Foster siblings living in northcentral Oklahoma have a better chance of being placed together thanks to a spacious new home built by Circle of Care.

The Vera Mae Home in Alva held a ribbon cutting ceremony on Sept. 12. More than 40 people were in attendance, including donors, community members, clergy and laity from Alva-First, local news media, as well as representatives from Circle of Care, the Oklahoma United Methodist Foundation, and the Oklahoma Conference of the United Methodist Church.

Pastor Carol Cook Moore of Alva-First opened the ceremony, thanking all involved for helping to fund and build the first of eight Legacy of Care homes in Oklahoma.

“It’s a great blessing; there’s a huge need,” said Alycen Yoder, organist at Alva-First. “So far, they’ve never been able to put more than two children together in a home in Alva, and now, they can take up to four. There are lots of families that can keep children together as a family.”

The 2,700 sq. ft. home has four bedrooms, four and a half bathrooms, a home office, a study area, a children’s play area, dining room table for eight, laundry room, fenced in back yard, a generator and a safe room in the two-car garage.

The home’s open layout has a rustic country feel that was designed by Hannah Sutter, an interior designer based in Oklahoma City. Sutter, who herself is a foster parent, encourages others to open their homes to foster children.

“There’s a lot of what-ifs in how (fostering) would change your family dynamic, and if it would be a hard thing,” Sutter said. “It’s worth it to be a part of that child’s life, to be a safe place to live. It’s a hard process, but it’s so worth it.”

Yoder, who has supported Circle of Care financially for 20 years, believes helping siblings stay together in foster care can help them feel like somebody cares about them.

“I love it,” Yoder said of the new home. “I think they’ll be willing to stay forever.”
It’s never too late to get on the bus

I felt my phone vibrate, alerting me that I was receiving an incoming call. On the other end of the line, a voice gently said, “Bishop, where are you? We are all supposed to be on the bus.”

I glanced at the time on the clock and was twenty minutes late. I hurried to the bus, boarded to the amusement (and perhaps annoyance) of the people. They were all in their seats. I had let time get away from me. From that time forward, someone had to ask the question, “Is the bishop on the bus?”

I am not sure I have yet recovered from my lapse in time awareness. I was part of a group of people from the Oklahoma Conference who responded to the invitation to “Get on the Bus” and go to Little Rock, Arkansas and Memphis, Tennessee to visit historic sites commemorating the struggle for Civil Rights.

In Little Rock, we visited sites associated with the Arkansas Nine, nine African American teenagers who broke the barrier of desegregation in that city. I marvel at the courage of the teenagers and their parents. I was equally appalled at the actions of the whites who opposed them.

But in Memphis, I was late getting on the bus leaving the Lorraine Hotel, now the National Civil Rights Museum, where Dr. Martin Luther King, Jr. was assassinated. The experience plunged me deep into thought, which held me captive.

The museum contains an excellent chronological of the civil rights movement. With each step through the exhibits, I had a growing awareness of how sheltered I was from the issues of the day, how much Black Americans suffered, and pondered how anyone could have acted in such a manner against other people.

The struggle for Civil Rights was and is a struggle for human value and dignity. It is a struggle to be acknowledged as a person of sacred worth. It is a struggle that continues today.

I had known I did not have much time when I left the Lorraine Hotel to cross the street to continue my tour of the National Civil Rights Museum. I pondered deeply the upstairs room that Dr. King’s killer had occupied. Standing mere feet from where the killer had stood, I fixed my eyes on the balcony of the second story where Dr. King had stood. I wondered, “why?”

As I turned away, I saw an exhibit that informed me that Dr. King’s family had only one question: “why?” As my phone jarred me back to the present, that question remained.

I quickly made my way to the bus, a little embarrassed that I had been so careless and inconsiderate of everyone else on the tour.

So, I write this article as a sheepish confession that I almost missed the bus. However, it is never too late to get on the bus that treats people as children of God.

