

PEARL HARBOR MEMORIAL COMMUNITY CHURCH
(Moanalua Community Church)
(Pearl Harbor Navy Complex, Moanalua, Facility No. 2602)
20 Bougainville Drive
Honolulu
Honolulu County
Hawaii

HABS HI-508
HI-508

HABS
HI-508

PHOTOGRAPHS

WRITTEN HISTORICAL AND DESCRIPTIVE DATA

FIELD RECORDS

HISTORIC AMERICAN BUILDINGS SURVEY
PACIFIC GREAT BASIN SUPPORT OFFICE
National Park Service
U.S. Department of the Interior
1111 Jackson Street
Oakland, CA 94607

HISTORIC AMERICAN BUILDINGS SURVEY

PEARL HARBOR MEMORIAL COMMUNITY CHURCH (Moanalua Community Church) (Facility No. 2602)

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Location: 20 Bougainville Drive, located adjacent to the Moanalua Shopping Center between Bougainville Road and Hennley Street, Honolulu, Honolulu County, Hawai'i.

The UTM coordinates for this building are 04.610720.2360940.

Present Owner: The owner of the building is the Hawai'i Conference Foundation. The owner of the land is the United States of America (United States Navy).

Present Occupants: The Congregations using the church include the United Church of Christ congregation, one Pentecostal congregation, and two United Church of Christ Samoan-language congregations. A preschool and day-care operation are run on-site by Kama'aina Kids.

Present Use: Church services, administration, day-care, and preschool.

Significance: The Moanalua Community Church was listed in the Hawai'i Register of Historic Places on August 2, 2003 and was determined eligible for listing in the National Register of Historic Places although it is a religious institution and less than fifty years old. The church is eligible under category A as a "religious property deriving primary significance from architectural or artistic distinction or historical importance" (National Register Criteria, Title 36 CFR, §60.4, *Criteria for Evaluation*). The stained glass window wall possesses high artistic value through its unique iconography combining religious and military themes and represents the work of a stained glass master, John Wallis. In addition, the stained glass window, which covers the entire front A-frame wall, is the only window with this unique iconography in Hawai'i and one of the largest stained glass wall panels in the United States. The church possesses historical significance from its association with WWII and the United States military services, because it was constructed as a tribute to those who died in the attack on Pearl Harbor and to all of the military men and women who have served our nation.

PART I. HISTORICAL INFORMATION

A. Physical History:

1. **Date(s) of erection:** The original plans of architect Clifford F. Young are located in the NAVFAC PACIFIC Plan files and dated May 31, 1957. A set of plans located in the Moanalua Community Church Archives, which represents what was actually built, is dated September 3, 1957.

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The source for all of the dates listed below was the *Inter-Com*, the Pearl Harbor Memorial Community Church newsletter. A groundbreaking ceremony occurred on Sunday October 27, 1957. The first service in the new church occurred on July 20, 1958, although the stained glass window was not in place. After the stained glass window was in place; a dedication ceremony for the church took place on Sunday August 24, 1958. On September 3, 1958, at a celebratory dinner, an elongated hexagonal-shaped “time capsule” was sealed in the pavement at the front entrance to the church and marked with the date 1958.

2. Architect and Stained Glass Artist:

Architect: A local architect named Clifford F. Young, American Institute of Architects (AIA), designed the Pearl Harbor Memorial Community Church. Young was born in Honolulu, Hawai‘i on October 22, 1917. He served from 1942 through 1947 as an Infantry company commander and battalion staff officer in the South Pacific, New Hebrides, Guadalcanal, Bougainville, and the Philippines. From 1945 through 1947, Young held the position of commander of the Yen-an Observer Group, and liaison officer for General George C. Marshall during cease fire negotiations between Chinese Communists and Nationalists (Young, 2004). During his service he was awarded two Bronze Stars, the Chinese Cloud and Banner Medal, and the Combat Infantryman’s Badge. In 1947, Young retired from the Army as a Lieutenant Colonel. Young studied at the University of Michigan from 1937 through 1941, but did not receive his Bachelor of Arts (BA) in architecture from the university until 1948 after his service in WWII. In 1949, he earned a Masters in Architecture from the Massachusetts Institute of Technology (MIT) in Cambridge, Massachusetts.

Mr. Young practiced architecture for 29 years from 1953 through 1982 with three private firms: Clifford F. Young, Architects, AIA, McAuliffe Young Architects, AIA and Young and Henderson, Architects, AIA. Young was accomplished on O‘ahu and designed several prominent buildings in the City and County of Honolulu. In a joint venture with I.M. Pei & Partners of New York, he served as the principal architect during the construction of the East-West Center at the University of Hawai‘i in Manoa. Young was also the principal architect in the construction of Keller Hall and the Physical Science Building at the University of Hawai‘i. Other local commissions in Honolulu include the United Church of Christ, the United Chinese Society Building, the Kuan Yin Temple, the Piikoi Parkway Building, the Liberty Bank, King-Kalakaua Branch, and the Western Aire Chef Building at the Honolulu Airport. Outer Hawaiian island commissions included the Kaua‘i War Memorial Convention Hall in Lihue, Kaua‘i, and the Seabury Hall Girls Dormitory and the Seabury Hall Classroom Building on Maui. Young also designed individual residences and several condominium apartment towers.

During his architectural career, Young held the position of Assistant Professor in the College of Engineering at the University of Hawai‘i from 1953 through 1959. In 1961, he served as the president of the Hawai‘i Chapter of the AIA and was a member from 1953 through 1982. Young was also a member of the State Board of Registration of Land Surveyors, Engineers and Architects from 1968 through 1976 and a member of the National Council of Architectural Registration Boards from 1970 through 1976.

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Stained Glass Artist: The unique stained glass window that occupies the entire front A-frame wall of the church was designed in 1957 by John Wallis, formerly of the Wallis-Wiley Studio located in Pasadena, California. John Wallis was a prolific and notable stained glass artist who worked in the medium for over 70 years. Wallis was born in Beverly, Massachusetts on June 5, 1907. He graduated from the Scott Carbee School of Art in Boston in 1929 and also studied at the Massachusetts School of Art in Boston from 1929 through 1932. In 1930 Wallis co-founded and served as the president of the Guild of Beverly Artists. From 1927 through 1945, he functioned as the head of the painting department at Wilbur Herbert Burnham Studios in Boston, and from 1939 until 1942, he served as the Director, Chairman of the Art Commission, Marblehead Arts Association. Wallis was an instructor at the Scott Carbee School of Art in Boston from 1943 through 1945.

