and befriend him. After three or four visits, the agent brought Don Cornelius a small box of chicks. This new friend taught Don Cornelius to care for the chicks and eventually helped him to start a chicken and egg business. Don Cornelius was extremely proud that his children were all at school and that he was able to provide jobs to other members of the community.

I have learned new approaches to growing food at home from Episcopal Relief & Development partners: the countless kitchen gardens, school gardens, and farm cooperatives that I have visited in places like Nicaragua, Honduras, Belize, Burundi, South Africa, Cambodia, Brazil, and Ghana. Through the memories of my paternal grandfather and inspiration from a women's beekeeping cooperative in Kenya, I am now the Cathedral apiarist at my home congregation of St. Mark's Cathedral in Seattle. I also work with the Cathedral's urban gardens, which benefit Noel House,² a nightly shelter at St. Mark's that cares for women at risk in Seattle.

My interest in agriculture really started at birth: I was born into a family of farmers. While my parents were the first generation to live away from the farm, family farms were not far away. I grew up in small cities and towns that had close connections to agriculture and I lived on the edge of cornfields, literally and figuratively. I spent my summers, vacations, and long weekends at the farms of my grandparents, aunts, and uncles in northeast Nebraska. As a child I gathered eggs, slopped hogs, milked cows, baled hay, and walked up and down rows of corn and beans chopping weeds with a machete. I'm glad my cousins indulged their city cousin. And one indelible summer detassling corn in the Valley of the Jolly Green Giant. End of summer rituals included dressing chickens with my cousins and canning food from my Grandma "Hermer" Tuttle's humongous kitchen garden. My maternal Granddad Tuttle was the stereotypical Midwest farmer. Whenever I see someone in blue-striped overalls, I think of him. He would include me in everything he did, sunup to sundown. He taught me to drive a tractor (John Deere), call hogs (Nebraska style), and fix things with baling wire. He was a great listener and my friend. On the other side of my family, Grandma Petersen was heavy on the Crisco, lived until she was one

2. www.ccsww.org/site/PageServer?pagename=homeless_noelhouse (accessed December 7, 2016).

hundred years old, and taught me how to cook. My paternal grandfather was an agricultural entrepreneur—he owned and managed two farms, sold DeKalb seeds, was a buyer for a Midwest wool company, and was the local State Farm insurance agent. My most vivid memory of my Grandpa Petersen was of him in his black suit, shiny black shoes, and horn-rimmed glasses going out to check the beehives in-between his other jobs.

Why Church Gardens?

The Bible and Jesus's teachings are full of agrarian stories, metaphors, and parables. In the beginning, God created a garden. As we read in Genesis 2:8–9, within that garden God placed humankind to tend and care for it. Thousands of years later, Jesus told parables about seeds, soil, and abundance. While Jesus learned carpentry from Joseph, farming was most likely a central part of his family life, as most people in Israel were subsistence farmers at the time. Almost always, Jesus's first point of reference was growing food for sustenance; hence his stories feature a sower, a mustard seed, fig trees, vines, and harvests. Paul carried that message forward in his letters:

And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. As it is written,

“He scatters abroad, he gives to the poor;
his righteousness endures forever.”

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. (2 Cor. 9:8–10)

We have a never-ending list of reasons to be involved in agricultural ministries as a church. For starters, our Baptismal Covenant calls us to proclaim by word and example the Good News of God in Christ; to seek and serve Christ in all persons, loving our neighbor as ourselves; and to strive for justice and peace among all people, respecting the dignity of every human being.³ Involvement

3. The Book of Common Prayer (New York: Church Publishing, 1979), 304–5.

in a variety of food and agricultural ministries can be found in each of the Five Marks of Mission:

- To proclaim the Good News of the Kingdom
- To teach, baptize, and nurture new believers
- To respond to human need by loving service
- To transform unjust structures of society, to challenge violence of every kind, and pursue peace and reconciliation
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth⁴

For me, the bottom line and *raison d'être* is Genesis 2:15: “The Lord God took the man and put him in the Garden of Eden to till it and keep (tend) it.”

This book is also an outgrowth of another biblical concept: Jubilee and the sabbath year. Sabbath rest is first mentioned in Genesis 2:2–3 and other passages. Deuteronomy 5:12–15 calls for a rest after six days of work. Sabbatical year or *shmita* (literally “release”) is commanded in Leviticus 25 to desist from working the fields during the seventh year. Jubilee comes at the end of seven cycles of *shmita*, or forty-nine years. Jubilee deals largely with land, property, and property rights. According to Leviticus, slaves and prisoners would be freed, debts would be forgiven, and the mercies of God would be particularly manifested. Much of Sabbath is tied to the land.