“Don’t be defeated by evil, but defeat evil with good.”
Romans 12:21 (CEV)

Bishop W. Angie Smith Chapel celebrates golden anniversary

The bishop W. Angie Smith Chapel was finally completed. In a service attended by four Methodist bishops, the house of worship was consecrated on May 9, 1968.

With its unique triangular shape and a spire that reached 151 feet into the air, Smith Chapel became immediately iconic. It was designed by world-renowned architect Pietro Belluschi, who was honored for his work by receiving an honorary degree from OCU and who also gave that year’s commencement address. MIT professor of visual design Gyorgy Kepes created the chapel’s prominent stained glass windows, for which he was awarded a gold medal in fine arts from the American Institute of Architects.

The chapel was named for Bishop W. Angie Smith, who served as Bishop of the Oklahoma-New Mexico Area and the Indian Missionary Conference for twenty-four years beginning in 1944. He also served as president of the OCU board of trustees. When plans were made to build a chapel on the campus of OCU, the board voted to honor the episcopal leader by naming it in his honor.

Immediately following consecration, Smith Chapel became the new home for the Pastor’s Licensing School and the School of Mission (the predecessor to Mission U). Weekly chapel services began in the fall semester, with Dr. William (“Bill”) Oden, then pastor of Aldersgate UMC and later Bishop of Louisiana (1989-96) and Dallas Area (1996-94), preaching the first sermon on Sept. 8, 1968.

Over the last fifty years, the Chapel has served as the heart of OCU’s religious life. It has been home to the Wimberly School of Religion, the United Methodist Student Fellowship, and, since 2008, Saint Paul School of Theology. The campus community gathers several times each week for worship: Monday nights in the Watson Lounge for student-led Evensong, Tuesday mornings in Harris Chapel for Saint Paul’s chapel service, and Thursday afternoons in the sanctuary for OCU’s chapel service. The space is also home to the Wesley Center, Kappa Phi Christian Sisterhood, and Delta Alpha Chi Christian Men’s Fraternity and is used by numerous other campus and community groups throughout the week.

OCU will celebrate the fiftieth anniversary of Smith Chapel at a special re-consecration worship service on Thursday, Nov. 8 at 1 p.m. Dr. Amy Oden, Saint Paul professor of early church history and spirituality and cousin of Bishop Bill Oden, will bring the message. Worship will be followed by a reception in Watson Lounge where photos from the chapel’s construction and regalia from Bishop Smith will be on display. The event is free and open to the public. Guests will find it easiest to park in the lot with the digital Multimedia and Web Ministry: Andrew Himes

Contact
# Moving Forward

An introduction to the General Conference 2019 plans to be discussed

**BY MEAGAN EWTON**

The General Conference taking place in February 2019 will determine how the United Methodist Church will approach human sexuality.

Simply put, the General Conference will decide whether or not to allow people who are openly gay to be married in United Methodist congregations or to serve as clergy.

Three plans are under consideration: the One Church Plan, the Connectional Conference Plan and the Traditionalist Plan.

The Commission on a Way Forward, a diverse group of clergy and laity from around the world that examined every paragraph of The Book of Discipline related to human sexuality, has recommended the One Church Plan in a report to the Council of Bishops. However, deep divisions remain among United Methodists who believe the One Church Plan either does too much or not enough to address the denomination’s stance on human sexuality.

### The One Church Plan

The One Church Plan would allow conferences, pastors and churches the flexibility to decide for themselves how to address the marriage and ordination of LGBTQ+ persons within their ministry context.

In addition to removing restrictive language regarding sexual orientation, the One Church Plan adds language that protects the religious freedom of pastors who choose not to marry or ordain “self-avowed practicing homosexual persons.” The plan also ends the threat of church trials over same-sex weddings.