In 1946, John Wallis relocated to California and worked for Judson Studios prior to founding Wallis-Wiley Studios in Pasadena, California. He was a member of the Pasadena Artist Associates and served as the president in 1949. The name of the studio was changed to The Studio of John Wallis & Associates in 1960. Most of John Wallis's principal stained glass commissions are located in California, including the Chapel of the Great Commission, Pacific School of Religion in Berkeley, the Stewart Memorial Chapel, San Francisco Theological Seminary in San Anselmo, the Church of Religious Science in Arcadia, and The Palm Desert Community Presbyterian Church in Palm Desert. The other principal stained glass works of John Wallis include St. Andrew's Episcopal Cathedral in Honolulu, Hawai'i, the SAC Memorial Chapel located on Offutt Air Force Base in Omaha, Nebraska, and the Church by the Sea in Bal Harbour, Miami Beach, Florida.

In 1967 Wallis was listed in Who's Who in the West, the Dictionary of International Biography published in London, and in 1969, he was honored in The Two Thousand Men of Achievement, also published in London. Wallis died in July 2000, ending a career of designing and building stained glass that spanned over 50 years. The Studio of John Wallis & Associates is currently run by his daughter, Susan Wallis and located in Sierra Madre, California.

3. Original and subsequent owners, occupants, uses:

Information pertaining to the owners, occupants, and uses was obtained from various sources including, the Moanalua Community Church Archives, the NAVFAC PACIFIC Real Estate files, the City and County of Honolulu Department of Housing and Community Development, Real Property Assessment Division, and two local newspapers: the *Honolulu Advertiser* and the *Honolulu Star-Bulletin*.

References to the Chain of Title to the land upon which the structure stands are in the City and County of Honolulu, Department of Housing and Community Development, Real Property Assessment, Walter M. Gibson Building, Honolulu, Hawai'i under Book No. 8, 1-1-09-1-1-10 "Field Book Land Sheet."

1957 The title history for TMK #1-001-010: parcel 34, lot no. 65, where Moanalua Community Church was constructed, lists a lease established between the United States of America and the Hawai'i Conference of the United Church of Christ (formerly the Hawaiian Evangelical Association of Congregational-

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Christian Churches) on January 2, 1957 for 3.488 acres and rent in the amount of \$1 for a 25-year term.

The original lease agreement referenced above was Navy Lease NOy(R)-6103-7 dated January 2, 1957 and is located in the NAVFAC PACIFIC Real Estate files. Lease NOy(R)-6103-7 expired on January 2, 1982 and no new lease was signed. Tenancy continued on a month-to-month basis. The United States of America is the current owner of the land and the Hawai'i Conference Foundation (formerly the Hawaiian Evangelical Association of Congregational-Christian Churches) is the current owner of the building.

Prior to 1971 only one congregation, the United Church of Christ, occupied the church. In a letter from T.L. Horner, Captain, U.S. Navy dated April 16, 1971 to Captain L. D. Bowen, President of the Pearl Harbor Memorial Community Church, the Lutheran Church of Pearl Harbor was approved to share the facilities as an equal partner with the Pearl Harbor Memorial Community Church. The letter also stated the request was in conformance with the current lease set to expire in ten years. In 1977, the Seventh Day Adventist congregation and the New Cup of Freedom Church (known today as the Samoan United Church of Christ) began to share the Pearl Harbor Memorial Community Church facilities. Other congregations using the church facilities in the past decade include the New Life United Pentecostal Church, Young Rak Korean Presbyterian Church, and Kanana Fou-United Church of Christ (Samoan Congregation).

The use of the church and grounds has historically been for church services, offices, and preschool and day care facilities.

4. **Builder, contractor:** The contractor hired to build the church was T. Takahashi, Ltd. under the supervision of Mr. Harry Yanagihara, Construction Supervisor.
5. **Original plans and construction:** As originally constructed, the Moanalua Community Church was a timber A-frame structure with a single six-bay southwest wing at the front, although two wings appear on the original plans. A four-bay southeast wing was added in 1971 when the Lutheran church began to share the facilities. The church was constructed on a concrete slab foundation with lava rock at its A-frame corners and on the central portion of the A-frame rear facade. The entire A-frame front consisted of a stained glass wall panel including the double entrance doors. The structural components are angled glue-laminated timber beams with angled concrete footings.

The original drawings for the church dated May 31, 1957 by the architect, Clifford Young are located at the NAVFAC PACIFIC Plan Files, but do not reflect what was actually constructed. A portion of a set of drawings produced by Young and dated September 3, 1957 are located in the Moanalua Community Church Archives and reflect the construction details of what was actually built. These drawings include three sheets, so several of the drawings dated May 31, 1957 were included to provide context. The original drawings of the church are on pages 25 through 32. The drawings of what was actually constructed are on pages 33 through 38.

A certificate of payment from the architect Clifford F. Young, AIA dated February 14, 1958 lists the "original contract sum" for the church as \$78,918. This amount

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does not include the additional \$12,000 that was required for the stained glass wall panel. A letter dated February 18, 1958 from John Wallis of the Wallis-Wiley Studio lists the \$12,000 cost to "design, fabricate and install" the stained glass wall panel.

- 6. Alterations and additions:** The Moanalua Community Church was constructed on property owned by the federal government so building permits were not required for alterations or additions. To be certain no permits existed, permit applications were reviewed at the Honolulu County Department of Planning and Permitting. No permits were found for the Moanalua Community Church. Information on alterations and additions was obtained from the NAVFAC PACIFIC Real Estate files and the Moanalua Community Church Archives. Major alterations to the exterior and interior of the church are listed below in chronological order.

