

2007 Journal

Oklahoma Annual Conference



Disciples:
Called to Serve, Set Apart in Truth, Sent in Love

RESOLUTIONS

SECTION I

This section contains the final versions of resolutions approved by delegates at the 2007 Annual Conference.

CONFERENCE BOARD OF TRUSTEES

1. On February 22, 2006, the President and Secretary signed an Oil and Gas Lease with B&W Exploration, Inc., 100 Park Ave., Suite 1020, Oklahoma City, OK 73102, for interest in Beckham County, State of Oklahoma, as follows:
A one (1.0) acre square located in the SE corner of the SE/4 of Section 23, Township 10N, Range 22W, containing 1.00 acre, more or less.
2. On August 6, 2006, the President executed and the Secretary attested a Quitclaim Deed to sell and convey to the Buena Vista Cemetery Association, the surface only, reserving all mineral rights, the following real property in Canadian County, State of Oklahoma, to-wit:
Beginning at the Southwest corner of the Northwest Quarter (NW/4) of Section Twenty-Nine (29), Township Twelve (12) North, Range Eight (8) West, Canadian County, Oklahoma; thence North along the West line of said Northwest Quarter (NW/4) 162 feet; thence East along a line parallel to the South line of said Northwest Quarter (NW/4) a distance of 672.42 feet; thence South along a line parallel to the West line of said Northwest Quarter (NW/4) a distance of 162 feet; thence West along the South line of said Northwest Quarter (NW/4) a distance of 672.42 feet to the point of beginning (the "Cemetery"), and containing 2-1/2 (two-and-a-half) acres, more or less.
3. On March 7, 2007, the President and Secretary signed an Oil and Gas Lease with Ward Petroleum Corporation, P.O. Box 1187, Enid, OK 73702, for interest in Washita County, State of Oklahoma, to-wit: Lots 1-3, inclusive, of Block 20 of the original town site of Foss, OK, including all abutting streets and alley ways, as shown on plat thereof, being a part of the SW/4 of Section 01, Township 11 North, Range 19 West, containing 52.801 acres, more or less.
4. On March 15, 2007, the President and Secretary signed an Oil and Gas Lease with HL Gaston III, Box 212, Okmulgee, OK 74447, for interest in Kay County, State of Oklahoma, to-wit: A tract of land beginning at the NW/Corner of the SW/4, South 247.5 feet, East 264 feet, North 247.5 feet, West 264 feet, to the point of beginning of Section 20, Township 29N, 1E, and containing 1.5 acres, more or less.
5. On March 26, 2007, the President and Secretary signed an Oil and Gas Lease with Samson Resources Company, Two West Second Street, Tulsa, OK 74103, for interest in Ellis County, State of Oklahoma, to-wit: A tract of land beginning at the Southeast Corner of the SE/4 running North 209 feet, thence West 209 feet, thence South 209 feet, thence East 209 feet to the point of beginning of Section 29, Township 19 North, Range 25 West, containing one acre, more or less.

Kurt Glassco, president
Joel Betow, secretary

**RESOLUTION FOR DISCONTINUANCE AND
ABANDONMENT OF THE
MAUD UNITED METHODIST CHURCH**

WHEREAS the Maud United Methodist Church located in Pontotoc County was founded in 1902 and has had a long and proud history; and

WHEREAS the charge conference of the Maud United Methodist Church voted on April 29, 2007, to discontinue the church; and

WHEREAS the district superintendent has recommended discontinuance of the Maud United Methodist Church and transfer of membership to the Konawa First United Methodist Church; and

WHEREAS the consent to discontinue has been granted by the presiding bishop, a majority of the district superintendents, and the district board of location and building and all proper Disciplinary requirements have been complied with;

THEREFORE BE IT RESOLVED that the Maud United Methodist Church be discontinued effective May 31, 2007, and the property shall be sold and the proceeds paid to the Ardmore District Board of Trustees.

Guy Ames, III, district superintendent

**RESOLUTION FOR DISCONTINUANCE
AND ABANDONMENT OF THE
AFTON UNITED METHODIST CHURCH**

WHEREAS the Afton United Methodist Church located in Ottawa County was founded April 18, 1913, and has a long and proud history; and

WHEREAS the charge conference of the Afton United Methodist Church voted on March 4, 2007, to discontinue the church; and

WHEREAS the district superintendent has recommended discontinuance of the Afton United Methodist Church and transfer of membership to the Cleora First United Methodist Church; and

WHEREAS the consent to discontinue has been granted by the presiding bishop, a majority of the district superintendents, and the district board of location and building and all proper Disciplinary requirements have been complied with;

THEREFORE BE IT RESOLVED that the Afton United Methodist Church be discontinued effective May 30, 2007, and the property shall be sold and the proceeds paid to the Bartlesville District Board of Trustees.

