A History of Covenant Point Bible Camp in Michigan's Upper Peninsula

MARK SAFSTROM
SILLINESS and STILLNESS
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Iron River, Michigan
How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”

Romans 10:14-15
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“I long to see you so that I may impart to you some spiritual gift to make you strong – that is, that you and I may be mutually encouraged by each other’s faith” (Romans 1:11-12). In the inaugural revival meeting at Covenant Point in 1928, T.W. Anderson preached through the book of Romans and may well have touched on this salutation. Throughout the text, the Apostle Paul repeats the theme of mutual encouragement, as in Romans 14:19, “Let us therefore make every effort to do what leads to peace and to mutual edification.” The tradition of the Pietists in whose shadow Anderson stood, held mutual edification, or spiritual “upbuilding,” as a primary emphasis in their meetings and common life. Through reasoning together in their discussions of the biblical text and through sharing their personal testimonies, mutual encouragement was their lofty goal.

I can say that for me, at least, these goals were met in the course of writing this book. How encouraging it has been to receive stories, pictures, and anecdotes from many people, as we together compiled this history. Thanks to those who took time to complete questionnaires and written remembrances: Greg Clark, John Edwards, Bill Fish, Jane Frasier, Jack Hudson, Linnea Johnson, Timothy L. Johnson, Chrissy Larson, Jinny Larson, Warren Lindstrom, and Bonnie and Eric Sparrman; thanks to Betty Honold for assistance in finding materials in the archives at Grace Covenant Church in Iron River; to John Hjelm for sharing old slides; to Dustin Johnson, Ben Larson, Zoe Larson, and Eric Strass for scanning photos; to the many people who proofread the staff lists, and to Beth Fredrickson and Jan Strom for copyediting the manuscript; and for conversations and fellowship shared with the current Point staff throughout this year. Thanks also to those who helped to subsidize the printing costs: Karen Luebbers, Dave and Betty Lindahl, Bob and Betty Olson, Peter and Lynn Pearson, Krist and Laura Werling, and Sue and John Pecotte. Good history writing depends on good primary sources, and for this reason Beth Fredrickson deserves special thanks. As editor of the Harbor-Point Log for many years, Beth gathered anecdotes and news that allowed this current book to be more engaging and full of clear echoes from the past than it otherwise would have been. Thanks to Erik Strom for envisioning this project to begin with, and for valuing the significance of this community’s story, as well as its relevance to the history of the entire Evangelical Covenant Church and its philosophy of Christian camping. And finally, thanks are due to Chuck Frasier, who while I was a program intern between 2002 and 2004, granted me enough latitude and resources to begin compiling a camp archive. There were plenty of times when I would walk into the office and Chuck would be excited to hand me some artifact that he thought should be added to the collection. Who would have guessed that all of that gathering work would result in this book? Perhaps Chuck did.

For all of you readers, be encouraged in your next step.

Mark Safstrom
Season after Pentecost, 2016
Hagerman Lake
Turn of the century revival with Rev. C.A. Björk (front, third from right).
The experience of going out into the wilderness inevitably involves getting one’s bearings. This can mean learning to read a compass and map, negotiating hassles and hazards on the way, or learning how to relate with fellow travelers. It also means reflecting on one’s relationship to the people and places that have been left behind, and ultimately, for the Christian, one’s relationship to God. Story telling is a large part of this process of orientation, as experiences from the journey are told afterward and shape our self-understanding. To tell the history of Covenant Point Bible Camp is to tell this kind of story – a story of fellow travelers in the wilderness, who for shorter and longer periods of time have found community on the shores of Hagerman Lake in Michigan’s Upper Peninsula. It is also a story that can be seen against the backdrop of the history of the Evangelical Covenant Church and the revival movements that produced that denomination in the nineteenth century. Or, in another framework, this story can be seen as a small part of the history of the Christian camping movement that developed throughout the twentieth century in the United States and Canada. This is a multifaceted history, and one worth hearing for anyone who has ever found inspiration or a sense of Christian community through camping ministries. So it is as fellow travelers that we tell this story and invite you to follow along.
Swimmers, 1928.

Buses arrive for a tent revival, 1928.

Rev. Simon Carlson.
The congregations that started Covenant Point in the 1920s belonged to what was then known as the Swedish Mission Covenant Church (Svenska Missionsförbundet), of which the congregations of the Upper Peninsula had long been quite numerous and active. In recounting the history of these congregations, J.O. Gustafson and a publication committee produced a short history in 1936, and gave an explanation of the priority these Christians placed on missions, as well as coordinated revival activities.

“Among the influx of immigrants was a number of Mission Friends. That name was given them. During the great spiritual awakening in Sweden in the middle of the nineteenth century these people were burdened by the Great Commission of Christ, ‘Go ye into all the world, and teach all nations…’ and because of their new interest for the lost souls both at home and abroad they were called Mission Friends. The name has remained. We have a distinct heritage and background, and principles that are Biblical.”

The first Mission Friends arrived in the Upper Peninsula by 1876, settling in the community called Wallace, followed by several other congregations in Ishpeming, Iron Mountain, Escanaba, Stephenson, and Quinnesec in Michigan, as well as Florence in Wisconsin. In addition to Swedish immigrants, there were also Swede-Finns, Finns, Norwegians and Danes involved in these communities. As elsewhere in the Mission Covenant, Swedish was the language used in services for the first half century. The advantages of cooperation among the immigrants in these remote settlements was readily apparent, and resulted in the formation of the Northwestern Michigan District Association (Nordvästra Michigans Distriktförening) in 1886, just one year after the national Mission Covenant denomination was formed. The charter members of the association included congregations in all of the above mentioned towns. Also among the early congregations were Stambaugh and Norway in Michigan. As recounted by Gustafson:

“These individual and somewhat isolated churches felt the need of fellowship and cooperation with like-minded churches. The individual church could not accomplish very much in reaching out to localities where the people were unable to support a pastor. United into an association there were greater possibilities of succeeding in carrying the Gospel to the smaller groups. For this reason, and for the advantage of spiritual fellowship, a united effort was made to organize.”

Itinerant preachers traveled around the area serving these needs, much like the colporteurs who had traveled around the homeland, often on foot, to distribute devotional resources, preach, and promote revival. Since the 1850s, lay ministers had been required to seek training and licensing at the colporteur schools of the Evangelical Homeland Foundation.
(Evangeliska Fosterlands-Stiftelsen), a revival wing within the Church of Sweden. Building on this pattern, efforts were made by the Northwestern Michigan District Association to recruit preachers such as O.G. Anderson, who had been trained at the colporteur school in Kristinehamn, Sweden, for instance. Laymen often needed to fill in as pulpit supply and even organize revival meetings, such as was the case with Gust Djupe in Stambaugh. Well remembered in that congregation’s lore, Gust walked all the way from Norway, Michigan to Stambaugh in order to start a Sunday school and later a full-fledged congregation, with the assistance of his wife, Emma, and a young miner named John Hendrickson. Another celebrated itinerant preacher was August Erikson, whose memoirs recount the early history of the Upper Peninsula congregations.

As the immigrants became more established in this country, training and resources came from a number of different Scandinavian Lutheran Synods. By the turn of the century, however, Mission Covenant pastors were mostly seeking training either from North Park College in Chicago, or the so-called “Risberg School,” the Swedish Department of the Chicago Theological Seminary. The custom of holding revival meetings was apparently quite popular among the Mission Friends and spread out across the Upper Peninsula, as recounted by one such itinerant preacher, Rev. Gustaf Lindstrom of Wallace.

“There are many children of God who live in the wilderness and who never have an opportunity to hear the Word of God except when an itinerant pastor visits them, and you know that is not often. [...] It is great to contact some who are still kept in the faith although they are all alone, separated from the fellowship with other Christians. Oh, how happy they are to hear the Gospel! It is like pouring water on a dry sponge.”

This effort to coordinate revival activities was also concerned with better addressing the specific needs of young people. At a meeting in Iron Mountain during July 22-25, 1898, it was...
decided that the local young people’s societies in each congregation should be organized in a conference with its own governing board. Pastors G. A. Lundquist and August Erikson spearheaded this discussion, which proved to be a popular idea. The resulting Young People’s Conference began having regular summer meetings during the first week of August each year, which were held at local congregations. (Other accounts indicate that the young people’s summer meetings had already started in 1897). Later, the YPC and the Sunday School Workers organizations would merge in 1924 at their meeting in Wallace, becoming the Northern Michigan Young People’s and Sunday School Workers’ Conference.

It soon became clear that these popular summer meetings were becoming too large for the local congregations to host any longer, and so the YPC began to look for a permanent camp property to purchase. At the District Association’s semi-annual meeting in Norway on October 8, 1926, a decision was made to form a committee to search for a property to purchase that would be appropriate for the Young People’s summer activities. The committee was to report back to the subsequent meeting with their proposal. K.K. Jacobson and Arvid Asp were elected to represent the District Association, with Jacobson as chairman, and instructed that they should include members of both the Sunday School and the Young People’s organization. At the subsequent meeting in May 12-15, 1927 in Stambaugh, it appears that J.O. Gustafson gave the report for the “camp committee” (lägerplats kommittén), which was accepted. Other records of these meetings explain that the property on Hagerman Lake was intended to be “a permanent meeting site in God’s open,” a location that was deemed perfectly suited to “appreciate the manifestation of God’s power and glory in nature.” In 1927 at the YPC’s meeting in Gladstone, the decision
was finalized to purchase this property on Hagerman Lake. This became Covenant Point Bible Camp.

From the very beginning, the revival activities that funneled into Covenant Point’s programming were initiated and sustained by the enthusiasm of young people. While “grown-ups” were certainly involved, it is noteworthy that in the 1920s, these young people were themselves quite organized within the local Mission Covenant congregations, each of which had its own Young People’s Society. In the annual book, *Our Covenant*, for 1927, it was reported that the Covenant congregations in the state of Michigan were divided up into Young People’s Societies in Lower Michigan and Upper Michigan (which included three Northern Wisconsin churches). Population-wise, the Upper Michigan Young People’s Society was the larger of the two; in the years 1925-26, there were some 1,099 congregation members overall, with the Young People’s Society alone boasting 442 members. Sunday schools were thriving, with 1,488 “pupils” enrolled. They were managed by 207 teachers and officers. In other words, these were statistically young churches.

Even so, as often can be the case nowadays, there was also a sense back then that the regular activities of these congregations did not always meet the developmental and spiritual needs of young people. While one might nowadays take it for granted that there would be programming specifically for youth, in the early 1900s this concept was in a formative stage. The Sunday school movement had existed since the mid-1800s, and in the Covenant Church, these programs were very much informed by the educational patterns inherited from the church’s Lutheran predecessors. Sunday school was like any other school, with a teacher guiding the class in reading Bible stories and the catechism. In other words, the reading done by young people was in large part a simplified version of what adults might be reading. Yet the Sunday school movement itself was a response to the growing understanding that ministry to
children and youth required its own particular philosophy. One influential preacher among the Mission Friends in Sweden and America, Paul Peter Waldénström (1838-1917), whose primary occupation was as an upper secondary school teacher in Gävle, noted how even in evangelism, developmentally appropriate pedagogy was vital.

“Young people are young people even when they are Christians. Faith in Christ does not aim to make an old man out of a youth, or rob him of his enthusiasm. Let the young be young while they are young. They will be old soon enough.”

The twentieth century has been heralded as the “century of the child,” notably by Ellen Key in 1900. The philosophy of childrearing and even the concept of childhood had already dramatically changed from earlier centuries. Throughout history, apart from the children of the wealthy (and sometimes not even them), most children were treated like small adults. Schooling and children’s literature was aimed at cultivating productive citizens for the nation. Lower class children, whether on farms or in towns, joined their parents in chores and other work as soon as they were old enough to perform the tasks. The great societal shift that took place in the early 1900s meant that childhood was increasingly protected as something sacred and innocent. Child labor laws removed children from factories and other work, and summer vacations from school gave children free time in which to just be children. Instruction in school and in church became more specialized and age appropriate. Summer camping is one aspect of this long philosophical evolution.

As immigrant Mission Friends entered the American context, they took inspiration from developments in American youth camping, the origins of which go back as far as the Civil War era. Among the early precedents were boys’ summer camps organized by Mr. and Mrs. F.W. Gunn in 1861. Apart from their historic kinship with Lutheranism, the Mission Friends also found affinity with the culture and ethos...
of the Protestant traditions that were most similar to their own revivalist background, such as the Methodists, Presbyterians, and Congregationalists. Early precedents for church camps included those conducted in the 1880s by Rev. G.W. Hinckley and Rev. D.L. Moody respectively. Swedish Lutherans and Mission Covenanters had both found inspiration in the festive outdoor summer school events of the Chautauqua institution in New York, a nondenominational adult education program that had been replicated across the country. Waldenström raved about these institutions in his popular travelogues published after his 1889 and 1901 preaching tours in the United States.

By the 1920s, increasing attention was being paid within the Covenant Church to prioritize these kinds of programs and adapt them to fit the particular needs of their own youth. Whereas the first generations of immigrants had seemingly expected their children to be satisfied with the format for revival inherited from the homeland and from the early tent meetings, some were beginning to realize that if the Covenant Church was going to be able to retain the second and third generations, they would need to be allowed freedom to develop new forms of summer programming. Some of the outspoken proponents of Covenant camping included prominent leaders in the denomination, such as Nils W. Lund and T.W. Anderson. As Erik Strom noted in his 2006 research on the philosophy of Covenant camping, this discussion involved weighing the merits of “an ideology of revival versus an ideology of catechesis”; in general, the pietistic Mission Friends had long favored the former, though there was a healthy respect for the educational model inherited from Lutheran catechetical instruction and a reluctance to abandon that substantive tradition. Summer Bible camps had potential to serve both needs, while prioritizing revival. Strom elsewhere notes:

“…the history of Covenant Point was rooted in being an outpost for youth ministry of the local church. As a denomination shaped by the revival which swept through Sweden’s Lutheran Church, the camps of the Evangelical Covenant Church […] became concrete places where that spirit of revival could continue. Camp was for the first and second generation immigrants a place where faith moved from their heads into their hearts, and where deep relationships were formed that nurtured that shared faith in Christ.”

“We all listened with unbroken stillness…”
—K.E. Pearson, Covenant Companion, 1928
In 1929, Prof. Peter Person of North Park College, writing for Our Covenant, noted the rapid development of the “Bible Camp movement” in the years following the First World War. Here he also pointed out that this programming could be a constructive force in bridging the gap between generations and directing the restlessness and “flippant” attitudes of youth into constructive and meaningful encounters with the Christian faith.

“Modern youth is the subject of daily conversation and the object of sharp criticism, especially by their elders. There is, however, a decided difference of opinion […]. At the one extreme we find those who would condemn them as a generation of moral degenerates; at the other extreme are those who regard them as having made great advances over the preceding generation. […] Youth has in all ages had a tendency to break with tradition in order to blaze new trails of thought and action. These new trails have often led into jungles of disaster, though occasionally they have proved new paths to the traditional goals. These new paths have often proved to be more direct and more practical than the time-worn crooked ones of the past. The ‘terrible youth’ is not a product of the twentieth century; it is as old a problem as history itself. Every age has had its flippant youth, but also those more seriously minded. Isaiah gives a graphic picture of the flapper of his day (Isaiah 3:16-23). Parents, preachers, and teachers throw up their hands in horror at the conduct and indulgence of the young people of today. One is actually alarmed at the pleasure-centered philosophy of the younger generation. […] The consistent critic of our youth will, however, make discoveries that prompt him to fold his hands in thanksgiving to God for the constructive agencies at work in their midst. One of these constructive forces is the modern Young People’s Bible Camp movement.”
Evident in Person’s remarks is the tension between the culture of Christian congregations and the popular culture of the 1920s. Thus some of the impetus for older generations in supporting camping ministries was no doubt an effort to compete with the draw of the Flapper Age. Person’s comments about materialist excesses also underscore the context of the movement. That the Bible camp movement emerged during the cultural extravagance of the Roaring Twenties and then the subsequent austerity of the Great Depression is worth keeping in mind. In either of these contexts, parents were looking for stable places for their children to be formed in constructive ways. Already at this time, Person notes that the YPC of Upper Michigan was one of only two young people’s societies that owned their own camp facility, while the other societies across the country used rented facilities for their annual meetings (the other camp was California’s Mission Springs).

“The old fashioned Methodist Camp meetings may be a distant relative of our modern movement. But summer camps can be traced back to the ancient times of Israel. Their Feast of the Tabernacles was an open air camp lasting a week with the climax coming on the last day. It was in commemoration of their wilderness wanderings. Whatever may be the origin of our present Young People’s Bible Camps they seem to fill a real need in the vacation lives of our young people. The camps are conducted at some picturesque spot on the shores of a lake or along some stream. The camp continues usually for a week, though some last longer. The objective is three-fold; recreation, religious education, and spiritual edification. The program consists of Bible study, devotional talks, and evangelistic messages. The afternoons are usually free for recreation. In some camps the day is begun by a sunrise service; in others the day is concluded by a camp fire testimony and prayer service. August seems to be the most popular month, and the days before Labor Day the most popular week for these camps.
Most of these camps are conducted on rented grounds. For several years the Cook County (Illinois) camp has been held at the Y.M.C.A. College Camp on the shores of beautiful Lake Geneva in Wisconsin. [...] In short, it is becoming the practice in most of our districts to conduct an annual Bible camp. As far as I know, there are only two young people’s conferences who actually own their own camp grounds, the Northern Michigan with its camp at Lake Hagerman, and California with its Mission Springs. Several others are contemplating the purchase of sites for this purpose. [...] What these Young People’s Bible Camps will mean to our spiritual life in the future no one can foretell. But when young people throughout the land set aside a week, or two, each summer for Bible study and Christian fellowship we have every reason to believe that the results will be expressed in terms of mature Christians who know their Bibles, know their Lord and Master, and who have a spirit of Christian cooperation in doing God’s work here on earth.”

The camp property on Hagerman Lake was not simply conceived of as a place to hold meetings, but also was integral to reaching the YPC’s broader goals. The natural setting was deemed well-suited for spiritual edification and a place for community Bible study, which was to be complemented by “wholesome recreation.” The conference program in 1930 noted:

“Taking advantage of a desire upon the part of all to enjoy a brief vacation during the summer months, the camp at Hagerman Lake has been selected to provide a delightful spot at which young and old may camp out for a week, rest and relax, and yet have the benefit of a week of inspirational instruction from outstanding leaders in the Swedish Mission church.”

Furthermore, a regional retreat facility could serve as a hub for the youth of the local congregations, and promote knowledge of
foreign missions by linking the local churches to the larger denominational activities.

The purchase of the Point property from Charles and Jennie Lindstrom formally occurred on October 20, 1927, for a price of $4,500. From the sentiments expressed by the leadership of the YPC, this was considered a deal even by the day’s standard. This was the feeling shared by K.E. Pearson, who reported on the purchase in the *Covenant Companion* in 1928. The property of the original purchase included 10.75 acres with 2,050 feet of lakefront on a peninsula tract. Already by summer 1928, this land that had briefly been known as “Lindstrom Point,” now began to be referred to as “Covenant Point.” The Lindstroms were at that time residents of Stambaugh and members of the Covenant Church. Characteristic for the times, the deed of sale made clear that the property was never to be used for “any dance hall, pavilion, saloon, store, place for the sale of drinks or refreshments, hotel, eating house” except buildings that may be deemed necessary for the friends of the YPC. Their grandson, Warren Lindstrom, recounted that the primitive location also required a substantial amount of development.

“Early in the twentieth century my grandfather, Charles Lindstrom, having established the second Ford dealership in the state of Michigan with his partner, J. Edward Lindwall, expanded his business into real estate. Charlie bought nearly the whole west side of Hagerman Lake for $8,000. He had searched for a lake that reminded him of his boyhood in Sweden. Fortunately, Hagerman was only ten miles from where we lived in Stambaugh (now Iron River). The Point was the prime location on the lake, so he decided to build his summer cottage there, but first he had to build a road to the lake from M-73. Then he acquired a long barge-like boat to haul the lumber and materials across the lake. In 1927 Charlie sold the cottage and the surrounding property to the Northwestern Michigan Young People’s Conference for development of a Bible camp. Fifteen years after that I attended Covenant Point Bible Camp. Under the preaching of T.W. Anderson and the encouragement of Harold Lindahl, I responded to the call to give my life to Christ.”

![Six pastors, 1938.](image)
County records indicate that in 1919, Charles Lindstrom purchased several large lots in Section 10, T42N, R36W, from the Baldwin Corporation. This he began subdividing into waterfront lots, referred to as the “assessor’s first and second plats of Hagerman Lake.” As indicated in a 1922 map at the county courthouse, these amounted to some thirty-four waterfront lots south of the Point, and twelve to the north. The Lindstroms constructed their own summer cottage on the Point property. After the sale of the Point, this cottage became referred to as “Lindstrom Hall,” and was used as an office, as well as a living space for the speakers and some staff members. Until a proper dining hall was established, it was also used for preparing and serving meals, with the cooking often being done by the ministers’ wives. After the Lindstroms sold their first cottage, Charles began building another cottage, a log home on Little Hagerman. This was to be a more quiet and secluded spot, as his wife Jennie was by that time suffering terribly from cancer. Jennie passed away in 1931, prior to the completion of the cottage.

The first major event at Covenant Point was during six days from July 17 to 22, 1928. The event attracted people from all over the Northwoods. Average daily attendance was 75, evening meetings averaged 250–400, with up to 600 people on the final day. The speaker was Prof. Theodore W. Anderson, from Minnehaha Academy in Minneapolis, who preached a series on the book of Romans. One attendee later remembered:

“The meetings were good and Spirit filled. On the concluding Sunday something like five to six hundred people attended and at the evening service both young and old praised God for the manifold blessings received during the conference. According to a letter received more than a decade later from the speaker [T.W. Anderson], we quote the following concerning this particular meeting: ‘Some of your young people will recall, as I do, the Sunday evening when many, young men in particular, surrendered to Christ. That conference closed in a blaze of divine glory.’”
Anderson was already a popular speaker among the young people, having also been their speaker the year before. He would later be invited to be the commencement speaker for the class of 1929 at the high school in Iron River, as well. During that first camp meeting in 1928, strong winds had brought the tent down, and one attendee remembers: “…it seemed for a while as if we would have to have the services under the open sky, although rain and high winds threatened us.” Lodging was provided in nearby cottages that were made available for the event, including another cottage owned by the Lindstroms. As K.E. Pearson related afterward in the Covenant Companion, some boys who insisted on camping in their tents instead of the cottages “received a baptism one night during a heavy shower.” Pearson also remembers that “all listened with true reverence and unbroken stillness” to T.W. Anderson’s messages. Each morning at 7:30 there were devotions, and then later from 9:00 to 11:00 there were Bible studies, with recreation in the afternoons. Attendees at camp that year enjoyed boating, swimming, horseshoes, and “indoor baseball,” as well as evening campfires, where singing and testimonies were shared.
A ltogether, the inaugural season at Covenant Point seems to have made quite an impression on those who attended. The inclement weather had also made it apparent that the camp would need an indoor structure as “a permanent gathering place for the friends in Upper Michigan.” By the following year, *The Norway Current* reported that as many as 900 people attended the 1929 conference. Development efforts resulted in the construction of the Tabernacle in 1930, which was first used during the conference that year, August 12-17. The fundraising had begun already in 1928 by the local young people’s societies and Sunday schools throughout the conference, with treasurer Erling Fernstrom in Stambaugh handling the pledge drive. At the dedication of the Tabernacle, the program noted:

“A big tent was used in 1928 and 1929 in which to hold the meetings, but both the rains and the mosquitoes were found to interfere so greatly with the conference sessions that when the suggestion was made that a tabernacle be erected it met with unanimous approval. It was agreed that as soon as the money could be raised the building should be erected. The result has been that the money was raised, and this year the tabernacle erected, and on Sunday afternoon, August 17 at 2:30 o’clock it will be fittingly dedicated to the conferences of the Young People’s societies and Bible schools of the Swedish Mission churches of Northwestern Michigan.”

Throughout the first decade of the camp’s existence, there continued to be a great deal of enthusiasm regarding this innovative way for young people to gather for revivals at their very own Bible camp. In 1933, the editors of *The Covenant Pointer* reported the following:

“At the campfire meeting Wednesday night someone expressed his joy at the opportunity to worship in God’s temple – out in the open. To that testimony we add a hearty ‘Amen!’ Here at Covenant Point among the birches, spruces, and pines there is an atmosphere ideally suited to
the needs of the young people of northern Michigan. And on top of it all, there is a kind of feeling of pride in the fact that the camp belongs to the Covenant and that here its name will be perpetuated through the years. The Y.P. leadership is to be congratulated for its pioneering spirit.”

In the next couple decades, the weeklong revival events were truly festive occasions, building toward the climax, which was usually the Saturday evening service that often featured a choir. People from all across the U.P. would drive out to Hagerman Lake and pack the Tabernacle, which was decorated with ferns and flowers gathered from the woods.

The next goal was for dormitories, the first one for girls. From 1932 to 1933, local rallies were held to raise funds for the construction and furnishings, and the building was ready for campers by July of 1933. Together with a dining hall and kitchen that were constructed at the same time, the joint cost was $775, a low price even then. Yet, already in 1935, the girls received a new dormitory, and the boys took over their former building. The new girls’ dormitory was called “Birch Bark Dorm” (the current Pine Lodge), while the boy’s dorm was called “Pine Cone Dorm.” The construction of these facilities incurred a debt of $3,250, yet construction continued in good faith. In October 1945, plans were made to expand the dining hall to be “large enough to comfortably make room for at least ten large tables,” and the building was also expanded to include a canteen. Three additional buildings were added, two double-room cabins, and a cabin for the cook. One of the architects and builders during much of the early phase of development was August Larson of Stambaugh. In 1952, yet another dormitory was built, called “Berklund Manor,” and at the same time, plans were also in progress to build a chapel that would be “a more church like structure,” so the Tabernacle could be available as a multi-purpose space for recreational activities in addition to large meetings. In 1959, Maple Lodge was constructed, originally referred to as the “administration building.”
or “staff house.” Warren Groth and Clarence Lindahl were the primary builders, with Vernon K. Lund as the architect. The modern design had bemused some people at first, and the *Great Lakes Covenant Conference News* jokingly asked, “Did somebody build an oversized chicken coop at Covenant Point?” This building replaced another, by then dilapidated, staff house, nicknamed Lindstrom Hall, which had become notorious for the skunks who had taken up residence beneath it. In 1960, a full basement was installed underneath the kitchen, which previously had been elevated on pilings. Other volunteers involved in the early construction at camp included Bruce Johnson, an architect from Winnetka, as well as Leonard Holmes. It was reputedly Holmes who, after one of the local mines closed, salvaged wiring and other materials that were used to electrify the camp. Holmes also acquired truckloads of sand from the mines to fill in the waterfront to make a new swimming beach.

As the camp grew, the YPC also continued to develop. In 1943, the conference decided to hire a full-time “field worker” to invest in the home mission field, a position filled by Rev. O.R. Swanson; this office was later changed to District Superintendent. The summer meetings were thus under the umbrella of “home mission,” what one might nowadays refer to as church planting. Other regional leadership was provided by Tory Johnson who held rallies in the U.P., with Ray Schulenberg as song leader. In 1951, the name of the YPC was changed to the Sunday School and Youth Association of the Great Lakes District Conference of Covenant Churches. The planning of the camp programming was overseen by this association. By this time, a camp board was comprised of “six members of the Sunday School and Youth Board, together with three trustees, the district superintendent and president, and the chairmen of the subsidiary organizations of the District Conference.” By the 1950s, the Great...
Lakes Conference had been expanded to also include Northern Wisconsin.

The camping season of 1947 was designated as the fiftieth anniversary of the Sunday School and Youth Association (marking the beginning of the YPC in 1897). Rev. Sigfrid Carlson directed these “Golden Jubilee” camps, and a special service was held on July 27, with Rev. Eric Danielson of Grand Rapids speaking, as well as singing by a guest choir. In turn, summer 1952 was celebrated as the “twenty-fifth camp” since the tent meeting held in 1928, and brought back guest speakers who had been part of that original event. There was so much traffic between the Covenant headquarters in Chicago and Hagerman Lake that summer, that the denominational president jokingly noted that Covenant offices “had moved up to Covenant Point” for the duration of the camp. By that time, Covenant Point had become a summertime hub for many Covenanters in the Midwest. Because of all this traffic of summer pilgrims, the lake was becoming known as “Holy Hagerman” and Covenant Point was referred to as a “Mecca.” In 1953, Sigfrid Carlson, then conference superintendent for the Great Lakes Conference, commented on the appeal and significance of Covenant Point, drawing inspiration from Mark chapter four.