- 1959 A letter written to Captain Charles A. Curtze, Chairman of the Pearl Harbor Memorial Community Church Council from McKenzie Shannon, by direction of the District Public Works Officer (DPWO) located in the NAVFAC PACIFIC Real Estate files approves the plans submitted for a covered play area on the southwest side of the sanctuary. There were no plans attached to the letter.
- 1963 In 1963 a letter was written from H.C. Sherrod, Jr., by direction of the DPWO to the Chairman of the Board of Trustees at the Pearl Harbor Memorial Community Church acknowledging the request to construct a lanai roof on the church property and requesting a plot plan and drawing of the lanai roof. No other correspondence regarding this request was located in the files. A physical inspection of the extant lanai roof on the southwest side of the church dates it to this time period. Alteration plans from 1982 state there was an existing covered patio on the southwest side of the sanctuary. This covered lanai also appears to be the covered play area not constructed in 1959 and measures approximately 17'-6" x 27'-6".
- 1971 A four-bay southeast wing was added to the front in 1971, but appears on the original plans dated May 31, 1957. U.S. Navy Captain L.D. Bowen, then President of the Pearl Harbor Memorial Community Church sent a letter dated March 27, 1971 to the Commandant, Fourteenth Naval District, DPWO. This letter requested construction of the wing and included blueprints for the proposed extension. The letter states:

This extension was contained in the original blueprints submitted and approved more than fourteen years ago, but was not completed when the church was built. The extension, although smaller than the wing on the opposite side of the main church building, will match it in design. A private contractor who is a member of the Lutheran Church of Pearl Harbor has agreed to construct the addition for \$16,000 (Captain L. D. Bowen, 1971).

Navy Captain, T. L. Horner approved the construction of the southeast wing in a letter dated April 16, 1971. No plans dated 1971 were located in the NAVFAC PACIFIC Real Estate Files or the Moanalua Community Church Archives. According to the original plans the four-bay southeast wing measures approximately 22'-8" by 19'-8." A physical inspection affirms the wing matches the original design and consists of timber walls of 1 x 10

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- rough-hewn redwood shiplap, jalousie windows, and screened vents. The interior walls are gypsum wall board.
- 1976 In 1976 an \$800 grant was provided by the Hawai'i Bicentennial Commission to renovate the interior and exterior of the church including repainting the interior, checking the electrical circuits and wiring, making some plumbing repairs, and repairing and refinishing some split pews. The total cost of these renovations was estimated at \$2,000 and led by a senior Army officer.
- 1981 In 1981 a cry room (for parents with babies) was added in the southern corner of the sanctuary next to the southwest wing. A "Preliminary Plan for Moanalua Community Church Cry Room" by Design Partners Inc. of Honolulu, dated November 17, 1981 is located in the NAVFAC PACIFIC Real Estate files. The new addition used two existing walls on the interior side of the building and measures approximately 6'-10" by 8'-0" with a 4" reinforced concrete slab covered by carpet. The walls consist of 1 x 8 tongue-and-groove boards to match the existing walls of the church offices. A tinted safety glass (tempered) window was added to allow those inside to watch the church ceremony. The plan for this addition is on page 39.
- 1982 In 1982 the area between the church building and the day care/preschool building was updated. A covered pavilion was constructed adjacent to the existing covered patio on the southwest side of the sanctuary. The cement paving of the existing walkway to the preschool building was replaced, and a roof was added to cover the walkway to the preschool building. In addition, a new wooden deck was constructed around an existing tree. According to plans dated August 10, 1982 produced by Design Partners, Inc. of Honolulu the pavilion structure measures approximately 40' by 20' with a reinforced concrete floor slab. A flat roof with open sides is supported by 16" by 16" columns of concrete masonry unit (CMU). Adjacent to the pavilion, a platform was constructed of 2" x 6" redwood decking around an existing tree. The walkway, which was covered, has a flat roof supported by CMU columns identical to the pavilion. The plan for these alterations is on page 40.

B. Historical Context:

Formation of the Pearl Harbor Memorial Community Church Congregation

From 1941 through 1945, prior to the establishment of the Pearl Harbor Memorial Community Church (PHMCC), the congregation met at a WWII Navy chapel located in the Pearl Harbor Housing Area 1, later known as Hale Moku. The congregation was officially organized on April 28, 1946 when the twenty-five member church council drew up a commemorative scroll and a Navy chaplain was installed as pastor. The scroll, which currently hangs in the church, is entitled Navy Housing Congregation and lists the original twenty-five council members and over eighty signatures of the original members of the congregation. Approximately 250 attended the dedication service in a large Quonset hut, in addition to 200 children attending the Sunday school. In 1948, the name of the church was changed from Navy Housing Congregation to the Pearl Harbor Community Church (PHCC). A sign that said "Pearl Harbor Community Church" was added on the large Quonset hut and is visible in several historic photographs from the time period.

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The PHCC was located at "C" Avenue and Second Street in Naval Housing Area 1 about ¾ of a mile southwest of the present location of the Pearl Harbor Memorial Community Church. A large Quonset hut was used for church services and was surrounded by four small Quonsets and six plywood "Dallas" huts utilized for Sunday school classrooms, weekday religious instruction classes, and offices. The original congregation consisted of military families from the nearby Pearl Harbor Naval Base and the Marine, Army, and Air Force installations as well as civilians who were employed at these installations. The PHCC was the only Protestant church in the Pearl Harbor area serving the five major Protestant denominations. In the 1950s, approximately 15,000 people resided in the area including over 4,000 military families.

By 1948, the Sunday school enrollment had increased to almost 400. To properly serve the needs of the housing area, additional financial assistance and ministerial leaders were necessary. A *Turnover Book*, published by the 14th Naval District in 1949, included a report on the current position of the PHCC. The military official who drafted the report indicated "I made no attempt to develop these premises until May 1947 when word finally came that the Navy would not build chapels in the Housing Areas" (C. H. Mansfield, 1949: 14). In order to gain monetary assistance the PHCC applied for membership with the O'ahu Evangelical Association of Congregational Christian Churches and the Honolulu Council of Churches, which represented the major Protestant denominations on O'ahu. Membership to both organizations was granted in 1948 and on September 10, 1948, the first civilian pastor was appointed, Revered Herbert Brewster of Honoka'a, Hawai'i. The *Turnover Book* also reported:

There are no permanent chapels in the District. Projected chapels have been included in the Five Year Plan but lack of funds kept them off any of the Public Works or Yards and Docks budgets for 1949. We have been told that there is little hope for them in 1950 (C.H. Mansfield, 1949: 10).

As the congregation grew, the need arose to construct a permanent house of worship and Sunday school facilities. By 1953, the children enrolled in the Sunday school had increased to nearly 500 and additional Quonset huts were placed on the grounds. Although the number of service families in the area was increasing, the church congregation was subject to high turnover with military personnel being moved to posts around the world and active members leaving on a weekly basis. In 1955, an associate pastor was requested to act as the Minister of Christian Education. Two full-time pastors were now employed and those attending service had grown to over 500. The church Sunday school in 1955 was comprised of two separate staffs with over sixty volunteers and 860 enrolled. The Sunday school was expected to reach one thousand in enrollment and was noted as "the largest Sunday school on O'ahu" (Milotta, 1983: 3). The temporary Quonset huts and plywood huts could no longer support the Sunday school, Church religious instruction program, and church services.