Maurice K. Major, district superintendent

**RESOLUTION FOR DISCONTINUANCE
AND ABANDONMENT OF THE
PICHER UNITED METHODIST CHURCH**

WHEREAS the Picher United Methodist Church located in Ottawa County was founded January 26, 1920, and has a long and proud history; and

WHEREAS the charge conference of the Picher United Methodist Church voted on March 4, 2007, to discontinue the church; and

WHEREAS the district superintendent has recommended discontinuance of the Picher United Methodist Church and transfer of membership to the Miami First United Methodist Church; and

WHEREAS the consent to discontinue has been granted by the presiding bishop, a majority of the district superintendents, and the district board of location and building and all proper Disciplinary requirements have been complied with;

THEREFORE BE IT RESOLVED that the Picher United Methodist Church be discontinued effective May 30, 2007, and the property shall be sold and the proceeds paid to the Bartlesville District Board of Trustees.

Maurice K. Major, district superintendent

COMMISSION ON RELIGION AND RACE

Whereas the State of Oklahoma celebrates its centennial November 9, 2006 – November 8, 2007, we, the members of the Oklahoma Annual Conference of The United Methodist Church Commission on Religion and Race, call upon all members of the Oklahoma Annual Conference of The United Methodist Church to remember the entire history of this land. America is steeped in the traditions of the West and the Native American, and no state boasts a richer heritage of both than Oklahoma. Native Americans from more than 67 tribes, including the Cherokee, Choctaw, Chickasaw, Creek, Seminole, Osage, Cheyenne, Sac and Fox, Delaware, Apache, and Pawnee, call Oklahoma their home today. Before Coronado and his colleagues landed on America's shores, Native Americans resided in what would become Oklahoma. In recognition of this great heritage, we call upon our brothers and sisters in the Oklahoma Annual Conference of The United Methodist Church to join us in efforts to stop promoting the stereotypical representation of Native American people through the use of sports mascots. The persistence of such officially sanctioned, stereotypical presentations humiliates Native American people, undermines our mission of full and equal participation of all racial and ethnic peoples in the total life of the Church, and seriously compromises our efforts to celebrate diversity in our churches and communities.

Whereas

- The continued use of Native American symbols, names, imagery, culture, and personas in sport offer up stereotypical, misleading, monolithic, and flat images that demean Native Americans;
- The continued use of Native American symbols, names, imagery, culture, and personas in sport reflects a history of stereotyping, prejudice, and discrimination directed against indigenous peoples in North America;
- The continued use of Native American symbols, names, imagery, culture, and personas in sport inhibits teaching and learning about the realities of Native Americans for individuals who have had little or no interaction with them;
- The continued use of Native American symbols, names, imagery, culture, and personas in sport negatively impacts self-concept and self-worth among Native American youth;
- The continued use of Native American symbols, names, imagery, culture, and personas in sport undermines the sovereignty of indigenous nations, including their ability to represent themselves to a broader public; and
- The continued use of Native American symbols, names, imagery, culture, and personas in sport denigrates Native American spirituality.

Now Therefore, Be It Resolved, that we the people of the Oklahoma Annual Conference of The United Methodist Church Commission on Religion and Race call upon our sisters and brothers in the Oklahoma Annual Conference of The United Methodist Church to join together with our Commission and the Oklahoma Indian Missionary Conference to end the usage of Native American people as mascots and to help our communities in our endeavor to teach those of differing opinion of the necessity of this change. Further, individuals may support this effort by the following means:

- Turn off the television when a game involving a professional sports team using a Native American name and mascot is being broadcast.
- Do not purchase a ticket to view a live event using such names or mascots.
- Reconsider playing for teams – either professional or amateur – that use these names and mascots.
- Encourage accessible, culturally appropriate books be purchased and read by parents and teachers in classrooms and homes.
- Utilize talents for creative expression to support this issue and further learning and discussion.