“Jesus loved the outdoors. He enjoyed the pleasant lake shore in Galilee. In his daily life, with his disciples, he walked beside the sea, cast and drew the net for fish. He gathered people around him and taught them on its shores. The appeal of the outdoor assembly is great in the summer time. Worship, fellowship and recreation are the trinity around which summer camps are built. During the past twenty-five years our young people have gathered for Bible camps on the beautiful shores of Hagerman Lake and often heard the voice of Jesus speaking to them. Many have given Christ priority in their affection and service. From personal testimonies we know that on these camp grounds large numbers have heard the call of Christ to go forth
and serve Him. With new insight into the meaning of the Christian life and broader vision, many have become leaders in His Church both at home and abroad. [...] May ‘Covenant Point’ continue to be the ‘Mecca’ where all who gather here may be refreshed physically, mentally and spiritually. God alone will ever know the full significance of this Christian ministry among our children and young people.”

The mission of Covenant Point as articulated in the 1950s was for “retreats, conferences, special meetings for children, youth and adults, for the purpose of edification, instruction, Bible study, the winning of souls, and physical recreation.” By that time, the program had steadily developed, with age-specific weeks. In the camping brochures, there were designations for a week for “Youth” (ages 15-17) and “Senior” (ages 18+), a “Junior Girls” and “Junior Boys” camp (ages 10-14, one week for each starting in 1946; after 1953, the ages were 9-11), and an “Intermediate” camp (12-14, starting in 1953).

A family camp was added to the schedule in 1961, with “District Sunday” as its focal point. In addition to the speakers for each week, there was a tradition of inviting foreign missionaries who were on “home leave” to come and give testimonies of their experiences and inspire campers to contemplate missionary service. In a denomination as small as the Mission Covenant was then, it was easily the case that these missionaries were well-known to say the least – perhaps “celebrities” is a more accurate term. Such was the case with China missionaries, Mr. and Mrs. Peter Matson, for instance, who came to camp in 1936.
In addition to the youth camps, programming for adults was also developing in the early decades. It is worth noting that a century ago, “young people” was a broader category than it is today, including many in their twenties who were not married. Furthermore, the initial event in 1928 was inclusive enough to be considered intergenerational. Nevertheless, as the age-specific camps developed, so did the opportunities to minister to adults in the summer. In the late ’40s and ’50s, there were so-called “Workers Bible Institute” camps for men and women, “All Family Work Camps” for maintenance of the camp facility, as well as a “Brotherhood” camp for men. In 1952 the Covenant Women’s Auxiliary and the Conference Brotherhood (later Covenant Men) both had meetings at camp during the fall.

After transitioning to the Central Conference in 1961, Covenant Point was managed jointly with Covenant Harbor Bible Camp in Lake Geneva, Wisconsin (founded 1947). The Conference’s camp board consisted of a properties committee and a camp committee (for programming). The board was comprised of six members, appointed for three-year terms, with two members cycling off each year. In 1965, a week at Covenant Point cost the camper $16. Even so, this did not always cover expenses and the camping budget subsidized the deficit. Counselors worked on a volunteer basis, while other staff were paid modestly. Counselors were eighteen years of age or older, needed a pastoral recommendation, and were required to attend one counselor training session the day before the opening of camp. A summer manager attended to the grounds and a summer camp director was responsible for the programming, and these leadership positions needed to be filled each year.

WHAT SHALL I BRING?
Bible, note book, pen or pencil. Plenty of bedding, towels, bathing suits, toilet articles, rain coat and rubbers. Baseball or sport equipment you may desire – and a spirit and will for a lot of wholesome fun.
Musical instruments – work tools for Work Camp.
Free use of the boats (there are 4) will be allowed at stated periods under the direction of the management.
PLAN NOW TO COME
SAVE YOUR MONEY – and urge your pal or friend to come along.
Each registered delegate is required to do some Domestic chore daily, as assigned by the director and deans.
—Camp brochure, 1948
It Pays
In Many Ways
To Spend Vacation Days

at

COVENANT POINT

on

HAGERMAN LAKE

EDIFICATION
Lectures and Discussion

RECREATION
Play, Swim and Fish

INSPIRATION
Services and Fellowship

43rd Annual Conference
Young People’s and Sunday School ASSOCIATION
Upper Michigan District Mission Covenant Churches

JULY 8-15, 1940
Dear Covenant Point,

As one of my yearly vacations I was able to attend Covenant Point in the late 1930s. I remember meeting new friends and swimming across Hagerman Lake. I was affirmed in faith at Covenant Point. In August 1940 my fiancé and I were married at Covenant Point... We returned to Chicago...but always visited Covenant Point each year on our vacation. Our three children also attended camp and are all active in church life.

In His Name,
Martha G. Johnson
As early as 1961, there were plans to build upon the success of Covenant Point’s summer camp programs by expanding its ministry to be year-round. A Central Conference fund drive in 1968 had provided finances for winterization of some of the camp’s main buildings. The first year-round camp director to be called was Alan Bjorkman. In his remarks at Covenant Point’s seventy-fifth anniversary, he recalls:

“I had 16 wonderful years of association with this place and the people who make it special. Those years changed my life. [...] Mostly, I have the fondest memories of people with whom I worked, laughed, cried and prayed to help make this place the credible, well-known, financially solvent and effective tool for evangelism and spiritual growth it is today. I remember the kindly senior pastor, Arthur Carlson, who, when I told him that the UP winters were so very cold, said, with that wonderful smile on his face, ‘Remember many are cold, but few are frozen.’”

It was on April 15, 1975 that Bjorkman officially began his duties. “Organic Al,” as some knew him, came to the job with a background in biology, environmental conservation education, and fisheries and wildlife from Michigan State University, as well as previous camping experience at Mission Meadows and Covenant Harbor camps. Bjorkman later served the Central Conference in an expanded capacity as the first executive director of camping and outdoor ministries for the Conference from 1979-1991.
Being open year round increased the possibilities for fall and winter retreats, and that first winter of ’75-’76 was a period of experimenting. The Great Lakes District Covenant Women held a retreat in September 1975, with Erma Chinander speaking. A “Christmas Retreat” was held December 26-28 that year, for the Great Lakes Hi-League. The program included cross-country and downhill skiing, skating, “snowball battles,” and “wild games.” Fifteen pairs of cross-country skis were acquired for visitors who wanted to “try this ancient Nordic sport.” The newly completed cabin on Covenant Point’s island was advertised as a warming station with its “wood burning stove just waiting to warm the chilled bones of some skiers from Covenant Point.” The nearby Brule Ski Area was also advertised as an option for downhill skiing. Other post-Christmas events that were tried included a “Family, Couples, and Singles Retreat” from December 30, 1976 to January 2, 1977.

From 1975 through the early 1990s, the camp had steadily become more standardized in terms of its staff training and safety training. Conforming to the national standards of the American Camp Association gained accreditation for the camp, and ensured the safety of camp programming and facilities. The mentorship and training of staff was also expanded. Back in the 1960s, counselors would arrive only one day early to receive orientation. This was expanded to one week and finally to two whole weeks by the summer of 1983. Al Bjorkman explained the centrality of this comprehensive training, and assured the camp board that “every bit” of those two weeks was filled with training sessions, including topics such as child development, evangelism, cabin life, CPR, emergency procedures, program planning, parental roles, child abuse recognition, good judgment, natural environment, ropes course, role modeling, leading devotions, problem solving, first aid, water safety, staff community, meeting parents, camper behavior, discipleship, specialty area skills, and personal spiritual growth.
During 1977-78, the Central Conference authorized a Camping Ministry Master Plan, completed in November of 1978 and adopted at the annual meeting of the following year, along with a capital fund drive called “Venture in Faith.” The Camping Ministry was to receive $340,000 of these monies for capital improvements and some operating subsidies. In addition, a study was conducted, referred to as the Harrison Report, which was to give direction to future planning and development of both the conference’s camps (more on this later). A follow up report in January of 1986 evaluated the fulfillment of these earlier goals, and set a five-year plan for further development. Some of the significant decisions made were to continue to work towards winterization of facilities and to re-imagine the responsibilities of the year-round staff at Covenant Point, including adding one to two additional staff members by 1988.

As Al Bjorkman shifted into the newly created position of director of Camping Ministries for the Conference, Charles S. Frasier was hired as executive director at Covenant Point in 1984. Al remained involved as summer director between 1979 and 1985, overlapping with Chuck’s first few years as executive director. The search for a new director had culminated during May 11-12, 1984, as Chuck was hired for an initial three-year term. An installation service was held on July 15, and he began work on September 1. The installation service was officiated by Rev. Matthew Zatkalik from the Menominee church. Rev. Herbert Freedholm, then superintendent, officiated and sang, Al Bjorkman and Verna Anderson represented the camp commission, and a smörgåsbord dinner was prepared by camp cook, Bonnie Sparrman. At the time, Chuck and his wife Jane had already started their family, and their first son Nathan was two and a half years old. The Frasiers had recently returned from mission work in Juba, Sudan, where Chuck had served as senior accountant for a Christian development agency. Chuck held an MBA in finance from Michigan State, and Jane a degree in education from Central
Michigan. Jane had also previously worked on the Camp HoneyRock staff as a wilderness instructor. Jane recalls:

“The ministry at camp was our life and though Chuck spent an incredible amount of time at his position, he believed it was what he needed to do to serve the Lord effectively in this role. He remained faithful and consistent, unflappable in the face of many demands and changes, always ‘plodding along’ as he watched over the works. Most of these years were shared with Bill and Lynn Fish and family. I know Chuck and Bill formed a well-balanced team together that enabled both of them to use their unique gifts for the growth of Covenant Point. They often did much of the work of cleaning, building, and repairing. It was a good ride and God honored our desire as two families to serve him in this place. Our four children, Nathan and Joel Frasier, Kyle and Abby Fish will attest that camp was a great place to grow up. Roaming the grounds, joining in the activities, hanging with the staff, spending summer afternoons on the lake, what more could any kid ask for – a childhood full to the brim of outdoor play, fun and a wide spectrum of wonderful people always available. The host of mentors, campers, staff, speakers, and families who blessed our two families would be pages of names. For this I am grateful.”

It was not until 1989 that a second year-round staff member was finally called. That year, Rev. William Fish began in the role of “camp pastor,” or director of ministry, accompanied by his wife Lynn. Bill had studied at Gordon Conwell Seminary, as well as North Park. In the early years, the cozy “Squirrel’s Cage” had been their home, followed by the Log Home. The long and close partnership between Chuck Frasier and Bill Fish had garnered the reputation among some colleagues that they were the “longest running duo in Covenant Camping.”
Much of the work during the retreat seasons was provided by volunteers or hourly workers until additional program staff and interns were added in the 1990s. After the sudden death of Chuck Frasier in 2010, the search for a new executive director resulted in calling a former camper, staffer and intern, Rev. Erik M. Strom. Bringing with him experience as a pastor at several churches, as well as seminary training and non-profit administration degrees from North Park, Erik began his duties on August 15, 2011. His wife, Courtney (Mecher) Strom had also been a long-time summer staffer and program intern. The service of installation was officiated by superintendent Jerome Nelson of the Central Conference. On January 15, 2014, Bill Fish concluded his quarter century of ministry at Covenant Point, and was honored at the 2014 Conference Annual Meeting with these words:

“Because of his faithfulness to Jesus and passion for discipleship, countless lives have been influenced for Christ! The CPBC Triathlon, internship program, men’s and women’s retreats, quilters retreats, Purdue University’s 5-week forestry course, numerous new and remodeled buildings, and summer staff hiring and training – each of these reflect a part of who Bill is, and the great success his diligent work has brought to Covenant Point, expanding the ministry and increasing its effectiveness. Memories have poured in recalling the dedication, hard work, and spiritual input that exemplified his time at CPBC. With deep gratitude for their years of service, we give thanks to both Bill and Lynn and desire God’s richest blessings.”

The iconic Covenant Point triangle logo was designed by Neale Murray, North Park Art Professor, unveiled for the summer of 1971.
Christmas skiers, 1976.
In 1961, the Great Lakes Conference, which included churches throughout Northern Wisconsin and Upper Michigan, formally merged with the Central Conference, now spanning Wisconsin, Illinois, Indiana, and Missouri. Each conference had previously voted on this decision at their respective annual meetings in 1960. The discussion of a merger had begun as early as the 1930s, prompted by the always fluctuating economy of Upper Michigan. Whenever the mining industry experienced decline, this prompted people to relocate, and this strained some congregations and caused others to close. For the Great Lakes congregations, this merger had been a difficult decision, which many people had experienced as a loss. Rev. Robert L. Erickson noted that this question of the merger had dominated his years as superintendent, as he traveled around to the local churches to discuss the proposed merger. In late 1960, as Erickson prepared to transition to new duties for the Central Conference, he assured the Great Lakes congregations that they would not be forgotten. “This will be my last column written from the land of birch and pines. [...] We leave this field with mixed feelings. These have been six wonderful years spent in the conference and we have learned to love all of our people and feel a deep concern for the work here.” The first joint annual meeting of the new Central Conference was held May 4-6, 1961 in Milwaukee.
Now the conference had the blessing, as well as burden, of managing two summer camps, Covenant Harbor as well as Covenant Point. In a research paper in 2004, Robert L. Olson summarizes the situation as follows:

“By the 1970s, the camps were running far below capacity. In 1969, the Point was at 25% capacity and the Harbor 55%. Numbers at youth camps had declined to less than 1000 campers at the two camps combined. Not surprisingly, income was not meeting operating expenses. A task force studied the entire camping program and submitted their report in March 1974. One of the alternatives for the future was to sell both camps and either rent camp space or buy one new camp. This kind of thought remained, either on the surface or just below it, for a number of years. In 1977, the firm Harrison, Hempe and McCall was hired to conduct a thorough study of camping in the Conference. The Harrison Report as it was called was received on November 21, 1978. It found that camping was very important to the people of the Conference and the camps were seen as having unique strengths: Point as a rustic camp and Harbor as more of an adult retreat center. The report used the phrase ‘two camps, one ministry’ for the first time and made suggestions for a more efficient administration of the camping program.”
A central coordinator during this study was Dick Greenwood, associate superintendent, with the regular engagement of superintendent Clarence G. Winsteadt, and camp directors Al Bjorkman and George Nelson. The Harrison Report made the case that, although the Central Conference camps were experiencing challenges, these challenges also reflected nationwide trends as summer camps in general were facing difficulty meeting enrollment goals. The main message of the report was to encourage the conference to consider boldly re-imagining its camping ministry, instead of scaling it back. The language of the report even asserted that “the two existing camps [were] essential to the future productive ministry of the conference.” The report also noted that both camps should consider “focusing sharply on their best program possibilities and resources, developing more mutually supportive roles for the whole camping ministry and the other camp, and by creating a need for the Conference constituency to experience both camps as well as other programs and sites in the fulfillment of a holistic camping and outdoor ministry.”

The 1970s had already begun to be a period of increased coordination between these two camps. In January of 1975, the first monthly issue of the Friends of Camping newsletter came out, with monthly coupon books for donating to the camp ministries. Prior to this, fundraising was done on a quarterly basis. George R. Nelson, then director at Covenant Harbor, welcomed the readership to this new model.

“A lot of hopes and dreams rest in the Friends of Camping program. You’ve got a lot of experiences, memories, and finances invested in our Central Conference Camps. We thank you for your support and trust as we plan for the future. And we are optimistic about the future of camping in the Central Conference; the Friends of Camping program can make those dreams a reality.”
The more frequent newsletter made it possible to advertise for programming, staffing needs, and appeals for in-kind donations, such as used vehicles, power tools, appliances, canoe paddles, life vests, and whatever else happened to be lacking. This regular communication outlet was also used to coordinate work projects on the camp buildings, with various congregations dividing tasks by building. In 1988, the *Friends of Camping* newsletter had transitioned into a more substantive newspaper format, the *Harbor-Point Log*, edited by Al Bjorkman, John Westmas, and Beth Fredrickson. Fredrickson also served on the board and later in the capacity of church relations coordinator. The increasing role of development work was evidenced by the engagement of Peter Heintzelman as director of advancement. The financing for these joint ventures was shared: for instance in 1996, sixty percent of these expenses were financed by Covenant Harbor and forty percent by Covenant Point, based on percentage of camper enrollments. In the early 1990s, joint fundraising efforts included the Central Conference Camping’s Capital Improvements Campaign. Benefit Dinners became a regular annual event, initially divided up by three regional areas: the Chicago area, Rockford area, and the Eastern Great Lakes District. Table captains acted as boosters in promoting these fundraisers. In later years, this was expanded to five dinners. Bruce Lawson began as church relations coordinator in 2000, having previously served as liaison between the denomination’s Christian Education department and the Association of Covenant Camps and Conference Centers since 1981. In the winter of 2001, Central Conference Camping officially became Harbor Point Ministries.

The coordination of these two camps has taken different forms over the years, with joint staff training having been a fixture for many years. Even though there is great overlap in terms of campers and staff, the two camps have developed distinct cultures building on their respective strengths and traditions. A survey completed in 2002 by Harbor Point Ministries revealed that the various strengths of each
camp appealed to different desires among their constituents. When asked about “the best thing about Covenant Point,” respondents’ answers included: “It’s rustic, rugged, simple, unique; the Island; it’s natural, beautiful, removed from the city; the small family atmosphere; the food.” Respondents’ answers for the same question for Covenant Harbor included: “It’s close to Chicago and Rockford; it runs several programs at one time; the facilities are varied; Summer Sundays; its spirit of community, excitement, and energy; the Geneva Bay Centre.”

After Chuck Frasier’s passing, a survey was circulated in 2011 as part of the work of the search committee for a new executive director. The replies were indicative of the culture that had developed around Covenant Point during the previous three and a half decades, which respondents clearly felt should be acknowledged, safeguarded, and built upon. In response to the question of what people appreciated about the staff structure/organization, answers included “leadership works side by side with staff; no job is below the leader,” “out of frugality comes creativity,” and there was “freedom to fail,” which allowed for staff to learn their jobs (this would later be articulated as “space to lead”). In response to what keeps people returning to Covenant Point, one respondent noted, “It’s like coming home to a sacred, life-giving place.” Among the responses to the question of “what should never change,” respondents identified “a ministry that is carried from generation to generation [in a] seamless continuation” and that “staff ‘catch the essence of the ministry’ and carry it forward.” The new executive director should be someone with “willingness to explore and embrace ‘the deep things of Covenant Point’s essence that must be identified, preserved and replicated.’” The respondents identified unique characteristics of Covenant Point, including that it is “simple, not cluttered with toys or sensationalism,” there is a noticeable “reliance on silence and sacredness in ministry style, [which] allows the Holy Spirit to speak,” and there is sincerity in the presentation of the gospel’s claims [that are] earnest, but not forced or sensationalized.”
The Upper Peninsula has gained a reputation for its pristine woodlands and lakes. Tourism slogans beckon urban dwellers in Wisconsin and Illinois to “Pure Michigan,” and with good reason. There is something about this sparsely populated area that has enchanted the popular imagination long before the founding of Covenant Point. In the anniversary booklet from 1953, the author rhapsodized about the emotional experience of time spent in the natural setting of the camp.

“In the shade of the whispering pines and companionable birch trees, on the shores of beautiful Hagerman Lake, the young people may well feel with John Milton; ‘In contemplation of created things, by steps we may ascend to God.’”

In Western, post-industrial societies there is a frequent appeal to the restorative potential of time spent out in nature, away from the urban environment, which by contrast is coded negatively. Seeing the Upper Peninsula as a “wilderness” is an extension of this Romantic-era tradition. In the case of the Northwoods region, this perspective was reinforced by poets like Henry Wadsworth Longfellow in his 1855 poem “The Song of Hiawatha,” set in Pictured Rocks along Lake Superior’s shoreline, as well as more recent conservationists like the outdoor writer and photographer Ben East beginning in the 1920s. Despite the appearance to the visitor from the city, however, there is virtually no part of the Upper Peninsula that is true wilderness. The Ojibwe (Chippewa) were the most recent of several eras of Native American peoples who dwelled in this region stretching back into pre-history. Copper mining in the Upper Peninsula is estimated to date back to at least 1200 BC. Yet it was not until Douglass Houghton’s geological survey, published in 1841, that a “copper stampede” of miners was initiated into the Western Upper Peninsula. The nineteenth and early twentieth century became a time of rapid resource extraction and settlement in this area. Much of the land has been farmed or mined or logged at least once if not several times since the days of settlement, even those spaces now covered by mature forests.
forests. The towering white pine forests that attracted the timber industry were mostly clear cut, with only a few areas being spared, such as in the Sylvania Wilderness, where some pines are estimated to still date back to the 1500s. In the late 1800s, harvesting such large trees was a lucrative business. Area rivers, such as the Menominee, were choked with these logs, floating down for milling and further shipment to places like Chicago. The frantic pace of these extractive industries meant that towns might be established and then abandoned within the span of a decade. In the 1960s in his regular column of local lore in the *Iron River Reporter, “Tales from the North Woods,”* Iron River resident Bert Djupe philosophized more than once about the diminishing wild spaces of the Upper Peninsula.

“Iron County once was sheltered under an umbrella of pine. But through the years, man has harvested the vast pine stands of virgin class and the hardwoods and aspen have crept into the forests. Maples have engulfed the areas near where pine stumps stand as mute evidence of the former monarchs of the primeval forest.”

The alarming rate at which these forests were being cleared was evident already by 1891, when the Forest Reserve Act was passed. The act allowed the subsequent establishment of national forests. The Ottawa National Forest is the closest such land to Covenant Point, bordering the camp’s property.

Nevertheless, the steady de-population of the Upper Peninsula since the 1960s has perhaps only increased the sense of remoteness and wildness. The small towns that one drives through to get here are shadows of the bustling commercial centers they once were, and the forests have recovered to some degree. All this aside, what is perhaps most significant is the contrast between the normal daily experience of an average urban dweller at home, in cities small or large, and the relative stillness they experience here. The history of Covenant Point is full of testimonies to the overwhelming
sense that visitors have had, that the natural environment has amplified their experience of God’s presence. What seems clear is that the “contemplation of created things” can be done more easily at Hagerman Lake than elsewhere. Scriptural accounts of the Hebrew prophets and of Jesus Christ himself, as well as the witness of the early church monastics, have formed a solid foundation within Christianity for understanding how time spent in creation, away from civilization, can be instrumental for listening to God. During the Enlightenment, for instance, it became common to understand nature as a “book” that could be read alongside the Bible, which magnified the awesome wonder of God’s creation. The quote from John Milton above is representative of this tradition. Even so, the Reformer John Calvin cautioned that it is only through the “spectacles” of scripture that we can read nature as a message from God; without those spectacles, we would not be able to make out one single word. The additional challenge for people in modern society is that God’s creation is all around us (it is us, in fact), yet immersed in our human-built environments we have great difficulty realizing this. Some of us have an acute need to seek out the natural environment in order to find enough stillness to hear God.

As the original peninsula tract that formed the basis for Covenant Point has now been built up with cabins and amenities, there have also been intentional efforts to find ways to use the camp as a springboard to bring campers and guests into more direct contact with the woods. Covenant Point had long had the reputation of being the more rustic of the two Central Conference camps. The Harrison Report in 1978 had recommended that the Point use this to its advantage, by “providing a true camping program to its clientele where the lake and the Northwoods environment are a primary part of the emotional experience and the facilities are adequate, comfortable, but secondary to the outdoor experience.” Furthermore, it was recommended that the programming should be planned so as to ensure that the

Kris (Svenson) Chew (top left) and Steve Nordwall (top right) with trips campers.
time spent indoors was as minimal as possible. Perhaps most prescient to future developments in
society was the suggestion that Covenant Point should explore how to engage campers and guests
with various physical and mental disabilities, with the aim of making the outdoors accessible to
new demographics who could benefit from such encounters with nature that were otherwise out
of reach. Over the years since then, efforts have been made to live into this goal, for instance, by
making as much of the mainland facilities wheelchair accessible, and providing “shadow” staff for
campers with special needs during regular weeks of camp. The American Diabetes Association Teen
Adventure Camp was a longtime engagement with campers with special medical considerations and
altered camp routines. One of the more recent camps with a specialized focus has been the Autism
Spectrum Disorder family camp, which launched in August of 2013. Subsidies for the ASD camp, as
well as for many of the facilities upgrades, have been provided by the camp’s triathlon fundraiser.

Groundwork for the expansion of the property and the camp’s wilderness programming had already
been laid prior to the Harrison Report. Fifty acres of woods across West Hagerman Lake Road had
been acquired in the 1960s, which came to be known as “the Back Forty.” Included in this were two
adjacent lots in Section 10, T42N, R36W, purchased from Axel and Stella Wickstrom in 1963 (Lot 1
and NW1/4 of NE1/4). Another smaller lot was donated by Milton and Rhoda Engebretson in 1981
(Section 3, Govt. Lot 4). The Back Forty became valuable break-out space for regular camp activities.
In addition, the direct connection to the adjacent Ottawa National Forest meant that new activities
could more easily be pursued and promoted. Similarly, during deer hunting season, hunters could
walk directly into the forest, as well.
In December of 1978, the *Iron River Reporter* announced that almost twelve miles of cross-country ski trails were now available to the public, with labor provided by the Young Adult Conservation Corps, and with grooming provided by Covenant Point’s staff and other local citizens. The “Ge-Che” and “Hagerman-Brule” cross-country ski trails became an important amenity for the camp, as guests could ski directly from the camp property. Programming related to skiing thus enhanced the winter programming, with events like the Cross-Country Ski Clinic in the winter of 1977, as well as the Upper Peninsula Wilderness Institute in 1978, ’79 and ’80, which featured cross-country skiing, alpine skiing (at nearby Ski Brule), navigation skills, winter first aid, as well as winter ecology and ethics. Al Bjorkman, Peter Heintzelman, Randy Olson, Ben Toland, Ted Hedstrand, and Lee Horten were involved in teaching these and other programs, organized through North Park College.
There has also been a sense that this proximity to the national forests gave the camp staff opportunities to reflect on possibilities for environmental stewardship and engagement in the interests of the local community. One such opportunity presented itself in 1997, during the proposed Andreski Land Exchange. The proposal would have swapped 480 acres of land owned by Tony Andreski Inc., with 520 acres held by the National Forest Service, as a means of consolidating forest land, enhancing wolf, lynx, and marten habitats, and increasing efficiency of management, among other benefits to the Forest Service. Covenant Point joined those voicing concern that, in addition to being an uneven swap of land, there may be unforeseen costs associated with this exchange, particularly as related to lot S1/2SW-S1/2SE of section 9, T42N, R36W, which they requested be withdrawn from the swap. This tract abuts the west field on Ahlberg Road. The case made for this withdrawal was that this space would be lost to the camp’s guests as an ecological classroom and hunting grounds, and further, that rare species of plants could also be found there, as well as animals like wolf, lynx, and marten. Due to public outcry, this land exchange did not take place.

Other programmatic efforts to enhance the wilderness emphasis of Covenant Point have been the development of the Island and Trips programs, as well as outdoor education. The legendary Island in Hagerman Lake had long been a focal point of the lake and a destination for canoeers. The oldest known photograph of the camp property shows an excursion to the Island in 1921, with several people posing in front of a ramshackle cabin, said to be the dwelling of a “hermit named Anderson.” Yet it was not until 1961 that Covenant Point acquired the Island. Approval for the purchase (at $5,000) of the eight-acre island had been granted at the Conference annual meeting in Milwaukee that year, with the purchase being recorded on May 29 from Edward Benson and his mother Anna Benson, and Eldred Erickson.
acting as trustee for the Great Lakes District. The property was legally transferred to the Central Conference in July of 1965, following the transfer of the Mainland in June to the Central Conference (with which the Great Lakes District had merged four years prior).