Expansion and Planning of the Pearl Harbor Memorial Community Church

In the 1950s, Congress did not appropriate Navy funds for churches to employ chaplains or build houses of worship. As an alternative, the Navy offered 25-year lease terms for a plot of land in the amount of \$1 to several religious groups. Reverend Lawrence W. Berry, Minister of the PHCC, proposed reserving a site in the Naval Housing Area I in March 1954 for the Protestant congregation. Rear Admiral C.E. Olsen responded to Berry's letter of March 22, 1954 in the following manner:

Thank you for the letter of March 22, 1954, in which the officers of your church propose that a site be reserved for a Pearl Harbor Memorial Church in Naval Housing Area I,

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together with an offer by your organization to cooperate with the District Chaplain in developing a permanent religious center without expense to the Government.

The proposal is an excellent one and fits in with the master planning program which has recently been started for naval activities on O'ahu (C.E. Olsen, 1954).

Rear Admiral Olsen's letter is the first instance the PHCC is referred to with the word "Memorial" in the name of the church. C.E. Olsen expressed his appreciation to the PHCC in the following statement:

I appreciate the spiritual service which you are rendering to naval personnel and their dependents at Pearl Harbor and look forward to continuing the cordial relations established between my predecessors and the Pearl Harbor Community Church (C.E. Olsen, 1954).

Negotiations between the Navy and the religious congregations took over two years. In May 1956, the Secretary of the Navy approved Rear Admiral Olsen's recommendation to provide 25-year lease terms for \$1 to religious groups serving military personnel. The lessees were responsible for surveying the land and preparing maps to be incorporated into the leases. All of the plans for the construction of churches needed to be "approved by the District Public Works Officer, Fourteenth Naval District prior to construction" (C.E. Olsen, 1956). On January 2, 1957, a lease was signed between the United States of America and the Hawaiian Evangelical Association of Congregational-Christian Churches for a 3-acre lot in the "Johnson Circle, Interim and Public Housing, Moanalua Area, on behalf of the Pearl Harbor Community," and adjacent to the newly constructed Moanalua Shopping Center (W.M. Adams, Jr., 1956). Terms agreed upon by the PHCC and the Navy included the continued use of the smaller Quonset huts for Sunday school, offices, and storage. Chairman of the PHCC Building Committee stated the continued use of the Quonset huts:

...would permit the church to erect a beautiful Memorial church edifice on the eastern half of Site B; then, as additional funds become available in the future, new Sunday School buildings and a parsonage would be erected on the western half to replace the present Quonset huts (W.M. Adams, Jr., 1956).

As early as 1955, the minutes of meetings of the PHCC suggest starting a building fund for the new church by placing envelopes in the pews. While the lease for the land to build permanent church facilities was being negotiated, the PHCC continued to grow and two new pastors were installed. On June 1, 1956, Reverend Williston Wirt was installed as pastor and on September 1, 1956, Reverend Stephen N. Jones was installed as Associate Pastor and Minister of Education. As overseers of the church community, they realized how crucial it was to construct an appropriate house of worship and educational facilities for the congregation, not only for spiritual communion, but to nurture all aspects of family life. Jones announced the following with regards to the completion of the church.

It is with great anticipation that I look forward to the completion of the proposed Pearl Harbor Memorial Community Church and the expanding educational ministry it will bring—an expanding ministry not only to our youth and children, but to all members of our families through community and family functions. At present we simply do not have adequate facilities (*Pearl Harbor Memorial Community Church*, Jones, ca. 1957).

The PHCC secured a \$55,000 mortgage to build the church through the Hawaiian Evangelical Association of Congregational-Christian Churches. This mortgage would not suffice to construct

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a large enough house of worship and outbuildings for the congregation. Reverends Wirt and Jones began a grand campaign to solicit the congregation for funds to construct the memorial church through brochures and benefit dinners. A brochure with images was produced by Wirt and Jones in 1957 and depicted the state of the church facilities:

To paraphrase an old axiom - - PICTURES SPEAK LOUDER THAN WORDS - - and these pictures need no individual captions or explanations. They show us only too clearly why our needs are so great and so urgent. Our congregation has continually grown and has expanded beyond the limitations of our current facilities. Over crowded conditions and termite riddled Quonset huts are not adequate for us or our children. We demand modern buildings and equipment in our public schools, so therefore how can we as Christians, accept less for our children in their Christian education (*Pearl Harbor Memorial Community Church, Wirt & Jones, ca. 1957*).

In the same handout a desperate plea for donations was made to all members of the congregations and families using the church facilities.

We are simply asking that every member and friend of Pearl Harbor Memorial Community Church set aside a generous and sacrificial portion of their income each week and that they give the Church a true priority of their contributions for 100 weeks (*Ibid*).

The brochure also stated that this was a "ONCE-IN-A-LIFETIME Opportunity for many of our members and friends to have a part in perpetuating a great church enterprise" (*Ibid*).

Dedication of the Pearl Harbor Memorial Community Church

In 1954, Rear Admiral C.E. Olsen referred to the church as the "Pearl Harbor Memorial Church." The first formal suggestion to call the church the Pearl Harbor Memorial Community Church (PHMCC), in honor of those who died during the attack on Pearl Harbor, was made by W.M. Adams, Chairman of the PHCC Building Committee. Adams proposed the suggestion during the annual meeting of the congregation held on January 17, 1955.

Mr. Adams suggested that the new contemplated church be called the Pearl Harbor Memorial Church in memory of those who lost their lives at Pearl Harbor December 7, 1941. It was generally agreed that the matter would be discussed and resolved at future council meetings ("Minutes of Annual Meeting of Pearl Harbor Community Church," January 17, 1955).

To make the name official, Reverend Williston Wirt wrote the Commandant of the 14th Naval District on January 9, 1957 to advise him the church voted during its annual meeting to expand the name to PHMCC. The contents of the letter are as follows:

We are in the midst of planning to place a large Memorial Window of stained glass over the entrance to the new sanctuary which we will erect in the next few months, on the site which the Navy has leased to us adjacent to the Moanalua Shopping Center. This window will memorialize the event which has made Pearl Harbor world famed, and those who perished on Dec. 7, 1941 as a consequence of the attack.