“The Commission hears a yearning from both traditionalists and progressives for more space,” the report states. “The space is needed for us to live together with different core convictions on ordination and same gender marriage. The connection allows us to continue to accomplish more in ministry across the globe than we could separately.”

### The Connectional Plan

The Connectional Plan would replace the five jurisdictional conferences in the United States with three values-based conferences that annual conferences, churches, and clergy would choose to join. While this option prevents the denomination from being formally divided, a number of constitutional amendments would be required before the plan could be put into place.

In addition to restructuring conferences, the Connectional Plan also allows for boards, agencies and seminaries to be reformed to accommodate the new denominational structure.

“The Connectional Conference Plan provides both space and connection between those parts of the church currently in deep conflict,” the report states. “The space is needed for us to live together with different core convictions on ordination and same gender marriage. The connection allows us to continue to accomplish more in ministry across the globe than we could separately.”

### The Traditionalist Plan

The Traditionalist Plan, as its name suggests, is the most conservative of the proposed plans.

In addition to maintaining current language in The Book of Discipline, the plan expands its definition of “self-avowed, practicing homosexuals” to include LGBTQ+ persons who are married or living in partnership.

It also makes complaint procedures against clergy easier to process and provides a provision for churches to leave the denomination.

Unlike the One Church Plan and the Connectional Plan, the Traditionalist Plan was not a focus of the Commission until the April 29-May 4 meeting of the Council of Bishops requested it be developed by the end of the Commission’s final meeting on May 16.

Commission members expressed concern that the time allotted was not enough to develop a full plan. To meet the deadline, the Commission ended its work on a new traditional plan and submitted a sketch of a plan that had been sent to the Council in November 2017.

### Potential for Schism

“I think there will be a schism of some sort regardless of what happens in February,” said Brian Bakeam, executive director of the South Central Jurisdiction and Oklahoma delegate to General Conference. “The question is how bad will it be and who does it affect.”

Rev. Linda Harker, lead pastor at Norman-McFarlin and head of the Oklahoma delegation to General Conference, believes all United Methodists should be spiritually grounded in prayer about General Conference.

“If we can trust that God can make a way when there seems to be no way, and that we would trust and continue to pray together as a denomination, seeking for that way that would keep us together, because we’re better together than we are apart. What makes us so great as a denomination is what one can’t do, together we can.”

### Compare the Plans

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<thead>
<tr>
<th>One Church</th>
<th>Connectional Conference</th>
<th>Traditionalist</th>
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<tbody>
<tr>
<td><strong>Summary of the Plan</strong></td>
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<tr>
<td>Freedom to minister within mission context</td>
<td>Replaces current US jurisdictions with three values-based conferences similar to jurisdictions: Traditional, Unity, Progressive</td>
<td>Maintains current language in The Book of Discipline</td>
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<td>Defines marriage as covenant between two adults</td>
<td>Avoids complete division of denomination</td>
<td>Broadsens the definition of “self-avowed, practicing homosexual” to include persons living in same-sex marriage or partnership</td>
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<tr>
<td>Removes language that restricts pastors and churches from conducting same-sex marriage</td>
<td>Requires a number of constitutional amendments</td>
<td>Makes complaint procedures easier</td>
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<tr>
<td>Avoids formal division of the denomination</td>
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**What does this mean for churches?**

- Local churches decide wedding policies
- Will covenant with bishop regarding whether the church will accept LGBTQ+ pastor
- No provision for gracious exit
- Churches will follow their annual conference to a Connectional Conference unless they vote otherwise
- Churches in the Unity Conference will be able to set their own policies regarding building use for same-sex marriages
- Provides for gracious exit by allowing any 50 congregations to form a self-governing church if they are in “irreconcilable conflict” with the plan
- Churches leaving denomination must contribute to Conference’s share of unfunded pension liability