CHURCH AND SOCIETY

A Resolution on Torture

Whereas, the United Methodist *Social Principle* on Basic Freedoms and Human Rights states: The use of detention and imprisonment for the harassment and elimination of political opponents or other dissidents violates fundamental human rights. Furthermore, the mistreatment or torture of persons by governments for any purpose violates Christian teaching and must be condemned and/or opposed by Christians and churches wherever and whenever it occurs. (The 2004 *Book of Discipline*, ¶164, p.119)

Whereas, Article 3 of the Geneva Convention states that prisoners “...be treated humanely, without any adverse distinction founded on race, color, religion or faith, sex, birth or wealth, or any other similar criteria. To this end the following acts are and shall remain prohibited at any time and in any place whatsoever with respect to the above mentioned persons: (a) violence to life and person, in particular murder of all kinds, mutilation, cruel treatment and torture; (b) taking of hostages; (c) outrages upon personal dignity, in particular, humiliating and degrading treatment; (d) the passing of sentences and the carrying out of executions without previous judgment pronounced by a regularly constituted court affording all the judicial guarantees which are recognized as indispensable by civilized peoples.” (Convention (III) relative to the Treatment of Prisoners of War. Geneva, 12 August 1949)

Whereas, “Torture violates the basic dignity of the human person that all religions, in their highest ideals, hold dear. It degrades everyone involved—policymakers, perpetrators and victims. It contradicts our nation’s most cherished values. Any policies that permit torture and inhumane treatment are shocking and morally intolerable.” (From the National Religious Campaign Against Torture, “Torture Is A Moral Issue,” Para. 1, 2006)

Whereas, Jesus himself suffered horrific torture under governing authority and whereas the love and peace of Jesus’s message and life are the antithesis of torture, in His words, “You have heard it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.” (Matthew 5:43-45, NRSV)

Therefore, let it be resolved that the churches of the Oklahoma Annual Conference of The United Methodist Church call all persons, political and religious authorities, and organizations, or any party acting on behalf of those persons, political and religious authorities, and organizations to abide by the principles of the Geneva Convention and prohibit torture in all forms and in all places.

Therefore, let it further be resolved that before the next annual conference, a day be established by the Peace With Justice Task Force for the Oklahoma Annual Conference of The United Methodist Church to dialogue, study, and pray concerning the practice of torture and decide specific ways that we can act within public policy to end it.

Respectfully submitted:
Peace With Justice Task Force
Church and Society Task Force

A Resolution on Church Membership

Whereas, The United Methodist Church is a part of the holy catholic (universal) church; and

Whereas, standards for readiness for membership could vary greatly between individual churches or pastors; and

Whereas, Christ welcomes all people to be in relationship with the Triune God; and

Whereas, God's grace as confessed in our Wesleyan tradition "is free in all, and free for all," (1) and is therefore seeking us so as to prepare us in our receiving of God's gracious initiatives; and

Whereas, ultimately justification by faith is God's act of grace;

Therefore, be it resolved that the Oklahoma Conference of The United Methodist Church recommends to our 2008 General Conference that the following addition be inserted after the third sentence of ¶214 of the 2004 *Book of Discipline* of The United Methodist Church:

"Although the pastor is to educate and counsel the person seeking to unite with the local church, God's redemptive gift is available to all persons, and the pastor is to faithfully receive all adults willing to affirm our vows of membership."

(1) "Free Grace", by John Wesley, Sermon 128, preached at Bristol, 1740.

¶ 214. Eligibility

The United Methodist Church is a part of the holy catholic (universal) church, as we confess in the Apostles' Creed. In the church, Jesus Christ is proclaimed and professed as Lord and Savior. All people may attend its worship services, participate in its programs, receive the sacraments and become members in any local church in the connection (¶4). In the case of persons whose disabilities prevent them from reciting the vows, their legal guardian[s], themselves members in full covenant relationship with God and the Church, the community of faith, may recite the appropriate vows on their behalf.

