



**CAMP  
MOKULE'IA**  
*Since 1947*



**History of Camp Mokule'ia**

**75th Anniversary**

**1947-2022**



# Letter from Camp

For seventy-five years, thousands of campers and staff from around the world have arrived through the gates at Camp Mokule‘ia as strangers, and left as friends. Lifelong memories are made at camp, and camp friends make the best friends.

Has it been a while since you last visited Camp Mokule‘ia? Come relax and rejuvenate on the beach with us! Bring your family, friends, and coworkers to experience the magic of Camp Mokule‘ia!

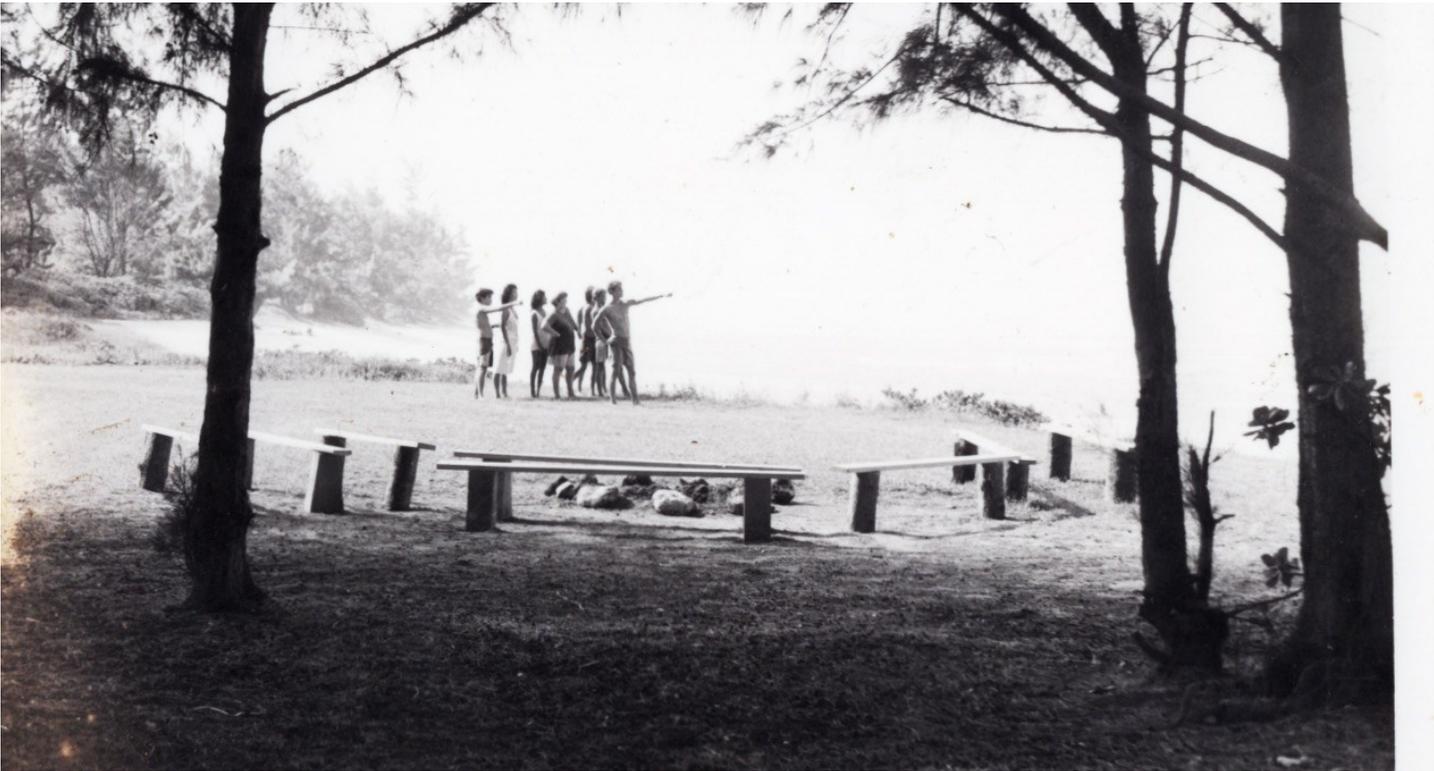
I want to thank you for the wonderful opportunity to be part of the Camp Mokule‘ia community. I have cherished getting to know all those who love and support the Camp.

Community support and Annual Fund donations are essential for the Camp’s programs to continue. We can’t thank you enough for being there when we ask for your help!

Darrell Whitaker  
Executive Director  
Camp Mokule‘ia

## Land Acknowledgement

Camp Mokulē‘ia is located in the ahupua‘a of Kawaihāpai, a land division in the region of Waialua, at the foot of the Wai‘anae mountain range. Kawaihāpai, like all land in Hawai‘i, is the ancestral home of Kanaka Maoli (Native Hawaiian) people. Through an advanced system of land and water management, Native Hawaiians cultivated agriculture and aquaculture. Kawaihāpai was known for its rich fishing grounds, as well as lo‘i kalo (taro paddies) and sweet potato fields. Prior to 1858, Kawaihāpai was governed by various konohiki, appointed by ruling chiefs, who were “stewards” of a particular ahupua‘a and who controlled fishing and land rights. Changes in land ownership during the Great Mahele, in combination with capitalist interests and cultural upheaval, forced many Native Hawaiian families from Kawaihāpai. Further displacement occurred when the US military condemned Native land for the purpose of building an airfield during WWII. Nevertheless, Native Hawaiian culture, language, and families have endured in Kawaihāpai and have played an integral role in the life of Camp Mokulē‘ia.



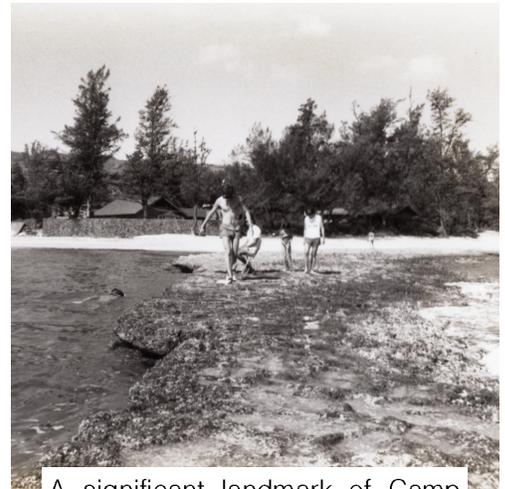
## The Early Years

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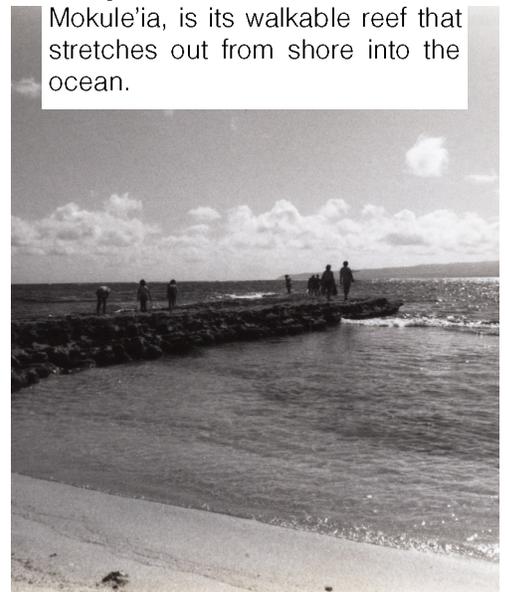
Newly elected Bishop Harry S. Kennedy arrived in Honolulu in January 1944. In addition to his love of the mission field that the Episcopal Missionary District of Honolulu would provide him, he brought with him his love for church camping and youth ministries. He and his wife, Katharine, had bought an old 60-acre turkey farm in Woodland Park, Colorado, when he was rector of Grace Episcopal Church in Colorado Springs and developed it into a camp for children, youth, and young adults to experience the presence of God’s creation with the help of enthusiastic parishioners.

