

TJD Board Meeting Agenda
February 4-5, 2010
Richmond, VA

Thursday, February 4

4:00 pm – QuickBooks Online Training

5:00 pm – Finance Committee meeting at hotel

6:30 pm – Group Dinner

Friday, February 5

District Board Business Meeting

8:30 am

- | | |
|---|--|
| <ul style="list-style-type: none"> • Chalice Lighting and Reading • Check-in • General Process Observer • ARAOMC Process Observer • Time Keeper • Parliamentarian • Approve Agenda • Approve Minutes from October meeting | <p>Peter Kandis</p> <p>Steve Pearsall
Jennifer Ryu
Pam Whistler
Fred Anderson</p> <p>Gracia Basham¹</p> |
|---|--|

9:15 am

- | | |
|--|---|
| <ul style="list-style-type: none"> • President’s Report • Vice-President’s Report • Treasurer’s Report • Finance Committee Report • APF Representative Report • District Executive Report • Trustee’s Report • Nominating Committee Report • Written reports received² | <p>Jim Key
Denise Rimes
Cyndy Bailes
Martin Bauer
Linda Nelson
Annette Marquis
Jake Morrill
Sally White</p> |
|--|---|

¹ Addendum 1

² Reports should be received in district office by January 29 for posting to the web site by February 2.

10:00 am – Break

10:15 am

- Old Business
 - o Public Comment Process for board meetings Fred Anderson
 - o Action Items from October meeting
See minutes, Addendum 1
 - o Name change comments from Virginia Cluster of clergy and religious professionals³ Jim Key
 - o GA Coordinator Annette Marquis

- New business
 - o Receive, discuss, and approve policy Manual and time line⁴ Denise Rimes
 - o Process for public comment on name-change at annual meeting Fred Anderson
 - o District metrics⁵ Jim Key
 - o Annual Meeting planning⁶ Jim Key
 - o Other new business

12:00 pm – Lunch

01:00 pm – Generative thinking⁷

02:00 pm – Process observation reports

02:15 pm – Closing reading Andy Reese

02:20 pm – Executive session with DE

02:30 pm – Executive session Board only

Next Board meeting: April 29, 2010 - Beaufort, SC

³ Addenda 2, 3, 4

⁴ Addendum 5

⁵ Addendum 6

⁶ Addendum 7

⁷ Addendum 8

Town Hall Meeting

- | | |
|--|--------------|
| 4:30 pm – Chalice Lighting and Welcome | Jim Key |
| 4:40 pm – Status Report on Policy Governance
Linkage strategy | Denise Rimes |
| 5:00 pm – Name-change history and status | Jim Key |
| 5:15 pm - Q&A | |
| 5:30 pm – Closing reading | Denise Rimes |

Addendum 1

Thomas Jefferson District Board Meeting Minutes

October 3, 2009

Charlotte, NC

Attended by Jim Key (President), Denise Rimes (Vice-President), Cyndy Bailes (Treasurer), Gracia Walker (Secretary), Glenn Johnson (DA), Peter Kandis (Dir), Steve Pearsall (Dir), Andy Reese (Dir), Fred Anderson (Dir), Pam Whistler (Dir), Rev. Jennifer Ryu (Dir), Martin Bauer (Finance Chair) and Linda Nelson (APF Rep).

