

The Covenant Between the
Goodland Academy
and the
Synod of the Sun, Presbyterian Church (USA)

1.00 NATURE OF THE COVENANT

1.01 Definition of the Covenant

Throughout Biblical history, the covenant has served as the instrument by which God has bound himself to humankind. Additionally, there have been covenants between people to represent their individual and mutual commitments. These agreements represent a relationship between both parties through promises based upon fidelity, trust and commitment. It is this type of covenant that has historically defined the relationship between the Goodland Academy (hereinafter called Goodland) and the Synod of the Sun, Presbyterian Church (USA) (hereinafter called the Synod).

1.02 Purpose of the Covenant

The purpose of this covenant is to outline the range and scope of the relationship between Goodland and the Synod. This covenant is fundamentally based upon trust and fidelity, which Goodland and the Synod adopt recognizing the enduring affiliation between both entities. This covenant is, therefore, a celebration of this historic ministry of Jesus Christ and as a declaration of the present relationship and commitments, which Goodland and the Synod make in furthering their common areas of mission.

1.03 Parties of the Covenant

As Presbyterians, we understand the nature of God and what God calls us to be and to do as revealed in scripture and interpreted by the historic confessions of the Presbyterian Church.

As Christians, we believe that revelation reaches its fullness in the persona and ministry of Jesus Christ, the chief cornerstone of the Church. Guided and empowered by the Holy Spirit, we recognize the multiform nature of the Church of Jesus Christ as His body and acknowledge ourselves as one part of it.

Goodland Academy: Established in 1848 and first chartered in the Choctaw Nation of Indian Territory on May 2, 1904, Goodland is today a non-profit 501 (C) (3) organization governed by a self-perpetuating board of trustees. The original mission of Goodland to educate Indian youth has expanded to be more inclusive and today provides a Christian faith-based residential education program for pre-college age youth.

Synod of the Sun: The Synod of the Sun is a regional body of the Presbyterian Church (U.S.A.) encompassing the eleven presbyteries in Texas, Arkansas, Oklahoma, and Louisiana. The vision of the Synod of the Sun is to be a regional community of Christians who work together across geographic boundaries. Being a living expression of the Great Ends of the Church is the primary task of all entities of the Church beginning at the congregational level. In fulfillment of this vision, the Synod of the Sun seeks to be an agent of mutual ministry among the

presbyteries, Presbyterian colleges and seminaries, institutions, agencies, and ministries within the region embracing Arkansas, Louisiana, Oklahoma, and Texas. The goal of the Synod is to facilitate these components to harmonize in ministry. The Synod seeks to proclaim and promote the reign of God in a spirit of ecumenicity.

1.04 Intention of the Covenant

Building upon the common heritage, Goodland and the Synod covenant together in partnership in order to serve Jesus Christ as Lord in both educational and ecclesiastical institutions. Both parties hereby recognize that the life and work of each is enriched and made more dynamic through this relationship and that each party has its own role that can be strengthened through the mutual exchange of ideas, resources, and support for the mission of the other while retaining individual institutional integrity and sovereignty.

2.00 HISTORICAL RELATIONSHIP BETWEEN GOODLAND AND THE SYNOD

2.01 Presbyterian Missionaries Establish the Goodland Mission

In 1835, Rev. Cyrus Kingsbury, a Presbyterian missionary, who traveled with the Indians across the trail of tears, established the Yakni Achukma (Good Land) Mission Station in the newly formed Choctaw Nation within Indian Territory. With the help of William Fields and other Native American Christians, Presbyterian missionaries in 1848 established a permanent Mission at Goodland.

In 1850, Margaret Stark, wife of Rev. Oliver Porter Stark, began teaching Indian children in the small log manse located on the present site of Goodland. She began teaching without remuneration, supplies or assistance. The primary text was the Bible and began with only four Indian children. Within two years, the school grew to forty children and they met in the newly constructed Church, which was hand-built by her husband, Rev. Oliver Porter Stark, and a neighbor, Henry L. Gooding. For 42 years, this one structure served the dual purpose of both church and schoolhouse.

2.02 Choctaw Presbyterians Continue the Mission

The school continued unabated in spite of the Civil War and the ensuing split in the Presbyterian Church. Choctaw Presbyterians like Carrie LeFlore Gooding, Rev. John P. Turnbull and Wilson Jones kept the Church and School open until the Presbyterian Church renewed their connection.