We can think of these concepts as theologies of work as well as rest. In 2012 I took a working sabbatical. I looked at countless examples of agricultural work in the Episcopal Church, discovering the similarities to agricultural ministry throughout the Anglican Communion, especially in the areas of alleviating hunger, climate change resistant farming, and food security. I began mapping the Episcopal Church congregations, camps and conference centers, schools, seminaries, monasteries, and more who were engaged in agricultural and related food ministries. Most of this work has been merged into the Episcopal Asset Map,⁵ a joint project of Episcopal Relief & Development and the Domestic Poverty Office of the Episcopal Church. It is also chronicled on the

4. <http://www.episcopalchurch.org/page/five-marks-mission>.

5. <https://episcopalassetmap.org>.

Cultivate: Episcopal Food Movement Facebook page.⁶ I am grateful to the School of Theology at the University of the South for providing me with a fellowship to start work on what follows.

It is important for us to give our land a rest, to have a sabbatical. Metaphorically and physically, we need to take a break from gardening or farming to spend time building the soil. I remember my Granddad Tuttle “fallowing” sections of his farmland. Instead of growing crops, he let his livestock eat from it and poop on it before putting it back into crop production. It is where we get the term “dung a tree.” He also practiced crop rotation and took advantage of what he referred to as government acres, in which farmers were paid not to grow crops.⁷

I have come to believe that we need to consider fallowing our ministries, instead of keeping them on life support: to pause and regroup; to decide if maybe we are being called to another ministry. Perhaps our gardens can teach us about living out our faith while caring for our spiritual as well as physical lives. The ground must lay fallow for a season to enable it to produce a crop. When treating fallow soil, it is important to till mulch (decomposed organic material) into it to enrich it. Proper mulching requires that the organic material be regularly turned. This turning allows the old material to decompose and become a rich, dark material, from which the roots of the plants can obtain the necessary nutrients. This tilling of decomposed organic material represents us dying to the things of the world and allowing God to make our weaknesses into our strengths. Wisdom is the nutrient of healthy soil, learning from our mistakes. Yes, the garden can teach us a lot.

Gleaning also figures prominently in the Old Testament:

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and for the alien: I am the LORD your God. (Lev. 23:22)

Today’s foraging ministry is another aspect of agricultural initiatives in many church gardens today. Food grown is given to food pantries, soup kitchens,

6. <https://www.facebook.com/EpiscopalFoodMovement/?fref=ts>.

7. That concept is beyond the range of this book, but you can learn more here: <http://www.pbs.org/newshour/making-sense/why-does-the-govt-pay-farmers/> (accessed November 16, 2016).

and neighborhoods located in food deserts. In 1979 the Society of Saint Andrew⁸ was formed in Virginia as an intentional community of two Methodist families called to life and ministry together in Christ. It has grown into an ecumenical, nonprofit charitable organization whose mission is to introduce people to God's grace in Jesus Christ through meeting their hungers by gleaning—salvaging fresh, nutritious produce from American farms that otherwise would be left to rot—and delivering it to agencies across the country. Another exciting and tasty example of a food ministry I learned about was a recent dinner that consisted of gathered, hunted, fished, or grown food by congregation members and friends at St. Andrew's Parish in Aberdeen, Washington. I think they are on to something, and I suspect there are dozens of other faith communities that are doing the same.

The Power of Stories

This is a book of stories. We shouldn't have to be convinced about the theological soundness or importance of agricultural and environmental stewardship ministries. But in hearing others' stories, we can be changed. Within these pages are stories of church ministries that are focused on growing food for our tables and flowers for our altars. But there are also stories of livestock, bees, farmers' markets, and a wide variety of food ministries. There are hundreds if not thousands of church gardens with food and agricultural ministries throughout the Episcopal Church. They are not always easy to find; I dare say many church gardeners and farmers "hide their light under a bushel." The best way to find where these ministries are happening is by word of mouth. If you tell a story about your parish (school, seminary . . .) garden or beehives or food ministry, you will invariably be told about another. This book focuses on at least thirty food and faith stories, with plenty more sprinkled throughout.