Thus it is not surprising that the new Bishop of Hawaii would want a Church Camp. The Bishop, through his membership in the Honolulu Rotary Club, met and became friends with many of the “movers and shakers” in Hawai‘i. One of these was James McInerny, head of the family that owned a chain of popular clothing stores. The family also owned a 2.5-acre weekend country home in Mokule‘ia. Soon after WWII started the McInerny’s made the home available as an R&R center for the military.

After the war ended the military returned the site to the McInerny family and after a couple of years the family decided to divest themselves of their country home. Bishop Kennedy initiated a fund drive to purchase the property, including \$16,000 from the Church’s national youth, which



A significant landmark of Camp Mokule‘ia, is its walkable reef that stretches out from shore into the ocean.



A variety of rafts were built and moored from the shoreline for the Summer programs.



is \$196,000 in today's dollars. Thus, in 1947 the Church bought the home and Harry Kennedy was back in the camping business.

At that time there were 3 main buildings on the property:

The primary residence which had several bedrooms—The Church put double bunks in them for the first summer camp. The large living room became a multi-purpose space used for meetings/classes and as the dining hall. The original kitchen was used. There were two bathrooms and two shower rooms that could be entered from the outside to wash off sand and salt.

A small two-story building—The bottom floor was the McInerny garage and the top floor was and still is a small apartment later named the Bishop's Apartment. In those first years it was used by the summer camp director. The garage was converted into the handcraft shop used for summer camps. For many years "Aunt" Maggie Monteiro ran a very popular handcraft program for all the summer camp sessions. She was like a grandmother to all the children and was loved by all, children and adults, for her patience, warmth and gentle ways, and every youngster went home after camp with one or more beautiful craft creations in which they took great pride. The camp maintains a small grant program in her name to provide camperships. Today the garage is used as the camp workshop. It is the only building remaining from 1947!

A three bedroom "L" shaped building—Located makai of the two-story building, initially it was used for camp staff housing. Later one bedroom became the infirmary and remained so through the late '80s when the building was demolished.

In time over the first fledging years, additions were made to these original McInerny buildings.

A Quonset Hut was donated by the Army to accommodate the growing number of campers.



The Bishop's Apartment above the garage/workshop, is the only building remaining from 1947.



Above, the hollow brick dining hall & kitchen, built in the 1960s.

This would be replaced years later by an Army Bachelor's Officers Club building. And an AWACS barracks was donated and served for many years as a chapel and meeting room.

A hollow brick dining hall and kitchen were built mauka of the McInerny home in the 1960s, along with a small cottage built next to the two-story garage, which housed the camp caretakers, first the Pangs for many years into the '60s and then the Mannings for two tenures all the way into the '80s. The small cottage remains today. Another cottage was placed midway on the property.

In 1947 it was possible to ride the Oahu Rail & Land Company's train to the camp. The route originated in West Oahu and made its way up the Waianae coast around Kaena

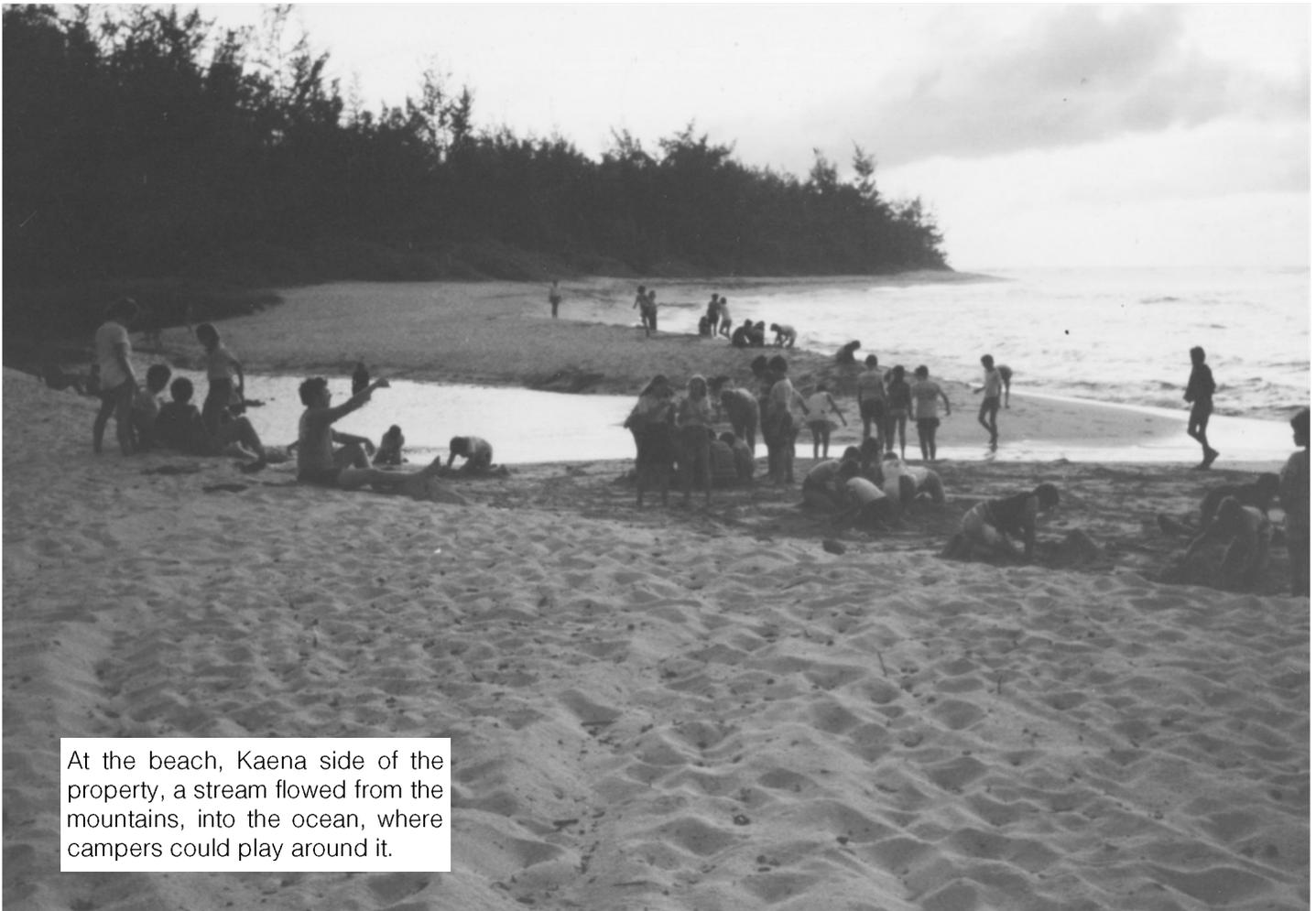
Point enroute to the Waialua vacation hotels and the sugar plantation. There was a stop right outside Camp Mokule‘ia and pre-schooler Franklin Chun remembers riding with St. Elizabeth’s Day School on the train for an annual picnic to the camp. In December, 1947 the company ceased running its leeward route but the rails and ties remained; with the ties providing great firewood for camp fires until the railroad finally removed everything several years later. In 1952 the railroad was phased out completely, and the Church purchased the rail right of way from the Dillingham family which added another .65 acre to the camp property.