Guest: Rev. Bob MacDicken

Jim called the meeting to order at 9:03 am, October 3, 2009

- Rev. Jennifer Ryu gave the Opening Reading followed by check-in
- The August Minutes were approved with one correction: The Washington Equality March is scheduled for October 11th and UUA President Peter Morales will be speaking before the event.
- Public Comment by Rev. Bob MacDicken on the District Name Change
- President's Report
 - Jim has been working on our policies as we make the transition to Policy-Based Governance and has assembled many pages of policies for the Board to review. Jim has been working on our Ends and Vision Statements and thinking about ways to create more linkage with our congregations by teleconference, town hall meetings and conference calls.
- Vice-President's Report
 - Denise fully documented and formed the Trustee Selection process for mid-term Trustee replacement for the future. The Board used this process according to our By-Laws to elect Rev. Jake Morrill as our District Trustee. Denise has also been working on the Policy Governance policies.
- Treasurers Report
 - Cyndy reported that the new Excel spreadsheet was online with the First Quarter Financial Report. Dues are not coming in from our Congregations as rapidly as in the past. Cyndy stressed that we need to understand that congregations may be struggling because of the recession. We need to thank those who do give their Fair Share.
 - Action Item: Jim Key will prepare and present to the Board a Finance Training on the use of the online Excel spreadsheet at our next meeting.
- Finance Committee Report
 - Martin reported that we have just shy of \$100,000.00 in a CD with a total of \$165,000.00 in reserves. The Finance Committee has determined that \$138,000.00 is a reasonable reserve for operational expenses (50% of annual budget) which leaves approximately \$30,000.00 excess of immediate needs.
 - Motion: The Finance Committee moved to authorize the District Executive to invest up to \$38,000.00 from unrestricted reserves for initial funding of the new position of the Social Justice Coordinator. The District Executive shall pursue other funding sources for out-year funding of this position. It is understood that this position will be funded (at least partially) within budget after a period of several years. Motion passed unanimously.
 - Action Item: Finance and Treasurer will explore more robust controls over bank reconciliations by using on-line banking to facilitate separating duties and prompt reconciliations.

APF Representative Report

- Linda reported that her first meeting with the APF Committee went very well and that she is grateful for the help and coaching of Pat Griggs, the former APF Representative. Linda reported that twenty of our congregations have not pledged yet this year and seven congregations have reduced their pledge since last year.
 - Action Item: Linda will conduct an APF overview for the February Board meeting.
 - Action Item: Glenn and Linda will analyze congregations payment histories to assess their current financial status and ability to pay their District and APF pledges.
 - The Board discussed the questions raised by the proposed new name for the District and the importance of soliciting more input from our congregations on possible names. We discussed the survey which will be sent to the District list serve to solicit other names.
 - The Action Items from August were reviewed and all were found to be completed.
 - We discussed the "District Services Report to the President". We talked about how to support and nurture our Clusters.
 - New Business: We discussed the need to set up a "public comment" time on our board agendas as a way to make room for people who have concerns about what we are doing. They can communicate with us in several ways, such as email, website and appearance at Board Meetings.
 - Action Item: Fred and Peter will discuss public comment process.
 - Action Item: All- are to let Jim know if they would be willing to be available to meet with congregations who request someone from the Board to preach on behalf of the name change.
 - Action Item: Jim will circulate the values list to the Board.
- The business meeting was recessed to go into a workshop on Policy-based Governance facilitated by Louise Wolfgramm of Unity Consulting.

The business meeting was reconvened at 2:45 pm on Saturday, October 3.

- The Board agreed to split up the policies and each person took an unfinished section to work on. We have three to four Board members working on each section. Each person will have a first draft ready to email to the members of their 'Team' by Nov 1, and each Team will have the finished section ready to be emailed to the entire Board by November 15. By December 15, Jim and Denise will synthesize all the work products and distribute to the Board for final review and comments. The Final Draft will be ready for approval at our February Meeting.
- We discussed charging the Nominating Committee to review those who have participated in Leadership Training as possible candidates for open positions. The Cluster Groups may also be a good way to identify future Leaders. The board seeks to broaden the diversity on the board and re-emphasize the need for the committee to focus on leadership development in addition to seeking applications for open positions.
 - Action Item: Jim will talk with Annette and Sue Sinnamon and Rev. Sally White about the Nominating Committee.
- We discussed having a moderated call for our Congregants after the results of the Survey are received.
 - Action item: Jim will work with Annette to schedule calls.
- General Process Observation was done by Andy.
- ARAOMC Process Observation was done by Peter.
- Closing Reading done by Gracia

The meeting adjourned at 3:25

Respectfully submitted by Gracia Walker

Addendum 2**Virginia Area Cluster of Unitarian Universalist Ministers & Religious Educators**

December 31, 2009

To the Thomas Jefferson District Board:

We, the undersigned members of our group, thank the Thomas Jefferson District Board for your leadership on the issue of the District name. In an effort to promote a good outcome, we would like to make two recommendations concerning the voting process at the Annual Meeting:

1) Divide the voting at the Annual Meeting into two stages so that the first vote is a yes/no vote on whether or not to change the name. If that vote receives majority approval, then offer 3 or more options for the new name. Continue discussion and voting until one of the alternative names gains the two-thirds vote necessary for changing the TJ District bylaws.