A Resolution on Healthcare

Whereas, Jesus healed all those who came to him with illnesses and infirmities, and the Social Principles of The United Methodist Church declare health care to be a basic human right (¶163, T of the 2004 *Book of Discipline* of The United Methodist Church);

Whereas, the United States is the only industrialized country in the world without some type of universal health insurance, has nearly 50 million Americans without health insurance, spends more per capita than any other country in the world, and ranks only 28th in life expectancy and 43rd in infant mortality (World Health Organization);

Whereas, lack of affordable healthcare leads to increased infant mortality, barriers to academic achievement, employee absenteeism, lost economic productivity, more serious illness, reliance on expensive emergency room care, bankruptcy filings, disruption of family life, and early death;

Whereas, health insurance costs have increased astronomically, causing businesses to drop group health insurance coverage for dependents and retirees and dramatically raise co-payments and deductibles for employees; and the risk-based private insurance market results in individually purchased health insurance being the most expensive and least affordable for the very persons who need health insurance coverage the most;

Whereas, current publicly-funded healthcare leaves huge gaps in the safety net, the federal government has failed to develop a national plan to ensure affordable healthcare for all Americans, and several states have initiated their own public/private plans to provide health insurance for all state residents;

Therefore, be it resolved, that the Oklahoma Conference of The United Methodist Church endorses the establishment of a bipartisan citizen task force by the Oklahoma State Legislature for the purpose of developing a public/private plan to provide health insurance coverage for all Oklahomans and that copies of this resolution be sent by the Conference Secretary to all members of the Oklahoma State House of Representatives, the Oklahoma State Senate, and the Governor.

A Resolution in Support of Ministering to Immigrants and Marginalized Peoples

Whereas, the Council of Bishops of The United Methodist Church through its document “To Love the Sojourner” has given our denomination direction as to the sojourners among us;

Whereas, the Holy Scriptures, i.e. Exodus 22:21, Leviticus 19:33-34, and Deuteronomy 24:14, speak to the alien among us and Isaiah 56:6-7 tells us that the Lord’s house will be a place for all nations and the foreigner will be welcomed to the holy mountain of the Lord;

Whereas, we seek to offer and live out our evangelistic theme of “Open hearts, open minds, and open doors” as we stand in support of all of those who are crying out for help;

Whereas, we believe achieving the Biblical justice and the inclusiveness that Jesus demands of us requires that we welcome all people to the table of abundance and that we work to find room with adequate access to those necessary resources;

Whereas, we acknowledge that immigrants of the past and of the present have played a significant role in the redemptive narrative of God’s people;

Therefore Be It Resolved, we urge all people to act and dialogue responsibly and respectfully that we may model for all that we, the people of God, have great respect and love for one another;

Therefore Let It Be Further Resolved, in keeping with our desire to have “Open hearts, open minds, and open doors” we call on our pastors and congregations to minister to the immigrants and all who are marginalized, oppressed, and in need, that we may be for them the living Christ.

A Resolution in Support of Removing the Governor of Oklahoma from the Parole Process

Whereas, Oklahoma is the only state in the union where the governor must sign every parole or the parole is denied;

Whereas, further, this is a requirement of the Oklahoma Constitution and can only be changed by a vote of the people;

Whereas, further, parole is highly politicized. The governor is publicly and frequently challenged as soft on crime by the other political party for paroles granted, and this reality has a chilling effect that discourages an objective analysis of the merits of a parole application.

Whereas, further, as Christians we believe in the transformation of persons by the power of the Holy Spirit; welcoming home the stranger who does not pose a threat; the reunion of familial relationships; the opportunity for a productive life; reconciliation between offenders, society, and victims, and restoration of the vanquished; second chances and the meaningful forgiveness of sinners, recognizing that we all are sinners.

Whereas, further, an objective analysis of prisoner parole applications by a professional pardon and parole board and the ability of said board to grant paroles to those who have earned them, are believed to be reformed according to all credible accounts, and who desire to live a pro-social life is consistent with Christian theology and our understanding of God's grace.

Therefore Let It Be Resolved, that as persons of faith, we, as the Oklahoma Annual Conference, express our support of amending the Oklahoma Constitution by ballot issue so as to remove or limit the role of the governor in the parole process.

Respectfully submitted:
Committee on Church and Society
Mission and Service Ministry Team

A Resolution to the 2008 General Conference of The United Methodist Church - Admission into the Church

Exhibit A - Section No. 222 Non-Local Church Settings

{222. Non-Local Church Settings—Duly appointed clergy of The United Methodist Church, while serving as chaplain of any organization, institution, or military unit, an extension minister, or as a campus minister, or while otherwise present where a local church is not available, may receive a person into the membership of The United Methodist Church under the conditions of {216 or {217. Where possible, before the sacrament of baptism is administered, or before the vows of baptism or profession of faith have been administered, such appointed

minister shall consult with the pastor of the local church (should one be nearby) on the choice of the person concerned; and upon agreement by the pastor, a statement verifying that such sacrament was administered or that such vows were made shall be issued. The pastor thereof on receiving such statement shall duly enroll that person as a baptized or professing member.