Trees, trees and more trees. Originally the entire property was densely covered with ironwood trees. Boy Scout Troop 26 from St. Elizabeth’s used to camp among these trees in the 1950s. The Church’s insurance company required that most of the trees be removed because of the possibility in a high wind they might fall on one of the structures. The army helped with the removal. Large bulldozers were brought in that knocked the trees down and dug up the shallow root balls. A giant pit was dug in an area approximately between the current dining hall and the cabins, and the trees were pushed into the pit a few at a time. They were ignited and burned for weeks till there was only ash and then the hole was filled in and became part of a large open area used for softball, capture the flag and other games and outdoor activities. Some ironwood trees were left as a border between the beach and the camp. In time erosion washed the soil from the roots and the trees stood on those roots like many legs until the danger of their falling required they be removed. Today a handful of ironwoods remain on the camp property.

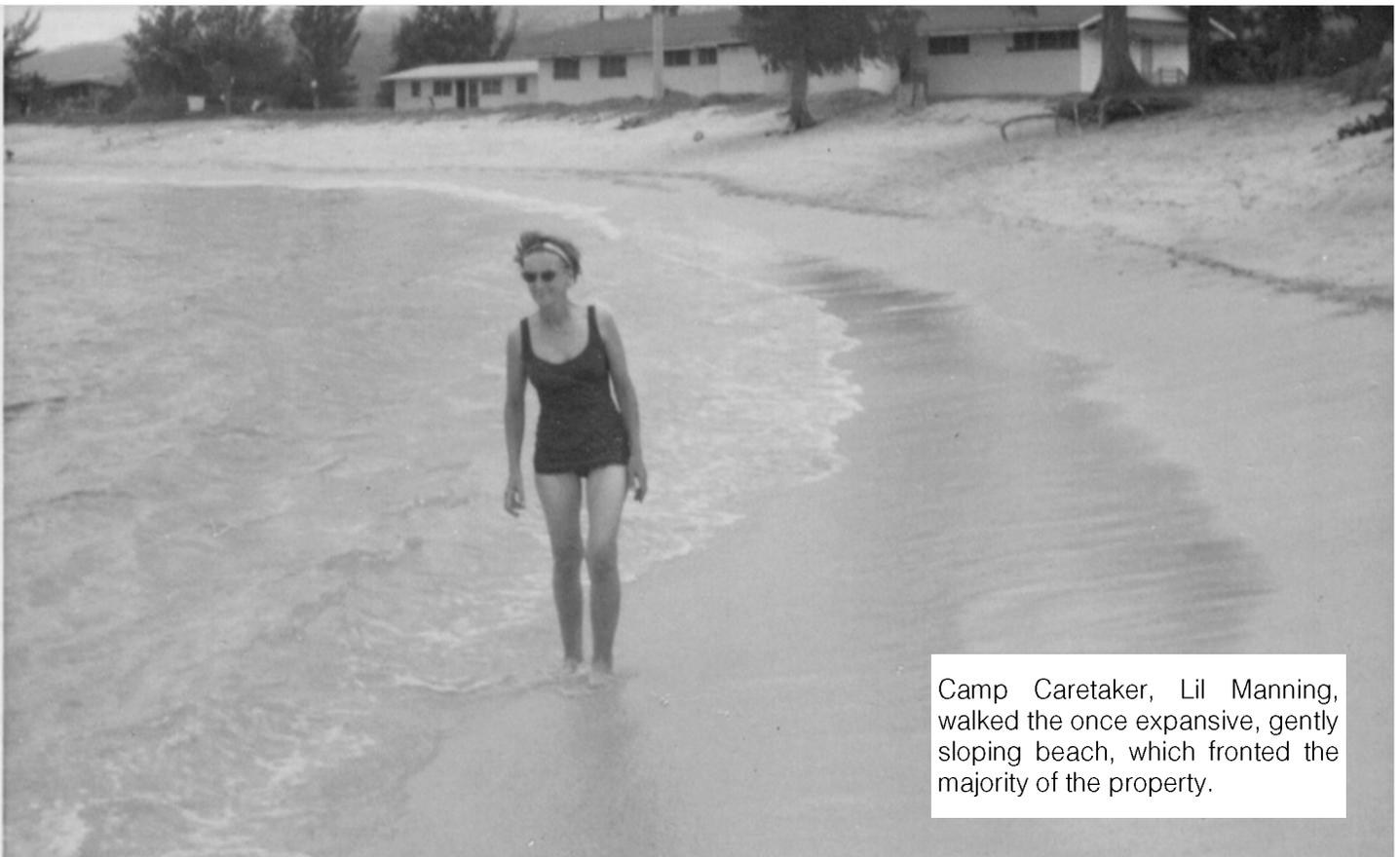
Due to changes in ocean currents, some caused naturally due to changes in the ocean bottom further out to sea, and some due to beach side property owners building seawalls that changed the currents along the shoreline, sand ebbed and flowed over the years, although a nice beach always formed well into

the’80s during the calmer summer months. Thus for many years the camp enjoyed a wide gently sloping beach that went out 20 yards further than now exists. There was no drop off between camp land and sand. Instead there was a very gradual slope to the ocean. Campers enjoyed the beautiful beach for many games and belly sliding. But eventually the camp was forced to build its own sea wall (covered elsewhere in this history) to try and stop further erosion. Today climate change with rising seas challenges the camp. Current plans will take the camp to its 100<sup>th</sup> anniversary, after which the effect of rising seas will have to be evaluated again.

Summer Camps continued through the 1950s with favorites like Aunt Maggie operating her kiln and Mary Whitten taking charge of activities and music. Bishop Kennedy liked to appoint young seminarians and clergy to run summer programs and led Bible study and worship services. And so it was that some iconic clergy of the diocese served at the camp in its early years. The Reverend Richard Trelease was Director for several years because he oversaw the Church’s youth programs. He would become Bishop of the Rio Grande. In 1954 The Reverend Bill Grosh was Director and the Reverend Ed Bonsey was Assistant Director, fresh out of seminary. Bishop Kennedy had learned Ed and his wife Katie had worked summers at St. Dorothy’s Rest, a diocesan Camp in California and so became Summer Camp Director in '55, '56, and '57. The Reverend David Coon was Assistant Director one of those years. In 1962 Ed was Summer Camp Director for the first session (while Vicar at St. Stephen's at the time) and The Reverend David Kennedy, then a seminarian at CDSP, was Assistant. David then became Director for the rest of the summer. The Reverend John Morrett of Holy Nativity had his turn. All of these priests served the diocese for decades in many capacities, with David Coon becoming Headmaster of ‘Iolani School, and David Kennedy as headmaster of St. Andrew’s Priory. John Morrett became Dean of St. Andrew’s Cathedral.