**What does this mean for clergy?**

- LGBTQ+ persons can be fully ordained
- Clergy decide whether to conduct a same-sex wedding service; military chaplains will be required
- No more church trials for same-sex weddings
- Active and retired clergy and bishops can choose who they want to affiliate with
- Ordination would be recognized by all three connectional conferences
- Deacons and full-time local licensed pastors may see fewer ministry opportunities
- Requires clergy to agree to uphold provisions in The Book of Discipline regarding homosexuality
- Sets minimum penalties for conducting same-sex weddings

**What does this mean for conferences?**

- Annual Conference decides on ordination policies regarding LGBTQ+ persons
- Central Conferences can maintain ministry practices
- Maintains current structure of boards, agencies and ministries
- Jurisdictional conferences will decide which connectional conference to join; annual conferences will follow their jurisdiction unless they vote otherwise
- Annual conferences may revote to stay or join a different Connectional Conference every four years
- Requires ordaining LGBTQ+ clergy
- Maintains current structure of boards, agencies and ministries

*EXPANDED VERSION AVAILABLE AT WWW.OKUMC.ORG.*
Facing racism with grace and truth

Get on the Bus examines how racism shaped American history and culture today.

BY MEAGAN EWTON

What started as a civil rights tour on Thursday had by Sunday become something much more personal to the 44 children, women and men who experienced the second year of Get on the Bus.

Get on the Bus was no Starting the journey

Participants boarded the charter bus on the bright morning of Sept. 20. Everyone was handed a blue bag with a resource folder complete with schedule, spiral notebook, pen, civil rights reading material, earplugs, and a copy of “Multiethnic Conversations,” a workbook written by Mosaic Church founder Mark DeYmaz.

Most people stayed in conversation with people they knew as the bus drove east on the highway. A sense of anticipation began to grow as the hours wore on and the people grew restless. Finally, the bus came to a stop outside Philander Smith College, a historically black college in Little Rock that the group was scheduled to tour that afternoon.

“Allow me to be the first to welcome you to Little Rock!” announced Trina Bose North, pastor of OKC-Crown Heights and co-planner for the event. Her cheerful welcome would become a staple of the weekend.

But instead of getting off the bus, the bus moved forward and drove into a nearby neighborhood. The first announced schedule change of the journey got people’s attention, especially since dinner had been listed as part of the tour of the college.

After several minutes and a few tight turns, the bus parked again, this time outside a tan brick house just off the corner of West 28th and South Cross St.

An unexpected stop

While the L.C. & Daisy Bates House and Museum was not on the original schedule, participants were eager and curious to see what was in store.

What they discovered was the legacy of Daisy Lee Gatson Bates, a civil rights activist whose home served as a command post for the integration of Little Rock Central High School. Bates served as a mentor for the Little Rock Nine, the group of students who integrated the high school in 1957.

“We’re trying to save the history, and it’s surprising how many people don’t know about the history of these nine students,” said Mary Louise Williams, vice president of the L.C. & Daisy Bates Museum Foundation. For some, the home tour was the start of a weekend-long wakeup call. For Kay Jones, a 72-year-old African American woman, it was a reminder of the history she lived through.

“It hurt me then, and it makes me sad sometimes when I see it, but I appreciate what they did,” she said.

Michelle Place, who works as the executive director for the Tulsa Historical Society, asserts that history is written by the victors, and in western history, that was traditionally the white male. She notes that in the past few decades, more diverse populations have had the resources to tell their history and challenge the traditional narrative.

“People say you can’t change history, and they’re right, but you can change who is included in telling the history,” Place said. “You don’t have the whole story until you hear from the oppressed.”