Though over time the Island has proven to be among the most consistently popular programs and amenities that the camp has to offer, originally many people wondered just what the camp was going to do with an island. This was the response that advocates for the Island’s purchase encountered. Though initially a destination for day excursions and activities, it would take another decade for regular programming to be developed. In the summer of 1974, associate superintendent Dick Greenwood, his wife Betty and their family lived out on the Island, coordinating work projects carried out by twenty-some volunteers. As reported by Greenwood in the Covenant Companion in February 1975, the overall objective in phase one of designing the Island’s amenities was to provide a basic infrastructure that could support no more than thirty-six campers, divided in two living spaces. Each space would have its own well, kitchen area, sanitary facilities, swimming areas and docks, and was to “function independently.” An already existing pole shelter was the basis for food preparation, storage, eating and fellowship, and a rope swing and platform was constructed, as well as a tree house at the north end of the Island. A sauna was also constructed, but it burned to the ground at the end of that summer. A circuit of trails was established as part of a plan to minimize the damage to vegetation. The imagined future program for Island campers was threefold: “preservation of the natural environment, in consideration of its ecological and educational values”; “flexibility” and “mobility” of the tent sites and living spaces to minimize damage to that natural environment; and “maintaining simple basic lifestyle on the island.” In regard to this last point, Greenwood’s report explained:
“Life today is so filled with culturally defined ‘necessities’ that we are quite out of touch with the simple life. Weakened by this dependence, we often question our ability to live on our own resources. The camping experience on the island will afford such a trial and at the same time create among friends and family an interdependence as we meet these needs together. Campers should learn to delight in their own imagination and ingenuity in meeting their basic needs, and thus gain a sense of achievement which will contribute significantly to personal growth. Add to this the possibility of developing a Christian community, and we have a very rich learning environment indeed.”

The following summer, a small log cabin was constructed on the Island by Jim Hjelm and a work crew. In the summer of 1976, an “experiment” was conducted in which groups of campers tried overnighting on the Island. The apparent success of those experiments sparked enthusiasm for using the Island for “out-of-camp” adventures the following summer.

The Island grew in popularity and by the early 1980s, it could boast one of the highest occupancy rates at Covenant Point, along with the mainland family camps. “Adventure Island,” as it was advertised then, focused on cultivating a special lifestyle, fostering a tight-knit community through strict prohibitions on contraband items like clocks and electronics, living in tent cabins, involving campers in daily chores (meal preparation and clean-up, fetching dishwater and firewood), cooperative high and low ropes elements, and exciting attractions like the “Mountain Dew” and “Tarzan” swings, the TT log, and the zip line. As explained in one version of the Island counselor handbook, “Campers should not just experience a Lilliputian mainland camp when they venture to the Island. Rather, the Island must provide for each camper an experience totally different than they have had before.” A distinct subculture of camp developed around the Island, with die-hard Island campers spreading its gospel. Eighth grader Andra Hjelm reported to the *Harbor-Point Log*
about her 1996 summer camp experience, and attempted to explain the Island’s bizarre appeal.

“After you’ve been at Island camp at Covenant Point, you can buy a t-shirt that says, ‘I survived the Island!’ What is there to survive?

The Island is unique in many ways, but it is able to be survived – and even enjoyed! The first thing to get used to is that you can’t have a watch. This means that you have no idea what time you get up, eat and go to bed. This is a really cool feeling.

Second, you sleep in tents and all the campers take turns helping make meals and washing the dishes. Lastly, the different elements of the ropes course and the swings make the Island truly unique. […]

Some aspects of the Island take some time to get used to. Some of my friends had trouble giving up their candy, Walkmen, Discmen and watches. I didn’t have those problems, or trouble sleeping in a tent. I did have to adjust to not having real bathrooms and showers. Island campers use outhouses, and for showers we swim in the lake – but we can’t use soap or shampoo. We really just rinse off in the lake.”

The Island also developed its own folk culture, with crazy traditions and lore; some of these legendary events and people have included the Island Olympics, Sasquatch, Sweaty Sasquatch, Island Ball, the pudding drop, hobo dinners, Gyros, banana boats, and the hike to Ottawa Lake. Part of the philosophy of the Island was chronicled in the 1991 “Book of the Island” compiled by Island Director, Kirk Anderson, and revised in 1999 by Stuart Brown. Among the values stressed was the importance of maintaining a small group size (at that time, deemed best not to exceed twenty-five campers), not overdeveloping or “Disney-fying” the Island, and that the Island plant and animal life was to be safeguarded and treated with respect, for instance, through limiting the times when campers could stray from the designated trails.
Regarding the spiritual aspect of the programming, Island Director Heidi Frisk in 1994 had the following advice for future Island staff:

“I’d like to share with you my favorite part of my job, that of being in charge of the spiritual aspects of the Island. Because the campers are roughing it (no candy, radios, or watches, etc.) and don’t have the modern conveniences to distract them there is a great opportunity for a powerful ministry. God works in many ways in our lives and at camp, but what I have discovered is that those ways tend to be very visible on the Island. […] When leading chapel and other activities, I encourage you to do your sharing in such a way that will include the campers and get them involved. Listen and learn from them because they have lots to talk about. The spiritual aspects go beyond chapel though – during free time and other lull times, hang out with the kids. That’s the best. The most difficult and challenging questions that I’ve ever had to answer in my five summers at camp have been on the Island while sitting at the base of the zip line, on the Ottawa hike, and while sitting down by the water. At the end of Friday night chapel, Pete [Collins] and I had the campers get in a circle around the campfire, hold hands, and share something that they learned that week. Some responses were goofy, others blew us away.”

Rather than a conventional “altar call,” the spiritual emphasis of the Island has often been on explaining to the campers early in the week that the counselors wish to have a one-on-one conversation with each camper before the end of the week, in order to listen to where the campers are at and provide encouragement and guidance. One way to facilitate this has been through “walk partners,” pairing counselors and campers, as well as campers with one another, with assigned open-ended questions to discuss. For many local residents around Hagerman Lake, a special aspect of the summer is sitting
out in the evenings listening to the Islanders singing in their evening chapel. This can happen at all hours, since, after all, the Islanders have no idea what time it is.

Another out-of-camp program developed about the same time, the Trip Camp program. Sr. High Trip camps were already up and running by 1971. Overnight canoe trips had been one of the early excursions attempted out of Covenant Point, such as a six-day trip in July 1973 along the Brule River. Later in November of that year, representatives from the Central Conference, Ken Clausen, Jim Gaderlund, and Dick Greenwood, met with the director of Camp HoneyRock, Harvey Chrouser, for a consultation meeting to envision what other kinds of trip camps Covenant Point might offer as regular summer programming (at this meeting, the future development of the Island camp was also discussed as part of a broader “wilderness ministry”). The meeting resulted in a report, summarizing the goals for Covenant Point’s Trip Camp Program. In formulating a philosophy for wilderness camping, the report explained that this would be a “participatory discovery ministry” rather than a “listening ministry,” as well as the idea that “responsibility rather than recreation, produces growth” in the campers, and that the “return to basics” regarding food, shelter, and warmth would be intrinsic to fostering close community. Other consultations included conversations in 1975 with William E. Taylor, vice president of Young Life, for advice on best practices in their trip programs.

In the summer of 1976, sixteen senior high students came to Covenant Point for two days of orientation, and then six days of backpacking in the Porcupine Mountains. The trip was planned by Trip Director Dave “Les” Johnson, with pastor Austin Kaufmann. Like the Island, the Trips program developed its own subculture and enthusiastic following. Known as “Trippers,” the campers in these small groups often develop close-knit communities during their physically taxing adventures hiking, biking, canoeing, and
kayaking. Some of the other regular destinations in the Upper Peninsula have included Pictured Rocks, the Sylvania Wilderness, Sault Saint Marie, and Isle Royale.

Though these journeys have a heavy athletic and physical endurance component to them, the spiritual experiences are central in the daily structure. In 2000, one trip leader, Brad Constine, reflected on the impact of the Trips program.

“Why do I do these trips year after year? Because it is such a joy to see the way God works in the lives of young people.

For many young people, a wilderness trip is the first time they come face to face with God. Unlike Sunday school class or youth retreats where there are a lot of distractions, students on these trips are given the opportunity to really get alone with God and hear him speak to them. The trip lasts for seven nights and eight days. During that period we become a close knit ‘family.’ […]

In the evening we have group ‘devos’ (devotionals). These are an awesome experience. We spend time studying God’s word and talk about how it relates to our daily struggles. Many times tears of joy, and sometimes sorrow, are shed during these sessions as we come to grips with ourselves and our lives. […]

I think the spiritual challenge can be the hardest for them. I tell them when we get on the trail just to be open and honest with themselves and let God work in their lives. My goal is that each of them will have a mountain top experience just like Moses. For many, that does happen. Although they may not come down from the mountain with their faces aglow, inside their hearts are on fire.”

Sr. High camping trip, August, 1971.
The analogy of the “mountain top experience” is a common element of some revival movements, and is worth consideration. In general, Christian camping is structured around the idea that the programming will build toward a natural peak, in which the campers can view their lives with clarity and make a commitment of some kind, either a first-time commitment to follow Christ, or to identify what “next step of faith” they feel called to take. Though the overemphasis of mountain top experiences can lead to difficulty adapting to the normalcy of daily life afterwards, if properly explained as the exceptional experiences that they are, they can serve as helpful reference points for future struggles.

Perhaps the greater emphasis has been on the development of a close, short-term community. In 2004, Stuart Brown explained how the wilderness setting contributes to the community dynamic.

“The world is busy. It’s really difficult to slow down. But kids are amazing – they can handle these trips. When they go backpacking, they figure out how to entertain themselves and each other. Everyone contributes. We each carry our own loads, but also part of everyone else’s. We rely on each other, but we each have to develop personal skills. Living in this community can be humbling. Out in the most incredible places, worship shows up in different ways. And the setting lends itself to great conversations. We have lots of prayer together, lots of small group discussions. As the campers get to know one another, they open up and share, and we as a staff have opportunities to talk with them. Our campers also use a spiritual journal.”
The success of the youth Trip Camps inspired versions for adults, particularly women. The first “Venture Out” trip was organized by Jane Frasier and Lynn Fish in 2006. That year, the women conquered the Porcupine Mountains, the “Porkies.” The following year, a trip to Pictured Rocks was added to the schedule. In addition to the regular time for socialization and Christian fellowship, these trips included time for structured prayer routines. Carla Peterson, an early participant, explained how prayer was integrated in her trip.

“Before the trip we had been encouraged to dedicate our experience to someone God had put on our heart […] Then, one day we walked in silence for a time and we prayed silently for our special person, and for each other’s prayer requests.”

The success of wilderness trips like these even led to a few experiments with foreign mission trips. For instance, during June 18-26, 1998, six senior high students and two staff members from Covenant Point participated in a trip to Haiti.

Outdoor education has come to be a third aspect of the wilderness emphasis of Covenant Point. In the fall of 1998, this was made possible by the hiring of Chrissy Larson, who brought with her previous experiences in outdoor education in New York and California. At that time, Bill Fish and Chuck Frasier were looking for ways to increase the mid-week programming during the retreat season. By 1999, a new outdoor education program was announced in the Harbor-Point Log, listing a wide variety of adventures that students from second through twelfth grades could explore, such as “wacky water wonders,” “magic carpet collection,” “animal scats and tracks,” “wildflower frenzy,” “looking at log life,” “shelter building,” “fire building,” “survival skills,” “stars and legends,” “night hikes,” and “insanity hikes.” As the titles suggest, the emphasis was on hands-on learning with a wacky twist. The theological focus was explained as bringing “a
Christian perspective to the study of nature. Creation, God’s sovereignty and power and stewardship of the earth’s resources are key principles of the program.” During those years the program operated under the name “Agents of the Earth.”

The outdoor education program became an important resource to local schools in the Upper Peninsula, and enhanced the regular summer camp and winter retreat programming. In the summer of 1999, a “nature rotation” was added to the skills that campers did each day. Other variations followed, such as a summer survival skills camp in 2000, in which two trip leaders and two educators hiked through the Sylvania Wilderness with a dozen young teens, teaching survival skills like shelter building, orienteering, fire building, and emergency preparedness. In 2001, a week of summer camp was offered with a nature theme, called “Wilderness Week.” A small camp of elementary-aged kids engaged in all sorts of activities focused on being in nature. In the spring of 1999, the first local school group came to camp for one of these programs, when local second grade teacher Verl Hudson signed on to bring her class for a program on habitats. Other class groups soon followed, some of which were not part of the original plan. Chrissy Larson recalls:

“I was approached in the fall of 1999 by a local preschool teacher, Denise Maloney, who begged me to think about creating a preschool nature program the following spring. I said, ‘No way. Those kids are CRAZY.’ The following fall she did the same. I again said NOPE. But she persisted, and suggested I observe her class for a few days. After seeing that the very young children were indeed able to focus and think and play creatively if given the right leadership, we began the work of planning a week-long preschool nature day camp that we offered for the first time in May 2001.”
That same year, contacts were made with the Healthy Youth Coalition associated with the Dickenson-Iron Intermediate School District, in which Larson wrote a grant to run a program connecting teens and fifth graders. It was called the C.Y.C.L.E. Project (Community Youth in Creative Leadership Education). Teens were recruited from West Iron County High School to be trained as outdoor education leaders, and then were partnered with fifth grade classes for a full day of teambuilding, cooperation, and communication skills using low ropes elements and nature games. Grant money was also secured to purchase twenty pairs of binoculars for camp participants. Another popular program was “Rockin’ Robins,” which partnered retired adults in Iron River with kindergarten students. The participants met as a group and learned all about birds and then spent a day at camp making bird houses, with the older adults helping the children. In the spring of 2002, the outdoor education program even became a traveling program, with Larson and other staff and volunteers visiting local classrooms.
With the success of these programs, there was enough momentum to rally support to construct a building as a dedicated space for outdoor education and the Trips program. The Nature and Outdoor Education Center became a prime space to access the Back Forty, with bathrooms and a place to receive school buses, as well as allow for rainy day activities. Linnea (Nyberg) Johnson became the nature director in the fall of 2003, bringing with her expertise in early elementary education from the University of Michigan. Other Point staff who continued various elements of outdoor education programming included Jane Frasier, who became the nature director in 2006, as well as Dustin Johnson who, as director of outdoor ministries, incorporated nature programming throughout the summer schedule. As the needs of camp have changed, so too have the specific forms in which campers are engaged with the natural environment. As an effort to secure the future of such programs, a “Wilderness Campaign” was launched in 2015 with the goal of raising $300,000, to benefit the Trips program, the Island, and an endowment fund. This three-fold emphasis aimed to prioritize the ongoing needs of these programs, through maintenance and improvement of infrastructure.
Island staff, 2006.

Paul Nyberg and Megan Moberly, belaying on the Island.
THE PHILOSOPHY OF CAMPING MINISTRY

As Covenant Point celebrated a seventy-fifth anniversary season with a luncheon and worship service on July 7, 2001, some 200 people gathered in the Tabernacle to reflect on the legacy of the camp’s ministry. Among the speakers who shared reflections was Al Bjorkman.

“Take a look around you today and you will understand how this place and others like it in the north were so attractive to those hardy pioneers. If everything else was to change in their world why not go to places that looked and felt like home?” […] (Regarding their faith) “It was not the half-awake faith of the state Lutheran church, not some hand-me-down faith beaten into boring repetition, but a life movement that focused on such simple questions as, ‘where is it written?’ and those beautiful caring words of encouragement and connection, ‘Are you still/yet in Jesus?’”

Swimmers, 1931.
Many people who have reflected on the history of Christian camping have drawn a line between the twentieth century camping movement, and the earlier spiritual revivals of the nineteenth century. For the Covenant Church, this has specifically been a connection to the so-called Rosenian Pietism within the state church of Sweden, out of which the Covenant emerged in the 1870s and ’80s. In his reflections, Al Bjorkman points to this heritage, as he noted the hallmark questions of the early Covenanters. These “Mission Friends” were known for their eagerness to ground themselves in the reading of scripture, done in community and for the mutual upbuilding of their fellow congregants. The signature activity of these groups was the “conventicle,” or small group Bible study, which in turn had its roots in seventeenth century Germany. The intentional time spent in reading the Bible and in community life were paramount in these revival circles within the state churches of Northern Europe. In this context, the priorities and activities of the Mission Friends were often viewed as subversive, countercultural, and frequently made illegal, even though they may strike us as conventional. Perhaps in many church settings even today, such priorities may also be countercultural, for different reasons.

By the late nineteenth century it was common for the Mission Friends to have large scale “summer meetings” both in Sweden and America. In the Upper Peninsula, the young people’s societies had been holding their regional summer meetings since 1897. This practice of holding revivals built on the older generation’s preference for such meetings, bringing notable speakers to preach at festive services; P.P. Waldenström himself had preached in Iron Mountain in July of 1889, to 1,200 people in the biggest venue available – a skating rink! This was followed by another stop a few days later in Ishpeming to preach in a tent shipped up from Chicago for the occasion, which was said to hold between 2,000 to 3,000 people. A special train brought attendees from Iron Mountain to this revival meeting, as well.
Around the turn of the century, “mission meetings” were being held twice annually, and these events were certainly the highlight of the year for many people, with notable preachers like C.A. Björk, Otto Högfeldt, Isaac Skoog, Axel Rapp, Nils Malmstedt, Andrew Anderson, and John Sahlström making their way to the Iron River area for preaching. Holding these meetings in the summer was partially a practical matter; there were not always large enough spaces indoors for the types of revival meetings that organizers wished to accomplish. Outdoor tents and even open air meetings gave them more possibilities. For obvious reasons, these outdoor events were simply not possible in the often brutally cold winters, whether in Northern Europe or the Midwestern United States. The tradition of holding revivals in the summer, with the long days, glorious weather, and picnics with friends amplified the euphoria of the spiritual experiences that people were otherwise gaining from the meetings and singing. This fun factor is not to be discounted as a key emotional aspect of the success of summer camping in supporting the general ministry of revival. It is no coincidence that these Christians from northern climates would respond so dramatically to these outdoor summer revivals, as well as why there would be such nostalgia associated with their later summer camps. The specific season, setting, and location of these events are not to be dismissed, and the geographical origins of the summer camping movement have perhaps not been given serious consideration either. The Mission Friends approached their study of the Bible and their worship with seriousness and purpose, but there was nothing preventing these activities from being enhanced by wholesome fun, especially in the summer.
By the 1950s, the administration of the Covenant Church was increasing efforts to coordinate the curriculum, regulations, and staffing for its camps nationwide. The synergy with the denomination’s school, North Park College in Chicago, can be seen already by this time, as North Park representatives were involved in the staff at Covenant Point, and were on hand to talk to campers about their college plans. During the summer of 1936, campers could attend a course on “Paul and his life work,” taught by Rev. C.A. Nylund of Des Moines, Iowa; the course was offered by the extension department of North Park, and could be attended for credit. By the 1960s, a camp staff program at the college offered the lavish bonus of compensating college students for their service at camp with a 50% discount at the campus store. The denominational Christian Education office in Chicago devoted time and energy to resourcing the local camps. A formal study was conducted during 1957-58, with the goal of standardizing the programming. Representatives like LeRoy Carlson and Elmer Ost traveled around the country in the 1960s, gathering and disseminating information.

The 1967 *Covenant Camping Handbook*, was one of the resources produced by the Christian Education office, giving shape to the mission and ethos that should be expected in the camp culture. The committee included Marion Anderson, James Know, K. Wesley Olson, Frances Anderson, Aaron Markuson, William Sandstrom, and George Schermer. It is noteworthy that the ministry of the regional camp was seen as a complement to that of the local congregation.

“Camping is an indispensable part of the church’s program of Christian education and not a kind of appendix that can be enjoyed or ignored at will. There are values which will be learned at camp much more readily than in the local church setting.”
In contrast to the criticisms that evangelicalism often over-emphasizes the individual, the authors of this handbook were careful to note that the emphasis for Covenant camping was to facilitate Christian commitment and conversion within the context of a community.

“Salvation involves the total personality. Therefore, the camping ministry must be focused on making a whole person. No one really finds himself without help from others – the community helps find him and helps him find himself in relationship to self, God in Christ, and to others.”

The community created at camp was to benefit the holistic development of the campers. Camp was deliberately meant to contrast with some of the regular negative trends of adolescent life, such as the often harsh world of school. By turning the regular pecking order of school life on its head, the handbook authors note that the camp community has the opportunity to be countercultural and to model “Loving Acceptance.”

“Camp life must also demonstrate the love of God, which extends itself to all without distinction. Recreational and social activities as well as worship and study periods must be planned with this in mind. Athletic activities must be planned so that all may participate and be accepted. All activities should be planned so as to discourage cliquishness. […] Efforts should be made to avoid situations which magnify physical charm, personal popularity, and an elite minority. […] the camp emphasis should be on full acceptance apart from these qualifications in order to demonstrate the acceptance and love of God.”

This has been an abiding emphasis of the camp program, to intentionally create a space that is contrary to the culture in many schools, in which bullying can have devastating consequences on the self-esteem and health of youth. As one parent shared about a daughter’s experience at camp in 2015, “CPBC was a
place where she felt loved and not bullied, which was unusual for her.” At camp, the silliness of the games is not simply for the sake of being silly – it intentionally levels the playing field by replacing the usual sports (baseball, basketball, football, soccer) with wacky derivatives or completely different alternatives. By placing everyone out of their element, the campers are on a more equal playing field.

The core purpose of Bible camp is to present the gospel, yet specifically what this means and how it is accomplished has a long history of development. It is instructive to reflect on what this has meant, as well as what this has not meant, over the years at Covenant Point. In 1965, camp director Rev. James Know reported on the philosophy of the Central Conference’s camping ministry.

“We believe that our aim is to influence campers to take the ‘next step’ needed in introduction to Jesus Christ and development in His way as revealed in the Bible. This will come as a result of the impact of the Christian community experience in a.) study and worship b.) living with trained Christian leaders c.) associating with other campers d.) living in out-of-door surroundings.”
Elsewhere, the counselor and pastor are explained as having the “responsibility to face the young person with the demand of Christ. [...] We hope that it will be done by the personal relationship between counsellor [sic] and camper.” The counselor was to be with his or her group at all activities, and the small cabin group was primarily to be a means to form a community: “The activities are planned so as to bring the camp together so they feel a oneness.” Study materials used at Covenant Point were crafted in such a way to emphasize different themes; these were determined by the Conference Board of Christian Education. The first year was “Christian growth,” the second year was “Christian community,” the third year was “Christian stewardship.” Among those involved in writing these curricula were John Weborg and Evelyn Swanson. Trailblazers, Junior High, and Senior High each had age-specific materials for these themes. It is significant to note that the 1965 denominational survey identified Covenant Point as being one of the Covenant camps with the most clearly articulated mission statement. A decade later, this philosophy of emphasizing the “next step” remained part of the camp’s mission statement, in a more standardized form. As the denominational magazine, the Covenant Companion, celebrated a half century of Central Conference camping in 1977, Dick Greenwood voiced what had by that time emerged as Covenant Point’s mission statement.

“Fifty years of camping have brought many changes in programs, in facilities – and several generations of campers. But there is one constant: the purpose. That purpose [...] is that every camper be confronted by the claims of Jesus Christ upon his life and be encouraged to take the next step of faith. That purpose is the glue which holds it all together. It is the impetus behind continued financial subsidy of the camps. It is the energy which moves young men and women to prepare for specialized Christian service as camp directors and managers.”
In 1983, the conference’s goals for integrating this mission statement into the daily activities of the camp included providing “a ‘faith laboratory’ in which the camper not only may increase his knowledge of his faith, but in which he may also be challenged to decide what this means for his immediate behavior and attitudes in every camp activity.” In addition, the camp experience was supposed to be “an experience in the Redeemed and Redeeming Community.” Whether the camper is to be “faced,” “confronted,” or merely “presented” by Christ’s claims or demands is worth discussion, as it brings to bear on the way that conversion is preached and explained. Perhaps this has more to do with the method, vocabulary, and the sensibilities of each generation, rather than the overall message. Yet, because revival culture generally, and the summer camp structure specifically, has a tendency to emphasize conversion, it can be essential to carefully explain to campers what conversion means. As Erik Strom notes:
“The question emerges: What happens to churched youth when we continually send them to camps or conferences with a strong emphasis on conversion and revival? It could be argued that though this was (and continues to be) a historically important tension to hold, revival-centered ministry has the potential to result in bad theology. Our young people even today often suffer from a sense of ‘spiritual paranoia,’ feeling as though they need to be saved all over again each and every summer. Furthermore, this emphasis on revival, as depicted in these earliest years of our church, can lend itself to the young people’s felt need for an emotional experience of God in such a way that anything not ‘mountain top’ is perceived as dead and void of true faith. The challenge of youth and camping ministry today is to continue to respond to the unique needs of the denomination as it changes, all the while holding fast to both the spirit of revival and nurturing its other historical emphases: Bible study, ‘neighbor’s good,’ lay leadership, and life together.”

For a resource in understanding how conversion has been conceived at Covenant Point in recent years, consult the appendix in the back of this book, called “Celebrating Conversion,” developed by Michelle Clifton-Soderstrom and Erik Strom for the Association of Covenant Camps and Conference Centers in 2013.

The central role of the counselor in modeling Christianity has been a constant feature in the way that camp leadership has explained the philosophy of ministry. A recurring theme in the testimonies of parents is that they send their children to camp to be inspired by the mature character and living example of their counselors. The recruitment of staff, as well as the adequate training time, allows young people to step into the responsibility of being a role model. The 1979 staff manual quoted Bruce Lawson’s charge to the staff: “What you are and what you aspire to become will influence the camper far more than anything you say to them.” This classic challenge of witnessing
the gospel through actions in addition to words – and sometimes instead of words – was an often repeated charge of Chuck Frasier, who shared this reflection in 1995 on the advice of St. Francis that “all should preach by their deeds.”

“St. Francis of Assisi’s words of long ago are still appropriate for the Christian life in general and for Christian youth camping in particular. The focus of Covenant Point’s ministry is youth. In the summer that ministry is more relational, while in the ‘off season’ or retreat time, that ministry takes the form of hosting. All year round, however, we know that a key element of our ministry is presenting the gospel through living as well as through words.”

The primary role of the counselor in modeling good, mature character was stressed in interaction with Christian as well as non-Christian groups.

Among the regular secular programs that Covenant Harbor and Covenant Point both began hosting during the 1980s was the American Diabetes Association (ADA), Northern Illinois Affiliate. The first “Teen Adventure Camp” to be hosted by Covenant Point was in 1983, and was held on the Island for twenty-five diabetic campers. This ADA week later became a regular Mainland camp, running through the summer of 2003. One example of overlap between the core summer camping program and outside groups was the story of Jenny McCue, who told her testimony to the Harbor-Point Log in 1998. McCue had attended ADA camp at the Harbor and then later at Point, attending North Park University, and then returning to Point as a staff member.
“When I started high school I headed off to American Diabetes Association camping at Covenant Point. I attended camp once again with the purpose of becoming more comfortable with my diabetes – and that was all.

But as soon as I became a camper at Covenant Point I could not ignore the love that the counselors and staff had for God. They were so cool and yet still so proud of their faith. Their faith was apparent in everything they did – their speech, their actions, their humor, it was all backed by God.

I was amazed and jealous. I wanted that fire in my life, too. While at camp I sang and interacted with the counselors and felt so much closer to God. It was a great feeling. By my third year of being an ADA camper at Covenant Point I was hooked. I was taking steps to let Christ into my life so I could have the fire that all the staff at ADA camp had. […]

While at North Park […] I heard about the opportunity to work at camp during the summer. Could I work as a counselor, could I demonstrate the fire that was so bright to me when I was a camper? I applied and was accepted, and spent this summer in my dream job as a counselor at Covenant Point. I watched over and led children of all ages with the sole purpose of helping them take their next step of faith. I loved every minute of my job and I hope it showed in all my actions.”

Though an exceptional case of the crossover of programming, the philosophy behind these words reflects the guidance staff were receiving in those years from Bill Fish and Chuck Frasier in particular. The summer staff leadership stressed that all guest interactions were to be approached with the same missional attitude of loving conduct and Christ-like service, whether the programming was specifically Christian or not.
As camp pastor for twenty-five years, Bill Fish articulated a clear and consistent vision for what kind of environment the staff were supposed to be crafting for campers each week. In the Harbor-Point Log in 1991, he wrote:

“The ultimate mission of our camps is that campers should come to know Jesus Christ as their Lord and Savior, and then, that they should grow in that relationship.