We wish to make it a matter of record with your office that we are taking this name, and planning this memorial. We would like assurance that this meets with your approval. It was felt advisable to notify you of our actions, inasmuch as the church will be erected on a site which is leased by the Navy, and comes under your jurisdiction (Wirt, 1957).

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C.E. Olsen, Rear Admiral, U. S. Navy, Commandant of the 14th Naval District wrote the following response to Reverend Wirt on January 30, 1957:

Thank you for telling me about your plans to change the name of your church to "The Pearl Harbor Memorial Community Church." I think it is very appropriate and have asked my real estate people to revise your lease when you request it (C.E. Olsen, 1957).

Construction of the Pearl Harbor Memorial Community Church

The Building Committee for the proposed church had specific ideas as to what must be incorporated into the construction. The minutes from a church meeting held on October 16, 1956 included the following guidelines for the new church:

The new church's architectural pattern must be pleasingly spectacular and must dominate other buildings in the area. However, it must not be so radical as to appear freakish at first glance. The architecture must incorporate maximum Hawaiian atmosphere by bringing a feeling of outdoors into the sanctuary ("Minutes of October 16, 1956").

A local Honolulu architect, Clifford Young, was retained to design the Pearl Harbor Memorial Community Church. In 1955, Young designed the United Church of Christ, an A-frame structure on Judd Street in Honolulu. Reverend Wirt admired the building and asked Mr. Young to design the church. Young proposed an A-frame design for the sanctuary of the church and one large wing the entire length and width of the sanctuary on the southwest side that included offices, a kitchen, a toddler and crib room, and a large open courtyard and lanai in the center of the wing. A small parlor wing was designed on the southeast side. Native lava rock was incorporated into the design on the A-frame corners and on the central portion of the A-frame on the rear façade. To bring an outdoor feeling into the sanctuary, Young proposed sliding glass doors on both sides of the sanctuary spanning almost the full length of the nave. A stained glass wall panel was proposed for the entire A-frame wall of the front façade of the church to memorialize the religious diversity of the church congregation, the attack on Pearl Harbor, and as a tribute to the United States military men and women who have served our nation. The original plans for the church were much more elaborate than what was actually constructed in 1958. Limited funds reduced the size of the church to include only the main sanctuary and one small southwest wing for offices. The *Inter-com*, the weekly newsletter of the PHMCC, featured a model prepared by Young of the originally proposed church. Wirt made the following statement to the congregation:

It is not contemplated that all of the buildings pictured can be built at this time. However, if the new location and new church increase our present congregations, we will be in a position to raise additional funds needed to complete this grouping and proceed with the Religious Education buildings on the lot across the street, where four Quonsets now stand (*Inter-com*, September 1, 1957: Vol. II, No. 5).

On October 27, 1957, an official groundbreaking ceremony was held at the church to celebrate the beginning of the construction. Many were on hand to attend, including the architect Clifford Young, as well as Dr. Nelson C. Dreier, the General Secretary of the Hawaiian Evangelical Association of Christian Churches. The *Inter-com* published the following account of the groundbreaking ceremony:

...all hands dug in, literally to open up a hole the contractor can't miss. Big folks, little folks, everybody dug, wanting to have a part in this significant occasion in the life of our church (*Inter-com*, November 3, 1957: Vol. II, No. 14).

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The church continued to struggle with obtaining funds to construct the church. Reverend Wirt could not attend the groundbreaking ceremony because he was on the mainland trying to secure additional construction funds. A report of the building fund presented in the October 28, 1957 meeting of the Board of Trustees reported out of 120 possible donators, only 80 people were giving and 34 were behind in their donations. A total of \$2,567 in donations had been collected in building funds as of this meeting and the church was running at a deficit of about \$600. The lowest construction bid was \$122,900, submitted by the contractor T. Takahashi, Limited. It is not known how the rest of the funds were generated, but suggestions were made to raise Sunday school pledges 100% for the month of November 1957. In addition, Young offered to "lower the project at no additional cost" to under \$80,000 for the construction of the church and at the same time attempt to keep the originally proposed length and width of the church ("Minutes of the Board of Trustees Meeting," October 28, 1957). Wirt also solicited donations from the mainland for the memorial window and donations were made by "Congregational Churches throughout the United States to honor the sacrifice of all who participated in the war that started here" (*Moanalua Community Church worshipping in Pearl Harbor Memorial*, 1983: 8).

In January of 1958 Young presented the Pearl Harbor Memorial Community Church congregation with a new sketch of the church that would be constructed. The sketch was of the main sanctuary and only the southwest wing. To conserve building funds even further the church called on its members to volunteer. In the *Inter-com* weekly newsletter published for the week ending January 5, 1958 a call was made for volunteers to help the men of the congregation construct the "front sidewalk, the sign board, and the cement planting boxes." The large "lava-rock planter and signboard were also do-it-yourself projects" completed by the men of the congregation (*Inter-com*, August 10, 1958: Vol. III, No. 2). Although the stained glass wall panel was not yet complete, the first service in the new church was held on July 20, 1958. The "Memorial Window" was installed during the second week of August and expected to take only one week. The work was supervised by John Wallis, the designer of the stained glass wall panel, as indicated by the entry in the PHMCC newsletter:

If you drove by the church this week, you saw the workmen now installing the Memorial Window. Mr. John Wallis is personally supervising the work. He is the renowned artist who took our original hopes and ideas for this memorial, and translated them into a glorious design. It has taken over a year to locate, assemble, cut and ship from the Wallis-Wiley Studios in Pasadena, all of the stained glass. In another week it should be complete for all to see, and ready for our Dedication Service on Sunday 24 August (*Inter-com*, August 10, 1958: Vol. III, No. 2).

A dedication ceremony was held on August 24, 1958 and featured Revered Mitsuo Aoki, acting chairman of the Department of Religion at the University of Hawai'i in Manoa. The Reverend Sevier Wightman, a member of the congregation, delivered a special dedication prayer in English and Samoan. Reverend Williston Wirt was on hand as well as special guests including, Reverend Kenneth O. Rewick, the Executive Director of the Honolulu Council of Churches, the Rear Admiral Edward A. Solomons, Commandant of the 14th Naval District, and William A. Stevens, representing the General Secretary of the Hawaiian Evangelical Association of Congregational Christian Churches. Shortly after the dedication service, the Memorial Window was vandalized. The following statement appeared in the *Inter-com* newsletter for the week ending September 14, 1958:

"I just can't understand it!" That remark was made by several of you when you saw the pukas in our Memorial Window made by thrown rocks.