{223. General Church Membership Roll—When a person is baptized or professes his or her Christian faith and is received into the Church by a duly appointed campus minister, a chaplain endorsed by the Board of Higher Education and Ministry or other duly appointed clergy of The United Methodist Church, while serving as a chaplain of any organization, institution, or military unit, or as an extension minister, or while otherwise present where a local church is not available, and said person has no local church to which the membership and records may be sent, the clergy shall send the name, address (if there is one), and related facts to the General Board of Higher Education for recording on General Church Membership Roll. It is desirable that as soon as possible such people be transferred from the General Church Membership Roll to the membership record of the local United Methodist church of their choice.

Exhibit B - Sections No. 221 and 222

Financial Implications—None

Rationale for: Proposed Changes to Sections No. 222 and 223

In the 2004 *Book of Discipline*, church membership is accomplished by profession of faith, baptism, or both. Baptism is an initiation rite into the life of the Church. The Church is visualized as the local church. Hence baptized persons are customarily placed on the membership role of a local church.

Section 222 addresses those settings where church membership is sought by persons who are physically separated from a local church. It permits enrolling in membership such persons as professing members in its reference to section 217. Since section 216 addresses those who become members by baptism, and since that section is not referenced in Section 222, there is an implication that clergy cannot baptize people away from the local church since baptism creates local church membership.

Section 223 specifically permits baptism outside a local church setting but only if a chaplain (not defined), a campus minister, or chaplain endorsed by the Board of Ordained Ministry performs the baptism. In such event, these persons can be placed on the General Church Membership Roll.

The proposed changes to these two sections make it clear that ordained elders can baptize persons in non-local church settings. The priority of local church integration of such persons is expressed. Nevertheless, when no local church exists as a reasonable option, (e.g. prisoners, homeless persons, displaced populations, military persons on overseas assignment, etc.), membership is available transitionally for such persons.

These changes permit the sacrament of baptism to be both the initiation rite into the Church and a means of grace. The proposed changes recognize that “church” might be a reality in some sense other than a local church.

In “Polity, Practice, and the Mission of The United Methodist Church,” Updated Edition (Nashville: Abingdon, 2002), Thomas Frank understands Wesley Methodism as a movement, rather than an institution. Wesley’s purpose in developing spiritual disciplines was to, in effect, guide the movement, not to institutionalize it (page 52). He also notes that the tradition has developed in the *Book of Discipline* to refer to places of clergy appointment as “charges” rather than parishes. There has been some intention not to harness ministry to a finite geographical locus or a building.

That baptism is a means of grace as well as an initiation rite is affirmed in the 2004 *Book of Discipline*. In Article XVI “Of the Sacraments” **Articles of Religion of The Methodist Church**, page 63: “Sacraments ordained of Christ are not only badges or tokens of Christian men’s (sic) profession, but rather they are certain signs of grace, and God’s good will toward us, by which he doth work invisibly in us, (emphasis supplied) and doth not only quicken, but also strengthen and confirm, our faith in him.” Baptism is specifically listed as one of two sacraments. Likewise, in the **Confession of Faith of The Evangelical United Brethren Church**, Article VI, page 68, this statement appears: “They (sacraments of which baptism is one of two) are means of grace by which God works invisibly in us, quickening, strengthening, and confirming our faith in him.” (emphasis supplied)

These changes clarify that United Methodist clergy under appointment have authority to baptize persons in non-local church settings and membership is available to such persons on the General Roll of The United Methodist Church, transitionally. The changes do not undermine the local church as the preferred locus for both baptism and membership. They do, on the other hand, permit us to bestow the means of grace on marginalized persons such as those residing in prisons, jails, hospitals, long-term care facilities, shelters, and those whose lifestyle is transient, anti-social, or disease-impaired. The changes also recognize that the “church” is conceptually broader than a local church or parish.

**AMENDED
CERTIFICATE OF INCORPORATION
THE OKLAHOMA UNITED METHODIST FOUNDATION, INC.
A NON-PROFIT CORPORATION**

ARTICLE I

The name of this corporation is THE OKLAHOMA UNITED METHODIST FOUNDATION, INC.

ARTICLE II

The corporation shall exist for a period of perpetual duration. This corporation is formed as a not-for-profit corporation, and it has no stated capital nor shares issued representing capital.