2) Design a clearly articulated process by which three or more alternative names, including "Toward Justice District," are selected for consideration at the Annual Meeting. Communicate this set of alternative names to TJ District congregations prior to the Annual Meeting.

We believe the process suggested above would decrease the amount of confusion and frustration surrounding the decision-making process. Dividing the voting process into two separate votes will decrease the likelihood that the Board's motion to change the name to Toward Justice District (which would require 2/3 approval) could be defeated by a minority coalition consisting of two groups: (1) those who wish to preserve the present name and (2) those who wish to change the name to something other than Toward Justice District.

We would also like to submit the following name for consideration: The Towne-Jordan District, named after Laura Towne (Unitarian) and Joseph Jordan (b. 1842, Universalist). Laura Towne founded the Penn School for freed slaves during the Civil War. Now called Penn Center, it continues to serve persons of color in the antebellum low country. Joseph Jordan founded and served a church for Universalists of color in Norfolk, VA, a congregation that gave hope and encouragement to the Virginia tidewater in harsh and dark days.

Signed,
Rev. Paul Boothby

First Unitarian Church of Lynchburg, VA
Rev. David MacPherson
First Unitarian Church of Richmond
Leia Durland-Jones, Credentialed Religious Educator
Thomas Jefferson Memorial Church Unitarian Universalist, Charlottesville, VA
Rev. Terre Balof
Unitarian Universalist Church of Glenn Allen
Rev. Jeanne M. Pupke
First Unitarian Universalist Church of Richmond, Virginia
Margaret M. Sequeira, Director of Lifespan Faith Development
Williamsburg Unitarian Universalists
Morris Hudgins, Interim Minister
Thomas Jefferson Memorial Church
Charlottesville, Virginia
Rev. George "Kim" Beach
Madison, VA
Rev. Ed Piper
UU Fellowship of Waynesboro
Rev. John Manwell, Interim Co-Minister
Unitarian Church of Norfolk
Pyllis Hubbell, Interim Co-Minister
Unitarian Church of Norfolk
Susan Fox, (will be ordained on 1/17/10 by the Glenn Allen UU's)
Professor of Supervised Ministry & Director of Field Education and Placement
Union Presbyterian Seminary
Rev. Dr. Cathie Stivers, Community Minister
affiliated with UCC Glen Allen
Rev. Makanah E. Morriss, Retired
Member of First Unitarian Church of Lynchburg,
Rev. Robert L. Morriss, Retired
Member of First Unitarian Church of Lynchburg
Joanne Dingus, DRE
Unitarian Universalist Fellowship of the Peninsula
Rev. Christine Brownlie
Unitarian Universalist Congregation, Blacksburg VA
Rev. Don Garrett, Interim Minister
Unitarian Universalist Fellowship of the Peninsula
Rev. Jennie Ann Barrington
Interim Minister, Unitarian Universalist Fellowship of Fredericksburg, Virginia

Addendum 3

Joseph Jordan

Joseph Jordan (1842-1901), the first African American to be ordained as a minister by the Universalist denomination, founded the First Universalist Church of Norfolk, Virginia in 1887 and initiated an educational effort for African American children in Norfolk and vicinity. The missions and schools that were his legacy served thousands of children and families in eastern Virginia over the period of a century.

Joseph Jordan (pronounced "Jerden," and sometimes mistakenly referred to as "Joseph H. Jordan" in published references) was born in June 1842 a free man in West Norfolk, Virginia, on the Elizabeth River a little downstream from the city of Norfolk, one of several children of Elizabeth Jordan. From an early age he took up the trade of oysterman, as did many other free Blacks of the time. When he was 21, he moved to Norfolk to seek greater opportunity. There he married Indianna Brown, also free-born. The couple had three children, only one of whom, Thaddeus, lived to maturity. Some years later Indianna left to go on her own, taking Thaddeus with her. The Jordans were divorced in 1890.