In 1890, Rev. J. P. Gibbons of the Presbyterian Church (U.S.) took over the leadership position at the Goodland Presbyterian Church. In the same year, Ms. Bella McCallum began teaching in the small school. Within a few years, Goodland Academy grew from twenty to eighty students. This growth brought about the need for further expansion of the campus.

In 1901, Rev. Silas Bacon, a full-blood Choctaw trained in the early Goodland, owner of the property on which the church was located, became the superintendent of the Goodland Indian Orphanage and Industrial School. With the increasing population, the boarding of children was formalized by

incorporation of the school in 1904. Silas and Elizabeth Bacon led this effort for the next 20 years. At this point the school was also known as "Old Goodland School" due to another community's similar name.

In 1930, the actual teaching was entrusted to the public school district, which moved onto campus. Goodland became a larger boarding institution. The name of Goodland Indian Orphanage was commonly used from 1930 until 1960, when the name was changed to Goodland Presbyterian Children's Home.

2.03 Goodland's Adaptation to the Needs of Society

In 1960, societal changes brought new challenges. The need for an exclusive boarding school and orphanage for Indians gave way to a growing population of children needing short-term placement in a home-like environment. The board of trustees made a crucial decision to transform the boarding school into a children's home, leaving the academic education to the public schools. In this early period, the leadership of Goodland was instrumental in developing the first standards of childcare in the state.

Today, the needs of children presents a new challenge, one, which requires an innovative approach to caring for and training youth. Goodland is taking a holistic approach to care and education of children. The board of trustees in 2006, voted to join a growing number of other organization across the country that provides faith-based residential education to youth. To reflect this change, the name was changed to Goodland Academy.

The current capacity is twenty-four boys age 6-18 years old living on a fully operational ranch composed of 390 acres. Goodland is licensed by the department of Human Services of the State of Oklahoma and certified by the Coalition for Residential Education (CORE). Currently, 95 percent of Goodland's financial support comes from individuals, churches, Presbyteries and bequests; the remaining 5 percent are from companies, foundations and relative support.

2.04 Goodland's Historic Relationship to the Presbyterian Church

The original Goodland Church building of 1852 was moved in 1894 to its present location on campus. The building is now the campus chapel since the congregation was dissolved in 1962.

1830	Presbyterian Church, Board of Missions
1836	Presbytery of Arkansas
1840	Indian Presbytery
1861	Presbyterian Church, Confederate
1861	Indian Presbytery States, Foreign Mission Committee
1889	Southern Presbyterian Committee, Home Mission Committee
1904	Incorporated separate from Indian Presbyterian Church U. S.
1912	Incorporated independently of the Presbyterian Church U. S.
1913	Transferred to Indian Presbytery, Presbyterian Church U.S.
1923	Transferred to Synod of Oklahoma, Presbyterian Church U.S.
1970	Merged into Synod of Arkansas-Oklahoma, Presbyterian Church U.S.
1972	Merged into Synod of Red River, Presbyterian Church U.S.
1983	Merged into Synod of The Sun, Presbyterian Church (U.S.A.)

3.00 RELATIONSHIP BETWEEN GOODLAND AND THE SYNOD

Both institutions are separate legal entities, independent, yet have chosen to work collaboratively in the goals of the kingdom of God and the educational ministry of the Church. The Goodland board of trustees pledges to uphold the Christian values of the institution and honor the traditions of Presbyterianism upon which this school rested historically. This covenant in no way disconnects the parties involved, but gives evidence to an ongoing connection that is most beneficial for both by deepening and enriching the relationship for both.

4.00 ROLES AND RESPONSIBILITIES UNDER THE COVENANT

4.01 Primary Role

The purpose of God is fully revealed in the life, death, and resurrection of Jesus Christ. As Christ's body, the Church is called to proclaim the gospel and, through the power of the Holy Spirit, to make disciples, inviting and encouraging people to become followers of Jesus—to grow spiritually, emotionally, and theologically on the journey of faith and faithfulness. All expressions of the Church called Presbyterian are called to be instruments of God's will. To each there is a particular role, with accompanying responsibilities.

4.02 Governance

Goodland's Articles of Incorporation provide that it shall be managed by a self-perpetuating board of trustees and that the manner of election, term of office, and qualifications of trustees, the method and cause for removal of such trustees, and the number of such trustees shall be as provided for by the board of trustees in the bylaws.

4.03 Liability for Debts

It is expressly agreed that neither Goodland nor any of its trustees, officers, employees, or agents shall be liable for any debts, obligations, or other liabilities of the Synod; and neither the Synod nor any of its trustees, officers, employees, or agents shall be liable for any debts, obligations, or other liabilities of Goodland.