At the beach, Kaena side of the property, a stream flowed from the mountains, into the ocean, where campers could play around it.



Camp Caretaker, Lil Manning, walked the once expansive, gently sloping beach, which fronted the majority of the property.



Ed recalls two particularly enjoyable activities during the above summers:

*“In the evening the entire camp--campers and counseling staff--were divided into two teams, and the large playground was marked off for a game of Capture the Flag. The kids LOVED it! Had all ages together then and after the first game they demanded new games each evening. We played until dark.*

*On the day before each session ended we celebrated with an all-afternoon carnival, which consisted of a variety of out-door small games, monitored by counseling staff, and booths with goodies to eat, including home-made ice cream. The campers were free to roam from game to game. Consumption of the goodies was limited to one of each for each camper.”*

At some point in the ‘50s ‘Iolani School had its football team practice at camp every August for a number of years well into the ‘60s, and again around the late 80s and early 90s. The camp also hosted retreats for Episcopal collegians from the former Canterbury House at the University of Hawaii in the early ‘60s. The most memorable retreat was Father Claude DuTeil’s iconic “Short Course in Christianity.” Claude was rector of St. Christopher’s, and would later found the Institute for Human Services (IHS), today’s celebrated ministry to Oahu’s unhoused population.

Through the 1960s, Bishop Kennedy continued his practice of assigning newer, younger, and prospective clergy to a summer or two at Camp Mokule‘ia. The pre-schooler, Frank Chun, who took the train to camp way back in 1947 was a married seminarian in 1966. Two days after his marriage to Norma, at which Bishop Kennedy officiated, he sent Frank and Norma to Camp Mokule‘ia to assist in the summer program. Frank was the Senior Counselor, spending time with young campers, and Norma was the camp cook, sharing quarters with the kitchen staff . . . That was their honeymoon!

Frank eventually became summer camp director in 1969 and 1970. He succeeded another iconic name, the Reverend Richard S.O. Chang, who was summer camp director in the mid ‘60s. Years later, in 1996, Dick Chang

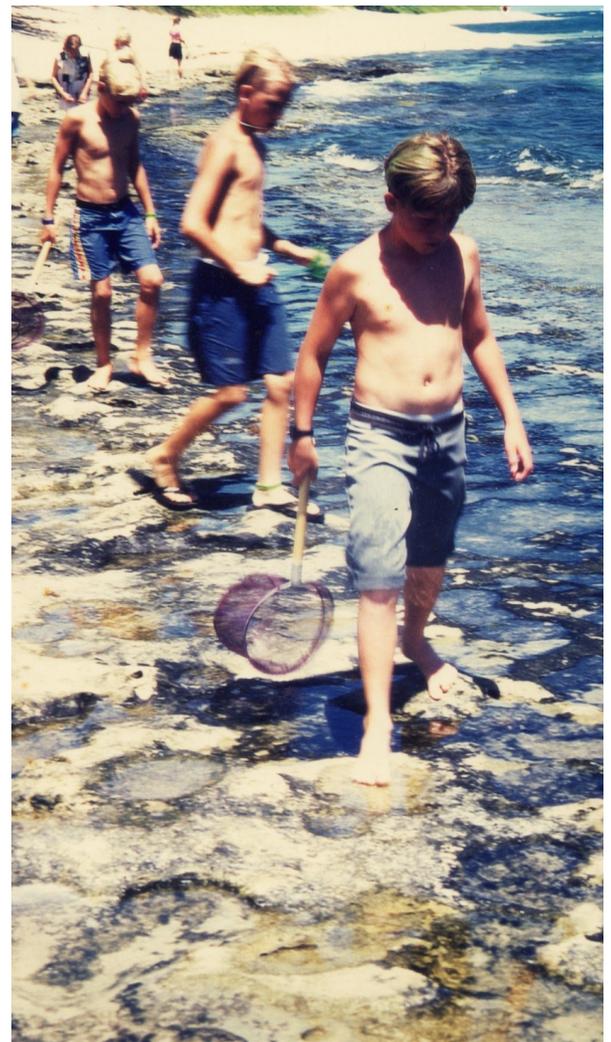


was elected the 4<sup>th</sup> Bishop of the Diocese of Hawaii.

1969 was a busy year for the camp. The old dorm was finally replaced with three new duplex cabins, still present today, designed by architect Clifford Young of St. Peter's parish. Prior to Summer Camp's opening in 1969, Bishop Kennedy and Diocesan Treasurer Henry Budd, with tools in hand, assembled all the 2-tiered bunkbeds for the bedrooms! Soon after, the small cottage was also moved from the center of the camp next to the chapel. It eventually was affectionately named Paradise.

It's notable that in 1969, five 1-week summer camp sessions were held for those 7-14 years of age. The camp fee was \$25 per camper! A total of 213 campers were accommodated. Also included were youngsters from Variety Club School, a program for youngsters with learning disabilities due to neurological dysfunctions. During his tenure, Father Chun developed a Staff Manual, as well as a Camper's Manual.

In 1970, 221 campers were accommodated. At the end of those 2 Summer programs, Henry Budd, diocesan treasurer, mentioned that these were the only times that the programs had ever "ended in the black!"



## A New Era

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A new era began in September, 1969 when the Reverend Bil Aulenbach was appointed to be the first year round Camp Director by Bishop E. Lani Hanchett, the diocese's first and still only Bishop of Hawaiian descent. This was also the time when the Missionary District of Honolulu became the Diocese of Hawaii, and Bishop Kennedy retired. Bil admitted to knowing nothing about being a Camp Director, but using his entrepreneurial skills, the camp came alive in a new way.

Prior to his arrival, the camp had a live in caretaker, and Bil relied on Albert Manning to manage the maintenance of the property. His wife Lil helped with reservations. The Mannings served the camp during two separate engagements through the mid 1980s, spanning over 20 years. They loved the camp and at their request their remains were committed to the deep off the camp by their granddaughter, Lindy, in front of family and friends in 2002. Lindy was a popular summer staff counselor for several summers in the late '70s.

Bil's work was under the direction of Bishop Hanchett while a Camp and Conference Committee, chaired by Father Chun, planned summer camp until Bil took that over in 1971. The committee considered building a seawall but the estimated \$55,000 was deemed too expensive. The erosion problem was deferred.