Jordan several times changed occupations—becoming a laborer, a grocer, and finally a carpenter. As a carpenter he earned enough money to buy or build several houses in the Norfolk suburb of Huntersville. He was then able to live off the rent. Literate, skilled, and a property owner, Jordan was among the elite of his race and poised to become a leader in his community.

Jordan felt deeply about religion. By 1880 he had been ordained a Baptist minister. A few years later a Methodist colleague gave him [Thomas Whittemore's](#) *The Plain Guide to Universalism*, 1840, and asked him what he thought of it. The book made an immediate, powerful, and lasting impression on him. Whittemore's book explains the goodness of the universe, the loving parental guidance of the Almighty for all of humanity, and the promise of salvation for all. It is not known which passages particularly attracted Jordan, but Whittemore makes it clear that Universalism was not a religion for the bigoted, but for those who could accept that God's love is extended equally to all—the powerless and the powerful, the oppressed and their oppressors. By contrast the prevailing attitude among Blacks in the 1880s, as subjugation and segregation became increasingly implanted in Southern society, was that white oppressors would surely suffer in hell. Jordan was ready to devour all he could find on Universalism. He soon added John Bovee Dods's sermons to his growing library on his new faith.

No longer able to preach the Baptist faith, Jordan continued to ply the carpenter's trade while he pondered what to do. In 1886 he went to Philadelphia, where he knew there was a significant community of Universalists, and called on Edwin C. Sweetser, minister of the Universalist Church of the Messiah. Jordan remained in Philadelphia seven months, studying and worshiping under Sweetser. Their mutual respect increased and approached

friendship. Studying with Sweetser deepened Jordan's faith and led him to explore the theological writings of Universalist ministers Alonso Ames Miner and Thomas Baldwin Thayer, among others.

Returning to Norfolk, Jordan began to preach the Universalist faith to anyone who would listen. He rented a room at 42 Lincoln Street as a chapel, which shortly was packed with worshippers. Employing his skill as a carpenter, he fashioned a pulpit. He and his congregation of twenty families formally organized themselves as a Universalist mission on June 29, 1887. Yet parents increasingly came to the mission pleading for Jordan to establish a day school to help their children gain better opportunity in this world. Jordan agreed to do all he could to meet this urgently-pressed need, and do so within the Universalist church.

Jordan then asked Sweetser whether he could become a recognized Universalist minister. Sweetser referred the issue to the Universalist General Convention, which issued Jordan in 1888 a formal licence to preach for one year, a normal step toward ordination. The following year a Universalist Ordaining Council of three ministers (including Sweetser) and four lay persons met with Jordan in the Church of the Messiah to examine his fitness for the Universalist ministry. The council found him to have a "clear and bright mind" and to be "free alike from pretension and from abjectness." "He believes in us, and knows why" the council concluded, and his candidacy proved to be "exceedingly satisfactory." Upon unanimous recommendation, the next day—March 31, 1889—Jordan was ordained as a Universalist minister at a ceremony in the Church of the Messiah. The Universalist denomination had welcomed its first African American minister.

The Rev. Joseph Jordan returned to Norfolk with crates of books and hopes that the Universalist faith would spread ever more widely in the African American communities of the South. The Universalist General Convention quickly admitted his church into fellowship. The Lincoln Street house soon bore a sign proclaiming "The First Universalist Church of Norfolk."

The rented chapel room was soon so crowded that a larger space was needed. The congregation was unable to afford a church of its own. In 1893 Jordan addressed the General Convention held in Washington, D.C. on the need to fund a building in Norfolk. Donations added up to \$2,758, enough to build a church and provide for some of its furnishings. The new building, containing a sanctuary and church school room, was dedicated in November 1894. It was located on Princess Anne Avenue in the heart of the black community of Norfolk. Sunday evening worship attracted up to 35 congregants. The church was occasionally attended by white Universalists, who were without a church of their own in Norfolk.