The story of gardening in the Episcopal Church goes back to precolonial times. One tradition that has been lost is the concept of the glebe. According to Merriam-Webster, it is "land belonging or yielding revenue to a parish church or ecclesiastical benefice." Since the Church of England was the established church of Great Britain, glebe land was distributed by the colonial government

8. <http://endhunger.org/about-sosa/>.

before we became the United States and was often farmed or rented out by the church priest to cover his living expenses. A good example is Glebe Church,⁹ an Episcopal congregation in Suffolk, Virginia. The Glebe House in Woodbury, Connecticut is now an historic house museum and garden. Once a parsonage, its history is connected to the election of Bishop Samuel Seabury as the first American Episcopal bishop.¹⁰ Today we see the word on street signs in states like Maryland and Virginia. Most of us don't realize that these are connected to the Episcopal and Anglican Church.

What if we resurrected this concept—at least as far as better utilizing the land that we have? The Episcopal Church owns a lot of land! Some of the land we own is pre-Revolutionary War titled property that generations of stewards have refused to sell off to developers. Some come from bequests that in turn are used as rental properties with income that supports a variety of ministries. Through my work and sabbatical I now look at church land assets in a completely different way. I see edible gardens and landscaping on a variety of church property: congregations, schools, seminaries, monasteries, camps and conference centers, diocesan offices . . . some large and some small, in containers and on acres of adjacent land. I have even seen and heard about indoor hydroponic gardens, roof gardens, beehives, and an aquaponic garden on a church parking lot. Can you envision all the underutilized tracts of church land with all sorts of potential now being used? I often wonder how much time and money we spend on maintaining grassy lawns that might only be used for the annual Easter egg hunt and Pentecost picnic.

More and more young people are discerning a call to Holy Orders or a lay vocation that includes farming as a part of their ministry. With the amount of land that is sitting unused, I think we need to start exploring how we can support more agricultural ministry. It is exciting to see the University of the South, which used to require all students to work on their farm, reviving their agricultural heritage through the University Farm that is growing crops and bringing back livestock. One of my favorite examples of creativity, ingenuity, and making use of available space or lack thereof is Imago Dei Middle School in Tucson, Arizona, that doesn't have a stitch of soil. What it does have is a concrete courtyard

9. <http://glebechurch.org/GlebeHistory1.htm>.

10. http://www.glebehousemuseum.org/about_us.

that has been transformed into urban oasis using horse troughs, containers, and a one-of-a-kind vertical garden. Virginia Theological Seminary and Episcopal High School in Alexandria have almost two hundred acres between them with gardens, greenhouses, beehives, and more plans for the future. All Saints Church and their First Nations' Kitchen in Minneapolis has brought traditional food to residents of the nearby Little Earth of the United Tribes, the largest indigenous urban housing community in the United States. With the help of a United Thank Offering (UTO) grant, they now grow "The Three Sisters" (corn, squash, and beans) using heirloom seeds. This practice is starting to be used at parishes in other parts of the United States. The Diocese of Los Angeles Diocesan Center at the Cathedral of St. Paul now has a living and edible labyrinth¹¹ where one can internally feed one's soul while externally food is being grown for feeding the body.

Everyone Can Do Something

One of my fondest memories was visiting a church garden that had a raised bed built on a concrete pad, high enough for someone to sit in a wheelchair and get their hands in the dirt. It also had a sturdy wooden box for a young child to stand on. While I was there I watched an unlikely duo of an older woman and little boy, about six years old, working side by side. The boy was jabbering away, with the woman giving him instructions when she could get a word in edgewise. It was a picture of intergenerational connection.

If there are those in your congregation not eager to literally get their hands dirty, there are other ways to support this ministry. During a short two-year interval between working at a parish and a very large NGO, I was the California regional organizer of Bread for World.¹² Art Simon, its founder, was committed to the idea that sending a letter to your member of Congress could change a life.

Be an advocate. What percentage of your local school lunch programs includes local fresh food? Check with your school district and if you think it is too low, do something about it. Better food policies means healthier children who grow up to be full citizens. Today it is exciting to see farmers' markets

11. <http://seedsofhope.ladiocese.org/living-labyrinth.html>.