Knowledge about Christ begins with the Scriptures. Apart from the Bible we tend to gravitate to an understanding of God that is comfortable rather than truthful. This tendency is not fair to God and his character and keeps us from knowing him fully.

According to the Scriptures, Jesus is the Word of God made flesh. To know the Word of God is to know Jesus Christ. To this end we include in our program a brief morning quiet time for individual prayer, a morning Bible lesson taught by the Bible director or pastor of the week and late night cabin group devotions with the cabin counselor.

Like all relationships, a relationship with Jesus Christ begins with an introduction, a time when campers meet Christ face to face. John 3:3 teaches us that just as we are born physically we need to be born spiritually. According to John 14:6, Jesus Christ is the vehicle for spiritual birth. Christian camping organizations report that ninety-five percent of all Christians asked Christ into their lives before nineteen years of age. Fifty percent of those people made that commitment at a camp. This first encounter with Christ may come in a quiet moment when the camper is alone, during a small group situation with a counselor or at the traditional campfire when a clear invitation is given.

Life in Christ is life together. We are not meant to walk alone; rather we live in Christ as a community of faith. Camp is a microcosm of the church. Here we
learn important lessons about working together, playing together and supporting each other in our pilgrimage. Each staff member at Covenant Point and Covenant Harbor has a relationship with Jesus Christ, a relationship that he or she shares with campers. Modeling of attitudes and actions is the most powerful teaching device we rely on. Modeling is the most effective, important discipling technique that Jesus used with his followers.

Life in Christ is life in the Spirit. The ministry of the Holy Spirit is the quiet power behind God’s work at camp. Little known by campers is that the staff gathers twice daily to pray for them and their camp experience. Our invitation campfire is specifically designed to help campers respond to the Spirit without emotional manipulation or peer pressure. This time of commitment usually occurs about mid-week, so that campers are not confused by the emotions of camp’s end, and so that the staff has adequate time to follow up. Without guidance, many campers fail to discover the magnificent power and joy that there is in Christ beyond the moment of conversion.

Life in that power and joy is our hope and goal for every camper.”

Practice in communicating the gospel through communicating one’s own testimony has been a constant aspect of the staff training. Bill Fish commented on this in 2006:

“We train our staff in two approaches. Each counselor is trained in giving his or her own personal testimony in both a short and a long form. They need to be ready at a moment’s notice to tell how their decision to follow Christ has made a difference in their lives. We also train staff in several methods of directly telling the gospel story so they have situation and age-appropriate approaches available to them.”
The hallmark questions of the Mission Friends – “Are you living yet/still in Jesus?” and “How goes your walk with the Lord?” – are more than just quaint relics of the nineteenth century. They have direct application in Covenant camping ministries today. The principal role of staff, and particularly the counselor, is to befriend the camper, to come alongside, to model acceptance, Christian maturity, and to encourage the camper to make progress in his or her own spiritual growth. As can be seen in the vocabulary used to describe this ministry over the decades, these words have stressed the relational aspect of the programming (i.e. “words of encouragement and connection,” “making a whole person,” “loving acceptance,” “oneness,” “presenting the gospel through living,” “pilgrimage,” “modeling,” “actions”). The counselor is a friend and fellow traveler first, and to the extent that the counselor is a teacher, this is only secondary. Reading the Bible together is central to the community dynamic. The counselor demonstrates that he or she is dependent upon this practice, recounts struggles and confusion when appropriate, as well as confidence and trust, and demonstrates ways in which the Bible can be read and discussed in community, as well as in private devotional moments, or “quiet times.”

Staff are not hired to be theological experts – most of them lack the schooling for such a lofty task. Instead, staff are called to humility, authenticity, and openness, which will garner trust. As Bill Fish noted in 2009, the playfulness and silliness of the camp’s programming has a deliberate instructional intent: “The fact is that foolishness is the stepping stone to authenticity.” When campers and staff let their guard down, this leads to vulnerability, which can then open the door to conversations. A false façade of self-sufficiency and overconfidence undermines trust and prevents a community of equals from developing. Campers will have profound insights, too, perhaps to the surprise and benefit of the counselor. For the staff member, therefore, it is appropriate to approach the cabin devotional times as an opportunity to listen and learn first, and teach second. Dogmatic defenses of personal convictions or theological nuances may persuade initially, but often backfire later. Teaching correct doctrine (orthodoxy) is secondary to modeling what it means to live as a Christian in a community of Christians (orthopraxis).
Former staffer Timothy L. Johnson reflected on the values stressed at Covenant Point in 1975, through a phrase that was often used at camp that summer, “the kingdom of God is a kingdom of right relationships.” Right relationships, or appropriate interactions between staff members and campers, lay the groundwork for the gospel to be understood by the camper in a holistic fashion. Furthermore, the question “are you living yet/still in Jesus” acknowledges that campers are at different points in their growth toward maturity. Some have already made decisions to follow Christ, and therefore do not need a call to repentance at this time. Others have not “yet” been “confronted” by Christ’s radical claims, and could in fact benefit from being challenged to consider what this means for their lives. Others may have made decisions in the past, but are not “still” living according to those decisions, and need a reminder. In order to arrive at this understanding of what advice is appropriate at a given time, listening is key. Befriending, walking alongside, listening, and encouraging are the hallmarks of Christian orthopraxis in Covenant camping.

Staff alumni frequently remark that working at camp profoundly shaped who they became as mature Christian adults, whether as laypeople or as full-time ministers. Staff members were both mentors for campers at the same time they were being mentored by the camp directors and pastor, as well as mentoring one another during their summers. For decades, the daily operations of the summer camp have been provided by a high school grounds crew and kitchen crew. In 2004, Bill Fish explained to the Harbor-Point Camping News how the crew program worked.

“The four-week crew experience is like a mission trip. These kids receive only a ten dollar weekly stipend. They work extremely hard, but they build ownership for the camp and the ministry, and receive so much in personal growth and training. Their college, or post-college, mentors are the best staff leaders I can get – they have very strong interpersonal skills and are almost pastoral and parental in their relationship to the crew.”

Campers, 2006.
Many people over the years have noted that their time on kitchen or grounds crew ended up being a time for discipleship and vocational discernment. Staff member Bonnie Sparrman recalled that her time on kitchen crew in the 1970s laid a foundation for her later ministry as well as vocation as a culinary instructor.

“In the beginning, the person who influenced me the most was Rho Tillman. Rho was head cook when I first worked in the kitchen. She was a young widow, who cooked at camp when she was not teaching home economics in a Chicago area school. Rho trusted me when I was just in high school, to take responsibilities that I didn’t know I was capable of handling. She was a great mentor and friend. She noticed that I loved to cook and she encouraged me to use my gifts in the kitchen.”

Before 1975 there was a great deal of turnover of summer camp directors, which naturally did not lend itself well to developing a consistent staff culture from year to year. The playful culture and recreational atmosphere of the camp programming had long been an asset. Yet, it could also be a distraction if the recreational culture dominated, or if it became the primary attraction for campers as well as staff. Balancing recreation with discipleship is a challenge that has been present since the beginning. For instance, in 1941 the conference attendees were warned:

“A word of exhortation to our young folks who plan to attend is this: keep constantly in mind that this is a Christian camp, and that no true spiritual benefits can be counted on by one who goes there primarily for the recreational and social pleasures. These have their rightful place, but they are secondary to the educational and spiritual purpose. Remember too, that a good time, in its truest sense, can be had within the rules of the camp.”
The move toward a consistent staff culture was improved as staff training was expanded and standardized under Al Bjorkman, and further under Chuck Frasier and Bill Fish. The staff were constantly reminded that “camp is for the campers,” as well as asked “who is with the kids?” Yet, even in the 1980s, there could be occasional problems with a lack of supervision and programming for the high school work crew, who found plenty of extra-curricular silliness and other late night pursuits during their time off. This came to a head one summer in the late 1980s, when the work crew was sent home early for excessive mischief. As Bill Fish recalls, this culture could have a deterring effect on the overall quality of the camping experience for the staff as a whole.

“At the end of that summer, when interviewing a young man I really admired and hoped would return for a second year of crew, I was disappointed to learn that he would not return because, while he loved camp and working with the campers, he was uncomfortable with the late night shenanigans.”

In the following years, a plan was implemented to provide the crew with their own counselors, which was initially called the CIT program (Counselors in Training), and the first of these crew mentors was Erik Tenglin. The idea with this approach was to look to the crew as the future leaders of the camp, particularly a source of counselors, and to begin to train them with that end in mind, and not merely to look to them to do their respective jobs in the kitchen and on the grounds. The crew now had their own spiritual activities to participate in, as well as their own planned recreational schedule. “JELLO Fun Time” became one of these activities, which former crew will remember well. Bill Fish notes:

“It is interesting how culture can change. In the case of the crew, bringing in a mentor, and later two mentors, increased the level of supervision and discipleship. This had a three-fold effect; 1) direct supervision caused immediate behavior change, 2) discipleship led to spiritual growth, and 3) teenagers who were seeking an unsupervised experience stopped applying.”

Heather Smith, with campers.
As the fall and winter retreat seasons at Covenant Point increased in the 1990s, so too did the work load, which necessitated more help and expertise than could be supplied by volunteers alone. This led to the establishment of a formal internship program in 2001, building on a successful experience with several interns in the years prior. As Jane Frasier noted, a priority was placed on optimizing these internships for both the benefit of the camp and the interns themselves.

“Chuck would probably say the highlight of his tenure at Point was the development of the internship program. Continuing to this day, the program has benefitted many young people with exposure to the camping ministry by increasing skills, trying new experiences, hosting groups, developing programs, working with a wide range of ages, and caring for facilities. Not only did this benefit the camp and campers, but having many different personalities with their unique abilities spend a year or two was a blessing to the staff and our community. Some have even settled to raise their families in the Iron River area because of their time at CPBC.”

As Erik Strom reported on the philosophy of the internship program to the Central Conference Annual Meeting in 2014, he explained:

“Interns benefit from one-on-one mentoring and vocational discernment, and go on to lead as teachers, pastors, camp directors, missionaries. I see us as a sending ministry. […] You send your kids to us, and we send them back better equipped to serve and more formed as disciples of Jesus.”

Furthermore, the “space to lead” that young and inexperienced staff members receive at Covenant Point has been explained as “a safe context for learning and practicing leading, and vocation discernment.” After the passing of Chuck Frasier in 2010, many in the camp community rallied behind a fundraising effort to ensure the future of the internship program as part of the Chuck Frasier Memorial Campaign.
In the early days, the maintenance and expenses of Covenant Point were not as extensive as now, and the buildings were fewer and not that fancy either. They were also not winterized, and needed to be opened up for the summer season and then closed up again for the winter. Members of area congregations brought their tools with them, rolled up their sleeves and did whatever needed doing at designated “Work Camps.” Yet it has always been a challenge to cover the costs of camp. It is worth remembering that Covenant Point was just a couple years old when the great market crash occurred in 1929, followed by the Depression. The founding congregations were immigrant churches, furthermore, so those were lean times to be sure. The camp ran on a shoe-string budget by necessity.

During World War II, the cost of camp was offset by ration stamps. One bulletin announcement read in 1945: “Owing to the difficulty of securing sufficient supplies for the Bible Camp, those planning to attend are asked to bring with them one red and one blue ration stamp (if possible, more).” Even regular summer campers could expect to be put to work. The camp brochure in 1948 told campers (“delegates”) to be prepared to do chores during their week at camp: “Each registered delegate is required to do some Domestic chore daily, as assigned by the director and deans.” In the 1950s, bulletin announcements in local churches appealed to people to bring canned goods to stock the camp kitchen. Though it might be tempting to think that the good old days were easy, and that volunteerism came naturally, one also catches glimpses of the fact that maintaining a high level of enthusiasm for service required constant encouragement. This is evident in the words of camp board secretary, Edythe Anderson, who made an appeal for participation in 1950.

“Dear reader, have you sometimes wondered if camp is worthwhile? If the expenditures in money and labor have been too high for the upkeep of Covenant Point Bible Camp? If it was too much of a sacrifice on your part? The answer is simply NO! Bible camp is worth more than silver and gold. It is one of the best paying investments that can be made.”

The Great Lakes Conference had often organized special projects to support its camp, such as an initiative in 1958 to refurbish the Dining Hall. A special request was also made that year that the local churches each have a “gift table” for the camp, which was to be an annual project. The year prior, the women of the conference had focused their attention on improving the dormitories and cottages. As the president of the Covenant Women’s Auxiliary, Mrs. Harold Nelson, explained, “It is our aim to continue making our Bible camp as attractive as possible so that more and more of our children will want to attend this camp where their spiritual welfare is of grave concern.” Among the factors adding to the urgency in the 1950s was the escalation of the Cold War, as well as the concern by some that Protestant growth in the United States was being outpaced by Catholicism. As one way of securing extra funds for camp, the conference had signed a contract with the Civil Defense Organization that would allow Covenant Point’s facilities to be used in time of national emergency. The benefit to the camp was that it could acquire some equipment at reduced price.

In 1959, the Great Lakes Conference embarked on a campaign to raise $25,000, sixty percent of which was designated for the Bible camp. The campaign was led by Sheldon Anderson, with committee members Sam Diskerud, Robert Erickson, Mrs. Harold Nelson, Lloyd Bastian, and Bert Gustafson. The general sense expressed at the time was that the Bible camp was too rustic, and that in order to maintain the interest of the youth and other visitors, more concentrated attention should be paid to updating the facilities. The conference assumed direct responsibility for the maintenance of the camp in 1959, with the creation of a special camp properties board (until then this had been the task of the YPC). Rev. Frederick Madary, Sunday School and Youth Board chairman, explained the improvements to the property in recent years made the camp,
“More beautiful today than it has ever been, with modern accommodations such as hot and cold running water, showers, indoor bathrooms, spacious dining hall, with a lovely view of the lake through picture windows, modern fiberglass boats, a new swimming beach and parking area. All this plus the newly constructed administration building which will house the camp staff, makes this an ideal spot in God’s wonderful Northland to send your youngsters for the Summer.”

Madary also added that the properties board had been working toward the goal of providing the “most efficient and economical camping opportunity in the Great Lakes area for our young people.” Perhaps contrasted to earlier years, Covenant Point was now competing in a more crowded market of options for summertime recreation for youth.

Nevertheless, the work load has increased over the years, in an attempt to keep pace with increased infrastructure, staffing, government regulations, and inflation. The move from summer camp to year-round programs was one of these major developments. The prerogative to keep camper fees as low as possible has usually meant that these fees alone hardly cover the total cost of the enterprise. While the spirit of volunteerism has persisted, there have often been times when expenses have outpaced the camp’s ability to tackle regular maintenance and unforeseen repairs with elbow grease alone. This reality was one of the reasons why the 1970s saw the development of coordination through Central Conference Camping, as a means to assist both camps in fundraising outside of their operating budgets. One period of acute anxiety for the Central Conference Camping came in the 1990s. Among other factors, challenges in stabilizing the operational budget of the Geneva Bay Centre at Covenant Harbor resulted in a debt of 2.7 million dollars by 1996. Already in the Winter...
1990/91 issue of the *Harbor-Point Log*, Al Bjorkman shared concerns about this developing situation, and the need for concerted efforts at fundraising outside the budget.

“How can it be so hot and humid at the beginning of September? The heat certainly does not lift my spirits when it comes to the difficult and perplexing analysis of summer camper enrollment and financial data. [...] The situation is also difficult because it is taking much longer to get Geneva Bay Centre operating at a break-even level than anticipated. In addition, both camps have serious capital improvement needs that require funds raised outside the budget. Fundraising will not be easy.”

One direct consequence of these financial burdens for the Conference can be seen in plans that did not come to be. In the very same issue of the *Harbor-Point Log*, Covenant Point unveiled plans for a large athletic building, which was to be an addition to the existing dining hall. Architectural plans had been drafted, and money had been designated from the national “Living is Giving” campaign of the denomination, which was to bring in $250,000 for the project. The complex would have housed a basketball court, racquetball court, office space, an infirmary, apartment for staff, a lounge, and meeting rooms. The worsening overall financial situation, however, contributed to this plan being tabled.
As part of her 1995 annual report as chair of the board of directors for Central Conference Camping, Beth Fredrickson openly shared the gravity of the situation in the Spring 1996 issue of the Harbor-Point Log.

“This has been a year of facing one impossibility after another. It has been a year of struggle, doubt, worry, frustration and despair. It has also been a year of hope, trust, perseverance, prayer and resolve. The crisis at Covenant Harbor continued to dominate the work of the board of directors of Central Conference Camping, and throughout the year we gained a new perspective on what it means to live by faith.”

As the bright spot at the end of an otherwise sobering report, it is telling that Fredrickson closed with praise for the initiative and resolve of Covenant Point’s leadership during this stressful time.

“When was the last time you were at Covenant Point? Have you seen the new office addition to the dining hall? Slept in a new, sturdy wooden bunk bed (no more saggy springs)! […] Under the effective leadership of Executive Director Chuck Frasier, Covenant Point is enjoying a strong financial performance, a solid support network that extends around the conference, faithful volunteer labor, well-attended programs and positive feedback from guests and campers.”

From start to finish, the stress of the Geneva Bay Centre debt crisis lasted from 1989, when the building was completed, until the final payment was made in 2001. Thus for over a decade, there was an indirect strain on Covenant Point, which meant that any facility improvements had to be done through creativity, effective fundraising campaigns, and good old fashioned frugality.
Covenant Point had long had a culture of volunteerism. The make-do-and-mend attitude had prevailed throughout its years as a summer camp, and continued through the transition to a year-round camp under the direction of “Organic Al.” Responding to the financial uncertainties of the ’90s, Chuck Frasier became known as a prudent steward of resources. Sometimes teased, and even mocked, as “save-a-buck Chuck,” staff and camp supporters were often amazed at how he seemed to stretch pennies and know how much electricity each building and major appliance used, how much could be saved by slicing cheese by the block, how certain leftovers could be given second life in delicious meals, and how errands could be pooled to make the most out of a gallon of gas. Having been trained in stretching limited resources as an African missionary certainly worked to Frasier’s advantage in knowing how to respond to lean times. Though the athletic complex building addition that was announced in 1991 was never constructed, it is remarkable that apart from the indoor athletic courts, every other aspect of the plan was eventually built during the course of the following two decades – plus another lodge, a new chapel, and a nature building. How did they do it?

There had already been momentum in terms of building projects in the previous decade. In 1982, a maintenance shop was constructed, at a cost of $18,000 all raised outside of budget. Almost all of the labor was provided by volunteers, such as from the Hinsdale Covenant Church, Oscar Soderholm, Charles Landefeld, Jim Carr, and Dick Greenwood. As part of the denomination’s “Venture in Faith” campaign, the twin log cabins, Birch and Aspen Lodges, were completed in 1983. At the same time, efforts were underway to construct a year-round residence for the camp director, which came to be known simply as the “Log Home.” The groundbreaking service was on April 17, 1983. The fundraising committee for this project was chaired by the energetic Quentin “Dusty” Larson, pastor of Grace Covenant Church in Stambaugh. The $28,000 cost of this structure was funded by contributions from the seventeen

“Is Bible Camp worthwhile? Yes, it is one of the greatest investments that parents can make. It’s at Bible Camp where our boys and girls come face to face with Jesus, where they have fellowship and learn to play with other Christian boys and girls; where they learn to pray and testify. Praise His Name! Our future church and the cause of Christ is wrapped up in what we do for our boys and girls of today. Their spiritual training and effectiveness in Christian work depends on us. Our youth needs to be backed by our prayers, gifts and support if this work of preparing them for the Kingdom of God and service for our Master is to continue. There are still many improvements and things which should be done to make Covenant Point a greater success, but it can only be done through prayer and continued support.”

–Edythe Anderson, 1954
Great Lakes District churches, and volunteers came to clear the site and build the cabin, including Jon Bladel, Eric Sparman, Jack Hudson, and G.P. Nyberg. The Dining Hall received a major expansion in 1987, this time funded through private loans.

A new chapel was constructed in 1991, in memory of Vivian Peterson, an iconic part of the Covenant Point staff for many years. The funds were provided by the Peterson family, with the inscription at its dedication on April 20, 1991:

“Her lifelong commitment to involvement and support of Covenant Point has facilitated the continuing work of the Holy Spirit in the lives of many Christians. It is the purpose of this chapel to help create a place of worship where new commitments to Jesus Christ will be made.”

In the spring of 1995, work on an addition to the dining hall was begun, creating much needed office space; the staff were at that time making do with a room in the basement of the Log Home. As little Kyle Fish occupied the neighboring room, office hours were limited by his bedtime. The old summer office was split and moved (creating what became known as the nature shack), and the arts and crafts building was what remained. Also part of this campaign was the acquisition of a lakefront property adjacent to the camp in September 1994, the so-called “A-Frame purchase” (for $43,500), which provided a buffer against encroaching development and a safer crosswalk to the Back Forty. In order to raise funds for these ambitious projects, the first of four “Eagle Club” campaigns had been launched in 1993, with Rev. Robert Erickson serving as coordinator. Donors who committed to give over $1,000 to the project over a four-year period became members of this club. Seed money for this campaign had originated from the sale of the Covenant Church in Merrill, Wisconsin. The next Eagle Club campaign was for the construction of the forty-person Cedar Lodge completed in 1998, the total cost of which was
$210,000. The lodge was also the first of several new buildings featuring the craftsmanship of local builders Mike Franzene and Morrie Meyer of Grace Covenant Church in Iron River. Noteworthy decorative filigrees on Cedar Lodge included the carved Bible verse that flanks the thirty-four-foot indoor climbing wall and the sunrise pattern and cross on the exterior façade.

In 2002, an expansion to the Tabernacle brought that cherished space up to code for handicap accessibility, and at the same time the dining hall kitchen was significantly expanded. Both these projects were provided for through individual donations, Covenant Women Ministries, the camp's Triathlon, and proceeds from the sale of the Ironwood Evangelical Covenant Church. Construction on Tamarack Lodge was begun in 2000, with major funding for the project coming from a third Eagle Club campaign, among them a major gift by the Katter family in memory of Johanna Katter. The Nature and Outdoor Education Building was started in 2002, and cost $190,000, raised through a fourth Eagle Club campaign. This building featured beautiful stone fireplaces, a gift from Elizabeth Fish in memory of her husband William D. Fish. With its alliterative name an homage to the original owners of the property, Lindstrom’s Landing provided extra meeting space and a boat house. Completed in 2004, the Landing was funded by estate gifts. An infirmary building and garage were also completed in 2006 at a cost of $170,000, funded by several gifts, including a major estate gift from Gunnar and Ethel Wiberg. In February 2008, a parcel on West Hagerman Lake Road adjacent to the Back Forty was purchased for $22,700. This lot would later become the site for a new director’s home, completed in June 2012.

It is staggering to think how all of these development projects were done in such a relatively short time. It was as a fitting tribute, therefore, that the Chuck Frasier Memorial Campaign sought to honor this momentum with an ambitious $600,000 goal. This was divided between an endowment for the
internship program, as well as the construction of the new director’s residence. All pledges toward this goal were met by December 31, 2013, less than two years after the start of the campaign.

It would be an impossible task to record all of the volunteer hours that went into making the camp not only financially solvent, but also allowed so many improvements to facilities and programs over the years. Some notable volunteer-led events included a Quilt Auction in August of 2003, which raised $17,000. Barbara Nicholson was the organizer and Virginia “Jinny” Larson coordinator. One hundred and three handmade quilts were donated from quilters in Indiana, Illinois, Wisconsin, and Michigan, and proudly displayed in the Tabernacle for auction, making for a memorable occasion. Poignantly, a quilt by the late Estelle Larson of Grace Covenant Church was included in the auction at the family’s request, as she had passed away before it was finished.

A singular representative of the many volunteers who have supported building projects was the carpenter Howard Smith, from the Bethel Mission Covenant Church in Wallace, Michigan. Over several decades, Howie contributed labor for many of the major building projects and incidental repairs, driving 110 miles each way. As he reported to the Harbor-Point Log in 1988:

“Sometimes I work at what someone else started, and someone else may finish what I’ve started. Each time I go there, I see work that someone else has done, usually someone I don’t even know. Chuck Frasier deserves a lot of credit for organizing the work and having the materials ready.”

Howie later received a volunteer-of-the-year award in 1996. Another volunteer who received that distinction in 1999 was Elsie Swanson from Grace Covenant Church in Iron River. As a retired food service professional, Elsie had raised the culinary bar at Covenant Point, offering her services as cook at countless retreats since 1986. “We are so grateful for Elsie’s contributions in our kitchen,” wrote Chuck Frasier. “Her meals have often made a weekend retreat or a friends dinner especially memorable.”

The Dusty Larson Golf Tournament, a tribute to the late Dusty Larson, was started in 1984 and has served as a fundraiser to support both the denomination’s “Town and Country Ministries” and Covenant Point. Another regular fundraiser, which became a programming event in itself, was the triathlon organized by Bill Fish. The triathlon has funded several causes over the years. On Labor Day weekend 1999, the first triathlon would contribute to funding the completion of the Nature and Outdoor Education Building. The initial slow response almost caused it to be cancelled. Bill Fish recounted at the time:

“You could call it the Phoenix Triathlon. Ten days before Covenant Point’s first ever triathlon to raise funds for our new nature program, so few people have registered we consider cancelling. Then Bay Covenant Church in Green Bay calls to say they are fielding a team of three, each of whom has raised the $500 entry fee. Since we never turn down a $1,500 gift, the triathlon is back on for Sept. 4.”

The modest start of this program ended up totaling $5,000, and the fun had by all was enough to make it an annual event each August. In 2002, the fundraising focus shifted to making the camp’s facilities accessible to campers with special needs. A high point in fundraising was reached in 2008, when the triathlon generated over $14,000. By that tenth year of its running, the event had raised a cumulative total of $96,000.
The intertwined history of Covenant Point and Grace Covenant Church in Iron River (Stambaugh) can be seen in the great crossover of people and frequent collaboration since the camp’s founding in the 1920s. Jack Hudson, camp supporter and longtime member of Grace Covenant, reflected on this relationship.

“Our church has always felt a close relationship and partnership with Covenant Point, obviously resulting in part from our close proximity to the camp. I feel we receive much more from Covenant Point in the form of service to our youth ministry by camp staff (particularly the interns) than we ever give to camp. […] The list of people from camp who have served and continue to serve in this capacity is a long one.”

Summer staff have regularly worshiped at Grace Covenant and been hosted for dinners and campfires by members of the congregation. This reciprocal relationship took on a more profound character in the mid-1990s, as Grace Covenant partnered with Covenant Point in financing the internship of Mat Klemp, who served in a fifty percent capacity at each place. This would be an important boost to the later internship program. Depending on the year, the interns have effectively doubled, and sometimes tripled, the number of year-round staff at the camp, and these staff members often also participated in the youth ministry and congregational life at Grace Covenant.

Finally, one of the essential aspects to keeping the camp thriving was through strategic partnerships made with non-traditional camping groups and educational programs. As noted, the American Diabetes Association held various teen camps at Covenant Harbor starting in 1982 and at Covenant Point the following year. Hunting camp became a particular feature at Point, catering to the Wisconsin and Michigan deer seasons in November. Most significantly, since 1991, the Forestry and Natural Resources program of Purdue University in West Lafayette, Indiana, has used Covenant Point as home base for its annual field site for a five-week-long “summer practicum” in May and early June each year.
FNR had previously rented the University of Michigan’s camp facility on nearby Golden Lake until that property was sold. Covenant Point’s close proximity to the Ottawa and Nicolet National Forests made this an attractive location for such a program as they sought a new home in the Upper Peninsula. Purdue’s website contains several fond remembrances from those many years.