Bil's first initiative was to visit the director at Camp Erdman, the YMCA camp a few miles down the road towards Kaena Point. He referred Bil to the American Camping Association (now the American Camp Association), which sets health, safety, facility and program standards for camp certification. Everything from risk insurance, to minimal square foot rules for the cabin's bunk beds, to waterfront safety, and much more, is included in the



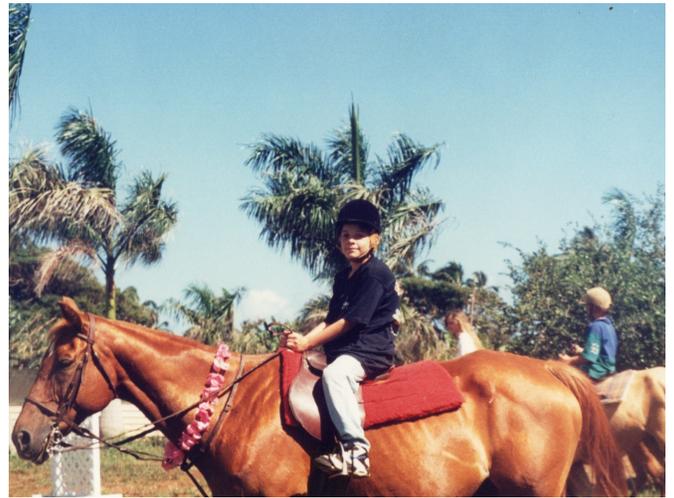


certification process. **After some very hard work, the Camp became ACA certified. The camp was now professionally run!** And the Camp has remained certified by the ACA ever since. This may have been Bil's most important contribution among many.

Upon arriving, Bil asked the question: how do we pay for the Camp's operations? One answer was to start an Outdoor Education program and he hired the camp's first Program Director, Toni Robinson, to host public and private schools at camp to learn about the care of creation. The camp provided one of the most idyllic sites for study of the environment. And still does.

He also was told having a good cook was a major key to success, and eventually hired Elaine Young, who was assisted by her daughter, Ipolani, and part-time by her husband Walter, and other relatives and friends down through the years. The Youngs were a revered Waialua family. They were a popular fixture at camp for over 20 years. Shoyu chicken was a favorite menu item among many others. They also cooked pig in an imu (in-ground





oven) on the grounds of the camp for an authentic luau during summer camps every year in celebration of the camp's Hawaiian heritage.

Bil added much to the summer camp experience. He decided that horses would be a good upgrade to the program, so he hired a wrangler. But he needed a place for the horses, so obtained a lease for \$1 a year in 1970 of the 27 beachfront acres that abut the west boundary of the camp. The land was part of the nearly 2,800-acre Dillingham Ranch until the family sold it to Northwestern Mutual Life Insurance Company. The City claimed this land through eminent domain in the mid 80s and the camp continues to lease it today, but for considerably more than \$1 a year! 2020 marked 50 years of the camp's stewardship of this 27 acres.

State land trails and camping sites ran along the Waianae mountains mauka of the camp, but were accessible only through the ranch. So Bil obtained a key to the road that leads up to Peacock Flats through the ranch and it became the site for an overnight tent camping experience for all summer campers for well over a decade. The view alone from Peacock Flats is worth the trek! Thus the camp was able to extend its reach beyond the limited 3 acres and adjacent 27 leased acres that the camp sits on.

The camp's waterfront program which included swimming and sailing saw an uptick during Bil's tenure. Bert Manning built a raft that was moored 75' out from shore for the summer months. Two ropes with buoys ran from the raft to the shore, defining the swimming area.

The camp has a reef that protects a swimming area, but Bil decided a pool was needed for days when the sea was too rough or was invaded by jellyfish. And so another upgrade was added. A large flatbed truck was bought for transporting campers up the road to Peacock Flats, and to pick up provisions and supplies in town. Trips to Waimea Bay with a stop at Matsumoto's shave ice became another popular part of the program. Money was raised to re-equip the kitchen which included a new walk-in refrigerator. Eventually

the truck gave way to a couple of 15 passenger vans.

In addition to a 6-week summer camp program, Bil initiated camps for special children's populations, including Easter Seals (for children with cancer), children with physical disabilities and children from low-income families. For good measure, Bil oversaw the diocesan youth program and expanded the camp's programs by adding two weeks of summer camp at Camp PECUSA, a modest beachside camp managed by Holy Innocents church in Lahaina. These included an overnight at St. John's, Kula, followed by an early morning trek to Haleakala Crater to observe the spectacular sunrise. God's creation was on display for campers from the reef at Mokule'ia to Peacock Flats in the Waianae mountains to the 10,000-foot summit of Haleakala, and all in between.

Bil believed that the beauty of the site and programs offered to young people made for a great environment to share the love, ministry and values of Jesus. Campers were allowed to grow in their faith in a nurturing and safe environment through scripture reflections and popular camp hymns and regular worship.

After Bil's departure in 1975, Frank Gray, a Methodist pastor, served as Director for 2 years. Diana Lockwood (St. Christopher's) was brought in to run summer camp in 1977 as part of the transition. She would later initiate the Elder Hostel program at the camp.



## Master Planning

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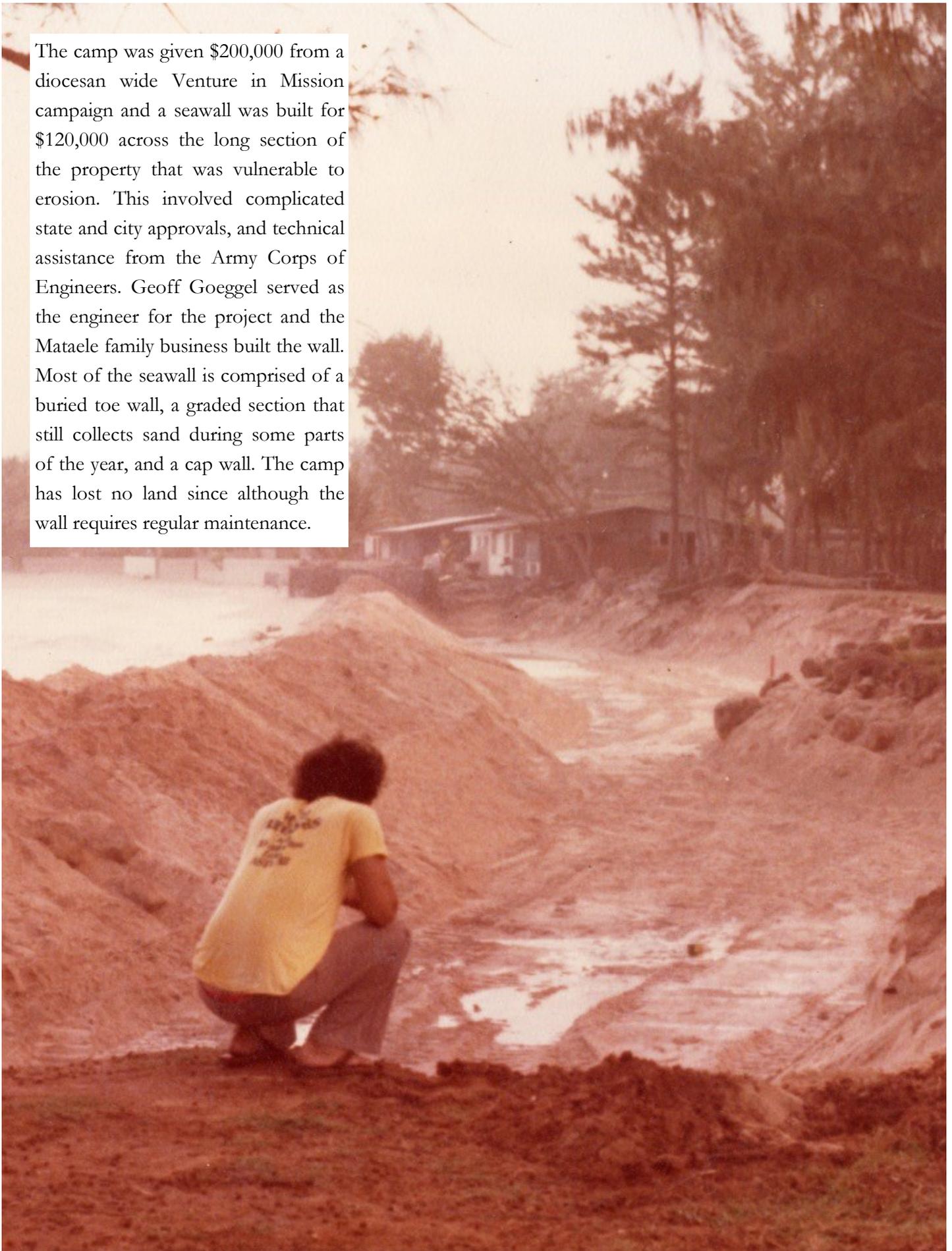
The Reverend Brian Grieves was tabbed by Bishop Edmond Browning to be Camp Director beginning in September, 1977. Bishop Browning shared Bishop Kennedy's enthusiasm for church camps, having been a counselor in his young days at Camp Capers in the Texas Hill Country of the Diocese of West Texas. Bishop Browning spent a week every year of his episcopate but one at Mokule'ia's summer camp as a chaplain. The campers loved him. Diocesan clergy served as chaplains during summer camp. Among them was the Reverend Jan Rudinoff, who came with his wife Paula and a dozen or so campers from his congregation of St Michael's and All Angels on Kauai every summer for 2 weeks.