12. www.bread.org.

including markets hosted by churches accepting SNAP (food stamps) or WIC (Women, Infants, and Children Food and Nutrition Service) benefits. Learn more about the US Farm Bill. Every few years one of the most consequential pieces of legislation finds its way through the United States Congress to the president's desk. It impacts not just US farmers and agribusiness, but programs like the Mississippi River Basin Healthy Watersheds Initiative and Ogallala Aquifer Initiative, the USDA's Local Food Promotion Program and School Summer Food Service Program, the Agency for International Development's (USAID) Feed the Future program, and Helping Address Rural Vulnerabilities and Ecosystem Stability program (HARVEST).

Local advocacy makes a difference. In my hometown of Seattle, a model for other towns and cities across the United States, there has been a proliferation of city P-Patches, known as community gardens in most other places. Through the active involvement of citizen groups, a \$146 million parks and green space levy was passed with \$2 million going to the development of an additional twenty-eight P-Patch gardens. Today eighty-eight P-Patches are distributed throughout the city. Community gardeners grow food on 14.9 acres of the land and in addition steward 18.8 acres for the public for a total of 32 acres.¹³

Think beyond the Work

Gardens are also evangelism tools. One reason to have a garden on the church's front lawn or most visible site is that it will receive lots of foot traffic. You might not initially get many fans from those who are used to lovely ornamental landscaping, but with some care and thought, you can win them over with a carefully designed array of purple basil, rainbow chard, intercropped flowers, fruit trees, and *fill in the blank*. And think about how your garden can smell if you include a variety of herbs. If people walk past your garden on a regular basis, you are going to be motivated to keep it weeded and looking good. It's going to communicate to members, neighbors, and visitors your values and how we are a people of faith committed to gathering around a table to eat.

13. <http://www.seattle.gov/neighborhoods/programs-and-services/p-patch-community-gardening/about-the-p-patch-program/parks-and-green-space-levy>.

In addition to the human kind, vegetables and herbs present a hospitable environment for productive visitors such as butterflies, bees, and earthworms. The traditional floral components of our front landscape undoubtedly benefit from all these happy and busy critters. It is part of our environmental stewardship. As we cultivate the soil, we care for the earth and promote discipleship. Church agriculture is one of the ways to mitigate climate change. Is there a way to figure out carbon offset through growing food on our properties and composting our food waste and other compostable materials, instead of sending it to the dump or having a composting service pick our waste up in a big fossil fuel-burning truck?

Gardening is formational. As a part of the team that developed Episcopal Relief & Development's Abundant Life Garden Project® program, I frequently say that everything you really need to know about God you can learn in a garden. The garden teaches forgiveness. To make sure that you pull weeds. At the end of the gardening season, you can pile seemingly dead plants in a compost bin, only to come back in the spring and find it teaming with worms and other vital materials that will help your new garden spring back to life.

Sources of Inspiration

I have a couple of go-to places and people to connect with when I need a shot in the arm, such as when I turn my back and a whole row of lettuce has gone to seed, or when a critter comes for an extended snack time, or when the hoped-for group of volunteers don't materialize. Ron Finley, the guerrilla gardener of Los Angeles, provides inspiration and much-needed humor. His TED talk and 2014 presentation to the Episcopal Church Building Fund can be found online.¹⁴ The Holy Family of Jesus Cambodian Church of Tacoma's community garden is a short drive from my house. I like to just sit in the middle of the garden and enjoy the peace. It has been around for almost twenty years with a wild and organized beauty that never fails to grab my heart. At St. Mark's Cathedral, Seattle, I love watching the rooftop beehives; one of the most amazing creatures in God's creation comes and goes, dances, and points their fellow

14. https://www.ted.com/talks/ron_finley_a_guerilla_gardener_in_south_central_la.

workers to where the food is. The Cascade P-Patch Community Garden where my friend Dick Blount used to have a plot; his spirit and love of life is incarnated in the people, plants, and food in the shadow of REI's (a well-known national retailer based in Seattle) headquarters and I-5 that runs through Seattle. Find the people and places near you that give you inspiration.

The Abundance before Us

My personal guiding light is St. Benedict and the theology of *ora et labora* (prayer and work), or as my former boss at All Saints, Pasadena, George Regas, would say, "Prayer is in the work." The Benedictines and Cistercians applied *ora et labora* directly to farm work and the development of a movement toward land reclamation and agricultural development.