Love and hospitality

After touring the museum, the group visited The EmPowerment Center, a

Leaders of Mosaic Church lead a discussion on multicultural ministry. Get on the Bus participants spent Saturday afternoon, evening and Sunday morning learning about various facets of multicultural ministry with the church’s leaders.
At the Civil Rights Museum, several of the children participating in Get on the Bus learned about racism and civil rights history together. Far left: Faith McCullough leans down to answer questions about historically black colleges and universities while Anthony Meely, Maya North, Andre Meely and Jocelyn Ewton examine a Chi Delta Mu exhibit; Top center: Anthony, Andre, Mel Solis, Maya and Jocelyn visit Central High School in Little Rock; Top right: Jocelyn, Maya, Anthony and Andre sit together at an exhibit that recounts the history of school segregation; Bottom center: Anthony, Jocelyn, Heather Scherer, Nancy McCullough, and Bishop Jimmy Nunn sit together at a lunch counter designed to evoke the history of sit-ins; Bottom right: Anthony reads a quote from Dr. Martin Luther King’s Letter from a Birmingham Jail exhibit that states, “For years now I have heard the word ‘wait.’”

ministry of Theressa Hoover Memorial United Methodist Church. A dozen people in black t-shirts reading “Hoover is where the heart is” welcomed the group with hugs and handshakes and guided them into a large hall prepared with a soul food feast. The welcoming committee then became the serving committee, bringing water and sweet tea to tables while chatting and laughing with their Oklahoma guests.

During dinner, the Get on the Bus participants learned about Theressa Hoover and her legacy both on the local community and on the General Board of Global Ministries. The church that bears her name works toward racial justice to this day by engaging in ministries for gang prevention, rehabilitation after incarceration, child care, substance abuse support and housing.

As proof of their work, the lead speaker invited several servers to share their stories. One by one, they talked about past substance abuse, time spent in prison, having nowhere to go, and how the church had helped them reconnect with their faith and their families.

“They loved me until I could love myself,” said a young woman who had recently been incarcerated. “Now this is the thing I know about God: He already has a plan.”

The presentation had an effect on everyone, including Bishop Jimmy Nunn.

“It’s humbling to come here and experience such hospitality when, looking from a historic perspective, I don’t know if I could be as hospitable as you all,” he said.

Participants left that night feeling elated by the work they had seen through the church.

“To hear what they’re doing with their lives, it just ran chills over my body. It was very inspirational,” said Jones. “Just something about being in that building was a joy.”

The evening’s session on multiculturalism was postponed for the morning as riders arrived at the hotel around nine o’clock, nearly two hours after the schedule had listed they would arrive. Most participants went straight to their rooms for the night while the parents and guardians took their children to the outdoor pool.

The night had been full of joy, and most folks seemed ready for the next day’s journey to Memphis. However, few were prepared for the emotional journey that was yet to come.

Read the full story online at www.okumc.org.
Ministry director cares for ‘people in the shadows’

BY PAULA BURKES, THE OKLAHOMAN

Reprinted with permission

Methodist minister Debbie Ingraham said she was “mad and sad,” when the Oklahoma United Methodist Conference appointed her in June 2015 to the executive director position of Skyline Urban Ministry.

For the six years prior, Ingraham had served as lead pastor of Oklahoma City’s Epworth United Methodist Church, a diverse, open and affirming church, until its historic building was deemed unsalvageable, and Epworth and another church merged, renamed themselves and worshipped elsewhere.

Thanks in part to wise words from her sister, Ingraham came to realize that her new opportunity was a perfect culmination of her ministry and all the work she’d done before.

“I thought I was going to hate it, hate it, hate it,” said Ingraham, who manages a staff of 11, hundreds of volunteers and annual budget of $700,000, while continuing to guest preach at churches statewide.

“Well, I love it, love it, love it,” she said.

Skyline, which partners with the conference, United Way and the Regional Food Bank, daily serves some 100 poor and needy families of mostly southeast Oklahoma City through a food resource center, clothing closet, free eye clinic and more. The nonprofit organization also partners with local churches to provide the city’s homeless with hot meals, clothing, blankets and basic hygiene items.