Jordan was pleased that the new building provided for a well-appointed day school to meet the needs of the educationally-denied black children of Norfolk. In his estimation church and education went hand-in-hand to help people live life with dignity, purpose, and effectiveness, and to empower them and their community. In the new building he and his assistants taught day school to 90-100 community children during the week.

Universalist missionary [Quillen Shinn](#) organized a chapter of the Young People's Christian Union in the church and envisioned great plans for expansion of the "mission to the Colored people." "No man can be a Universalist whose love did not take in all races and colors of men," Shinn proclaimed, adding that "if the glad [Universalist] message had been understood and obeyed, [Black people] would never have been slaves." Radical equality through mutual love and respect was a most challenging doctrine for the Jim Crow South of the time.

By 1900 day school attendance had settled down to an average of 50 pupils, served by a staff of three teachers. Desire for education by African American parents in Norfolk remained high. Despite other private and church-sponsored schools for Blacks, demand always outstripped opportunity. Universalism as a faith, however, was radical in its social implications and debated in the local Black press. As a local institution, The Universalist church seemed a challenge to the established Black churches, and as a national institution, it was white and segregationist. Jordan's congregants tended to be from among the more independently-minded new residents of Norfolk, people who were attracted to the city from the rural South and were likely to move on to northern cities in search of greater opportunity. Regular subsidies by the Universalist General Convention kept the church open and the day school going. Nevertheless, while the day school remained strong, the congregation lost key lay people and withered.

In 1896 Jordan married Mary Elizabeth Clark, 27 years his junior, and a teacher in his school. Their son, born later that year, was named Richard Sweetser Jordan, in honor of Jordan's Universalist mentor. Joseph Jordan died on June 3, 1901, at age 53 of an unknown disease. The funeral was held in the church he had founded, his colleague and successor, [Thomas E. Wise](#), officiating. Ministers from other Black churches attended, suspicion about the foreign and strange Universalist faith having somewhat lessened. The following year the young Richard Sweetser Jordan died of tuberculosis, and his mother of the same disease the year after that.

With the passing of his immediate family, proceeds from Jordan's estate went to the Universalist General Convention. These were used to support the growing Universalist mission in Suffolk, Virginia, a daughter mission created by the Norfolk church. Without steady leadership, the First Universalist Church of Norfolk and its day school declined and in 1906 were closed. Attempts over the next decade to revive a Norfolk congregation of African American Universalists failed. The church building that Jordan had lovingly built was sold and became a billiard parlor. Yet the Suffolk mission grew, prospered, and remained, until its close in 1984, a vital legacy of Joseph Jordan's calling to the Universalist faith and to his people.

It should be noted that Joseph Jordan was not a relative of Joseph Fletcher Jordan, the Universalist denomination's third African American minister, who in 1904 became minister of the Suffolk mission church and principal of its associated day school.

Addendum 4

Towne, Laura Matilda

By Danielle Senneker

Graduate Student, Grand Valley State University (Fall 2005)

Biographical Highlights

Laura Matilda Towne's (1825-1901) abolitionist ideas led her to St. Helena, an island near South Carolina where she and Ellen Murray started Penn School. Laura ran that school for 40 years and lived the rest of her life on the island (White 2004). Laura Towne was one of the first of her time to set up a school specifically to educate freed slaves.

Her background in homeopathic medicine allowed her to treat and befriend the freed slaves. She was sought after for medical relief, weddings, funerals, academic help, etc. She was a vital asset to the community.

Historic Roots

Laura was born in Pittsburgh into a wealthy family. She later moved to Philadelphia. She was a well-educated and gifted student. Her training was mostly in homeopath medicine and she used this knowledge on the island when she encountered epidemics such as dysentery, yellow fever and many others (White, 2004).

She moved to St. Helena, South Carolina with hopes of helping the war (Civil War) effort and spreading the ideas of equality and independence (Wolf, 1997). She traveled as part of the Port Royal Experiment. The Port Royal Experiment was a large-scale government operation to help educate former slaves. It promoted reading and writing as well as social and moral development (White 2004). Needless to say, Laura and others there to help the freed slaves, were not welcomed by white southerners and risked being ostracized by Philadelphians.