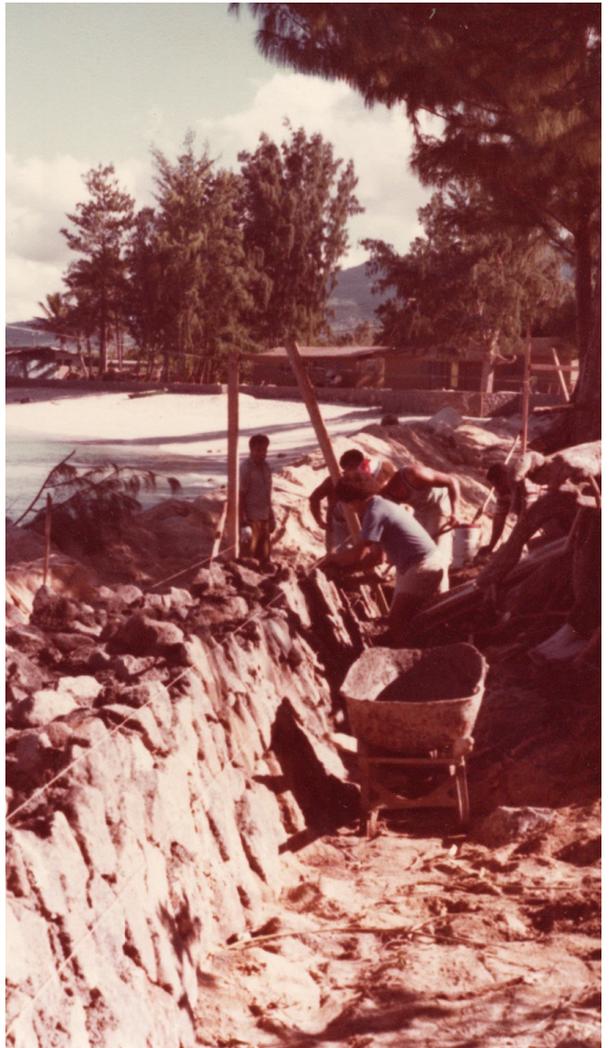
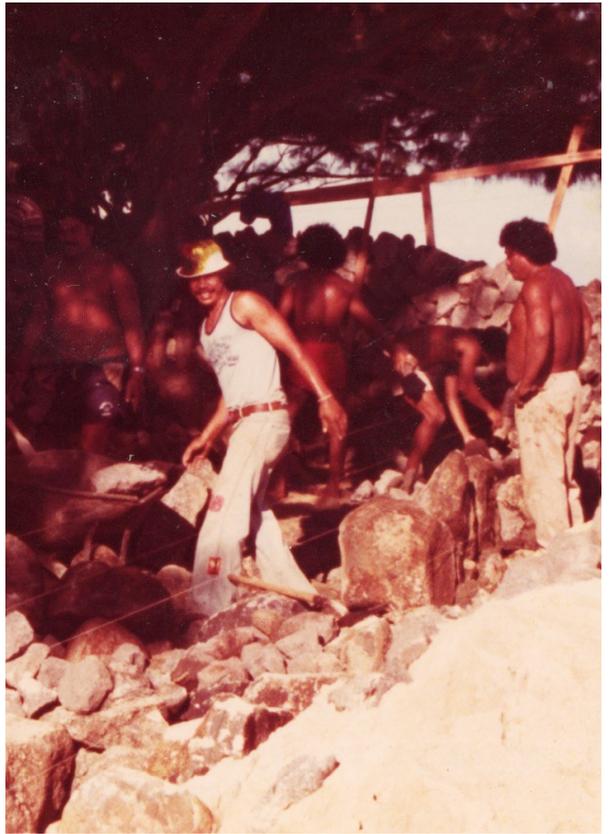
A fellow priest, the Reverend Charley Burger, rector of Holy Innocent's, Lahaina, advised Brian that it would take a commitment of at least several years to address the aging facilities at camp. And there was the now decades long nagging problem of land erosion due to winter high surf. As much as a half-acre of land had been lost. Brian took Charley's words seriously and stayed until December 31, 1987, a 10 year stint, a record to this day. He had a great team during his tenure with Gail Vendeland serving as the Business Manager and Marion Lyman (later Lyman Mersereau) as Program Director. Marion introduced paddling and was also a crew member on the world renowned Hokulea. Later Program Directors included Rhoda Yosatake (Schwend) and Barney Tsuruda. These years saw the continuation of programs initiated by Bil, and added an extra week of summer camp for a total of 7 (now averaging 700 campers every summer), continued camps at PECUSA on Maui, and added annual travel camps to Pinecrest, California (home to Gail's family cabin) and over the years to Yosemite, then Yellowstone and the Grand Tetons, and then Juneau, Skagway and Denali National Park in Alaska, and culminated with a trek through Europe including London, Amsterdam, Bavaria, Austria and Switzerland.

But about those aging facilities and rising seas. The first and most urgent task was to build a seawall to protect the site from further serious erosion.



The camp was given \$200,000 from a diocesan wide Venture in Mission campaign and a seawall was built for \$120,000 across the long section of the property that was vulnerable to erosion. This involved complicated state and city approvals, and technical assistance from the Army Corps of Engineers. Geoff Goeggel served as the engineer for the project and the Mataele family business built the wall. Most of the seawall is comprised of a buried toe wall, a graded section that still collects sand during some parts of the year, and a cap wall. The camp has lost no land since although the wall requires regular maintenance.