From her offices at 500 SE 15, Ingraham, 65, sat down with The Oklahoman on Monday to talk about her life and career. This is an edited transcript:

Q: Where did you grow up?
A: In Gary, Indiana, which is pretty much a suburb of Chicago at not even 30 miles away. I grew up riding the south shore trains to the Chicago Zoo and museums on school field trips and with church youth groups, and catching the bus to Lake Michigan every weekend.

My parents met at the same high school I attended, and from which I graduated in a class of about 500. My dad was a CPA, and my mom worked as a bookkeeper. I’m the middle child of three. I have an older brother, who’s a disabled Vietnam vet and lives in a retirement facility in Oklahoma City, and younger sister, who lives in Costa Rica.

Q: What activities shaped your childhood?
A: I grew up in the Presbyterian Church, where my father was a church administrator and mom was the Sunday school superintendent. I started playing the piano in kindergarten, and played for children’s church. I was a hospital candy-striper and member of Job’s Daughters International, a Masonic affiliated youth organization. When I was 16, my father died of a sudden heart attack; he was only 40. My mother 10 years later remarried a retired Methodist minister who died in 2004. I lost my mom only recently to dementia and Alzheimer’s; she was 92.

Q: Tell us about your early careers, before you became a minister.
A: I earned a degree in sociology at the University of Indiana, and went to work as a social worker in downtown Chicago, helping the elderly in housing projects with food stamps and assistance checks. I knew I wanted to serve, but at that point, women were just beginning to be ordained. At 22 or 23, I started at McCormick Theological Seminary but met my husband, quit my job, and moved to the suburbs, where I worked in property management.

After we moved to St. Louis, I went back to school to earn a master’s in English and education. I felt like I could better help the root problem of my social worker clients if I became a teacher. I taught for 15 years, including in St. Louis and in southern California — in San Bernardino and Yucaipa.

Q: When, and why, did you decide to go to seminary?
A: When I was 49, I met a woman my age who was going to seminary and she, after hearing my story, double-dog dared me to attend also. Then every excuse I had was knocked down. I argued that I couldn’t afford the tuition, but was accepted and awarded a full scholarship. I argued that I couldn’t go to day classes, which was a scholarship requirement, because I couldn’t afford to give up my teaching job.

My husband had left, left our family in a financial mess, and provided no regular child support. But then I got a job working nights at the post office, coding mail. Finally, I argued couldn’t go be gone nights, with my youngest children only 10 and 15. But then my mom suggested that she and Dad move into my older daughters’ former bedrooms. My stepfather was in failing health and she was struggling to care for him alone.

Q: Did you aspire to be a pulpit minister?
A: No. I thought I’d go into counseling or Christian education. But then the woman pastor at the church where I interned in Redlands, California, had me preach once a month, and I loved it. I find it rewarding to help myself and others grapple with what Scripture says and calls us to do. I believe we’re all called to be active, and to care for those in the shadows — as we do here at Skyline. We’re the hands and feet of Christ.

Q: What brought you to Oklahoma?
A: Recruiters from Oklahoma came to the Claremont School of Theology campus. I told my son, who was between his two to three jobs to make ends meet. Monday through Friday, we host some 30, very low-income seniors whom we serve breakfast and lunch. In between, they play cards, exercise and socialize. On Saturdays, we serve brunch to 80 to 120 of all ages. Sometimes, church groups and others provide the meals; other times, we cook them ourselves. I work the front desk of the food resource center on Saturdays, and love it. It reminds me why we do what we do.

Youth Force welcomes new director

The Office of Mission is excited to announce that BJ Danner, youth director at Claremore-First, has accepted the voluntary position of Director of Youth Force in the Office of Mission.

Following years of faithful service by the Rev. Keith King in this work, Danner takes over at a time when Youth Force is making an increasingly significant impact for both youth and clients served through the Youth Force ministry.

“We are grateful to Keith for helping shape this work to get us where we are today, and grateful, too, to BJ for eagerly stepping in to take us forward,” said Jeremy Bassett, director of the Office of Mission.