New initiatives of agricultural and environmental stewardship are almost too many to list and their stories are really without end. In addition to the stories shared within this book, I commend to you: Abundant Table Farm, Plain-song Farm, the Diocese of Los Angeles's Seeds of Hope, Sustainable Ministries of Western Tennessee, the Church and Community Gardens of the Diocese of Rochester, Bellwether Farm, and Thistle Farms. There are many people and places to seek out to be inspired, get counsel, and learn.

In terms of the Episcopal Church, foremost among them, is Cultivate: Episcopal Food Movement. Cultivate is a grassroots network of people involved in agrarian ministries in the Episcopal Church. It is committed to building and strengthening a network that engages with the Episcopal Church to discover how agrarian work can transform our culture, our institutions, our environment, and ourselves through gardens, farms, and conservation. The work of Cultivate is to create a just and sustainable food system, which reflects the abundance and grace of God. To find Cultivate, go to <https://www.facebook.com/EpiscopalFoodMovement/>.

If you need some theological convincing, I would start and end with Wendell Berry, who states, "Eating is an agricultural act."¹⁵ In-between I would include Fred Bahnson, Ellen Davis, Sara Miles, Ched Myers, Ragan Sutterfield,

15. <https://www.ecoliteracy.org/article/wendell-berry-pleasures-eating> (accessed November 16, 2016).

and Norman Wirzba, (check out the resources in Appendix E on page 150). My real hope is that you look to those who have their hands in the dirt—the farmers, gardeners, and all engaged in food ministries—as the practical theologians who have a story to share.

After you have read this book, a good place to continue your search for ideas and inspiration is the Episcopal Church Asset Map, developed by Episcopal Relief & Development and The Episcopal Church. All you need to do is click the Community Garden button at www.episcopalassetmap.org. My prayer and hope is that this little book can help us share those stories of agricultural ministry, of prayer and work, being lived out by Episcopal churches that show how we can be better stewards of the land that God has entrusted to us.

He also said, “With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.” (Mark 4:30–32)

2



Hunger No More Urban Garden

Imago Dei Middle School, Tucson, Arizona

Founded by Episcopal priests Anne Sawyer and Susan Anderson-Smith, Imago Dei Middle School is an independent, Episcopal, tuition-free middle school serving low-income families in Tucson. Dependent on charitable donations from hundreds of individuals, businesses, and foundations who share a vision of breaking the cycle of poverty through quality education, Imago Dei is a success story on how a school can grow an urban garden and engage students at the same time.

Susan Anderson-Smith, chaplain of Imago Dei, became concerned about the physical health of her students while observing their eating habits and listening to their stories about what kinds of food they ate with their families. Using the program *What's on Your Plate?*¹ teachers and students began working on the activities in the workbook. One of the activities was to draw a picture of their neighborhood, designating the location of libraries, playgrounds, grocery stores, schools, and so forth. In the process, Susan learned that *no* child in the class lived in a neighborhood that had any source of food better than a convenience store. After doing research, she learned more about healthy, reliable, organic, sustainable, affordable food—and how it was not available to most of the families who attended Imago Dei. Thus began Hunger No More Urban Garden, as they learned how to grow their own food through creating an urban organic garden in the limited space behind the school in the hope that what was learned would be taken back into the children's neighborhoods.

1. www.whatsonyourplateproject.org.

The students—the scholars—became engaged and empowered. They became self-determined about their garden as well as their health and wholeness. Susan shares how “it is a joy to watch their joy in creating and caring for the garden, and in the food it produces. They are becoming advocates for themselves and their communities for reliable and healthy food sources as well as healthy and humane production of food.”²

It wasn’t easy. They faced numerous hurdles: getting middle schoolers interested in growing and eating anything that might be healthy can be a challenge. Getting them to remember to water can be another frustration, as can growing anything in the desert. A limited growing season and a lack of water can be obstacles, but there are always solutions. With time, the students began to connect the dots.

Today the garden serves many purposes in addition to growing vegetables. Yes, it is a laboratory for the school’s scholars to learn why and how to grow healthy food, but it also helps them learn how to run a small business. Seedlings are sold at local farmers’ markets, with proceeds used to acquire seeds and other gardening materials. The food grown is now used to supplement the school lunches and snacks. Families who are in greatest need also receive produce from the harvest.

It is not just about growing vegetables and flowers. In the process of becoming gardeners, scholars learned about the whole food growth cycle, including the vital role that bees play through pollination. A potter now makes available beautifully handmade pottery bee pots; the students plant flowers in them (knowing that gardeners love growing flowers to attract pollinators) and also sell them at farmers’ markets.