“After summer camp at CFR was over in 1990 Prof. Hoover and Mr. Miller set out to find a new facility. The University of Michigan was preparing to sell Camp Filibert Roth, forcing a move. Several camps were visited, but one stood out, Covenant Point […] The seekers contacted the administrator, Chuck Frasier. He invited them to dinner the next day. That evening the dining hall was filled with women quilters, providing a very homey atmosphere. The food was great, the facilities modern and a significant step-up from any previous camp. Best of all, ‘all’ the camp director would have to do was get the equipment and students to camp, keep the students in line and safe, and keep things organized. No more hiring cooks and buying food. A contract was negotiated and Covenant Point has been the home for summer camp since 1991. […] The Covenant Point Bible Camp, Retreat Center and FNR have developed a symbiotic relationship over the years. Several new dormitory and classroom buildings have been constructed to meet the needs of FNR. This has allowed CP to expand their programming and the number of campers they can enroll in their summer programs. Chuck Frasier, now deceased, was the head cook for the FNR camp session. He improved the menu over the years in response to comments from the students. Bill Fish, an ordained minister, is the fatherly figure in camp. He counsels students when he sees a need or they come to him. He arranges evening activities, says grace before meals, calls out students at suppers on their birthdays, and otherwise provides a homey atmosphere.”
As Purdue sought to increase enrollment to include 60-80 students by 1998, Covenant Point rose to meet those increased needs. This included insulating and heating the Tabernacle during the winter of 1997 so that it could be used as a large classroom space. Having this heated space was a direct benefit for the camp’s winter retreats, which now also could be larger in attendance. The building of Cedar Lodge was also a direct response to the needs of Purdue for more space. Professor Bill Hoover was a longtime advocate for this working relationship between Purdue and Covenant Point. From 1991 to 1998, Brian Miller was the camp director for Purdue, followed by Bill Krug in 1999, and then Steve Creech in 2005, who continued in that role until 2014. The additional boost to the local area economy brought in by groups from Purdue and elsewhere has been significant, and has not gone unnoticed. In May 1998, Kiwanis International awarded Covenant Point Bible Camp its Tourism Award, which Chuck Frasier accepted on behalf of the camp.

For years, the camp has also served as a field site location for North Park University, working in concert with the camp staff. As already mentioned, North Park courses had been offered at Covenant Point as early as the 1930s, and this relationship was renewed by Professor Al Bjorkman’s winter wilderness classes in the late 1970s. Since 1997, a long running January-term course has been a “Winter Recreation” class run by Professor John Hjelm, in which Al Bjorkman was also regularly involved. As both were former Covenant Point staff, this was a logical partnership to continue. The camp benefitted from the off-season revenue, and also was able to expand its profile as a wilderness retreat facility where learning goals could be achieved uniquely well. Other North Park professors to venture north have included Greg Clark and Kezia Shirkey. Clark noted how teaching these courses expanded into a much broader vision of what a camp like Covenant Point could offer to a school like North Park.

“Before coming to NPU, I had seen Wheaton designate HoneyRock as its ‘Northwoods Campus,’ so that has provided a vision of a possible rich and deep relationship between NPU and Covenant Point. For myself, I had always wanted to combine philosophy and camping. This coincided with changes in my approach to teaching. As the philosophy department reworked its curriculum, this led to a course on Zen and Archery and an experientially based Philosophy of Nature course. I once expressed to a student my desire to teach a class that combined philosophy with wilderness survival skills. He replied, ‘No one will sign up for that – you should bill it as a Zombie Apocalypse class.’ Brilliant! I knew the place to hold the course would be at CPBC.”
The courses have ranged from the natural sciences to the humanities to theology, including topics like “Stress and Wellness” and “Wilderness and Faith.” Faculty and students participating in these courses have commented that they appreciated the experimental approach as well as the intentional emphasis on community. Courses have included time for debriefing, sometimes daily, making for a collaborative learning experience with more room for improvisation and adjustment than a typical academic setting. In the months of preparation, the Covenant Point staff have provided encouragement and support in the planning as desired. Regarding the overlap of mission, Erik Strom notes:

“There’s a clear connection in my mind with North Park’s mission and ours. We are both in the business of helping people grow into wholly formed people, rooted in Jesus Christ’s life and teachings. These courses create a temporary community for learning to take place in a uniquely effective way. I think any school—especially a school that is located in an urban setting—benefits from a strong relationship with a wilderness retreat center like Covenant Point to be another ‘campus’ for its students and professors. We often get students who have never been anywhere like Covenant Point before, even some who have never really been out of the Chicago area. The students seem to love these classes—it brings the tangible alongside the abstract, they are collaborative across disciplines (often team taught), and interactive in ways that open students up. Professors come to life here, too, enjoying teaching in a new setting.”
The alternation between silliness and stillness is perhaps most evident in the music that is sung at camp. Where else do we sing songs about nonsense one minute, followed by deeply reverential spiritual songs and hymns the next? The juxtaposition does not seem out of place here, and has long been an element of the camp program. In reflecting on the purpose of music at camp, Chuck Frasier wrote a camp devotional in 2004, called “Why is a song taught?”

“As a young cub scout, my den mother could not believe how hard it was for me to march in time with others in the Memorial Day parade. I am not a singer, I can’t carry a tune and even find it hard to clap in rhythm and sing at the same time. Needless to say the whole field of music is not my cup of tea. How I envy and appreciate those who are gifted in music; those like Kirk, Benj, Seth, Erik, Jon, KJ and all the others who have led worship at camp.

I do know that singing is a powerful teaching tool and we do use it at camp. Many songs are taught; some silly ones with no real purpose and others that draw us near to the heart of God. Often during the fall time, we receive a call from a parent, a camper or youth worker asking for the music that was used during the summer. The songs left an impression on those attending camp. Hopefully the campers are drawn into a closer relationship with God.
Moses is one of my favorite characters in scripture. As I read scripture I see him and others using songs to teach the children of Israel about God. For example, in Exodus 15 his song taught them how God saved the children of Israel from the Egyptian army as they crossed the Red Sea. From one generation to the next, the people of Israel could sing this song and remember the saving power of their God.

As Moses approaches the end of his life I find it very interesting that once again God gave Moses a song to teach the children of Israel. No doubt God could have had Moses perform one more miracle to impress on the people before entering the promised land the importance of obeying God. But, instead God gave Moses a song to teach the people (Deut. 32: 44-47). In learning the song they would remember what their God had done and what he asked of his people.

One of my favorite hymns is “O, the Deep, Deep Love of Jesus.” This is a hymn I learned while being involved in InterVarsity at Michigan State University. The third verse reminds me of how God’s love fully engulfs me and allows me to come into his presence.

O, the deep, deep love of Jesus / Love of every love the best!
’Tis an ocean vast of blessing / ’Tis a haven sweet of rest!
O, the deep, deep love of Jesus / ‘Tis a heav’n of heav’ns to me;
And it lifts me up to glory / For it lifts me up to thee!

Let’s teach many songs this summer which help the campers remember that God is very near to them and loves them deeply. Worship times do not always appear to be bringing campers into God’s presence or increasing their faith commitment. However, the songs we teach can bring them later into the presence of God while on a bus to school, when eating in the school lunch room or playing in an athletic event. If God and Moses could use songs I guess we can, too!”

Including music of both the goofy and reflective varieties has been essential from the very beginning. In the 1930s, the musical talent at Covenant Point included none other than Irving Erickson, a son of the Covenant church in Stambaugh. Erickson would contribute to the music at camp, as well as go on to a prolific career in music, including serving as an influential contributor to Covenant hymnody on several hymnal commissions, as well as the author of *Twice Born Hymns* and a handbook to the Covenant Hymnal. The summer of 1933, however, saw him working in the canteen! Campers in the 1930s might also recall being summoned to dinner by Rev. J.H. Lundgren, standing on the porch of the dining hall, singing: “*Come and dine,* the Master calleth, *Come and dine!* / You may feast at Jesus’ table all the time / He Who fed the multitude, turned the water into wine, / To the hungry calleth now, *Come and dine.*” Mrs. Lundgren served as camp cook during that era.

In the 1960s, in addition to the chapel times and campfires, singing in the dining hall followed the meals, as well as at specially organized “hootenannies.” Occasional choirs and special music featured the campers as well as the staff – though the *Covenant Camping Handbook* was careful to caution that sacred choral music was to be treated reverently and not confused with the style of a hootenanny. In addition to the several editions of Covenant hymnals that have been published over the years, other worship books used at camp have included *Sing it Again: Songs for Every Christian Gathering* (1954) and *The Hymnal For Youth* (1965). Around 1965, the Covenant’s Christian Education department compiled its own songbook for use at the denomination’s camps, called *Covenant Campers Sing: Songs of Fun, Faith, and Fellowship*. The tradition of singing grace before meals has become a staple of the daily routine at camp. In addition to some traditional sung graces, such as the “*Doxology,*” “*Be Present at Our Table Lord,*” and “*Beneath these Tall Green Trees We Stand,*” the repertoire continues to expand, based on a tried-and-true formula of borrowing tunes from...
television theme songs and movie soundtracks and inventing new grace lyrics (the words to many of these graces were included in the camp cookbook of 2016).

The collaboration with Covenant Harbor and Central Conference Camping provided structure for standardizing the musical repertoire for campfires and general worship settings at both camps. In a comical effort to underscore the “two camps, one ministry” ethos, a jingle of sorts was created with this important message: “Central Conference / camps are terrific / Let all creation / sing to the Lord!”

As a substantial resource of music, the Central Conference produced The Seedling Songbook in 1985. Even though the songbook itself has not been regularly used for two decades, it is remarkable how many of the songs have remained in use at Covenant Point. This is partially due to the fact that The Island Songbook, still in use, was based heavily on this earlier songbook. Songs from The Seedling Songbook that have stood the test of time include:

“Abilene”
“All Day Song” (John Fisher)
“Blindman Stood by the Road”
“The Ducksology”
“Father Abraham”
“Give Me Oil in My Lamp” (A. Sevison)
“God is Love” (Bob Stromberg)
“Have Your Way, Lord” (Bob Stromberg)
“He’s Everything to Me” (Ralph Carmichael)
“How Deep is Your Compassion” (Bob Stromberg)
“Humble Thyself”
“I Have Decided to Follow Jesus”
“In My Life, Lord, Be Glorified” (Bob Kilpatrick)
“Jesus is the Light”
“King Jesus is All”
“Lord of the Dance” (Sydney Carter)
“Pass it On” (Kurt Kaiser)
“The Sun’s Comin’ Up” (Bob Stromberg)
“There is a Redeemer” (Melody Green)
“Thinkin’”
“Sing Alleluia to the Lord” (Linda Stassen)
“Walkin’ in the Light” (Jerry Blacklaw)

Many found their Saviour during those early years down here;
Their testimonies from Covenant Point still echo far and near.
Sometimes ‘twas at an evening meeting that someone came to Him,
But sometimes folks would surrender in the light of the campfire dim.

In the stillness of the meetings and in the campfire’s glow
We sang some beloved choruses and spoke a word or so
For Jesus Christ, our Saviour, who saved us from our sin,
And told of our experience since He had entered in.

We felt that there a blessed peace came into our hearts,
A peace that God to sinners so willingly imparts.
Souls came to seek forgiveness and gave their lives to Him;
We heard the testimonies as we watched the embers dim.

–Lucia (Erickson) Sepplan, 1954
The Seedling Songbook also drew several songs from the Covenant Hymnals, including hymns from the Pietist heritage by Peter Jonsson Aschan, Nils Frykman, Lina Sandell, and A.L. Skoog. Noteworthy are the several contributions by Covenant musician and entertainer Bob Stromberg. When it comes to silliness in music, there are few people siller. Yet his ability to transition between these fun camp songs and quiet songs of praise is something that is indicative of the philosophy of music at Covenant Point in general. As evidence of his resonance with the musical culture at Covenant Point, Stromberg was invited to provide a musical program at a sixtieth anniversary celebration for the camp on July 31, 1988. For that event, 325 people gathered in the newly expanded and renovated Dining Hall. A subsequent book by Bob Stromberg and Rick Carlson in 1994, called Songs Along the Way, included a few more songs that would become Covenant Point classics, such as “Eat Right, Grow Strong” and “Lord Jesus Fill My Days.”

Part of the perennial appeal of a camp like Covenant Point is the appearance of timelessness. For many people, it is a place that stands outside of time. In the midst of improvements and growth, it can be said to be essential to keep a critical mass of traditions alive for this to be a place that can continue to seem like home. Much of this sense of tradition is related to music. As staff member Linnea Johnson shared, “I just love that we still sing the songs that were sung at camp when I was a camper. Somehow that speaks to me of the steadfastness of this place…and echoes the steadfastness of God.” While camp worship leaders have also been keen to include some of the latest contemporary praise songs in each summer’s playlist, there has also been an intentionality to retain a good number of “throwback” hits. Even songs that might seem dated or corny in other contexts can be sung here with a wink and a smile. In some senses, this is what contributes to the ability for a week of camp to be a retreat from normalcy. Timelessness has also been found in folk music.
and folk dancing. In looking through the summer schedules back through the 1970s, folk bands have regularly played at camp, and have led the staff and campers in square dances, line dancing, the paddle dance, the Habo, or the Schottis. One of these groups that many guests at camp will remember well is the local group, “Whitewater,” whose repertoire reflected the history of the U.P. by including American folk songs, country western, Finnish, and French Voyageur melodies.

Finally, when designed well, all of the silliness and fun of the music during a given week will build toward the more reflective and spiritually meaningful moments of worship. For the campers, the most poignant evening might be the Thursday night service. This is the natural climax of the week’s chapel services, when the campers are given the opportunity to make or renew their Christian commitments. For many summer staff members, the highpoint of the week may also be “staff worship.” Once the campers have gone to sleep, program staff members have taken turns covering the cabins so the counselors can participate in this mid-week service, usually joined by some of the staff from the Island. The mood in these late evening services is quiet and contemplative, with time for prayer and celebration of what is currently going on that week.

“We had two campfires during our youth week which made an indelible impression on those present. The first one, which was in charge of the boys, included testimonies and choruses climaxed by the song ‘Were you there when they crucified my Lord’ sung by Vernon Saldeen as he came gliding across Hagerman Lake in a boat with an illuminated cross at the head.”

—The Great Lakes Conference News, 1951
No book on Covenant Point would be complete without at least brief mention of some of the silly games and activities that come to mind when former campers and staff reflect on the good times they have had here. Among the names from the early days of Covenant Point mentioned with particular affection is Rev. Robert Sturdy, who had a fun streak and was approachable by the campers. Vignettes from the early days give a sense of this atmosphere. The 1933 Covenant Pointer reported that Paul Johnson of Norway, Michigan "was making a serious attempt at finding his bunk Tuesday night in the dark of the men’s cottage. Lighting a match, he found Rev. Sturdy’s nose uncomfortably near and the beard beginning to singe.” No doubt Rev. Sturdy found the event as humorous as the editors did. Bob Erickson recalls that Rev. Sturdy had energized the young people’s ministries at the Covenant church in Stambaugh during his tenure there as pastor. Another name that comes up in people’s remembrances is Vivian Peterson, a light-hearted staff member always ready for a good time. Pictures from scrapbooks in the ’30s and ’40s attest to the fun those first generations of leaders, like Sturdy and Peterson, brought to camp.
The regular line up of “big games” is a prime time for observing camp at its silliest. It would be impossible to count all the different, imaginative ways that “capture the flag” and similar games have been reinvented over the years. Reigning supreme over all other versions of this game is “Braveheart.” Drawing inspiration from the 1995 motion picture of the same name, campers engage in a battle between two teams, the English and Scottish. The game made its debut in the summer of 1996, and was developed by Stuart Brown, Lionel Martinez, and Erik Christenson. Most weeks, the campers would be seriously disappointed if they went home without playing Braveheart, and also constantly ask when it will be in the schedule. Since staff do not share the details of the schedule with the campers (on principle), they try hard to keep the campers guessing about what is coming next. The introductions to the more popular big games, like Braveheart, therefore become mini-productions in themselves, and the introduction might well begin with a faux intro to some other, less interesting game, only to be interrupted by William Wallace and a company of kilted warriors with blue war paint, screaming, “They will never take our freedom!” Other big games have drawn from the success of contemporary movies, such as “Lord of the Rings,” “Pirates of the Caribbean,” or “Despicable Me.” Adding to the drama of these big games, the film soundtrack is played over speakers, making for a euphoric triumph (or an agonizing defeat) when the winning team crosses the line with their mission accomplished.
Excursions around the U.P. have also incorporated aspects of silliness, particularly as staff, senior high campers, and family campers who are outsiders to the area have embraced the quirky attractions of a summer spent in the Northwoods. What visit to camp would be complete without a visit to the stock car races or a water ski show in Eagle River, the Paulding Mystery Light, the mine tour in Iron Mountain, the Iron County Rodeo, Open Mic Night at the Windsor Center, or the Pasty Corner? The attractions that make this area a classic vacationland for Midwesterners, also serve to make Covenant Point a unique outpost from which to explore all of this small-town Americana. The U.P. is physically distant from the large cities of Chicago, Milwaukee, Rockford and Madison, but also culturally distinct, and therein lies part of the appeal.

One of the assets to the camp programming is a well-stocked “costume closet.” Many a high school drama class would envy the collection of wacky costume pieces and vintage clothing Covenant Point has accumulated. This makes it possible for the imaginative staff member to transform himself or herself into virtually any character needed for a chapel skit, big game intro, or unexpected visit of a character during a meal. One such mealtime visitor is “Entropy Man” – the person responsible for surprise inspections of each cabin to make sure the campers have resisted “the natural tendency of things to proceed from order to disorder.” Such performances require an imaginative transformation in the costume closet. Another popular item has been a professional-grade gorilla suit, which is especially effective when seen at a distance, running through the woods of the Back Forty. Campers even occasionally get the privilege of visiting the costume closet, in order to record a music video, or as a reward for raising money for the summer mission project. Successful theme dinners also require substantial attention paid to costumes. Classics have included the Luau dinner and the Viking dinner (both of which require a beach landing), and Western cookouts and Medieval dinners (requiring rodeos or jousting, both best...
accomplished on bicycles). Carnivals and mock birthday parties require clowns, of course. When the Fourth of July falls during camp, then there should be a parade. Expect appearances by Abraham Lincoln, Francis Scott Key, Uncle Sam, or Betsy Ross, as well as tractors, floats and maybe a lawn mower drill team performed by the grounds crew. “Christmas in July” might see the appearance of Santa, elves, reindeer, gingerbread people, saints Nicholas or Lucia. The chapel skits themselves are usually purely silly, with some light redeeming message about a given Christian virtue. For years, these skits have been drafted at the beginning of the summer, as groups of staff organized by week write out the basic plot line on butcher paper. Hackneyed plots and corny dialog are welcome. Even some staff members who always assumed they were introverts have come out of their shells when dressed up in a costume and pushed out on the stage of the Tabernacle. For many staff members, this has ended up being a positive experience for gaining confidence in public speaking. The skits often culminate in wedding bells for romantically involved protagonists. The villains almost always meet their end by being thrown into Hagerman Lake, costume and all. Sometimes protagonists are also thrown in for good measure.
In 1975 a senior citizens camp christened the pontoon boat with coffee, and jokingly named it after a prominent Covenant preacher. After that boat was retired, camp staff continued the legacy in 2006.

(above) “Lord of the Rings.”

(right)

Staff dressed up for the Carnival, 2003.
"We heard today that...
Paul Johnson, Norway, was making a serious attempt at
finding his bunk Tuesday night in the dark of the men's
cottage. Lighting a match, he found Rev. Sturdy's nose
uncomfortably near and the beard beginning to singe.
—
Irving Erickson, in charge of the Canteen, is having a
hard time supplying the camp coeds with the right flavors
of pop. His brother Eldred, is assisting.
Eldred says there will be a heavy rush Sunday.
—
We understand that the custom of serving
Eftermiddagskaffe Sunday afternoon is to be renewed by
the dining hall crew this year.
  Babies cry for it,
  Coeds vie for it,
  Swedes will die for it
  JAVA.”
—The Covenant Pointer, 1933

“One of the hallmarks of a week at camp at Covenant Point –
drinking soda from a glass bottle – is now a thing of the past.
This summer, for the first time ever, campers are drinking
soda from cans. [...] On Tuesday, April 20, as the camp
was being readied for the summer season, the Coca-Cola
distributor replaced the vintage glass soda bottle machine
with a new-fangled machine that spits out cans. Not long
afterward, as Linnea Nyberg, nature director, was watching
Jeopardy,' she heard this answer: 'In the 1960s, soda pop
was sold in these reusable containers.'
'I know, Alex!' Linnea jumped up. 'What are glass bottles? We
still have them in the U.P!'''
—Harbor-Point Log, 2004
Since its establishing meeting in 1885, the architects of the Covenant Church have consistently made a point of emphasizing an earlier ideal from the Pietist heritage, which is that of being a “mission society.” Rather than striving to be a denomination in a proper sense, with finely articulated doctrines or hierarchical structures, the organizational model of the Covenant has been to coordinate the common mission work of the independent local congregations, as well as to provide resources for those congregations. The world was full of different Christian denominations, the founders thought, yet there was not nearly enough attention being paid to common mission, transformed lives, and a transformed world. The name they chose, missionsförbund, was deliberate; though it is appropriate to translate it as a mission “covenant,” forbund also means “league,” such as in a soccer league. As a league of congregations united in common mission work, the founders were intentional in establishing a means by which the local congregation, small and limited as it may be, would be brought into regular joint activities with other free-standing congregations in a democratically organized mission society. The Covenant was meant to be an elastic fellowship, where the emphasis was on asking, “What can we do together and be together?” There were hundreds of years of Christian tradition to be drawn upon already, in the apostolic, catholic, Reformation, and evangelical moments of Christian history, from which the Mission Covenant had emerged. Covenanters wished for access to all of this heritage, to be informed by it, yet binding themselves solely to scripture as their ultimate authority, rather than a humanly articulated confession (such as the Augsburg Confession). The essentials of the Christian faith, they felt, could be agreed upon to the extent that these were broadly held by the majority of Christians throughout history, and above all were carefully and lovingly discussed in case of disagreement. Even in areas of doubt, conversation could still continue with reverence for the great diversity and mystery implied by Christian freedom.

Several distinctives have also been distilled from the specific history of the Covenant Church as warranting singular attention. Six of these have been emphasized in particular: the centrality of the word of God, the necessity of new birth, a commitment to the whole mission of the church, the church as a fellowship of believers, a conscious dependence on the Holy Spirit, and the reality of freedom in Christ. The common life of the Mission Covenant congregations was to be a noble experiment in trying to live out these distinctives together in the midst of diversity. Some might even conclude that there would be no real point of continuing the Covenant Church as a separate institution if this heritage were to be abandoned.
Yet its freedom is also a potential weakness. The decentralized character of the Covenant and its lack of formal confessional documents, means that communicating these common ideals and ethos has been all the more essential. In recent decades, the growth of the denomination has included an expansion of the ethnic and ideological diversity of the member congregations, at the same time as the denominational leadership has increased its corporate structure and distanced itself from the familiar traffic patterns of previous generations. Whereas before almost all the pastors were trained at the same seminary, and many leaders in local congregations may have attended the same academy, college, or Bible college, recent decades have seen the emphases on these schools erode, without being replaced by new common hubs. For congregations joining the Covenant, entering into the denominational ethos and sense of common mission does not come as naturally when people may not have sentimental attachments to the traditions and activities of the denomination, and do not personally know people in other congregations. In this way, the average congregation can lose a sense of the activities of the regional conference, as well as the national and international perspective, making it more difficult to maintain joint activities.

In the midst of this trend, one might rightfully ask how the Covenant’s twenty-two Bible camps can serve in this capacity as regional and national meeting spaces between the churches. As evidenced in the history of Covenant Point, the camp has always functioned as a hub of traffic, uniting the people of the U.P. congregations with one another and with the rest of the denomination. The 1978 Harrison Report explained that for the Great Lakes District churches, there was a clear feeling “that Covenant Point is a vital link in their overall relationship to the Conference.” The remote setting of many of these smaller U.P. churches made the camp into a sort of regional capital, illustrated by the fact that on the cover of the District’s 1936 anniversary book, they chose to feature a photo of the Tabernacle.

“At the campfire meeting Wednesday night someone expressed his joy at the opportunity to worship in God’s temple – out in the open. To that testimony we add a hearty ‘Amen!’ Here at Covenant Point among the birches, spruces, and pines there is an atmosphere ideally suited to the needs of the young people of northern Michigan. And on top of it all, there is a kind of feeling of pride in the fact that the camp belongs to the Covenant and that here its name will be perpetuated through the years. The Y.P. leadership is to be congratulated for its pioneering spirit.”

—The Covenant Pointer, 1933
at Covenant Point! The camp was the hub for everyone, not just the young people. This special relationship between the camp and its supporting congregations is evidenced by the importance of “Conference Sunday” (also known as “District Sunday”), which was an annual feature of the camp’s programming, gathering people from around the U.P. for a worship service each summer.

The Harrison Report also made an impassioned case that both Covenant Harbor and Covenant Point together were “a vital and integral part of the fine and fragile webwork that holds the Conference in proper balance – to sell one or both or move to one or more new locations would so unbalance the administrative, economic and parochial stability as to cause an eventual collapse of the Conference as it is today.” Though this may be overstatement, there is a sense in which these camps have indeed functioned as a common meeting place and an organ of revival, which has rejuvenated and provided integrity to the larger body.

Covenant Point and the other Bible camps may continue to have a role beyond simply providing general Christian camping programs, should they choose to consciously pursue this. The opportunity for the regional camp to be a meeting place for a wide array of its constituent congregations also becomes an opportunity for building a sense of denominational identity. Erik Strom notes in his study:

“Whereas not all Covenant churches have truly maintained or fully grown into a real sense of Covenant identity and heritage, our Covenant camps have been uniquely positioned to do this quite well. For many Covenanters today, both young and old, this sense of location and home is rooted in the experience of a particular Covenant camp. [...] As we enter new stages of organized Christian camping, it seems imperative that we continue to tell the stories of our immigrant, Pietistic heritage which grounds our thinking about how to ‘keep’ our young people and the unique and important role that Covenant camping plays in our ministry of nurture.”
Though the activities of the young people in Northern Michigan have changed since the first revival meeting was held in 1897, it is clear that the emphasis on creating a purposeful Christian community has remained central. Covenant Point Bible Camp continues to be a gathering place for coordinating the common mission of the congregations.

In summing up the ethos of this mission, it is useful to recall the image of the colporteurs and lay preachers who travelled from town to town in the Upper Peninsula, connecting the congregations together and building a bigger sense of Christian community. As the Apostle Paul writes, “How beautiful are the feet of those who bring good news!” This is an ironic statement. Anyone who walks as much as the colporteurs did does not have beautiful feet, but rather dirty, smelly, calloused, and blistered feet. It was true in Bible times and it was also true in the 1870s. In order to walk long distances to preach the good news, one has to have an urgent sense of mission and purpose, as well as a heart for Christian community. This legacy was still vividly in the memory of those first generations of Covenant Pointers. Concerning this sense of purpose, T.W. Anderson wrote in 1935:

“The urgency of the missionary task is inseparably attached to our spiritual heritage. Mission Friends, or friends of mission, was the name applied to our fathers from the earliest days and it was no misnomer. No narrow vision nor limited perspective controlled them. [...] The missionary enterprise is not optional, to be accepted or rejected at will by the believers. It is a mandate from the Lord. [...] A church without a missionary vision is a dying church. [...] No other quotation from the Master’s lips occurs so often on the pages of the New Testament as the paradoxical statement that he who would save his life shall lose it and he who would lose his life for Christ’s sake shall find it. In the temporal life, our expenditures should be determined by our receipts, but in the spiritual life our receipts are measured by our expenditures.”

It remains for the current and future generations to approach this missionary task with imagination and creativity, humor and sincerity, boldness and a willingness to make sacrifices. This is a deep and reliable tradition, and being familiar with its story can be a source of inspiration and encouragement along the way.
GROUP PHOTOS

Kitchen Crew, 1940s.
1948.

1940s
Junior Girls, July 16-23, 1950. J. Irving Erickson, (top middle)

1950s
1970s

Staff, 1970.

[Photos of students from the 1970s]
Staff, 1995.
2000s

Staff, 2001.
Staff, 2002.
2000s

Staff, 2004.
Staff, 2006.