Laura also went South because of missionary responsibilities. She felt very compelled in her beliefs of equality and was supported by her church and minister. Laura attended the First Utilitarian Church in Philadelphia where William Henry Furness was the minister. The support of her church and individual beliefs were enough for her to move to South Carolina and devote herself to helping others.

Through her work she gained respect and care for the freed slaves. She taught them not only to read and write but also to have a sense of independence. She fostered the notion that the former slaves did not have to be subservient. She began her work from an abolitionist standpoint and worked through the war and the regrouping years post war.

Laura and Ellen both adopted several African American children and raised them as their own (PBS). She lived on a small inheritance and worked for free. Various

Associations and Societies in Pennsylvania financially supported the school since from the beginning with several of Towne's family members paying for the school for a number of years (White 2004).

She not only taught she was also involved in the distribution of supplies, officiating at wedding and funerals, as well as using her medical training for other such emergencies (White 2004). Laura worked as a mediator between the Government and the freed slaves. She informed the islanders of their right to own land and helped them purchase land at a reasonable price.

On the island, Laura learned and embraced the culture and rituals of the African Americans. She particularly admired the African music incorporated in their church worship. It had different rhythmic patterns and a style that was formed from the West African culture. She was able to blend her liberal faith with that of the Africans tribal faith to appreciate both forms of worship.

Importance

Laura Towne is an example of an antiracist (Jonsberg 2002). Her example combats the notion of white against black. It helps to mix different races. Laura stands as an excellent example in history of following her convictions and going against the norms. She stands as an antiracist who dedicated her life educating freed slaves and helping them establish life post slavery.

The Penn School, which she started, is still a strong presence in St. Helena as the Penn Center. She started a legacy of respect and equality. The mere presence of the school building shows that even before the Civil War people believed in equality. The school offered the freed slaves the opportunity for independence as well as teaching them survival post slavery (Penncenter.com).

Ties to the Philanthropic Sector

Laura Towne has ties to the Philanthropic sector; her entire life was dedicated to philanthropy. She gave up everything to move south and promote equality through the education and advocacy for African Americans.

The Penn School, named for William Penn, still stands as a reminder of philanthropic spirit. Martin Luther King met at the Penn School prior to his march in 1963 (Penncenter.com). It was seen as a safe haven as well as an opportunity for the African American population.

Laura and the Penn School contributed to the Abolitionist movement and the Civil Rights Movement. She was very far ahead of her time for her views on slavery and equality. She endlessly pursued advocacy for equality and the world is a better place because of it.

Key Related Ideas

Port Royal Experiment: A large-scale operation put on by the Government to help educate former slaves. It promoted reading and writing but also freed slaves' development socially and morally.

Gideon's Band: These were missionaries (mainly from Boston) that moved to St. Helena Island to spread the word of God to the recently freed slaves. They viewed the African Americans as barbaric in customs and wanted to civilize them in their beliefs and lifestyle. Although Laura did not participate in this band, it took place during the time she was on the island.

Civil War: The Civil War was a major event that took place during Laura's life. She moved to St. Helena's before the war and lived there through and after the war. The Civil War divided the country and pitted neighbor against neighbor. It was that era that formed people's opinions on the work that Laura performed.

Important People Related to the Topic

- **Charlotte Forten** (1837-1914) was the first northern African-American schoolteacher to go south to teach former slaves. She arrived on St. Helena Island in 1862 and worked with Laura Towne for two years. Today she is best remembered for her diaries, which are the reflection of the times and of an educated, cultured woman. She remained dedicated to social justice and equality all her life.
- **William Henry Furness** (1802-1896.) William was the minister at First Unitarian Church in Philadelphia for 50 years, with Towne in the congregation every Sunday that she was in town. He graduated from Harvard in Arts and Theology and was minister at the church for over 50 years (Famous Americans). He was also very passionate about song writing and his list of works is extensive.
- **Ellen Murray** (1834-1908). Ellen was a fellow liberalist who traveled from Boston to St. Helena to help the freed slaves. Laura and Ellen opened the Penn School and continued to educate the freed slaves.