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The *pukas*, the Hawaiian word for hole, were small holes in the stained glass. Fortunately the damage was minimal and repaired immediately. Glass fragments from the window were retained and Dorothy Calhoun, a member of the congregation made jewelry from the fragments.

Design of the Stained Glass Window Wall

It is not entirely clear how the design of the stained glass window was developed, but histories of the PHMCC indicate Reverend Williston Wirt and other members of the congregation wanted a memorial window to symbolize the struggles of war and memorialize the attack on Pearl Harbor. An article in the *Honolulu Advertiser* dated October 26, 1959 called the window:

...a tribute to all of the men and women of our military services—both dead and living—who have defended American freedom in times of national emergency (*Honolulu Advertiser*, October 26, 1959: 6).

The most vivid description of the images on the stained glass window wall panel comes from the stained glass artist, John Wallis. The following description was located in the company files of Wallis Studios and done before the window was completed, because it refers to the "Proposed Stained Glass Memorial Window." Portions of this description were quoted in an article in the *Honolulu Advertiser* published after its completion on October 26, 1959.

Theme and Subject Matter of the Proposed Stained Glass Memorial Window
Pearl Harbor Community Church, Honolulu, Hawaii

"For you are all one in Christ Jesus."—Galatians 3:28

The central feature of this window is a majestic figure of Christ drawing unto Himself people of all nations. They are shown coming to Him from all parts of the world as indicated by the varying landscapes, the streams and oceans of water and the different forms of architecture. At His feet is shown the Anchor, traditional Christian symbol, representing the thought that Christ is the "anchor of the soul, both sure and steadfast." Beside Christ's head we have shown the Dove, symbolic of the ever-present Holy Spirit and also symbolic of God's peace since the dove first returned to Noah in the Ark which settled on Mt. Ararat, then an island like Hawaii, rising above the face of the waters. To emphasize the all inclusive quality of Christ's love we have shown symbols of religions other than Christianity. Reading from left to right they are Hinduism's sacred word "OM;" Buddhism's Wheel of the Law; China's symbol of Cosmic Forces; Judaism's Star of David; and Islam's Creed of the One God. Also we have shown palm trees and at Christ's feet a map of Pearl Harbor to convey the message that here in this island where so many died for "this nation under God, indivisible, with liberty and justice for all," may come about the first true realization of Christianity's earthly goal of World Brotherhood.

As an expansion of this central theme we have shown scenes and incidents to portray the courage and gallantry which have led our men to fight and to die for those principles of right which have sustained America over the centuries and which will remain a noble inspiration for generations yet to come, to the end that some day the goal of true Brotherhood of all men in Christ may be achieved. To begin this we have shown on the edge of the central portion of the window, superimposed over the coco palms the Church Pennant, symbol of the aspect of the Church so familiar to Service Men.

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On the left side in the lower left corner we have shown a dolphin, insignia of the Submarine Service and with this a nautilus shell as a reminder of the first United States submarine and the first atomic powered submarine. Above this we have shown a lighthouse with the insignia of the Coast Guard. To the right, George Washington is shown praying at Valley Forge and near this scene is the insignia of the Army. Above this we have shown planes flying over the Hump and planes with a carrier at sea. Also included here is the insignia of the Parachute Service.

On the right side the pen and sheaf of papers symbolize the diplomatic work of the Armed Forces in carrying out the task of protecting American citizens in foreign lands, in many instances Christian missionaries; and the broken chain symbolizes the work of the Armed Forces in eradicating the slave trade. To the left we have shown a present day frogman, lower we have shown Stephen Decatur's remarkable feat of burning the "Philadelphia" in the harbor of Tripoli. Below, we have shown the fishing schooner "Hannah" of Marblehead, commissioned by George Washington on Sept. 3, 1775 and presumably the first American warship, bringing in two prizes just two days after she stood out to sea. Near these two scenes we have shown the insignia of the Navy and the Marine Corps.

Lastly, because it is an ancient and respected tradition that a stained glass window should have some small touch of humor, we have shown in the lower right corner of the window a web foot as a reminder of Abraham Lincoln's grateful and affectionate statement, "Nor must Uncle Sam's web feet be forgotten. At all the watery margins they have been present...wherever the ground was a little damp they have made their tracks (Wallis, ca. 1957).

The combination of Christian, non-Christian, and military themes in the stained glass panel formulate a unique iconography found in no other stained glass window in Hawai'i. Stained glass in the window consisted of 140 separate sections, each filled with 12 to 20 individual pieces of hand painted imported and domestic glass. The only other stained glass window in Hawai'i designed by Wallis is located in Saint Andrews Episcopal Cathedral. The window was designed in 1956 and installed in 1958 around the same time frame as the Pearl Harbor Memorial Community Church window. In size the window is about the same, but taller and narrower, with more traditional Christian religious iconography.

Pearl Harbor Memorial Community Church 1958 to Present

After the church was constructed the congregation continued to use the Quonset huts for Sunday school facilities. In 1960, the funds were available to build a modest pre-engineered structure to accommodate the Sunday school and eventually the day care facilities. In December 1961, shortly after the church was constructed, the \$55,000 mortgage was paid in full and the church held a mortgage burning ceremony. The General Secretary of the Hawai'i Conference of the United Church of Christ (formerly Hawaiian Evangelical Association of Congregational Christian Churches), Dr. Nelson C. Dreier, took part in the ceremony. In 1961, the congregation became part of the newly formed United Church of Christ that comprised the Evangelical and reformed Church and the Congregational Christian Church. The name of the church was then changed to the Pearl Harbor Memorial United Church of Christ. Numbers in the congregation dropped significantly in the 1960s and the church school averaged 100 students. In 1968, there were about 80 to 85 families actively affiliated with the church. The major decline in membership was attributed to the formation of additional Protestant congregations in the Pearl Harbor area. By

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1975 there were only 60 members in the church, but it continued to focus heavily on community activities such as sponsoring the Hawai'i Interfaith Marriage Encounter.