[We did our best to identify the time period of all photos, and the people in them — that information was not available for many photos. We welcome names and dates, if you know them! Please contact us at cpbc.com.]
Celebrating Conversion: A RESOURCE FOR CHRISTIAN CAMPS

if you want to become a Christian? Yes!, is the response that camp staffs love to hear after a full week of worship, play, and new relationships. Christian camping was born out of the hope that campers would make abiding decisions to follow Jesus Christ. Camps build whole programs around introducing campers to God's amazing love, showing campers the beauty of God's creative work, and anchoring campers in the good news of salvation. It is no wonder that camp staffs take great joy in the transformation that God does in campers' lives even over the period of a single week!

The importance of conversion in Christian camping and its role in faith beg the question: what, exactly, is conversion?

Three key themes emerge from the exploration of these questions: 1) Conversion is a gift, 2) Conversion is communal, and 3) Conversion is ongoing. This resource offers tools to help camp staffs and speakers discuss these themes in the context of Evangelical Covenant camping experiences, biblical theology, and best practices. The hope is that such discussion inspires leaders to live more deeply into new life in Christ and to communicate the gospel faithfully.

If conversion is indeed central to God's work of salvation, what does it mean to "make disciples"?
Is there a difference between conversion as new birth and conversion as new life?
How do the biblical narratives shape the meaning and practices around conversion?
Is there anything distinct about the Evangelical Covenant's theology of conversion?
How do staff members lead campers to Christ, and what is good language for counselors and speakers to consider when talking about conversion?
What kinds of practices encourage campers in their next step of faith?

Conversion in Christian Camping

Covenant camps provide safe opportunities for campers to explore discipleship. The beautiful shores of many Covenant camps make it easy to imagine Jesus walking toward the buddy board during swim time and calling out, "Come and follow me!" Whether experienced through the focused time that campers receive from their counselors or through the beauty of God's natural world or the love and care of the whole staff, campers sense God's call on their lives in tangible ways. The scenario of Jesus calling from the shore may seem far-fetched, yet the call to discipleship is exactly what camps emulate by encouraging campers to consider discipleship. Discipleship is connected with using one's gifts for God's church, and camps are places for these gifts for discipleship to be noticed and cultivated.

Covenant camps provide an intensive place for campers to respond to God. Camp programs are intentional about teaching campers about God and allowing campers to respond to the good news of Jesus Christ. God's glory is visibly present in creation, and the natural surroundings of Covenant camps proclaim God in unique ways. The beauty of creation and the lack of normal distractions provide campers with a place to relate to God and others in ways that do not easily happen at home. Most importantly, the intensive time spent in the midst of God's good creation offers a place for God to "speak" and for campers to be receptive. Covenant camps make good use of creation as it reflects God's love and care.
Conversion in the Covenant

Conversion in the Covenant is expressed through the gift of stories. Stories bring communities to life. Imagine sitting around a fire on the last evening of camp. Often the highlight of the week, campers and staff gather around to pray, sing, and tell stories about the week. Sometimes, the story teller proclaims good news: This is what God did in my life this week! Isn’t God wonderful? A testimony is a story that conveys a return to God—whether for the first time or in a new way. A testimony marks a camper's journey of new life and sets the week apart as God's gift.

Conversion in the Covenant is expressed through the community’s diversity of stories. The Covenant Church has a history of celebrating diverse stories and has found camps to be particularly supportive environments for connecting with God and one another. Because the Covenant is open to God’s Spirit working in the world in different and surprising ways, there is no formula for these stories. Sometimes, a child who has been baptized begins to own her faith when she experiences God's love through her counselor. Other times, an un-churched child comes to camp and realizes that Jesus is good news! Another youth seeking to find her place in the world may come to know the love of God through her interaction with the natural environment. These are some examples of the many ways that God’s gifts of sacraments, community, and nature form the fabric of diverse stories.

Conversion in the Covenant is expressed through ongoing stories. “How goes it with your walk?” ask many Covenanters of each other. Our daily walk changes and grows over time. Salvation, in other words, is a journey. Salvation in Covenant theology and history is both a moment in time (new birth) as well as an ongoing event (new life). The moment in time connects with God’s work in Jesus Christ in history. The ongoing event of God’s salvific work connects with the Holy Spirit working to transform God’s people and incorporate us into God’s life. Our changing conversion stories offer a reminder that new life in Christ is daily work and a way to hold one another accountable to our new births.

for reflection and discussion

Journal about your conversion story, reflecting on the particular contexts in which you experienced God’s love and grace. What was powerful, mysterious, or engaging about the people or places that shape your story?

Discuss your story with one other person, and reflect on one or two ways your stories connect and differ. Take time in prayer to offer thanksgiving to God for each other’s stories.
Conversion is a Gift from God

Salvation is a gift from God, and conversion grows out of this gift. How do we know this? First, God gave himself to us in human form. Jesus Christ reveals God’s desire for relationship with us. In addition, Jesus welcomes God’s kingdom and includes the possibility of salvation for all—not only the Jews. Moreover, Jesus identifies with humanity’s brokenness so fully that he undergoes death on the cross only to be raised to life and incorporate us into God’s triune life. The loving community of Father, Son, and Holy Spirit is the power and source of all conversions.

The church is the soil that nurtures the gift of conversion. No one is a convert or a disciple alone. God calls communities to do his work together. He gives the gift of baptism so that we may have new identities and the gift of the Lord’s Supper as sustenance for the journey. Both are gifts to the church. Some wonderful ways to think about the church include: the body of Christ, ecclesia (called out by God), community of disciples, mystical communion, and friends of Jesus. Each of these emphasize that the church is not solely a human institution—it is ordained by God. Local churches and Christian camps each reflect God’s church in unique and cooperative ways.

for reflection and discussion

Reflect further on your conversion story, and in particular the ways your conversion is gift, communal, and ongoing. Discuss the following questions:

- How do these themes of gift, community, and ongoing show up in your story?
- How do these themes reflect or challenge your understanding of conversion?

Discuss the following camp practices as they support campers’ understanding of conversion as a gift from God: wording of prayers, communication of God’s call on one’s life, language in the songs, illustrations that are used in preaching, and categories in cabin devotions.

Conversion in the Old Testament

Conversion in the Old Testament is a return to God. God “woos” humanity back to himself, and these efforts are directed toward Israel as a community. Even when God calls individuals, such as Esther or David, they represent the whole people of Israel. Esther’s faith is the vehicle through which God saves his people from destruction and reminds the Israelites that God desires their salvation. David’s restoration is not his alone but the restoration of a people.

Conversion in the Old Testament is an ongoing one. Even those who know God turn away from him. Conversion is more than a one-time decision, and, as the prophets proclaim, Israel’s re-turning happens over and over. Moreover, conversion occurs as an insider event—God knows his chosen people will turn away, and yet he remains faithful to those whom he calls his own.

Conversion in the Old Testament frames the purposes of conversion as faithful worship and the blessing of all nations and peoples. The prophet Micah, for example, connects true worship of God with justice and kindness (6:8). Amos realizes that Israel is not being faithful because her worship is not genuine. He also tethers conversion to true worship and faithful living.
Conversion in the New Testament incorporates outsiders. God's call to faithfulness includes the Jews but also encompasses the Gentiles. Jesus's mission to Gentile regions models the broad inclusivity that is the Christian faith. None are beyond God's saving work, and the expansive inclusivity of God's Kingdom marks a new liberating aspect of God's salvific work.

Conversion in the New Testament focuses on the transformation of identity. Paul's letters use the imagery of new creation and new life emphasizing God's gift of grace. Without it, the newness of life cannot happen. With it, our whole identity is transformed. The language of "Christian" is not used much in the New Testament, but the power of God's grace to birth the new is frequent, especially in Paul. Once formed, new identity in Christ bears fruit over time.

Conversion in the New Testament takes a variety of forms. Perhaps the most interesting collection of conversion stories emerges from the book of Acts. In numerous ways and in diverse circumstances, many come to know Christ. While no paradigm for conversion exists, the one common thread in all of the stories is that persons and households are baptized. In both Acts and the gospel narratives, baptism is a gift from God that represents God's initiation of love tied with the promise that grace will turn us back toward the original way that God has intended for followers of Christ.
The story of Scripture is one where God initiates his love for us in creation. Sin comes after God’s initial extension of love, and so we encourage the focus on God’s love not initially as a response to sin, but as the very heart of who God is. We never scare or try to coerce campers into our designs for them. Rather, we seek to woo campers toward God’s love.

**Practices:** Memorize scripture together, help campers articulate their questions about life and faith while upholding complexity, listen to their stories, encourage thankfulness, name ways they have been loved, share communion.

Christ’s resurrection is the heart of the good news. The resurrection, as opposed to Christ’s death, is the power through which we are saved. We take sin seriously, and we also realize that children and youth internalize the concept of sin and guilt in ways that are unique and different than adults.

**Practices:** Respect the developmental stages of campers, offer the gospel in ways that are age appropriate (see sources below), ask “Why am I teaching this particular point and how does it relate to the good news that Christ is risen?”, share the realities of brokenness in our world and the miracles of transformation and healing.

The Godhead is a community (Father, Son, and Holy Spirit)—three persons, one God. As images of God, we are created in and for relationship, and so conversion applies to right relations to God and to others. Conversion encompasses not only to individuals and their personal decisions and gifts but also as individuals are connected to the community of faith (both in their local church and the broader Christian church).

**Practices:** Model discipleship through mentoring relationships, pray together, read/discuss scripture small groups, offer services of healing prayer, share your conversion story, dream about how each’s passions might serve the Kingdom of God, extend God’s love through tangible care and acts of encouragement.

Each person matures in faith in different ways. We preach, teach, and care toward the end of encouraging campers in their next step of faith, whatever that might be. There is no “one size fits all” model of conversion. We never give them reasons to doubt the validity of any of their previous experiences or decisions, but encourage them to rely on God’s promises in Scripture.

**Practices:** Create space for campers to share journeys of faith verbally, visually, or through other creative ways, celebrate each as a gift, teach about baptism in the context of their local church help campers remember baptis-mal promises, affirm past camp experiences, help campers identify the difference between “rededicating” or starting all over again each summer and ongoing conversion.

Next steps of faith are conversions. They are evidence of God’s work and cause for rejoicing. With the hopes that campers articulate and own their decisions and with the knowledge that the Holy Spirit works in a variety of ways, we encourage campers to grow in their understanding of their service to Christ’s mission.

**Practices:** Help campers identify tangible ways to live out their new life in Christ at home, relate their experiences to Jesus’ teachings, name gifts that you see in each camper and encourage campers to do the same for each other, dream about how their gifts can serve Christ’s mission, offer prayers of blessing for each camper, celebrate them!

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Considering how word choices shape conversion experiences, discuss how the following phrases might confuse campers, fall short of a biblical understanding of conversion, or even impede a camper’s next step of faith:

- Ask Jesus into your heart (consider the holistic nature of conversion)
- Are you saved? (consider the ongoing nature of salvation)
Conversion is a series of turning toward God. It is receiving God's gift of grace and committing one's life to following Jesus Christ. Conversion is growing in faith, and therefore there is always a "next step." Conversion does not actually save us, because conversion is a human response. God's extension of love through Jesus Christ is what saves us, and God invites us to receive this redemptive gift of himself. The hope is that Christians continue to receive God's love and grace and to be converted, or transformed, by it. Perhaps it is more accurate to say "conversions" as we celebrate ongoing conversions in the life of believers!

Sources of Further Study


APPENDIX B: STAFF AND SPEAKER LISTS

STAFF LISTS

Thanks to all who helped make these lists as complete as possible. Corrections and missing names may be added in any future edition of this book. In the meantime, a section for notes and memories follows these lists, for you to record additional names.

YEAR-ROUND STAFF

Al Bjorkman, Executive Director 1975-1979
Summer Director 1980-1985
Chuck Frasier, Executive Director 1984-2010
Rev. Bill Fish, Director of Ministry/Interim Executive Director 1989-2014
Tim Erickson, Maintenance 1990-2000
Chrissy Larson, Nature Director 1998-2003
Jinny Larson, Registrar 2000-2013
Carolyn Lindahl, Registrar 2000-present
Linnea Nyberg, Nature Director 2003-2006
Jane Frasier, Nature Director/Registrar 2004-present
Austin Collins, Outdoor Ministries 2004-2005
Kyle Mecher, Maintenance/Ropes Director/Asstistant Director 2007-2011
Jenny Mecher, Head Cook 2010-2011
Megan Moberly, Cook/Asst. Office Manager 2011-2012
Colby Mecher, Outreach Director 2011-2013
Kevin Johnson, Director of Operations 2011-present
Rev. Erik Strom, Executive Director 2011-present
Dustin Johnson, Program Manager, 2012-present
Betsy Stegbauer, Office Manager 2014-2016
Courtney Strom, Office Manager 2016-present
Sydney Norman, Marketing Specialist 2016-2017

PROGRAM INTERNS

1981-82 Jon Bladel
1988-89 George Haley
1996-98 Mat Klemp
1998-99 Jacob Rapp
1999-2000 Stuart Brown
2000-01 Jeff Johnson
2001-02 Matt Braun, Courtney Mecher, Erik Strom
2002-03 Ingrid Johnson, Mark Safstrom
2003-04 Joshua Lane Hickok, Mark Safstrom, Kendra Wiggins
2004-05 Ryan Dainty, Sarah Snow
2005-06 Josh Becker, Jon Bergstrom, Matt Braun, Connor Brown, Kyle Mecher
2006-07 Sam Barron, Kyle Mecher, Jenny Williams
2007-08 Dustin Johnson, Sara Malecki, Megan Moberly
2008-09 Lisa Hjelm, Paul Nyberg
2009-10 Colby Mecher, Jenny Mecher
2010-11 Paul Cousineau, Evan Magill, Trevor Mayo, Colby Mecher
2011-12 Dustin Johnson, Trevor Mayo, Johanna Sparrman
2012-13 Johanna Sparrman, Kim Steiner
2013-14 Anders Ahlberg, Abby Austin, Kim Steiner
2014-15 Evan Magill, Jamie Sladkey, Michaela Strom
2015-16 Caitlyn Hautamaki, Sydney Norman
2016-17 Drew Edstrom, Nick Ralston, Natalie Swanson
Summer 1928
Kitchen Staff: Mrs. Simon Carlson, "Lady from Ishpeming," Mrs. K.E. Pearson, H. Udd (water boy)
Speakers: Theodore W. Anderson (Minnehaha Academy)

Summer 1929
Speakers: H.E. Ahlem, T.W. Anderson, A.E. Runquist

Summer 1930

Summer 1932
Speakers: Olga Lindborg, Prof. Peter Person

Summer 1933
Staff: Rev. Robert A. Sturdy (Dir.), Mrs. J.H. Lundgren (Head Cook), Mrs. Andrew Anderson, Mrs. Manfred Lundquist, and Elvi Swanson (Asst. Cooks), Eleanor Ellington, Evelyn Litzen, Elva Nelson, Carol Rahm, and Jean Taylor (Waitresses), Irving Erickson (Canteen), Eldred Erickson (Asst. Canteen)
Speakers: Rev. Carl A. Hoglander, Prof. Peter P. Person (North Park)

Summer 1936
Staff: Rev. Carl Fagerlin (Dir.), Rev. J.H. Lundgren (Registrat), Mrs. O.F. Dahlberg (Women’s Dean), Rev. Robert A. Sturdy (Recreational Dir.), Irving Erickson (Music)
Speakers: Rev. David H. Johnson, Mr. and Mrs. Peter Martin (China Missionaries), Rev. C. Adolph Nylund

Summer 1938
Staff: Rev. Robert A. Sturdy (Mgr.), Rev. J.H. Lundgren (Registrat), Mrs. A. Anderson (Women’s Dean), Rev. Harold Eklund (Men’s Dean), Irene Hooper (Matron), Rev. Carl Peterson (Music), Irving Danielson (Music Asst.)

Summer 1939
Speakers: Rev. Gust F. Johnson, Prof. Nils W. Lund

Summer 1940
Staff: Rev. Daniel Bloomdahl (Dir.), Rev. H.W. Eklund (Registrat), Mrs. Harold Lindahl (Women’s Dean), Rev. A.G. Eklund (Board, Platform Mgr.), Mrs. H.W. Eklund (Book Table), Edwin Larson (Editor, Covenant Pointer), Wally Mylander (Canteen), Genevieve Osterberg (Nurse)

Summer 1941
Staff: Mr. and Mrs. Louis Quay (Cooks), Rev. Eugene Lundberg (Song Dir.)
Camp Board: Harold Lindahl (Pres.), Edwin Larson (Sec.), J.E. Lindwall (Treas.)
Speakers: T.W. Anderson, Rev. Hjalmar Gravem (China Missionary)

Summer 1942
Speakers: Paul Carlson (Alaska Missionary), Rev. Carl Charn, Astrid Erickson (Venezuela Missionary), Judith Peterson (China Missionary)

Summer 1943
Staff: Vivian Peterson and Edythe Anderson (Editors, Covenant Pointer), Bob Anderson (Business Agent)
Speakers: Rev. D. Frisk, Mabel Olson (China Missionary), Rev. O.R. Swanson

Summer 1944
Staff: Fritz Erickson (Dir.)
Speakers: Dr. Peterson, Rev. O.R. Swanson

Summer 1945
Staff: Rev. H.W. Eklund (Registrat)
Speakers: Rev. O.R. Swanson (Missionary Rally)

Summer 1946
Speakers: Rev. Carl Braastrom (China Missionary), Rev. Eric Hawkinson, Dr. Mildred Nordlund (China Missionary), Rev. O.R. Swanson, Rev. Wilbur Westerdahl

Summer 1947
Youth & Senior Camp: Rev. Cecil C. Osterberg (Dir.), Mildred Johnson (Registrar), Rev. Sigfrid Carlson (Question Box), Rev. Paul E. Johnson (Sports), Grace Lindahl (Nurse)
Junior Camp: Marthilda Erickson (Girls’ Bible Hour), Norbert Johnson (Boys’ Bible Hour), Rev. Sigfrid Carlson (Inspirational Hours, Recreation), Max A. Melich (Krafts & Hobbies), Rev. Harold Haynes (Boys’ Swimming)

Summer 1948
Youth & Senior Camp: Rev. Irving Carlson (Dir.), Rev. S. Carlson (Asst. Dir. of Senior Camp, Dean of Youth Men), Mrs. P.E. Harris (Dean of Senior Women), Mrs. R. Booher (Asst. Dean of Senior Women), Rev. Odin Wickstrom (Dean of Senior Men), Rev. E.C. Hanson (Asst. Dean of Senior Men), Mathilda Erikson (Dean of Youth Women), Alvera Dahlberg (Asst. Dean of Youth Women), Rev. Ivan Carlson (Asst. Dean of Youth Men), Mrs. A. Anderson (Cook), Mrs. S. Carlson (Asst. Cook), Mrs. E. Bickel (Dining Hall Matron), Bernice Newlin (Nurse), Robert Blue (Recreation), Rev. E.C. Hanson (Music Dir.), Mrs. J. Holstrom (Pianist), Rev. H. Booher (Canteen), Rev. E. Bickel (Maintenance), Edythe Anderson (Book Table), Vivian Peterson (Editor, Covenant Pointer), Enid Johnson and Marcia Rahm (Asst. Editors)
Junior Camps: Rev. S. Carlson (Dir.), Alvera Dahlberg (Girls’ Registrar, Asst. Dean), Rev. Ivan Carlson (Boys’ Registrar), Mrs. A. Anderson (Cook), Mrs. S. Carlson (Asst. Cook), Mathilda Erikson (Girls’ Dean), Rev. D. Bjurlin (Boys’ Dean), Rev. Harold Haynes (Boys’ Asst. Dean), Robert Blue (Recreation), Lois Lindahl (Girls’ Pianist), Albert Borns (Boys’ Pianist), Rev. P.E. Harris (Canteen), Edythe Anderson (Book Table), Lorraine Durand (Nurse)
Summer 1949

Staff: Rev. S. Carlson (Supervisor), Miss A. Dahlberg (Registrar), Robert Blue (Athletics)
Youth & Senior Camp: Mrs. Lois Peterson and Mrs. George Peterson (Cook), Mrs. O. Wickstrom (Women’s Dean), Rev. P. Harris and Rev. O. Wickstrom (Men’s Deans), Rev. Evan Goranson (Song Leader), Mrs. J. Holstrom (Pianist), Miss E. Anderson (Book Table), Verna Peterson and Roland Gustafson (Editors, Covenant Pointers)
Junior Camps: Miss M. Erickson and Mrs. D.A. Needham (Girls’ Deans), Rev. Ivan Carllson and Rev. Needham (Boys’ Deans), Rev. Lowell Johnson (Song Leader), Lois Lindhald and Albert Borns (Pianists), Ruth Lundberg (Nurse), Delores Hultquist and Rev. Edwin Noren (Counselors)

Summer 1950

Staff: Rev. Fritz Erickson (Dir.), Alvera Dahlberg (Registrar), Mrs. Carl Anderson, Mrs. R. Book, Mrs. Vernon Chapman, and Mrs. Lois Peterson (Cook), Edythe Anderson (Book Table), Harold Lindhald (Purchasing Agent), Ronald Borns (Asst. Purchasing Agent)
Youth & Senior Camp: Norbert Johnson (Platform Mgr.), Matilda Erickson (Women’s Dean), Mrs. Walfred Danielson (Asst. Women’s Dean), Mrs. J. Holstrom (Pianist), Melvin Holme (Athletic Dir.), Mrs. Norbert Johnson (Camp Fire Dir.), Miss Bernice Newlin (Nurse), Rev. Irving Carlson (Editor), Carl Anderson (Utility), Gordon Newlin (Canteen Dir.)
Junior Camps: Rev. Evan Goranson (Platform Mgr., Girls), Rev. Lars Silverness (Platform Mgr., Boys), Mrs. Evan Goranson (Girls’ Dean), Margaret Nelson (Asst. Girls’ Dean), Rev. Ivan Carlson (Boys’ Dean), Rev. Harold Haynes (Asst. Boys’ Dean), Lois Lindhald (Girls’ Pianist), Albert Borns (Boys’ Pianist), Vivian Peterson (Girls’ Athletic Dir.), Arne Johanson (Boys’ Athletic Dir.), Miss C. Brummeim (Girls’ Nurse), Dorothy Helgen (Boys’ Nurse), Rev. Raymond Book (Utility), Arnold Bolin (Canteen, Girls), Rev. Perl Harris (Canteen, Boys)
Counselors: Alton Anderson, Marylce Erickson, Robert Janofski, Dorothy Kopetski, Verna Peterson
Y.P. & S.S.A. Board: Vivian Peterson (Chair), Edythe Anderson, Matilda Erickson, Josephine Holmstrom, Curtis Lindhald

Summer 1951

Staff: Fritz Erickson (Dir.), Edythe Anderson (Registrar, Book Table), Sigfrid Carlson (Asst. Registrar), Mrs. Lois Peterson (Cook), Sol. Erickson (Purchasing Agent), Bernice Newlin (Nurse)
Youth & Senior Camp: Mrs. W. Danielson (Women’s Dean), Matilda Erickson (Asst. Women’s Dean), Arnold Bolin (Men’s Dean, Waterfront, Athletic), Louis Jensen (Asst. Men’s Dean), William Swanson (Waterfront, Athletic), Josephine Holmstrom (Pianist), Mrs. Irene Johnson (Asst. Cook), Arlene Harris (Kitchen Help), Perl Harris (Canteen), N.O. Wickstrom (Assistant), David Bjurlin (Utility)
Junior Camps: Mrs. Frank Frigeb (Girls’ Dean), Ruth Anderson, Ruth Sawyer, Mrs. D. Danielson, and Arlene Harris (Asst. Deans), Sheldon Anderson (Boys’ Dean), Albert Borns (Asst. Dean, Pianist), A. Bolin (Asst. Dean, Waterfront, Athletic), Marvin Newlin (Asst. Dean, Waterfront, Athletic), Albert Lundberg and Vernon Saldeen (Canteen), Miss V. Chapman (Asst. Cook), Mrs. Cootwaare and Mrs. Lloyd Welch (Kitchen Help), Vivian Peterson (Waterfront, Athletic), Ruth Peterson (Girls’ Pianist), Frank Frigeb (Utility), Frykholm (Utility)
Junior Camps: Deil Burket (Belgian Congo Missionary), Rev. Erick Gustafson, Gladys Larson (Belgian Congo Missionary), Rev. Kenneth Roos (Song Leader), Rev. Gilbert Swanson
Camp Board: Harold Udd (Chair), Rev. Louis Jensen (Vice Chair), Edythe Anderson (Sec.), Vivian Peterson (Vice Sec.), Art Erickson (Treas.)
Y.P. & S.S.A. Board: Vivian Peterson (Pres.), Edythe Anderson, Art Erickson, Matilda Erickson, Josephine Holmstrom, Rev. Louis Jensen

Summer 1952

Staff: Carl Anderson (Mgr.), Edythe Anderson (Registrar), Carl Peterson (Music Dir.), Lois Peterson (Head Cook), Vera Chapman and Mrs. Lloyd Welch (Asst. Cooks), August Larson (Maintenance)
Speakers: T.W. Anderson (25th Anniversary, Conference Sunday), Rev. Ralph Hanson (Family Camp), Viola Larson (China Missionary), Mrs. Peter Matson (China Missionary), Rev. Paul Palmquist (incl. Conference Sunday), Sylvia Peterson, Helen Price (Belgian Congo Missionary), Rev. Edgar Swanson
Camp Board: Rev. Sheldon Anderson (Chair), Edythe Anderson, Robert Danielson, Rev. Louis Jensen, Enid Johnson, Vivian Peterson

Summer 1953

Staff: Carl Peterson (Mgr.), Mrs. Wright (Cook), Maxine Gustafson (Nurse), Gordon Carlson (Lifeguard, Athletics)
Youth & Seniors: Rev. Sheldon Anderson (Camp Dir.), Mrs. Walfred Danielson (Girls’ Dean), Louis Jensen (Boys’ Dean)
Intermediates: Arnold Johnson (Dir.), Rev. Philip Frykholm (Bible Teacher), Mrs. Sigfrid Carlson (Girls’ Dean), Ivan Carlson (Boys’ Dean)
Junior Girls: Mrs. Edwin Asp (Dir.), Mrs. Louis Jensen (Bible Teacher), Mrs. David Bjurlin (Dean), Vivian Peterson (Dean, Athletics), Arloene Harris (Athletics)
Junior Boys: Rev. S.J. Yax (Dir.), Rev. David Peterson (Bible Teacher), Philip Johnson (Dean), Rudolph Johnson (Dean, Athletics)
Speakers: Rev. Arnold Bolin, Rev. Roger Danielson, Rev. Edwin Hallsten
Youth & Senior Camp: Sheldon M. Anderson (Dir., Handicraft), Mrs. Sheldon Anderson and Mrs. Walfred Danielson (Girls’ Deans), Carl Bergstrom and Rudy Olson (Boys’ Deans), Josephine Holmstrom (Pianist, Book Table), Frank Frigeb (Canteen), Mrs. Blackberg, Mrs. Brown, and Mrs. Welch (Asst. Cooks)
Intermediates: Roger Danielson (Dir.), Ivan T. Carlson (Bible Teacher), Mrs. Sigfrid Carlson and Mrs. N.O. Wickstrom (Girls’ Deans), Phillip Johnson and David Peterson (Boys’ Deans), Jerome Johnson (Music Dir.), Karen Halderson (Pianist), Phyllis Larson (Book Table), N.O. Wickstrom (Canteen), Enid Johnson (Handicraft), Ruth Anderson, Roy Brottund, and Mrs. Jerome Johnson (Counselors), Martha Brown and Evelyn Lindgren (Asst. Cooks)
Junior Girls: Vivian Peterson (Dir.), Mrs. Robert Carlson (Bible Teacher), Mrs. Clarence Bergstrom and Bernice Newlin (Deans), Edythe Anderson (Music Dir.), Karen Halderson (Pianist), John Anderson (Canteen), Mrs. John Anderson (Book Table), Lois Borns (Handicraft), Eldoris Anderson, Helen Greenland, Mary Ann Olliva, Dorothy Olson, and Ruth Welch (Counselors), Mrs. Brown and Evelyn Lindgren (Asst. Cooks)
Junior Boys: Arnold Bolin (Dir.), Fred Nelson (Bible Teacher), Eldon Johnson and Robert Liljegren (Deans), Don Roberts (Music Dir.), Albert Borns (Pianist), Marilyn Soderberg (Book Table), Perl Harris (Canteen), David Bjurlin (Handicraft), David Bodine, Roy Brottund, and Don Roberts (Counselors), Mrs. Brown and Mrs. Chapman (Asst. Cooks)
Youth & Senior Camp: Robert Danielson (Camp Dir.), Mrs. Edwin Asp (Registar), Rev. David Peterson (Music Dir.), Lois Peterson (Head Cook), Vera Chapman and Mrs. Lloyd Welch (Asst. Cooks), August Larson (Maintenance)
Camp Board: Rev. Sheldon Anderson (Chair), Edythe Anderson, Robert Danielson, Rev. Louis Jensen, Enid Johnson, Vivian Peterson