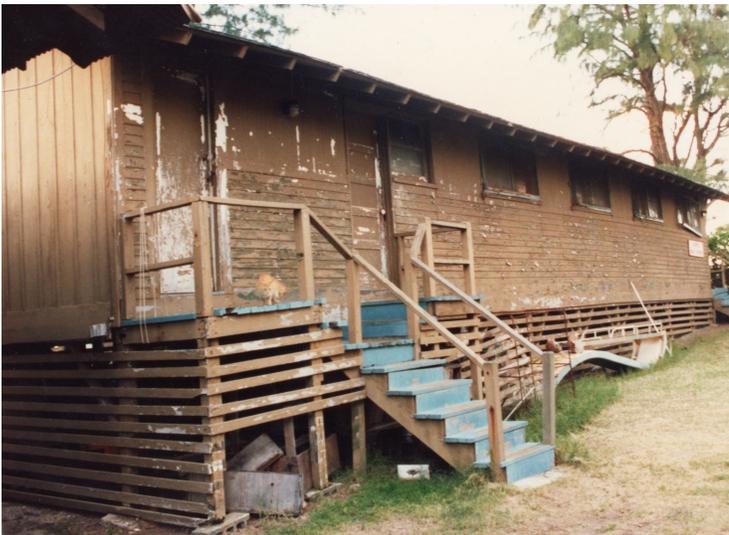




Master Planning was undertaken with the appointment of a diocesan task force chaired by Thomas Van Culin (St. Christopher's) and Relda Loomis (Holy Nativity) to replace the old dining hall, which had high windows with no view to the outside, the original McInerney home, a dilapidated chapel (former AWACS barracks), an infirmary, and the office (which had been a construction site building and had been donated by the Dillingham Corporation in the 70s after its use as the construction site office for the Ala Moana Shopping Center). This latter building remained until around 2007. Noted Ossipoff architects were engaged to assist in planning and to design the new facilities.



Structure at right of this photo is the side view of what was once the Chapel.



A closer view of the Chapel.



The cottage, affectionately known as "Paradise," fronting the open field, served as a refuge for hot-showers for those who pitched tents in that open field during those times.



At left, the caretaker's cottage. At right, the Bishop's Apartment.



## The Building Years

A \$3.2 million campaign was launched under Bishop Browning's leadership and Alice Anne Bell (Rice) (St. Christopher's) was hired to staff the campaign which involved every congregation in the diocese, along with many grants and corporate gifts, and money was raised for a new dining hall and kitchen with a multipurpose room, and for a lodge to allow for adult conferencing for the first time, which gave a major boost to the Camp's financial stability. A new infirmary was included in the lodge. A home in Hawaii Kai was donated by a parishioner at Holy Nativity which became staff housing and was converted to the present camp office in 2007. And the campaign provided \$170,000 to purchase the beach house next door to the east boundary of the Camp which served for many years as the director's house. Only the cabins from 1969, a small two-bedroom cottage (called Hale Ohana today) and the workshop with the "Bishop's Apartment" above remain of the early buildings.

Many congregations had retreats and camp outs through the '80s. Elder Hostel was introduced by Diana Lockwood, Cursillio weekends flourished, St. Andrew's Priory had regular overnight retreats for 7<sup>th</sup>, 10<sup>th</sup> and 12<sup>th</sup> graders, and Punahou held 4-5 programs a year (and is still a camp client today!), and 'Iolani School held several outings. The Outdoor Education programs begun under Bil continued and included a number of public schools.







Cabins



Lodge





Dining Hall









The Reverend Ed Bonsey became Camp Director in February of 1988, a long time after his early years in that role in the 1950s!, and he oversaw completion of construction of the master plan, including the Dining Hall, kitchen and Lodge, plus up-grading the cabins. Ed continued with summer camp programs until his retirement on June 30<sup>th</sup>, 1992. He also oversaw the demolition of the old McInerny building, the 1950s dining hall, the original infirmary (now part of the new Lodge), the old chapel, along with that popular cottage, Paradise. A new chapel and multipurpose area is now housed in the new dining hall which also enables adult dining for lodge visitors when the main dining hall is in use for youngsters. A boat house sits underneath.

During Ed's latter years the facility and the Summer Camp program in particular were visited by a team representing the American Camping Association for certification, which had first been certified under Bil Aulenbach. The permanent staff worked hard to acquaint themselves with the requirements and to see that all were being met. The visiting team gave Ed and his team a score of 100! The upshot of that event was that Ed was asked to join the ACA visitation team in Hawai'i. Still, as noted earlier, the camp remains ACA accredited.

In the late 80s, Diocesan Chancellor John Lockwood (St. Christopher's) assisted in incorporating the camp as a 501- c3. This gave more flexibility to the camp to fundraise. The Diocesan Council became the legal membership of the Camp, and conducts an annual meeting. A camp board oversees regular operations. The Bishop serves as Chairman of the Board.

### A Sacred Obligation

An event occurred in 1987 that served as a reminder of our heritage as stewards of Mokule'ia. During construction of the Dining Hall, human remains were found which proved to be a burial site for Hawaiians who had fished and farmed this area centuries earlier. The remains were eventually and reverently placed in a protected area of the camp marked by a large stone or boulder. The area was blessed by a kahu (priest). This area is now sacred and a place for people to gather and

This area is now sacred and a place for people to gather and remember Hawaii's kanaka maoli, the indigenous settlers of this land centuries ago, and serve as part of the long history of Mokule'ia, a revered space and home to a proud people whose values of caring for land and sea still teach us today about the importance of our own stewardship of this property.

remember Hawaii's kanaka maoli, the indigenous settlers of this land centuries ago, and serve as part of the long history of Mokule'ia, a revered space and home to a proud people whose values of caring for land and sea still teach us today about the importance of our own stewardship of this property. Both the land and sea were farmed and fished, and Mokule'ia was particularly noted for its marine resources.

Early outside contact is described by Captain Charles Clerk who wrote after anchoring in Waimea Bay in 1779 shortly after the death of Captain James Cook:

*"I stood into a Bay just to the Wtward [Westward] of this point the Eastern Shore of which was by far the most beautiful Country we have yet seen among these Isles,". The land from Waimea to Kaena Point were populated with many Hawaiian villages, including Mokule'ia. Contact with ships traversing the Pacific over several decades on Oahu added to economic prosperity. Sandalwood was traded to exhaustion. The population of the North Shore in 1831-1832 was 2,640 but by 1848 declined to 1,616 persons. Newly introduced diseases such as smallpox, typhus and venereal diseases contributed to the decline. Many young people were also leaving to escape the*

*increasing demands of the ali'i for a better life in the urban areas of the islands. By 1866 only 851 persons remained. Eventually, plantations replaced Hawaiian villages with foreign workers arriving. Sugarcane and ranches west of Waialua dominated the area by the early 1900s. (see Cultural Surveys Hawaii Job Code: MOKULELA for a full description).*

The values of *malama* (caring for the land and sea), *pono* (righteousness, doing what is right), *mana'o* (sharing wisdom) and, of course, *aloha* (a greeting but also a way of life), are a vital part of what Camp Mokule'ia embraces in order to remember our past as a pathway to the future, whether we are Hawaiian or Kamaaina (long time resident) or of whatever backgrounds or ethnicities.