4.04 Goodland affirms its commitment to:

- Offer a program of quality education with the concept of the wholeness of life as interpreted by the Christian faith;
- Conduct an educational program in which a large majority of the staff are Christians, while insisting on freedom of inquiry for the faculty and students;
- Create a campus climate in which the Christian faith is reasonably and persuasively presented without undue pressure for acceptance;
- Offer weekly opportunities for corporate worship for the entire campus community;
- Establish standards of excellence and maintain accreditation by appropriate academic associations and agencies;

- Share in the development of professional and lay leadership for the Church;
- Serve as a host for church governing bodies, congregations, and their agencies, providing leadership and facilities for conferences, retreats, workshops, and training sessions for Church groups and offer services to the Church such as supply ministers and special programs of music and drama;
- Acknowledge its Presbyterian heritage in all of its literature;
- Maintain Christian governance and leadership by maintaining the practice that a large majority of trustees and administrators be Christians;
- Make every effort to insure that the President of Goodland Academy be a Presbyterian;
- Assume primary responsibility in securing funding for its management and operation.
- Remain cognizant of the existence of other Synod institutions, including child and family service organizations, and actively seek ways to work cooperatively for the mutual benefit of all.

4.05 Synod affirms its commitment to:

- Provide support for Goodland spiritually by praying for its trustees, administrators, faculty, students, and friends;
- Promote understanding of the youth programs and educational opportunities offered at Goodland through Synod publications and communications;
- Interpret and advocate the role and programs of Goodland to congregations, governing bodies, individual Presbyterians, and others, particularly those within the Synod's area of jurisdiction. This will include the distribution of information regarding the mission and work of Goodland.
- Encourage individuals and congregations within the bounds of the Synod to provide financial support to Goodland;
- Give Goodland freedom to solicit funds for both capital and operating expenses from individual Presbyterians and other persons, congregations, presbyteries, trustees, foundations, estates, and any other sources. However, Goodland will secure from the Synod approval for conducting major capital campaigns in which the Synod might be expected to have a role in the organization and promotion through presbyteries and congregations.
- Offer its expertise and facilities as a resource for Goodland. Synod personnel, insofar as reasonable, shall be available to consult and work with Goodland in support of its mission. The Synod's physical facilities and resources shall be available for use by Goodland in appropriate and needed ways. These services, which are not for profit to the Synod, shall ordinarily be rendered on a cost basis to Goodland. Both Goodland and the Synod shall respect the

primary responsibility of the Synod to fulfill its mission in deploying personnel and other resources.

4.06 Mutual Concern and Support

Both Goodland and the Synod shall demonstrate mutual concern and support for one another. The primary expression of mutual concern and support shall involve program relationships between Goodland and the Synod in which each provides services for the other.

5.00 OTHER COVENANT RELATIONSHIPS

The board of trustees of Goodland Academy and the Synod recognize the advantages of working relationships between the school and other individuals and organizations (including other church governing bodies) consistent with this covenant. Such relationships allow for mutual responsibilities and resources to be identified and exercised at every level. Goodland Academy, therefore, may continue or establish relationships with other individuals and organizations (including other church governing bodies and Para church organizations) consistent with its role of being inclusive and ecumenical.

6.00 REVIEW AND RENEWAL OF THE COVENANT

The statement of the covenant relationship between Goodland Academy and the Synod shall be reviewed and, if necessary, revised at least every five years. The board of trustees of Goodland Academy and the Synod shall see that such a review is accomplished through appropriate committees. These committees shall be appointed by the respective entities. Responsibility for approval of any change in the covenant resides with the board of trustees of Goodland and the Synod.

7.00 FORMAL APPROVAL OF THE COVENANT

This document establishes and contains all the terms of the covenant relationship between Goodland Academy and the Synod of the Sun. By formal action, the trustees of Goodland and the Synod of the Sun adopt this Covenant and pledge themselves to carry out its provisions.

Adopted by
the board of trustees of
Goodland Academy
on April 20, 2012.

Goodland Academy,
An Oklahoma nonprofit corporation

Adopted by the Assembly of
the Synod of the Sun,
Presbyterian Church (U.S.A.)
on September, 2012.

Synod of the Sun,
Presbyterian Church (U.S.A.),
A Texas nonprofit corporation

By: _____
David L. Dearing, President - CEO

By: _____
Donald R. Hogg, Moderator