Summer 1954

Staff: Carl Peterson (Mgr.), Edythe Anderson (Registrar), Bertha Anderson (Head Cook), Lorraine Durand (Nurse), Leydon Thorpe (Athletics, Lifeguard)
Youth & Seniors: Sheldon M. Anderson (Dir., Handicraft), Mrs. Sheldon Anderson and Mrs. Walfred Danielson (Girls’ Deans), Carl Bergstrom and Rudy Olson (Boys’ Deans), Josephine Holmstrom (Pianist, Book Table), Frank Frigeb (Canteen), Mrs. Blackberg, Mrs. Brown, and Mrs. Welch (Asst. Cooks)
Intermediates: Robert Danielson (Dir.), Ivan T. Carlson (Bible Teacher), Mrs. Sigfrid Carlson and Mrs. N.O. Wickstrom (Girls’ Deans), Phillip Johnson and David Peterson (Boys’ Deans), Jerome Johnson (Music Dir.), Karen Halderson (Pianist), Phyllis Larson (Book Table), N.O. Wickstrom (Canteen), Enid Johnson (Handicraft), Ruth Anderson, Roy Brottund, and Mrs. Jerome Johnson (Counselors), Martha Brown and Evelyn Lindgren (Asst. Cooks)
Junior Girls: Vivian Peterson (Dir.), Mrs. Robert Carlson (Bible Teacher), Mrs. Clarence Bergstrom and Bernice Newlin (Deans), Edythe Anderson (Music Dir.), Karen Halderson (Pianist), John Anderson (Canteen), Mrs. John Anderson (Book Table), Lois Borns (Handicraft), Eldoris Anderson, Helen Greenland, Mary Ann Olliva, Dorothy Olson, and Ruth Welch (Counselors), Mrs. Brown and Evelyn Lindgren (Asst. Cooks)
Junior Boys: Arnold Bolin (Dir.), Fred Nelson (Bible Teacher), Eldon Johnson and Robert Liljegren (Deans), Don Roberts (Music Dir.), Albert Borns (Pianist), Marilyn Soderberg (Book Table), Perl Harris (Canteen), David Bjurlin (Handicraft), David Bodine, Roy Brottund, and Don Roberts (Counselors), Mrs. Brown and Mrs. Chapman (Asst. Cooks)

Summer 1955

Staff: Rev. David Bjurlin (Mgr., and Junior Boys Dir.), Edythe Haynes (Registrar), Mrs. Sigfrid Carlson and Evelyn Lindgren (Cooks), Marthe Brown, Mrs. Gust Peterson, and Mrs. Lloyd Welch (Asst. Cooks), Roger Danielson (Youth & Senior Dir.), Albert Borns (Intermediates Dir.), Rev. David Peterson (Junior Boys Dir.), Mrs. Wesley Pearson (Nurse), Charles Anderson (Music), Sylvia Bjurlin (Pianist), Sheldon Anderson (Handicraft), Perl Harris (Canteen), Rev. Harold “Mashed Potatoes” Haynes (Booktable), Robert Liljegren (Dean), Sheldon Anderson (Asst. Dean)
Counselors: Charles Anderson, Carl Bergstrom, Peter Djupe (and Lifeguard/Sports), Rev. Eldon Johnson, Chester Larson, Odin Wickstrom
Speakers: Rev. Robert Erickson, Rev. Eldon Johnson, Mr. and Mrs. Ted Kelly (Ecuador Missionaries), Rev. and Mrs. Chester Larson (Belgian Congo Missionaries), Rev. Paul Peterson, Margaret Peterson (Dean of Women, North Park), Odin Wickstrom
Summer 1956
Staff: Leona Anderson (Registrar), Rev. Robert Liljegren (Dir., Junior Boys)
Speakers: Rev. and Mrs. Walter Anderson (Alaska Missionary), Rev. Melvin Dahlesten (incl. Conference Sunday), Rev. Earl Van Der Veer

Summer 1957
Staff: Leona Anderson (Registrar), Rev. Robert Erickson (Youth & Senior Dir.), Rev. Robert Liljegren (Intermediates Dir.), Vivian Peterson (Junior Girls Dir.), Rev. Philip Johnson (Junior Boys Dir.)

Summer 1958

Summer 1959
Camp Properties Board: Clarence Bergstrom (Chair, deceased), Warren Groth (succeeding Chair)

Summer 1960
Staff: Clarence Solander (Dir.), Geo. Johnson (Mgr.), Mrs. Lee Roy Hein (Registrar)
Camp Properties Board: Warren Groth (Chair, deceased), Rev. Vernon Anderson (Dir.), Dorothy Danielson, James Galbraith, Mrs. Lee Roy Hein, Josephine Holmstrom, Rev. Harold Nelson

Summer 1961
Speakers: Rev. Vernon K. Lund

Summer 1962
Staff: Paul Carlson (Waterfront)
Speakers: Rev. Robert Erickson and Rev. James Anderson (Conference Sunday)

Summer 1964
Staff: Jack Lundbom (Dir.), Ron Newlin (Mgr.), Jim Lindgren (Asst. Dir.), Jim Hanert (Waterfront), Jack Anderson (Waterfront Staff)
Speakers: Rev. Douglas Cederleaf (Conference Sunday)

Summer 1965
Staff: Rev. James Know (Dir.)

Summer 1966
Staff: Allan Johnson (Dir.), Rev. & Mrs. Melre Van Heuveln (Counselors)
Speakers: Rev. Donald C. Frisk (Conference Sunday)

Summer 1967
Staff: Philip A. Carlson (Dir.), Erling Fertnstrom (Mgr.), Clarence Solander (Mgr.), Millie Lindwall (Kitchen Help), Esther Hooper (Registrar), Carol Palmquist, and Rev. & Mrs. Melre Van Heuveln (Counselors)
Speakers: Bertie Djupe, Ray Briggs, Rev. Eldon Palmquist (Cov. Pr. Sunday), Rev. Melre Van Heuveln

Summer 1968
Staff: Don Hooper (Mgr.), Esther Hooper (Registrar, Counselor)
Speakers: Karl A. Olson (40th Anniversary)

Summer 1969
Speakers: A. Eldon Palmquist (Conference Sunday)

Summer 1970
Staff: Robert Hirsch (Dir.), Anne Erickson (Kitchen); Anne Hein, Trudy Fairigrieve, David Emmering, Paul Aronson, Carolyn Aronson (Waterfront); Barbara Frizien, Carol Frizien, Bette Johnson (Counseling, Kitchen); Chris Swanson (Crafts); Ronal Peterson, Richard Mortenson, Peter Erickson, Doug Hirsch, Paul Hirsch (Grounds & Sports); Debbie Franklin (Counselor)
Speakers: Milton Engebretson (Conference Sunday), Robert Hirsch, Tim Nordstrom, Kent Palmquist, Lloyd Tornell

Summer 1971
Staff: Robert Hirsch (Dir.), Mildred Soderblom (Cook), Lynn Lindahl, Carol Frizien (Counselor), John Fredrickson (Crew)
Speakers: Robert Bergquist, William Lundberg (incl. Conference Sunday)

Summer 1972
Staff: Robert Hirsch (Dir.), Raymond Leafgren (Asst. Dir.), Rev. Johnson (Office), Mildred Soderblom (Cook), Sarah Peterson (Asst. Cook), Lynn Lindahl (Waterfront), Jim Peterson (Asst. Waterfront), Marjean Smith (Nurse), Dan Lindstrom (General Work), Darlene Leafgren (Archery), Lois Hirsch

Waterfront and Work: John Fredrickson, Doug Hirsch, Paul Hirsch
Kitchen and Work: Melodie Anderson, Anne Erickson, Ruth Helgren, Amy Nelson, Sue Pohl, Beth Schultz
Counselors: Kathy Faber, Carol Frizien, Joell Johnson, Barb Nyberg, Dan Johnson, Roger Johnson
Speakers: Robert Bergquist, Evan Goranson, Dwight Johnson, Eldon Palmquist (District Sunday), Kent Palmquist, Al Utter, John Weborg

Summer 1973
Staff: William Goodwin (Dir.), Pat Peterson (Cook), Carla Shinners (Waterfront), Doug Hirsch (Asst. Waterfront, Asst. Cook), Amy Nelson (Asst. Waterfront), Sheila Goodwin (Nurse)
Counselors: Kathy Faber, Carol Frizien, Dan Johnson
Volunteers: Sheila Goodwin (Office, Nurse), Shirley Gustafson, John Hribal, Joell Johnson, Carla Larson, Pat Larson, Darlene Leafgren (Archery), Ray Leafgren, Sue Lehtomaki, Dan Lindstrom, Bob Trepanier, Janet Walters (Kitchen Help)
Speakers: Craig Anderson, Jim Gaderlund, Richard Greenwood (Conference Sunday), Dwight Johnson, Burton Nelson, Verle Peterson, John Weborg

Summer 1974
Staff: Doug Hirsch
Counselors: Carol Frizien, Pete Erickson
Speakers: Robert Anderson, Dick Greenwood, Lawrence Larson (District Sunday), Mr. & Mrs. Harold Nelson, Kent Palmquist, Phil Stenberg, John Weborg, David Wilder

Summer 1975
Staff: Chuck Adair (Mgr.), Rhobella Tillman (Head Cook), Kurt Tillman (Asst. Cook), Jim Hjelm (Trips-Island Dir., Counselor), John Hjelm (Waterfront), Sue Nelson (Nurse)
Counselors: Joan Bjorkman, Patty Eidahl, Nancy Hjelm, Gail Johnson, John Fredrickson, Mark E. Johnson, Timothy “Yak” Johnson
Crew: Kirsten Arvidson, Cindy Greenwood, Jeff Gustafson, Doug Johnson, Pete Johnson, Carol Presley, Ann Swanson, Jana Tillman
Speakers: Bob Anderson, Arthor Carlson, Robert Erickson (District Sunday), Richard Greenwood, George Hunt, Phil Stenberg, Bob Tenglin, Wayne Wilde, Harry Westberg

Summer 1976
Staff: Larry Anderson (Mgr.), Jan Hoffman (Registrar), Rhobella Tillman (Head Cook), Ann Swanson (Asst. Cook), Dave A. “Les” Johnson (Trips Dir.), Jan Noren (Nurse), John Hjelm (Waterfront), Bruce E. Johnson (Asst. Waterfront)
Counselors: Joan Bjorkman (Arts & Crafts), Kristen Bladel, Patty Eidahl (Arts & Crafts), Pam Guthrie, Sarah Roskam; David A. Johnson, Mark Johnson, Gary Sander, Kurt Tillman
Crew: Kirsten Arvidson, Karen Burdick, Cindy Greenwood, Kris Hoffenberger, Doug Johnson, Peter Johnson, Dave Katter, John Larson, Carol Presley, Pam Rezek, Peter Roskam, Bob Speck, Jana Tillman
Speakers: Marvin & Elyce Arvidson, Arthur Carlson, Dick & Betty Greenwood, Phil Halakam, Norbert Johnson (District Sunday), Cal Katter, Austin Kaufmann (Trip Pastor), Dick Lucco, Roger & Marilyn Nelson, Wayne Peterson, Barb Rewald (Missionary), Bob Sunn, Ralph Youngman
Summer 1977
Staff: John Fredrickson (Mgr.), Rhonda Tillman (Head Cook), John Hjelm, Kurt Tillman, Doug Johnson, Pam Rezek, Dave Hothkoski, Darlynn Dahlstrom, Bob Speck, Steve Liljegren, Dawn Nordlinger, Jana Tillman, Sue Nelson, Cindy Greenwood
Crew: Bonnie Bladel, Becky Vermeire, Sonja Nelson
Speakers: Mary & Elise Arvidson, Greg Arthos (North Park), Milton Engelbreton (District Sunday; 50th Anniversary), Dick & Betty Greenwood, Lloyd Tournell, Clarence G. Winsted

Summer 1978
Staff: John Fredrickson (Mgr.), Sharon Anderson (Secretary, Registrar), Dick Rasaren (Program Dir.), Gary Sander (Island Dir.), Mary Ellen Bjorkman (Trips Dir.), Bruce Munson (Trips Dir.), David & Susan Wipps (Trips Dir.), Larry Anderson (Work Crew Super.), Carol Wahlstrom (Nurse), Don Anderson, Kurt Bringerud, Tina Bringerud, Beth Holmberg, Dick Johnson, Petra Johnson, Lena Kristensson, Joel LaVahn, Julie Nyquist, Kathy Rudeen
Crew: Becky Vermeire
Speakers: Lowell Dotts, Robert L. Erickson, Dick & Betty Greenwood, Bill & Marianne Johnson, Tim Johnson, Wesley Nelson (District Sunday), Jim Oberg, Dick Phillips, Dave & Judy Smith

Summer 1979
Staff: Randy Olson (Mgr.), David Poer (Head Cook), Betty Peterson (Asst. Cook), Dick Rasaren (Program Dir.), Will Updegrove (Island Dir.), Mark Partiee (Trips Dir.), Petra Johns (Waterfront), Linda Anderson (Asst. Waterfront Dir.), Carol Wahlstrom (Health Director), Timothy B. Johnson (Work Crew Super.), Melody Anderson, Sally Anderson, Karlene Arvidson, Anders Benson, Joy Marilyn Britton, Cindy Edwards, Laurie Geurkink, Linda Gredenius, Peter Hawkins, Chris Johnson, Chad Magnuson, Melinda Newlin, Bob Nyquist, Craig Ryder, Paula Streich, Carol Wold
Crew: Jon Bladel, Jeri Dypue, Tom Fredrickson, Kris Hoffenberger, Lori Lee, Becky Vermeire, Sandy Nelson, Kristina Benson, Kay Holmberg, Bob Ratter
Speakers: Dave Anderson, Warren Anderson, Doug Cedarleaf, Mitch Canisidine, George & Evelyn Elia, Peter Erickson, Donald Frield, Jim Hawkins, Rick & Sue Johnson (Missionaries), Tom Kelley, Jim Oberg, Dale Tempre, Keith Tungsberg, John Wiens

Summer 1980
Staff: Sylvia Olson (Head Cook), Bonnie Bladel (Asst. Cook), Doug Johnson (Program Dir.), Don Anderson (Island Dir.), Paula Streich (Trips Dir.), Money Weerberg (Maintenance), Jan Hoffman, Greg Johnson, Petra Johnson, Randy and Tina Olson, Mark Partiee, Lynn Versteeg, Carol Wahlstrom
Speakers: Tom Carlson, Terry Caticha, David Coryell, Mark Bengtson, Tom Kelly, Dick Lucco, Bob Sunn

Summer 1981
Staff: Stu Cudell (Mgr.), Jon Bladel (Manager’s Asst.), Jan Bjorkman (Registrar), Bonnie Bladel (Head Cook), Becky Vermeire (Asst. Cook), Doug Johnson (Program Dir.), Marlan Anderson (Island Dir.), Mark Partiee (Trips Dir.), Sunny Callaway, Mark LaBarbera, and Janice Van Anturow (Asst. Trips Directors), John Hjelm (Waterfront), Dave Njaa (Asst. Waterfront), Inger Nelson (Health Director), Eric Sparrman (Work Crew Super.)
Counselors: Barb Boga, Kris Hoffenberger, Lori Lee, René Magnuson, Deb Peterson, Kathy Reed, Ken Carlson, Bob Harrisan, Terri Patrick, Dave Swauam, Craig Swanson
Crew: Eric Anderson, Craig Bowron, Larry Brandel, Brian Dinkel, Phil Hodgkinson (Island Gopher), Judy Hoffman, Paul Johnson (Island Gopher), Sarah Johnson, Sandi Katter, Chad Magnuson, Doug Miller, Mandy Miller, Phil Rezek, Birgit “Bebe” Syran, Rich Thoms, Jim Vermeire, Mary Wendorff, David Wesserly, Lisa Wilmer, Carl Wold, Karen Zimmerman
Speakers: Jerry Engschat, Doug Johnson, John Schaefer, Dick Rasaren

Summer 1982
Staff: Bonnie Bladel (Head Cook), Doug Johnson (Program Dir.), Marlan Anderson, Karl Radnitzer, and Vel Strigel (Trips Directors), Barb Boga (Nurse), Joy Bristow, Bob Harrison, Craig Johnson, Susanne Kaat, Doug Miller, Inger Nelson, Dave Njaa, Janet Renner, Eric Sparrman, Rich Thoms
Counselors: Heidi Anderson (Trips Dir.), Laurie Geurkink, Karin Holmberg, Erica Lobquist, René Magnuson, Debbie Peterson, Kathy Reed, John Edwards, John Florence, Paul Johnson, Peter Nelson, Don Stout, Craig Swanson (Athletics)
Crew: Kristen Amundsen, Eric Anderson, Lauren Collins, Kerrie Davis, Brian Dinkel, Ken Erickson, Linda Gredenius, Jerry Higa, Charlie Johnson, Craig Johnson, Peter Larson, Tague Livern, Blake Magnuson, Karen Meikapfka, Kajsa Newlin, Todd Tewes, Karen Zimmerman
Speakers: Mark Bengtsen, Don Engelbreton, Doug Johnson, Bob & Ruth Ann Peterson (Missionaries “Otomu & Banufale”), John Schaeffer

Summer 1983
Staff: Don Stout (Mgr.), René Magnuson (Registrar), Joy Bristow (Head Cook), Lisa Sparrman (Asst. Cook), Peter Nelson (Program Dir.), Craig Swanson (Island Dir.), Paula Streich (Trips Dir.), Jon Bladel (Asst. Trips Dir.), Marlan Anderson (Work Crew Super.), Barb Boga (Nurse), Susanne Kaat (Waterfront), Chad Magnuson (Asst. Waterfront), Willow Florence (Island Gopher), Janet Renner (Food Coord.)
Counselors: Kaelene Arvidson, Linda Brorson, Karin Holmberg, Sue Leaf, Pam Rezek, John Edwards, Mark Larson, Mark Magnuson, Tim Roe
Crew: Marcy Christenssen, Kendall Magnuson, Polly Nelson, Karen Zimmerman

Summer 1984
Staff: Don Stout (Mgr.), Linda Brorson (Registrar), Bonnie Sparrman (Head Cook), Karen Zimmerman (Asst. Cook), Peter Nelson (Program Dir.), Craig Swanson (Island Dir.), Paula Streich (Trips Dir.), Peter Johnson (Asst. Trips Dir.), Jan Renner (Foods Coord.), Eric Sparrman (Work Crew Super.), Susanne Kaat (Waterfront), Jon Bladel (Asst. Waterfront), Diane Jacobson (Nurse)
Counselors: Betsy Brorson, Lois Hendrickson, Darlyce Jones, Lisa Magnuson; Eric Anderson, Todd Anderson, John Edwards, Craig Johnson, Paul Johnson
Crew: Jay Almer, Kristin Amundsen, Julie Anderson, Kirk Anderson, Marcy Christenssen, Rick Erickson, Steve Erickson, Diane Faeth, Val Hausman, Jon Lindberg (Island Gopher), Kari Lindman, Kendall Magnuson, Beth McCormick, Beth Murray, Julie Neidli, Polly Nelson, Julie Noreen, Inge Peterson, Kathie Smogolicki, Beth Sutherland, Eric Torgerson

Summer 1985
Counselors: Laurel Carlson, Terri Cliff, Diane Faeth, Karin Holmberg, Diane Libby, Lisa Magnuson, Kajsa Newlin, Linda Sandstrom, Jon Sparrman, Pete Hawkins
Speakers: Lyle Heinritz, Don Johnson, Bruce Lawco, Jeff Norman, Jay Phelan, Greg Ralston, Dick Rasaren

Summer 1986
Staff: Kirsten Anderson (Program Dir.), Diane Faeth, Peter Johnson, Lisa Magnuson, Eric Anderson, Curt Carlson, Bryan Bowron, Renee Lindahl, Sarah Johnson, Beth Sutherland, Kari Lindman, Kurt Johnson
Counselors: Kirsten Amundsen, Betsy Brorson, Diane Libby, Beth Murray, Kajsa Newlin, Alison Weins, Linda Wilmer, Pete Hawkins, Dan Hausman, Paul Hawkins, Doug Johnson, Mark Leafgren, Steven Libby, Jennifer McGregor, Kelly Murray, Polly Nelson, Susan Ohrn, Peter Olson, Doug Peckenpaugh
Speakers: Joe Ellick, Bruce Finfrock, Herb Freedholm, Lyle Heinritz, Bruce Linscheid, Jeffrey Norman, Tom Sharkey
**Summer 1987**

**Staff:** Dwight Huse (Registrar), Karen Huse (Head Cook), Craig Bowron (Program Dir.), Kirk Anderson (Asst. Island Dir.), Craig Johnson (Bible Dir.), Jeff Johnson (Work Crew Super.), Jennifer McGregor (Waterfront), Pete Hawkinson, Carlton Johnson, Pete Johnson

**Counselors:** Renee Lindahl, Beth McCormick, Polly Nelson, Inga Peterson; Doug Johnson, Scott Meyer, Glenn Sandstrom

**Crew:** Craig Baxa, Holly Bradley, Andrea Carlson, Linda Carlson, Mike McCormick, Doug Peckenpaugh

**Speakers:** Marlan Anderson, David Michael Ed, Lyle Heinritz, Don Johnson, Neil Josephson, Bruce Linscheid, Dick Lucco, Greg Rahron, Dewey Sands, Bob Stromberg

**Summer 1988**

**Staff:** Beth McCormick (Registrar), Renee Lindahl (Program Dir.) Gary Gotberg (Island Dir.), Janine Howell (Island Dir.), Kirk Anderson, Bruce Bringerud, Inga Peterson, Kari Peterson, Kathi Peterson, Beth Swenson, Kris Swenson, Deb Townsend

**Counselors:** Val Hausman, Jennifer McGregor, Polly Nelson; Tim Bjorkman, Doug R. Johnson, Scott Meyer, Glen Sandstrom

**Crew:** Holly Bradley, Linda Carlson, Hope Gilbrath, Paul Hawkinson, Peter Hook, Karl Soderstrom, Steve Wetzel

**Speakers:** Steve Elde, Bruce Finfrock, Bob Hjelm, Jim Kramer, Bob MacRae, Mary Miller, Diane Stevenson, Bob Stomberg (60th Anniversary)

**Summer 1989**

**Staff:** Lynn Fish (Registrar/Canteen), Janet Barteld (Cook), Renee Lindahl (Program Dir.), Kirk Anderson (Island Dir.), Polly Nelson (Asst. Island Dir.), Beth Svenson (Trips Dir.), Kendall Magnuson (Waterfront), Lisa Howard (Asst. Cook), Steve Nordwall (Health Officer), Moms Johnson (Work Crew Super.), Kirk “Fang” Anderson, Beth McCormick

**Counselors:** Clair Fernandez, Val Hausman, Kristin Kutzer, Molly Wilmouth; Craig Baxa, Mat Klempl, Brian Kubin, Byron Vasquez

**Crew:** Linda Carlson, Christi Mueller, Doug Schiller, Morgan Van Leersburg, Steve Wetzel

**Speakers:** Norbert E. Johnson

**Summer 1990**

**Staff:** Linda Carlson (Registrar/Canteen), Steve Pratt (Cook), Gary Gotberg (Program Dir.), Kirk Anderson (Island Dir.), Pat Klempl (Island Dir.), John Hopwood (Program Dir.), Matt Klempl (Island Dir.), Pete Johnsson (Trips Dir.), Peter Johnson (Waterfront), Mark Cederberg (Grounds Crew Super.), Kendall Magnuson, Sara Carlson, Steve Nordwall, Deb Townsend

**Counselors:** Kim Edstrom (Waterfront), Kim Gustafson, Val Hausman, Kristin Kutzer; Craig Baxa, Tim Bjorkman, Craig Johnson, Shawn Johnson, Brian Kubin, Steve Pridmore

**Crew:** Karleen Carlson, Michelle Cederleaf, Darcey Desert, Chris Gredenius, Steph Hausman, Sarah “Tiny” Hook, Greg Johnson, Rebecca Kutzer, Chris Macintyre, Krickie McCooy, Doug Schiller, Jason Sutton, Morgan Van Leersburg, Steve Wetzel

**Speakers:** Bruce Lawson

**Summer 1991**

**Staff:** Craig Baxa (Program Dir.), Tim Bjorkman (Island Dir.), Deb Townsend (Asst. Island Dir.), Steve Nordwall and Kristin Svenson (Trips Directors), Dave Mueller (Waterfront), Krickie McCooy, Mark Cederberg (Grounds Crew Super.), Kristin Kutzer (Nursery), Sandy Krezekyuk (Nurse), Kirk Anderson, Gary Gotberg, Matt Klempl

**Counselors:** Paula Boukamp, Christa Holland, Laura Johnson, Kristin Kutzer, Jennifer Lentner, Brian Kubin, Mark Nelson, Chris Rowes

**Crew:** Darcey Desert, Sarah Hook, Kristy Mueller (Island Cook), Julianna Kloeppel, Rebecca Kutzer, Kristin Swedberg

**Speakers:** Lon Allison, Tom Cronger, Tim Johnson, Stuart McCoy, Wesley Nelson, Mark Pearson, Ken Ports, Jeff Woods

**Summer 1992**

**Staff:** Barb Lewis (Cook), Deb Townsend (Asst. Cook), Craig Baxa (Program Dir.), Tim Bjorkman and Chris Rowes (Island Directors), Mark Nelson, Steve Nordwall, and Kris Svenson (Trips Directors), Kirk Anderson (Music), Kim Edstrom (Waterfront), Allison Service (Nurse), Matt Klempl, Brian Kubin

**Counselors:** Paula Boukamp, Traci Coverstone, Christa Holland, Randy Howard, Rebecca Kutzer, Kristi Mueller, Sara Powell; Tim Klempl, Mike Kolenda, Dave “Super Dave” Mueller, David Palmquist, Mike Townsend

**Crew:** Kevin Bergeon, Chris Boukamp, Karlene Carlson, Heidi Gerbicks, Caroline Heinzelman, Sarah “Tiny” Hook, Heidi Johnson, Julianna Kloeppel, Max Kloppelein, Mike Kutzer, Kirsten Swedberg, Mike Tarnowski, Kelli Waln, Nate Williams, Eric “Sporto” Young

**Summer 1993**

**Staff:** Sarah “Tiny” Hook (Asst. Cook), Deb Townsend-Anderson (Program Dir.), Brian Kubin (Island Dir.), Rebecca Kutzer (Asst. Island Dir.), Krickie McCooy and Mark Nelson (Trips Directors), Craig Baxa (Waterfront), Mat Klempl (Work Crew Super.), Sara Jenkins (Arts & Crafts)

**Counselors:** Kari Bergstrom, Kristi Mueller, Ana Retalal, Heidi Friek; Pete Collins, Jon "Pooganda" Eden, Tim Klempl, Jason Sutton, Mike Kolenda (Volunteer)

**Crew:** Kevin Bergstrom, Kelli Cardiff, Karleen Carlson, Austin Collins, Nate Collins, Ruth Edlingser, Max Kloeppel, Mike Kutzer, David Nyquist, Carolyn Poterek, Krist Wherl

**Speakers:** John Aguriks, Brian Kletzing, Neil Josephson, Todd VanZee

**Summer 1994**

**Staff:** Sarah “Tiny” Hook (Asst. Cook), Brian Kubin (Program Dir.), Heidi Friek and Pete Collins (Island Directors), Kari Bergstrom, Jon “Pooganda” Eden, Mat Klempl; Kevin Bergstrom, Melissa Burton, Austin Collins, Tanya Deguree, Christin Engstrom, Bonnie Ericson, Jenny Ericson, Lisa Fisher, Lori Hendrickson, Adrian Jimenez, Heidi Johnson, Max Kloppelein, Stephen Kloeppel, Peter Norland, Ingrid Olson, Kjerstin Olson, Kate Schauwecker, Kristin Swedberg, Jessica Sweeney, Seth Toppett, Jeremy Wagner, Kelli Waln, David Weiher