## The Last 30 Years

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Ken Zitz, an Episcopal layman and former Marine became the director in 1992 until the summer of 1999. Under his direction, summer camps, Outdoor Education and Elder Hostel continued. Ken also organized a junior aviation camp and junior golf camps. He raised \$30,000 to replace the old swimming pool and led a successful effort to retire a \$60,000 camp debt and maintained all but one year in the “black.” Bishop Donald Hart, who succeeded Bishop Browning, was a great supporter of the camp and Ken appreciated a strong board of directors composed of several prominent business persons, among others: Tom Bastis, an Ameron CEO, Jean Rolles, David Hulihee, Tim Lucas (of Punahou School), Chandler Rowe plus several others including the president of Kamehameha Schools-Dr. Michael Chun. During his 7-year tenure Ken was assisted by his two sons who served as volunteer maintenance workers for two of those years.

Ella Browning, former senior counselor and daughter-in-law of Bishop Browning and spouse of Judge Mark Browning, stepped up to lead the Camp Board in the late '90s. Philip Geissler was recruited as Camp Director for a brief period around 2001. He had been director at Ghost Ranch, a popular site owned by the Presbyterian Church in New Mexico.

The camp suffered financially at the turn of the century and was forced to manage without a director for the years 2003-2009. Bill Lucas, as President of the camp board, provided faithful oversight of staff and its finances. (Bill's father, Dr. Joe Lucas of St. Stephen's, had been the camp's doctor back in the 50s, 60s and 70s). Under a commission appointed to do programming in place of a director, summer camp was reduced to a couple of weeks, and finally to one week in 2008. Most of the camp's proceeds came from outside group rentals, with little camp programming. Talk of selling the camp became a controversial subject in the diocese. During these years the camp borrowed over \$500,000 in equity from the Director's home which had originally been purchased for \$170,000 cash in 1985, and took out an additional \$200,000 loan from First Hawaiian Bank in 2009.

A major bright spot materialized in 2006 when the camp received a hugely generous gift of 10 acres of land from the Sutton family, which is across the street and several hundred feet east of the camp next to the Dillingham Airfield. It has no water source and the land is still mostly underutilized. But it added an immediate \$2,500,000 of value to the camp's assets. And is a valuable asset for future development.

Bishop's Chang's Canon, The Reverend Robert L. Fitzpatrick was elected bishop of Hawaii in 2006 and ordained in 2007. He immediately asked the Standing Committee of the diocese to conduct a study of the future potential of the camp. In a seminal report issued in 2008, the Standing Committee determined the diocese had not recently been a good steward of the camp, perhaps distracted by other crises of the time, and found support for the camp





in a survey of all congregations, including for a capital campaign. They recommended budgeting \$60,000-\$75,000 for an Executive Director. That report still guides the camp board today.

Based on the recommendations in the report, and concerned that the camp had borrowed heavily in the early 2000s, Bishop Bob and the Board hired the Reverend David Baumgart Turner, a United Church of Christ pastor, in 2009 as the Camp's 6<sup>th</sup> year round Camp Director after he served a brief 6 month interim. He brought financial stability and a creative imagination to Camp, building a farm on part of the Sutton property utilizing a water wagon, and infusing the camp with its cultural Hawaiian roots, bringing the Hawaiian renaissance into the daily life of the camp through language, flora, fauna and its historical context and values. Interested in environmental stewardship, David oversaw the installation of solar panels which continue to provide most of the camp's electrical needs. During his tenure, high surf damaged the director's home, and the Board made the hard decision to sell it in 2017, which retired the camp's debt.

David worked with diocesan leadership and began a fledgling summer camp called Hui Pu. It was a return of a once thriving summer program, albeit limited in scope and numbers. David utilized young volunteer staff for several years from the national Church's Episcopal Service Corps who provided amazing ministry of care for both campers and the *aina*, the land that is Camp Mokule'ia.

The Reverend David Kennedy became Board President in 2016, succeeding years of faithful service from Lee Bell, whose mother had staffed the fundraising campaign in the '80s. Father Kennedy, son of the camp's founder, Bishop Harry Kennedy, having been a teenager at the camp in 1947 at its founding, brought a long and loving perspective to the task. He has a lot of memories! When David Turner resigned to take a new call at Church of the Crossroads in 2017, Father Kennedy and the Board initiated a search for a new director to lead them to the camp's 75<sup>th</sup> year and beyond.

An exhaustive nationwide search led Bishop Bob to approve of the hiring of Darrell Whitaker, a Methodist layman with a degree in theology, and many years spent as the director of Camp Lake Stephens in Oxford, Mississippi. He loves youth

camping and under his leadership summer camp programs have grown and a bright future is predicted. Darrell also participates in the diocesan youth program and the camp is an integral part of its life. He has done a remarkable job in keeping the Camp above water during the challenge of Covid 19, even rejuvenating summer camps in 2021 with 3 residential camps, 2 day camps and 2 family camps for a total of 221 campers. And he has worked patiently with the Bishop and Board to develop long range plans for the camp's future.

The precious beauty of Camp Mokule'ia includes the return today of the Honu (sea turtles) that had been nearly extinct from hunting along with Hawaiian Monk Seals, both of which frequently bask on the camp's beach or can be seen joyfully swimming in the sea. Albatross fly in occasionally and kolea birds can be seen living at the camp after their annual trek to Alaska. Campers share this sacred space with some of God's most wonderful creatures. The extraordinary environment of the camp is its own testimony to the need for stewardship of this fragile earth, our island home.

Many generations from the community and the Episcopal Church have fond memories of Camp Mokule'ia over its 75-year history. Church camps across the country have been a decades long source for spreading the love of Jesus Christ from which leadership in the Churches has sprung. Camp Mokule'ia is no exception, with numerous clergy having been nurtured in their faith through camp programming, and where much lay leadership today emerged from being campers of yore. Many community leaders are also camp alumni.

As the camp celebrates 75 years of ministry in the name of Christ, it plans to be a presence for the diocese and community through its 100<sup>th</sup> year, continuing its nurturing of Hawaii's youth and shaping leaders of the future dedicated to a world healed of environmental and human suffering, a world that embraces diversity and proclaims God's vision that strives for justice and peace among all peoples.





Clergy Retreat 1956



CAMP MOKULEIA  
ELDERHOSTEL  
2000

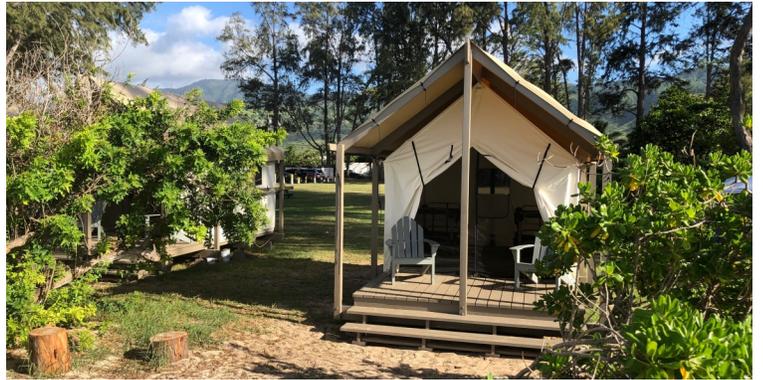


CAMP MOKULEIA  
SUMMER 2009  
7/25 TO 7/29



Camp Mokule'ia, Waialua, HI  
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