Related Nonprofit Organizations

- The **Penn Center** is now the organization that Laura and Ellen started in the 1862 to educate the people on the island. It is a national historic landmark that was once home to the Penn School. Today it serves as a place where records are kept as well as a historical site open for visitors and tours. There nature trails and rustic buildings help show what life was like back during the Civil War era (www.penncenter.com).
- The **Penn School** was the original education facility founded by Laura and Ellen to teach the recently freed slaves about independence. It was originally funded through Government projects and later relied totally on donations. It was the first of its kind and impacted many lives. (www.penncenter.com/history.html).
- The **First Unitarian Church of Philadelphia** – this was the church that Laura attending up until she left for St. Helena. The Pastor (William Henry Furness) was very influential in Laura's beliefs and kind natured personality. (www.firstuu-philly.org).

Related Web Sites

PBS did a wonderful piece on extraordinary teachers that included work on Laura Towne and other influential teachers. www.pbs.org/onlyateacher/lauratowne.html.

The **Penn Center** honors and preserves the history that Laura Towne started with the Penn School. The organization has archived records as well as serving as a historical landmark (www.penncenter.com).

The **African American Registry** has Towne listed and a very nice write up on her effort to educate the freed slaves and blacks of the South Carolina islands. It was interesting that Towne is not African American, but is on this list for her extraordinary work for the African American population (www.aaregistry.com/).

This website lists many **famous Americans** that have impacted the US and the formation of the country including Laura and her minister, William Furness (www.famousamericans.net).

This website has enough information for any **Civil War** buff. There is a nice section on the Port Royal Experiment as well as other relevant information for the St. Helena area (www.civilwar-va.com/southcarolina/sc-coastal.html).

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Addendum 5

District Metrics – See Excel file *District Metrics*

Addendum 6

Draft policy manual – on district web site

Time line – Word file *Timeline2*

Addendum 7

1. At the appointed time for debate of the issue a resolution to change the name of the district will be moved and seconded. To avoid being the No Name District, including the statement that we'll keep the Thomas Jefferson District name until new name is agreed upon.
2. Parliamentarian will read the Rules of Debate, which follow the General Assembly model:
 - a. 20 minutes time limit for the debate.
 - b. 2 minutes per individual speaker.
 - c. An individual may speak only once on a question.
 - d. Pro, Con, and Procedural microphones will be used.
 - e. If more time is required for debate, it may be requested from Procedural microphone.
3. A 2/3 vote of the quorum will carry the motion. Quorum is 20% of delegated from 25% of congregations.
4. If the motion for name change carries, in order to avoid numerous motions for alternative names, we should dissolve into a Committee of the Whole, as suggested by the Virginia ministers.
 - a. A Committee of the Whole allows free discussion of the names that may be brought forward. It also allows informal votes on names until we have one name that will be carried by a 2/3 vote.
 - b. Jim may turn the chair over to someone else during the discussion if he wishes to speak. Either Peter or Andy is recommended to be *pro temp* presiding officer.
 - c. Again the GA model will be used for debate.
5. Parliamentarian will read the Rules for Dissolving into a Committee of the Whole and read this resolution:

I move that the Assembly now dissolve itself into a Committee of the Whole to consider a new name for our District.
6. When we have agreement on a name, a motion to rise or adjourn the Committee will be made, seconded, and voted upon.
7. The formal resolution of name change will be read by the Secretary before the vote:

Be it resolved that the name of our District shall be _____.

 - a. No second is required because we came to resolution as a Committee of the whole.
 - b. A 2/3 vote is required to carry the motion.

Addendum 8

Generative thinking around this vision statement: ***Grounded in our covenantal tradition, we are a vibrant faith community of healthy congregations who grow through service, connection and right relationships, thereby transforming ourselves and the world.***

How do we broaden the understanding of our covenantal tradition?

How and what can we do to increase vibrancy?

How do we measure the health of congregations?

How and what can we do to support our healthy congregations and improve the health of those not healthy?

How and what can we do to become more inclusive and multi-cultural?

How do we drive right relations?

How and what can we do to grow through service and connection?

How and what can we do to transform ourselves? The world?

Why do we have minister and staff turnover?