ARTICLE III

This corporation is formed for religious purposes, that is to say: to establish, promote, extend, and maintain the Christian Faith according to the established doctrine and worship of The United Methodist Church in the State of Oklahoma; and to the extent that the same may be reasonably necessary for such purposes, and in connection with the religious, missionary, charitable, educational, and benevolent activities of The United Methodist Church in the State of Oklahoma; to receive gifts, grants, devises, bequests, subscriptions, transfers, and conveyances of real or personal property as trustee or otherwise in the furtherance of the purposes for which this corporation is formed and to take and to hold the same subject to the conditions, restrictions, and limitations, if any, that may be imposed by the donors or makers of such gifts, grants, devises, bequests, subscriptions, transfers, and conveyances as to the use, purpose, and disposition thereof, and such condition(s) may include provisions for the partial benefit of other charitable organizations; to manage, care for, control, use, mortgage, encumber, exchange, sell, transfer, and convey any and all real and personal property granted and conveyed to, or acquired by, this corporation, and to these broad ends to exercise the following powers and functions, to-wit:

(a) To formulate its own Bylaws and rules of action, provided such Bylaws and rules of action are in harmony with the laws of the State of Oklahoma and the laws of The United Methodist Church and are consistent with the terms, provisions, limitations, and requirements of the Certificate of Incorporation or amendments thereto;

(b) To elect and to remove the officers of the Foundation Board according to its judgment as exercised in accordance with the Bylaws or amendments thereto;

(c) To collect money, acquire permanent endowment funds and securities, acquire real, personal and mixed property by grants, gifts, bequests, devises, demises, purchases, or otherwise, and to hold, use, invest, administer,

encumber, sell, lease, and convey the same, provided, however, that all such property acquired and held by this corporation shall be held in trust for the use and benefit of The United Methodist Church, and may include provisions for the partial benefit of other charitable organizations, subject to the conditions placed thereon by the donor;

(d) To promote in all ways and manners deemed advisable the established and contemplated purposes of the established institutions and causes of The United Methodist Church.

(e) To exercise all the powers and privileges granted to corporations by the Oklahoma General Corporation Act, as amended from time to time.

ARTICLE IV

The registered agent is Bill Junk. The office of the registered agent is 4201 Classen Blvd., Oklahoma City, Oklahoma, 73118.

ARTICLE V

The Bylaws of the corporation shall establish the number of Trustees who shall serve as Trustees of the corporation.

ARTICLE VI

This corporation is organized exclusively for charitable, religious, and educational purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law). No part of the net earnings of the corporation shall inure to the benefit of, or be distributable to, its trustees, officers, or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth herein. No substantial part of the activities of the corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of this Amended Certificate of Incorporation, the corporation shall not carry on any other activities not permitted to be carried on (a) by a corporation

exempt from Federal Income Tax under Section 501(c)(3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law) or (b) by a corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

ARTICLE VII

These Articles may be amended at any regular or special meeting of the Foundation Board by two-thirds (2/3) vote of the Foundation Board of Trustees, provided that before they may be amended by regular or special meeting of the Board, the specific amendment to be proposed shall be stated in the call for the regular or special meeting. At least ten (10) days notice shall be given in writing to each member of the Board of any proposed meeting of the Board of any proposed amendment to these Articles at either a regular or special meeting of the Board.

The foregoing Amended Certificate of Incorporation was adopted by the Board of Trustees at its meeting held on April 19, 2007, and is hereby signed by the President and attested by the Secretary.

(SEAL)

Attest:

President

Secretary

**Resolution to Host 2011 Annual Meeting of
The National United Methodist Historical Society and
The National Commission on Archives and History**

Whereas, the Oklahoma Conference Archives and History Commission, working with the Oklahoma Indian Missionary Conference Commission on Archives and History has considered inviting the National Archives and History Commission and the National United Methodist Historical Society to have their annual meeting at Oklahoma City in 2011.

Whereas, this is the annual meeting for United Methodists who are involved in preserving the history of our denomination on a nationwide scale for all United Methodists.

Therefore Be It Resolved, that the Oklahoma Annual Conference and the Oklahoma Indian Missionary Conference working through the commission on Archives and History of both conferences extend an invitation for the annual meeting of the National Archives and History Commission and the National United Methodist Historical Society to be held at Oklahoma City University in 2011 and be hosted by these two conferences.

Submitted by John Beckman,
Lay Delegate from Lawton First United Methodist Church
and supported by the Oklahoma United Methodist Historical Society