Danner said he has always felt like a missionary, even in his own back yard. He has traveled the world in the name of Jesus to spread the good news, but he also knows some of the best fruit comes from working in one’s own community. He loves Youth Force for this very reason.

Danner had previously directed Youth Force in Claremore 2018 and in Owasso for both 2013 and 2016. He has also been all over the state, to towns big and small, leading his youth group to Youth Forces every year. Danner is a coordinator for the youth delegation to the annual conference, a husband, and a father of a toddler named Rufus.
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Epworth Villa was founded by and is affiliated with the Oklahoma Conference of the United Methodist Church.
LASTING GOOD IS HOME TOGETHER

The Vera Mae Home in Alva, OK will be a place of hope, keeping large sibling sets together that are often split up when being placed in a foster home.

RIBBON CUTTING CEREMONY

On September 12th, 2018 we joined the community in Alva to celebrate the ribbon cutting and grand opening ceremony of the Vera Mae Home. Beginning in January, construction sped along through the summer. Now complete, the Vera Mae Home is ready to receive a foster family and be a place of healing for children in foster care.

A GIVING LEGACY

The building project was funded primarily through the generosity of the community of Alva FUMC. In addition to their giving, the Oklahoma United Methodist Foundation was able to support as well. These gifts came from the planned legacies of individuals to do lasting good. Because of a well-prepared estate plan, the vision of individuals carries on to support the good work of our conference with projects like the Vera Mae Home in Alva.

If you have a desire to support any kind of cause, community, or vision, the Foundation can help you achieve that legacy. Contact David Battles at 800-259-6863 or dbattles@okumf.org today to Invest in Lasting Good.

THE OKLAHOMA UNITED METHODIST FOUNDATION
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CJAMM honors OCU program director
with Stan Basler Award

BY TABITHA BECKMAN

On Tuesday, Sept. 11 the Criminal Justice and Mercy Ministries (CJAMM) hosted a Benefit Dinner and Silent Auction to help support the continuing work of CJAMM and to present the annual Stan Basler Award.

This year’s honoree is Dr. Robert “Bob” Spinks, director of the Non-Profit Leadership Program and professor of sociology and justice studies at Oklahoma City University.

“Dr. Spinks used his education and experience in non-profits to help CJAMM become a 501c3,” said Kristen Harlin, CJAMM’s current director. “Under his leadership as our board chair, he has been able to assist us with fundraising and networking to make the transition successful. He has been a vital part in CJAMM becoming a standalone organization.”

The award, named after founding director Dr. Stan Basler, honors those who have shown excellence in the work of restorative justice. Many of Spinks’ former students attended the event.

“How privileged this organization is to have its founding director still involved with it,” Spinks said. “You don’t always have that history and continuity that a former director provides, so I can’t think of anyone in whose name I’d rather receive an award than Stan.”

The mission of CJAMM is to break generational cycles of incarceration. While Oklahoma is ranked number one for incarceration in the nation, 98.3 percent of the people who graduate from CJAMM programs do not return to prison.

The proceeds from the evening’s silent auction and donations will be used to support CJAMM programs in Oklahoma City, Tulsa, Lawton and across the state.

Neighborhood Services Organization was founded in 1920 by Methodist women and is currently the only National Mission Institution of the United Methodist Women in the state of Oklahoma. Through transitional and permanent housing programs, a low-cost dental clinic and a WIC Clinic, NSO has dedicated the last 98 years to serving the homeless and at-risk populations of the Oklahoma City community.

The number of HOMELESS FAMILIES increased by

24%
in 2017 in Oklahoma City

40%
of adults in Oklahoma County have NOT seen a dentist.

WIC prenatal care benefits
REDUCE the rate of low birthweight babies by

25%
1 in 5 Oklahoma adults suffers from a mental illness.

Transforming lives and encouraging independence through safe, healthy homes, dental care and nutrition.