Historically through the life of the congregation, the church has nurtured all aspects of community and family life. Programs were initiated in 1948 and 1949, such as youth fellowship and programming, elementary and high school classes, and Sunday school and day care facilities. Some of these programs continue today. Throughout the history of the church, individuals in the youth programs have been delegates to the O'ahu Congregational Youth Council and the Honolulu Council of Churches sponsored by the United Christian Church Movement. The longest running programs of the church are the day care and preschool services established in 1966. In 1949, the women of the congregation formed a group called Hoapa'a Hana meaning "fellow-workers" in Hawaiian. Their mission was to enhance the social life of church members by developing interest in missionary and benevolent work, raising funds to support church and community projects, and participating in programs developed by the Women's Board of Missions of the Pacific Islands. In the 1960s, the pastors of the church provided supportive services and visitations at the Halawa Jail, and performed outreach ministry to leprosy patients on O'ahu.

In 1976, the church was awarded an \$800 grant from the Hawai'i Bicentennial Commission "for the preservation of Pearl Harbor Memorial United Church of Christ's stained glass window commemorating the contributions of the armed services during the past 200 years" (*Honolulu Advertiser*, January 14, 1976: A10). In 1977, the name of the church was changed to its current name, Moanalua Community Church. The reasoning for the name change is as follows:

We decided our function was not primarily as a memorial, although we were that, and that United Church of Christ was too long, although we were that. Most of our church members are from other denominational backgrounds and come because of the invitation of friends, or contact with Marriage Encounter, or our Kindergarten, Pre-School, Day Care programs. They are attracted by the idea of a warm community, so we chose to use that word in the name, and Moanalua, to locate that community. Thus our building is known as Pearl Harbor Memorial, while the congregation is called Moanalua Community Church (Milotta, 1983: 12).

In 1983, the church celebrated its 25th anniversary with a weekend celebration including a reunion program and banquet. A new lanai and pavilion were dedicated during the anniversary celebration. The general church membership continued to decline each year, and most of the military congregation turned over by two to three rotations. Still the church continued to prosper with community involvement and was awarded the Guidepost Publication's "Families Are Forever" award in March of 1988. In 1999, the Moanalua Community Church established a non-profit organization called Moanalua Community Services. The organization serves the local community through Family and Community Support (FCS), Arts, Culture & Education (ACE), and the Community Empowerment Program (CEP). Some of the programs within these categories include bread ministry and service to the Institute of Human Services, youth projects, classes on art and culture, parenting skills workshops, the Women in Transition (WIT) project, and Community Building workshops, including government and civic related seminars and Human Rights advocacy.

Significance of the Pearl Harbor Memorial Community Church

The stained glass window wall on the A-frame front of the Pearl Harbor Memorial Community Church derives the main significance of the structure. It is the largest stained glass window wall in Hawai'i and the only one with a unique religious and military iconography designed by the

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prolific stained glass artist, John Wallis. The church is also significant for its association with the military, specifically the area of Pearl Harbor, and the community. The following statement is a description of the significance of the structure to the community of the Pearl Harbor area. This statement is reiterated in several histories of the PHMCC recorded during the last four decades.

The Pearl Harbor Memorial Community Church was born to give comfort in Christian fellowship to those gathered from the far corners of the country to serve in wartime Hawai'i. Today it ministers to the spiritual needs of those who go down to the sea, their families, and their neighbors in the Pearl Harbor Community. The church stands as a living memorial to those who by their sacrifices have broadened the road to an understanding of God's word and eased the way for us, the living." (*The Story of the Pearl Harbor Memorial Community Church*, ca. 1958: Foreword).

The primary reason the church congregation grew at such an alarming rate in the late 1940s and early 1950s, requiring the construction of a house of worship, was because the military continued to station a large amount of service men and women in the Pearl Harbor area in case an attack of the Pearl Harbor nature should happen again. The church also embodied a cross-cultural mix of the five Protestant denominations reflecting the diversity of those serving in the military in Hawai'i. Although the members of the congregation constantly turned over, due to relocation of military assignments, the church has served the greater Pearl Harbor community for over fifty years.

PART II. ARCHITECTURAL INFORMATION

A. General Statement:

1. **Architectural character:** The Moanalua Community Church is a timber A-frame building typical of A-frame construction occurring in the 1950s in Hawai'i, and on the mainland. The local architect, Clifford Young, had designed a similar A-frame structure for the United Church of Christ on Judd Street in Honolulu just prior to the commission for the Moanalua Community Church. Unique to Hawai'i the church has lava rock at its a-frame corners and on the central portion of the A-frame rear facade. The structural components are angled glue-laminated timber beams with angled concrete footings. The most significant component of the church is the stained glass window wall that occupies the entire A-frame front of the church including the double entrance doors.
2. **Condition of fabric:** The overall condition of the church is good, although some termite damage was visible on the exterior of the building.

B. Description of Exterior:

1. **Overall dimensions:** The layout of the church is asymmetrical with the main section of the church or sanctuary consisting of an A-frame shape with a wing extending from either side of the front. The overall dimensions of the central A-frame portion of the church and the southwest wing were taken from the plans dated September 3, 1957 that represent what was actually built. Dimensions for the 1971 southeast wing addition were taken from the original plans dated May 31, 1957, because no 1971 plans for the addition were found and the wing was documented as constructed according to the original plans. The front elevation consists of; a four-bay southeast wing added in 1971, the main A-frame bay of the church contains the stained glass

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window wall, and the original six-bay southwest wing. The entire structure is one-story and there is no attic or crawlspace.

The sanctuary measures approximately 65'-7" in width and the structural glue-laminated beams extend beyond the frame of the building on the exterior approximately 10'-0" on each side. The width of the church including the extension of the glue-laminated beams on the exterior measures approximately 85'-7" wide. The nave of the church measures approximately 56'-0" in length and the rear chancel area measures approximately 28'-0" in length. The entire length of the church from the front of the nave to the rear chancel is approximately 84'-0" in length. There is a lanai extending across the entire front of the church that measures 156'-8" in length and is approximately 6'-0" wide. From the ground to the top of the ridge pole the measurement is approximately 39'-0" tall and the total length of the roof along the ridge is 98'-0".

The four-bay southeast wing measures approximately 22'-8" by 19'-8" and the six-bay southwest wing measures approximately 48'-4" by 20'-0". The stained glass window wall panel measures approximately 44' in width and is 30' tall from the base to the gable of the A-frame.