Partnerships have been important to the success of this program, with Intuit becoming a main partner. Susan shares that through a mutual friend, a member of Intuit’s “Innovation Catalyst” team was “cultivated” and has organized more than fifty employees over the years to come to the school to teach the scholars how to run a small business. They have learned life skills such as how to: develop a budget; keep track of inventory, sales, and profits; market and sell; calculate the cost of production; develop and sell new products; and even develop and deliver an elevator speech.

2. Susan Anderson-Smith, e-mail correspondence with author, June 30, 2016.

School gardens provide outdoor learning laboratories for children to experiment. They improve children's health by expanding the variety and quantity of fruits and vegetables they consume. They even offer a chance to learn math in a hands-on way by weighing and measuring produce. Many Episcopal schools include gardening and agriculture as part of their curriculum. Some examples include: The Episcopal School of Knoxville has a butterfly garden, a chicken coop and offers an agriculture and sustainability class in the third through fifth grades. The Gooden School in Sierra Madre, California, has a Garden of Hope, and St. Margaret's School in San Juan Capistrano, California, has a school-wide garden and greenhouse with preschool and lower school satellite gardens. Iolani School, Honolulu, and St. Hilda and St. Hugh School, New York City, both have roof gardens. Trinity Episcopal School in Charlotte, North Carolina, is part of the Green Teacher Network that offers workshops and support to teachers and volunteers. St. Mathew's School, Pacific Palisades, in the Diocese of Los Angeles has a "food" partnership with the St. Paul's School, Caracol, in the Diocese of Haiti.³

Other partners have included master gardeners, community garden individuals, and University of Arizona experts who have helped the school learn about composting and water harvesting. One remarkable feature of the garden is a vertical garden on a wrought iron fence on one of the sides of the garden (the other three sides are made up of brick buildings). It is made up of a series of old pairs of blue jeans with the legs cut off and sewn up above the knee. The legs are filled up with small stones and gravel to help with drainage and topped with soil and compost, with tomatoes spilling out the top.

In addition to being the cofounder and chaplain at Imago Dei, Susan has strong connections to gardening. She reflects:

How far we have removed ourselves from the earth and living simply and responsibly, all in the name of convenience and efficiency and modernity. My maternal grandparents, their sisters, and brothers were all farmers, not as a business, but as a way of life. I spent many summers helping my grandparents and my great aunts

3. <http://www.episcopalrelief.org/what-you-can-do/act/friends-of-episcopal-relief-and-development?story=from-our-kitchen-to-their-kitchen-california-school-reaches-out>.

and uncles harvest crops and can vegetables so we would all have something to eat in the winter. I knew which fruits and vegetables were in season when, and when they weren't in season, you didn't eat them. I have been reconnected with these memories and have been compelled to look at how I can personally live more simply so others may simply live, as well as promote that thinking and behavior in our scholars.⁴

Imago Dei offers their middle school students a chance to participate in long-term projects that give back to the community and to the planet. Through water-harvesting, building and maintaining an organic garden, raising and selling organic seedling vegetables and bee-attractive plants at a farmers' market, they effect real change in a world while learning about social and environmental issues.

Escuela Agricola Hogar de Amor y Esperanza / The Agricultural School and Farm Located one hour outside of Tegucigalpa in Talanga, Honduras, the Agricultural School is home to over sixty boys in grades seven to nine. The 240-acre farm sits in a quiet and pastoral setting, with views of rolling mountains. Under the supervision of Director Yoni Aguilera, the boys study sustainable agriculture. Days begin very early—usually before 5 a.m. The boys spend their mornings doing their farm chores and attending workshops, while the afternoons are spent in academic classes. Students focus their studies on either plant and crop production or animal care. In crop production, they learn relevant farming techniques, such as terrace farming, drip irrigation, and crop rotation. In animal care, the boys work with chickens, goats, sheep, pigs, cows, and tilapia. Fresh food raised at the school helps to feed students at all four El Hogar campuses. The campus also includes acres of beans, corn, greens, bananas, mangos, and other vegetables and fruits. After graduation, some continue on with their education or get jobs, and others go back to their own communities to teach sustainable principles to other local farmers.

4. Susan Anderson-Smith, e-mail correspondence with author, July 26, 2016.



"Market Table" at St. Michael's & All Angels' Farmers Market in Dallas (Photo courtesy of Hunter Ruffin. Used with permission.)