**Counselors:** Tina Campain, Raur Edlinger, Shannon Heuber, Jennifer Jantzen, Denise Johnson, Ana Retakil, Rima Vesely; Tom Bengry, Nate Collins, Mike Crosse, Tim Johnson, Mike Kolenda, Jason Sutton, Hans Whitmer

**Speakers:** Tim & Kari Johnson, Dave McCowan, Joanne Mueller, Phil Saul, John Taylor, Kirk Townsend-Anderson, Jeff Woods

**Summer 1995**

**Staff:** Sarah “Tiny” Hook (Head Cook), Mat Klempl (Asst. Cook), Pete Collins (Program Dir.), Heidi Friek and Mike Kolenda (Island Directors), Erik Tenglin (CTT Coordinator), Brian Kubin (Theme, Music), Jenna Sharp (Waterfront), Greg Johnson (Work Crew Super.), Peri Stone (Arts & Crafts), Amy Christenson, Erik Christenson, Ruth Edlinger, Kris Swenson, Doug “Frisbee” Titterington, Rima Vesely

**Counselors:** Christy Benkley, Tina Campain, Betsy Ericson, Shannon Heuber, Heather McMillan; Austin Collins, Nate Collins, Tom Bengry, Jason Sutton

**Crew:** Steve Baxa, Kevin Bergstrom, Amy Christenson, Becky Coleman, Allison Hales, Chris Horner, Ellie Hudson, Allison Kramer, Max Kloeppel, Hillary Landon, Russ Langkaurel, Ingrid Olson, Becky Poterek, Jacob Rapp, Barbara Samuelson, Kate Schauwecker (Island Cook), Eric Strom, Jeremy Wagner, Aaron Werner

**Speakers:** Stephen Hall, Mimi Larson, Tom Miller, Francois Murat, Mike Perez, Gunnard Swanson

**Summer 1996**

**Staff:** Mat Klempl (Asst. Cook), Pete Collins (Program Dir.), Jon “Pooganda” Eden (Island Dir.), Mark Nelson (Trips Dir.), Erik Tenglin and Stacy Wiggins (CTT Coordinator), Shannon Huelver (Waterfront), Greg Johnson (Work Crew Super.), Sarah “Tiny” Hook (Arts & Crafts), Max Kloeppel (Tech), Heidi Peterson

**Counselors:** Laurel Cameron, Tina Campain, Amy Christenson, Betsy Ericson, Paul Johnson, Heather McMillan, Kelly Ogg, Hilary Smith, Peri Stone; Kevin Bergstrom, Stuart Brown, Erik Christenson, Seth Lindberg, Lionel Martinez, Peter Norland

**Crew:** Jon Bergstrom, Becky Coleman, Austin Dosh, Bonnie Ericson, Allison Hales, Ellie Hudson, Allison Kramer, Hilary Landon, Ingrid Olson, Barbara Samuelson, Erik Strom, Jeremy Wagner, Melissa Wagner, Linnea Wallgren, Amanda Werner

**Speakers:** Johnny Aguriks, Jon Black, Elke Kutschma, Eric Sparrman, Scott & Stephanie Thompson, Ray Whitson, Chuck Wysong

**Summer 1997**

**Staff:** Juliana Kloeppel (Asst. Cook), Shannon Hueler (Program Dir.), Tina Campain and Betsy Ericson (Island Directors), Heather McMillen (Trips Directors), Greg Johnson (Work Crew Super.), Kate Schauwecker (Arts & Crafts), Kelly Ogg (Crew Memnon), Pete Collins (Volunteer)

**Counselors:** Laurel Cameron, Denise Johnson, Amy Nelson, Kjerstin Olson; Steve Baxa, Kevin Bergstrom, Stuart Brown, Seth Lindberg, Pete Norland, Jeremy Wagner

**Crew:** Jon Bergstrom, Matt Braun, Connor Brown, Seth Johnson, Allison Kramer, Josh Manierz, Ingrid Olson, Barbara Samuelson, Linnea Wallgren

**Speakers:** Eric Hlibarab, Mat Klempl, Richard Nystrom, Erik Tenglin, Stephanie & Scott Thompson, Kirk Townsend-Anderson
Summer 1998
Staff: Laurel Cameron (Asst. Cook), Tina Campain (Program Dir.), Stuart Brown and Peter Nieland (Island Directors), Kevin Bergstrom and Heather McMillan (Trips Directors), Jenna Sharpe (Waterfront), Seth Lindberg (Waterfront, Worship), Matt Kloeppe (Grounds Crew Super.), Dan Boehlje (Crew Mentors), Laurel Anderson (Arts & Crafts), Allison Hales (Canteen), Mat Klemp
Counselors: Amy Christenson, Katherine Ericson, Emily Fitz, Jessica Frith, Jenny McClain, Ingrid Olson; Steve Baxa, Matt Braun, Noah Brown, Dave Strom, Eric Strom
Crew: Tim Adair, Sarah Beckstrom, Jon Bergstrom, Connor Brown, Stacy Dolan, Dave Frisk, Kristin Fronsweltner, Lindsay Lund, Josh Manier, Anna Nyberg, Linnea Nyberg, Sarah Olson, Julie Tepke, Chris Landefeld, Chris Borucki, Melissa Wagner (Island Cook)
Speakers: Pete Collins, Karen Hallberg

Summer 1999
Staff: Ingrid Olson (Asst. Cook), Erik Tenglin (Program Dir.), Steve Baxa (Asst. Program Dir.) Stuart Brown and Erik Strom (Island Directors), Noah Brown and Heather McMillan (Trips Directors), Paul Corner and Brita Moon (Crew Mentors), Amy Christenson (Waterfront), Seth Lindberg (Worship, Boats), Kendra Wiggins (Arts & Crafts), Max Kloeppe (Work Crew Super.), Sarah Beckstrom (Canteen)
Counselors: Katherine Ericson, Jessica Frith, Jill Klitzke, Jennifer McCue, Linnea Nyberg, Tracey Starkovich, Amanda Werling; Matt Braun, Mark Haugen, Cam Johnson, Scott Johnson, Dave Strom
Crew: Jon Bergstrom, Connor Brown, Stacy Dolan, Dave Frisk, Josh Manier, Taylor Mayo, Barbara Samuelson, Julie Tepke, Anna Nyberg
Speakers: Michelle Gustafson, Ric Hazel, Darren Olsen, Keith Palmel, Louise Wahklog, Mwangi Williams

Summer 2000
Staff: Sarah Beckstrom and Courtney Mecher (Asst. Cook), Steve Baxa (Program Dir.), Amanda Werling (Asst. Program Dir.), Erik Strom (Island Dir.), Scott Johnson (Asst. Island Dir.), Noah Brown (Trips Dir.), Ingrid Johnson (Asst. Trips Dir.), Jessica Frith (Waterfront), Seth Lindberg (Worship, Boats), Barbara Samuelson (Arts & Crafts), Katherine Ericson and Clint Parsons (Crew Mentors), Jeff Johnson (Grounds Crew Super.), Heather Halvas (Canteen), Max Kloeppe (Tech)
Counselors: Renae Bestler, Kristin Fronsweltner, Allison Hales, Aimee Johnson, Melissa Koster, Allison Kramer; Jon Bergstrom, Connor Brown, Jes Frykholm, Josh Manier, Mark Safstrom, Aaron Whitmer
Crew: Heather Beckstrom, Monica Bissett, Luke Bruckner, Nick Bruckner, Laura Cederberg, Anne Clausen, Stacy Dolan, Christine Dostal, Joanna Ericson, Kyle Fish, Joel Frasier, Dave Frisk (Counselor), Christie Gibbons, Kelly Groot (Counselor), Lisa Hjelm, Megan Jaderholm, Hilary Johnson, Rachel Johnson, Andrea Larson, Ginger Lewis, Hannah Lund, Heather Lundsted, Sara Malecki, Joe Manier, Tiffany Mason, Taylor Mayo, Molly Mihelic, Jay Minga, Megan Moberly, Anna Nyberg (Counselor), Kari Peterson, Kyle Rockhold, Nikki Rutecki, Joe Schubach, Jenna Sven, Julie Tepke, Jodi Wagner, Elisa Wallgren
Speakers: Lon Allison, Lynn Fish and Verl Hudson, Keith Palmer

Summer 2001
Staff: Sarah Beckstrom and Courtney Mecher (Asst. Cook), Brita Moon (Program Dir.), Matt Braun (Asst. Program Dir.), Erik Strom (Island Dir.), Jon Bergstrom and Connor Brown (Asst. Island Directors), Ingrid Johnson (Trips Dir.), Ingrid Olson (Asst. Trips Dir.), Jessica Frith (Waterfront), Scott Johnson (Asst. Waterfront), Ben Eck and Katherine Ericson (Crew Mentors), Jeff Johnson (Grounds Crew Super.), Kristin Fronsweltner (Arts & Crafts), Anja Peterson (Canteen), Kyle Fish (Video)
Counselors: Stacy Dolan, Heidi Hjelm, Ajime Johnson, Kelly Johnson, Lindsay Lund, Anna Nyberg, Linnea Nyberg, Kendra Wiggins; David Frisk, Timm Nelson, Nathan Nordland, Shawn Pyle, Mark Safstrom, Paul Swanson, Kevin Vermeire
Crew: Vanessa Baggio, Nick Bruckner, Dustin Johnson, Hilary Johnson, Janine Johnson, Tayrin Johnson, Krista Lindwall, Sara Malecki, Megan Moberly, Paul Nyberg, Julie Tepke, Mike Wall
Speakers: Lon Allison, Lynn Fish and Verl Hudson, Tony Gapastione, Pete Hawkinson, Mike Johnson, Denny Moon, Eric & Bonnie Sparrman, Dan Wheeler

Summer 2002
Staff: Heidi Hjelm and Sarah "Tiny" Hook (Asst. Cook), Chrissy Larson (Program Dir.), Jon Bergstrom and Connor Brown (Island Directors), Stuart Brown (Trips Dir.), Allison Hales (Asst. Trips Dir.), Matt Braun and Aimee Johnson (Crew Mentors), Linnea Nyberg (Nature), Dave Strom (Waterfront), Erika Strom (Worship, Asst. Waterfront), Scott Johnson (Grounds Crew Super.), Courtney Mecher (Arts & Crafts), David Frisk (Tech), Kyle Fish (Video), Joe Schubach and Hannah Lund (Canteen)
Counselors: Abby Bacon, Samantha Barton, Maria Elde, Kelli Groot, Anne Lindahl, Katie Lindahl, Anna Nyberg, Sarah Snow, Julie Tepke; Adam Dalnon, Nathan Fraizer, Mark Hauen (Volunteer), Evan Hught, Jeff Johnson, Kyle Mecher, Jarold Smith
Speakers: Chris Ek, Lynn Fish and Verl Hudson, Chris Gredenius, Bruce Lawson, Steve Martin, Tim Ramgren

Summer 2003
Staff: Katie Lindahl and Julie Tepke (Asst. Cooks), Chrissy Larson (Program Dir.), Linnea Nyberg (Asst. Program Dir.), Ben Eck and Kyle Mecher (Island Directors), Nathan Fraizer and Ingrid Johnson (Trips Directors), Scott Johnson and Sarah Snow (Crew Mentors), Dave Strom (Waterfront), Jon Bergstrom (Worship, Asst. Waterfront), Mark Safstrom (Work Crew Super.), Kevin Johnson (Asst. Work Crew Super.), Abby Bacon (Arts & Crafts), Emily Peterson (Tech), Kyle Fish (Video), Alli Hjelm (Nature), Dustin Johnson and Mary Rapp (Canteen)
Counselors: Samantha Barron, Maria Elde, Hayley Johnson, Anne Lindahl, Hannah Lund, Nikki Rutecki, Rachel Snow, Jenny Williams; Ryan Dainty, Adam Dalnon, Joshua Hickok, Matt Kelly, Joe Manier, Chris Olson
Crew: Eric Bjoerken, Nick Bruckner, Joe Chybowski, Abby Fish, Becky Franson, Brandon Hakari, Alicia Hanson, Denise Hawley, Lisa Hjelm, Melanie Honold, Nolan Hunt, Heidi Johnson, Kelley Johnson, Taryn Johnson, Jacob Kramer, Jessica Leonard, John Lindahl, Tyler Lung, Sara Malecki, Stephanie Maki, Meghan McLeod, Tim Muzakami, Craig T. Nelson, Paul Nyberg, Jenny Peterson, Chris Ragon, Mitch Reis, Britta Safstrom, Tim Skaran, Andrew Snow, Justin Spade, Kim Steiner, Andy Wery, Beth Whitmer
Speakers: Barb Boka (Fulani Missionary), Dave Brown, Chris Ek, Chris Gredenius, Michelle Gustafson, Erik Strom, Hans Whitmer

Summer 2004
Staff: Katie Lindahl and Hannah Lund (Asst. Cooks), Mark Safstrom (Program Dir.), Julie Tepke (Asst. Program Dir.), Ryan Dainty and Kyle Mecher (Island Directors), Lindsey Detterbeck and Nathan Fraizer (Trips Directors), Samantha Barton and Adam Dalton (Crew Mentors), Joshua Hickok (Grounds Crew Super.), Kevin Johnson (Worship), Anders Lindwall and Trevor Mayo (Video), Sarah Snow (Waterfront), Clint McMahill (Asst. Waterfront), Dave Raines (Tech), Kendra Wiggins (Arts & Crafts), Lisa Hjelm and Taryn Johnson (Canteen), Stuart Brown (Volunteer, Trips)
Counselors: Alicia Hanson, Kate Hegland, Sara Malecki, Megan Moberly, Emily Peterson, Mary Rapp, Nikki Rutecki, Molly Waln, Kaarin Wasland, Jenny Williams; Kyle Fish, Luke Foss, Brandon Hakari, Dustin Johnson, Matt Knutson, Paul Nyberg
Crew: Kathryn Abrams, Roxanna Alleman, Brent Amundsen, Karen Chang, Rachel Fredrickson, Alex Herchman, Kelly Hillebrand, Sofia Hindalich, Megan Hodgkinson, Susan Isaacson, Jenny Kosobud, Jacob Kramer, Mary Larkin, Jessica Leonard, Lauren Malecki, Andy Masters, Trevor Mayo, Becca Manson, Carl Nyberg, Brenda Pecore, Jenny Peterson, Hannah Schubkegel, Courtney Shade, Johanna Sparrman, Kim Steiner, Emily Stinson, Ulrika Swanson, Andy Wery
Speakers: Jake Bradley, Suzanne Clay (Mission Coordinators), Don North Park, Chris Ek, Nick Giannasi, Steve Groz, Allison Hales, & Amy Johnson (Japan Missionaries), Chrissy Larson, Tina Nieland, Eric & Bonnie Sparrman, Hans Whitmer
**Summer 2006**

**Staff:** Samantha Barron and Krista Lindwall (Asst. Cooks), Allison Hales (Program Dir.), Hannah Lund (Asst. Program Dir.), Ryan Dainty, Sara Malecki, and Paul Nyberg (Island Directors), Dustin Johnson, Kevin Johnson, and Jenny Williams (Trips Directors), Joe Manier and Nikki Rutecki (Crew Mentors), Brandon Hakari (Grounds Crew Super.), Kyle Fish (Worship, Ropes), Emily Peterson (Arts & Crafts), Mary Rapp (Waterfront), Mike Gutierrez (Asst. Waterfront), Chet Parker (Tech), Trevor Mayo (Video), Rachel Fredrickson and Meghan Hedgkison (Canteen)

**Counselors:** Roxanna Alleman, Kathy Frees, Alicia Hanson, Lisa Hjelm, Taryn Johnson, Megan Moberly, Julie Muselman, Jenny Peterson, Laura Slamisch; Josh Becker, Matt Knutson, John Lingdahl, Anders Lindwall, Colby Mecher, Craig T. Nelson

**Crew:** Kathryn Abrams, Matt Aker, Jamie Bacon, Ben Bruckner, Beth Claussen, Juliana DiRienzo, Abby Fish, Becky Franson, Erik Gustafson, Denise Hawley, Aaron Heugel, Sofia Hindaleh, Kyle Johnson, Sean Knutson, Gretchen Ladd, Mary Larkin, Britta Lundstedt, Lauren Malecki, Andy Masters, Britta Murray, Kari Nelson, Carl Nyberg, Mark Ogren, Brenda Pecore, Kate Peterson, Christian Ripley, Courtney Shade, Kelly Sladkey, Johanna Sparrman, Kim Steiner, Adrian Swanson, Uliko Swanson, Andy Wery

**Speakers:** Debbie Blue, Jake Bradley, Peter Hawkins, Chrissy Larson, Amy & Ted Paulson, Chris Raven, Jim & Cathy Stanley-Erickson, Dan Wheeler, Ruthie Wiggins, Brian Zabaskey

**Summer 2006**

**Staff:** Bonnie Sparrman (Head Cook), Brenda Pecore, Anniina Safstrom, and Mark Safstrom (Asst. Chef), Joen Bergstrom (Program Dir.), Sarah Snow (Asst. Program Dir.), Matt Braun, Sara Malecki, and Megan Moberly (Island Directors), Dustin Johnson and Jenny Williams (Trips Directors), Ryan Dainty and Nikki Rutecki (Crew Mentors), Kyle Mecher (Maintenance), Brandon Hakari (Grounds Crew Super.), Matt Anderson (Worship), Roxanna Alleman and Mary Rapp (Waterfront), Kajsa Stina-Bekken and Taryn Johnson (Arts & Crafts), Dave Raines (Tech), Mike Wall (Video), Lauren Malecki and Johanna Sparrman (Canteen)

**Counselors:** Rachel Fredrickson, Kathy Frees, Lisa Hjelm, Julie Muselman, Laura Slamisch, Heather Smith, Kim Steiner, Aaron Anderson, Nick Bruckner, Dan Larson, John Lindahl, Colby Mecher, Steve Reynolds

**Crew:** Abby Austin, Jamie Bacon, Ben Bruckner, Juliana DiRienzo, Carly Favero, Alisha Gartland, Jordan Geiger, Erik Gustafson, Cathryn Houtzakami, Denise Hawley, Mark Hawley, Aaron Heugel, Ann Hewlett, Abby Jaderholm, Samantha Kallman, Sean Knutson, Jill Langlas, Allison Lautz, Tannor Mayo, Nellie McCarthy, Ryan Muench, Carl Nyberg, Karihleen O’Donovan, Sarah Ostly, Kristin Reents, Sarah Ring, Anna Rosengren, Mara Scheer, Hannah Schupbach, Kelly Sladkey, Bjorn Sparrman, Melissa Steckwerth, Lauren Tantaun, Anne Wanner, Andy Wery, Caleb Whitmer, Emily Whitmer, Marcus Whitmer, Laura Zawacki

**Speakers:** Rob Bukowski, Brita Gorberg, Michelle Gustafson, Neil Josephson, Ron Jung, Karry Ramgjem, Jim & Cathy Stanley-Erickson, Ruthie Wiggins

**Summer 2007**

**Staff:** Bonnie Sparrman (Head Cook), Jake Becker, Desiree Dodge, and Kim Steiner (Asst. Cooks), Dustin Johnson and Kyle Mecher (Program Directors), Lisa Hjelm and Colby Mecher (Island Directors), Aaron Anderson and Megan Moberly (Trips Directors), Anthony Badell (Worship), Dave Raines (Tech), Sara Malecki and Trevor Nichols (Waterfront), Beth Larson and Julie Muselman (Crew Mentors), Sam Barron and Josh Becker (Grounds Crew Supervisors), Jenny Williams and Rebecca Siwerz (Arts & Crafts), Mike Seelig (Video), Carl Nyberg (Island Guitarist), Denise Hawley and Kelly Sladkey (Canteen)

**Counselors:** Michelle Benisek, Alma Chavez, Rachel Fredrickson, Ana Johnson, Lauren Malecki, Julia Moon, Juliann Plimpton, Johanna Sparrman, Joe Chybowski, Shawn Dotson, Andy Masters, Andy Meyer, Mike Wall, Kendall Watson-Trace

**Crew:** Abby Austin, Colin Baer, Nicole Bentz, Anna Chybowski, Juliana DiRienzo, Carly Favero, Peter Fredrickson, Caitlyn Hautamaki, Ben Johnson, Samantha Kallman, Beth Larson, Allison Lautz, Melissa Lowe, Nellie McCarthy, Ryan Muench, Chris Ogren, Kristin Reents, Sarah Ring, Bjorn Sparrman, Karl Sparrman, Rob Southard, Nikki Trevarthen, Caleb Whitmer, Emily Whitmer

**Speakers:** Eric Sparrman

**Summer 2008**

**Staff:** Jenny Mecher (Head Cook), Alma Chavez and Taryn Johnson (Asst. Cooks), Rachel Fredrickson and Dustin Johnson (Program Directors), Shawn Dotson, Lisa Hjelm, and Colby Mecher (Island Directors), Megan Moberly and Trevor Mayo (Trips Directors), Sara Malecki and Kim Steiner (Waterfront), Heather Smith (Crew Mentor), Mike Wall (Crew Mentor, Worship), Samantha Barron (Grounds Crew Super.), Johanna Sparrman (Arts & Crafts), Adrian Swanson (Photo & Tech), Marcus Whitmer (Video), Nellie McCarthy and Kristin Reents (Canteen), Ben Bruckner (Volkenteur)

**Counselors:** Jamie Bacon, Becky Barbo, Julia DiRienze, Carly Favero, Abby Fish, Abby Jaderholm, Lauren Malecki, Julia Moon, Kelly Sladkey; Karl Engbergsten, Peter Fredrickson, Erik Gustafson, Mark Ogren, Kendall Watson-Tracy, Andrew Wery

**Crew:** Abby Austin, Colin Baer, Krista Bladel, Annelise Brandel-Tanis, Elizabeth Esmay, Britanny Fleming, Andrew Fredrickson, Tyler Hamilton, Cathryn Houtzakami, Catherine Hechter, Rebecca Hershman, Karihleen Hindaleh, Anika Johnson, Ben Johnson, Samantha Kallman, Ryan Muench, Claire Nelson, Caitrin Nordstrom, Chris Ogren, Aaron Porath, Barb Romeo, Colleen Stauerseth, Jamie Sladkey, Caleb Whitmer, Emily Whitmer, Karl Sparrman

**Speakers:** Anthony Clerkin, Paul Corner, Chris Ek, Eric Filkin, Andy Hopp, Kathy Jaderholm, J.T. Madison, Ruthie Wiggins

**Summer 2009**

**Staff:** Jenny Mecher (Head Cook), Melissa Lowe and Bjorn Sparrman (Asst. Cooks), Rachel Fredrickson and Dustin Johnson (Program Directors), Shawn Dotson (Island Dir.), Lauren Malecki and Julia Moon (Asst. Island Directors), Megan Moberly and Paul Nyberg (Trips Directors), Lisa Hjelm and Johanna Sparrman (Crew Mentors), Trevor Mayo (Grounds Crew Super.), Colby Mecher (Waterfront), Trevor Nicholas (Worship), Sara Malecki (Arts & Crafts), Catherine Hechter (Arts & Crafts Asst.), Karl Sparrman and Linnéa Wadstein (Video, Tech), Colin Baer and Claire Nelson (Canteen)

**Counselors:** Abby Austin, Jamie Bacon, Becky Barbo, Anna Chybowski, Abby Fish, Abby Jaderholm, Kelly Sladkey; Peter Fredrickson, Erik Gustafson, Tyler Nelson, Sam Vetter, Marcus Whitmer

**Crew:** Margo Banak, Hannah Barg, Tori Bentz, Kendall Berg, Ashley Berger, Annelise Brandel-Tanis, Nina Coomes, Alex DiRienzo, Beth Esmay, Diana Fernald, Emily Fitz, Brent Gustafson, Cathryn Hautzakami, Catherine Hechter, Jayne Jaderholm, Tim Jaderholm, Ben Johnson, Chloé Latz, Monica Laytham, Maren Magill, Tanner Mayo, Tony Menucci, Kajsa Nelson, Hope Nishimoto, Caitrin Nordstrom, Sydney Norman, Kelly O’Connor, Joshua Olsen, Lauren Orris, Nick Ralston, Emma Rodbro, Barb Romeo, Frankie Roskam, Emily Sanderson, Sara Sanderson, Colin Scott, Jamie Sladkey, Kelly Sparrman, Colleen Stauerseth, Cortney Tomczak, Kristen Umbach, Lauren Watson, Christina Wilke

**Speakers:** Kristin Devine, Eric Filkin, Kathy Jaderholm, Charles Maki, Phil Stauerseth, Lars Stromberg

**Summer 2010**

**Staff:** Hannah Kneen (Head Cook), Abby Austin and Melissa Lowe (Asst. Cooks), Colby Mecher and Johanna Sparrman (Program Directors), Peter Fredrickson and Lauren Malecki (Island Directors), Erik Gustafson and Cat Swanson (Trips Directors), Becky Barbo (Crew Mentor), Shawn Dotson (Worship, Crew Mentor), Trevor Mayo (Grounds Crew Super.), Andrew Fredrickson (Asst. Grounds), Kelly Sladkey (Worshipfront), Jamie Bacon (Asst. Waterfront), Dustin Johnson (Arts & Nature), Jamie Sladkey (Asst. Arts), Karl Sparrman (Video), Nick Ralston (Tech), Annelise Brandel-Tanis and Caitrin Nordstrom (Canteen)

**Counselors:** Jenna Clements, Abby Jaderholm, Jayne Jaderholm, Monica Laytham, Claire Nelson, Lauren Orris; Anders Ahlberg, Paul Cousineau, Evan Magill, Tyler Nelson, Marcus Whitmer

**Crew:** Hannah Barg, Kendall Berg, Nina Coomes, Drew Edstrom, Brent Gustafson, Christopher Hester, Abby Hodgkinson, Kary Jaderholm, Tim Jaderholm, Candice Kramer, Maren Magill, Emma Manning, Emma McCarthy, Chris McDowell, Tony Menucci, Kajsa Nelson, Melissa Nelson, Hope Nishimoto, Sydney Norman, Lena Nyberg, Joshua Olsen, Emily Sanderson, Colin Scott, Natalie Swanson, Mark Swanson

**Speakers:** Kristen Devine, Peter Dibley, Eric Filkin, Michelle Gustafson, Karen Hinz, Matt King, Kate & Mat Klemp, Lars Stromberg
NOTES AND MEMORIES
SELECTED REFERENCES

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Friends of Camping, 1975-1983
The Harbor-Point Log, 1988-2002
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“Conferences.” Our Covenant, 1927. pp. 82-85
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The Great Lakes Conference of the Evangelical Mission Covenant Churches; 25th Anniversary Souvenir Booklet. 1953
The Seedling Songbook. Lake Geneva, WI: Central Conference Camping, 1985

Reports:
“Camping Ministry Master Plan; Progress Report,” January 18, 1986
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Research Papers:
Erik Strom. “Covenant Camping and the Pietistic-Immigrant Covenant Church; With Special Emphasis on Northern Michigan.” Research Paper, NPTS, 2006
In *Silliness and Stillness*, author Mark Safstrom appropriately sets the story of Covenant Point Bible Camp's founding and subsequent growth within the historical framework of the larger church and culture of the 19th and 20th centuries. He recounts an inspiring story of how God’s people cast and fulfilled a vision to establish a place where God’s creation would be made accessible, Christian community would thrive, and God’s Word would be preached. At its heart, it’s the story of how God moved among an immigrant people to enliven a vibrant new mission work, a work that shares roots with a vital network of Covenant camps around the world, and a work that flourishes today. If you want to understand the enduring value of the Evangelical Covenant Church’s camping ministries, or just want a taste of the joy generated by one very special camp, this is your must-read.

— Beth Fredrickson
Executive Director
Harbor Point Ministries

“In the shade of the whispering pines and companionable birch trees, on the shores of beautiful Hagerman Lake, the young people may well feel with John Milton; 'In contemplation of created things, by steps we may ascend to God.'”

— Anniversary Booklet, 1953

ORIGINAL COVER ART BY DUSTIN JOHNSON.