2. **Foundations:** The church has a 4" concrete slab foundation and a 4" cushion of black lava sand under the foundation.
3. **Walls:** The front A-frame façade of the church, including the main entry doors, consists of a redwood framed wall of stained glass divided into twelve equal sections by vertical wood members. Fourteen diagonal wood members are parallel and evenly spaced on each side of the glass panel. Lead mullions separate each piece of stained glass. A-frame corners on the front façade and the central portion of the rear A-frame façade were constructed of varied hues of irregular lava rock. The remainder of the rear A-frame façade of the church and the wings on the front façade consist of 1 x 10 rough-hewn redwood shiplap that has been painted brown. The side and rear façades of the original southwest wing were constructed of concrete block. A large white cross measuring 10" wide by 4" deep was recessed into the lava rock on the rear A-frame façade and finished with white lime mortar. Wood grilles accent the wall above the windows on the wings of the front façade.
4. **Structural system, framing:** The structural wall framing consists of angled glue-laminated timber beams that are exposed on the exterior of the A-frame sides. Each beam measures 16" high by 6-½" wide and is spaced 14' on center. The bottom ends of the beams are cut square and secured to angled concrete footings on either side by bolted metal plates. The pair of beams at the front gable end angles out, and is not parallel with the beams in the interior of the church.
5. **Openings:**
 - a. **Doorways and doors:** The main entry of the church is a wood frame double entrance with stained glass panels. Each side of the nave of the church has four-bay, four-light redwood sliding glass doors with metal tracks set into the concrete floor; much of the original hardware has been replaced. The doors on the southeast and southwest wings are flush wood, some with louvers.

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- b. **Windows** The majority of the windows are the original jalousie windows with redwood frames. There are original fixed glass triangular windows adjacent to the A-frame section on the wings of the front façade. Several of the original jalousie windows have been replaced with fixed glass on the southeast and southwest wings.

6. Roof:

- a. **Shape, covering:** The A-frame roof is an acute angle and both wings have low-slope shed roofs. The low-slope roofs on the wings are slightly pitched to a valley that channels rainwater into downspouts centered on each wing at the front of the building. The A-frame roof is covered with grey asbestos shingles and the low-slope wings have built-up composition roofing.
- b. **Eaves:** The A-frame roof levels off at the bottom to form overhanging eaves, with extending rafters and a 2" x 4" wood fascia. Termite damage is visible under the eaves and along the wood fascia.

C. Description of Interior

1. Floor plans:

- a. **First floor:** The church is one story and there is no attic or crawlspace. The original floor plan on page 25 shows the general layout of the sanctuary and the southeast wing constructed in 1971. The floor plan on page 33 shows the sanctuary and southwest wing constructed in 1958. The southeast wing consists of one large room, an office, and a bathroom. The southwest wing is comprised of two rooms, an office and a room used as a day care classroom.

- 2. **Flooring:** The flooring in the church consists of tan acid-stained concrete. Specifications for the finish list "Colorundum," as the product used to provide the finish color to the concrete. In the nave of the church the concrete was covered with red carpet along the central aisle and altar. The offices and day care facility in the wings of the church have buff Vinyl Composition Tile (VCT) and blue carpet.

- 3. **Wall and ceiling finish:** The walls and ceiling of the nave are redwood and the glue-laminated beams that support the wood roof deck also serve as the ceiling. The central portion of the rear wall of the chancel area is an obelisk-shaped section of lava rock with a backlit white cross, approximately 20' tall. Diagonal bleached tongue-and-groove boards flank the lava rock section. The walls along the choir section of the chancel consist of mahogany grillwork. The wings of the church have 1 x 8 tongue-and-groove boards laid at 2'-0" intervals on the walls and ceilings painted white, with the exception of the rear and side walls on the southwest wing that are constructed of concrete block. The interior walls of the southeast wing added in 1971 are gypsum board painted white and the small office on the end has faux wood paneling on the walls.

4. Openings:

- a. **Doorways and doors:** Interior office doors are single-panel wood doors with replacement hardware.

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5. **Decorative features and trim:** Two decorative rectangular lava rock planter boxes are located at the front of the church just below the chancel area.
6. **Mechanical equipment:**
 - a. **Air conditioning, ventilation:** The church and office wings have ceiling fans. Both office wings have wall or window mounted air conditioning units.
 - b. **Lighting:** The light fixtures in the sanctuary consist of incandescent overhead lights hanging from the ceiling fans. The wings have fluorescent lighting.
 - c. **Plumbing:** The plumbing in the church office and day-care offices is original, but the sinks and toilets were recently replaced.
7. **Original furnishings:** The original altar is extant and is constructed of Koa wood with a stone base. Two original altar rails at the front of the church are also extant and are 18' long and made of mahogany. The original pews, which also measure 18' long are extant and are constructed of mahogany wood.

D. Site:

1. **General setting and orientation:** The church faces a southeast-northwest direction and is approached from Hennley Street. To the east of the church is a car wash and gas station, to the north is the Moanalua Shopping Center, to the west is the pastor's residence, and to the south is the Navy Nex Warehouse. The topography of the land slopes down to the southeast of the church.
2. **Historic landscape design, other features:** An original, large, irregular-shaped lava rock planter is located at the front of the church. There are concrete planters at either side of the entrance doors angled toward the center of the A-frame plan. An elongated hexagonal-shaped "time capsule" was sealed in the pavement at the front entrance to the church and marked with the date 1958.
3. **Outbuildings, related structures:** Located to the southwest of the church is Facility 2613, the Moanalua Community Church Day Care Center. The building was constructed in 1960. Church records indicate the day care facility is a pre-engineered structure produced by the Butler Manufacturing Company of Kansas City, Missouri and assembled by South Pacific Construction Co. of Honolulu. The rectangular shaped one-story building has a concrete slab foundation and consists of gable end concrete masonry unit (CMU) walls and side walls of ribbed metal panels. The facility currently functions as a preschool run by Kama'aina Kids.

The Moanalua Community Church Pastor's Residence is located at 25 Bougainville Drive, just west of the Moanalua Community Church. Constructed in 1966, the pastor's residence is a two-story timber A-frame structure with a shed-roofed carport supported by columns of concrete masonry units. Both of these related structures were determined not eligible for listing in the National Register of Historic Places in 2003.

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Moanalua Community Church Archives:

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Box 14:

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John Wallis, The Wallis-Wiley Studio to The Hawaiian Evangelical Association of Congregational Christian Churches, 18 February 1958.

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Agreement of Lease between United States of America and The Hawaiian Evangelical Association of Congregational-Christian Churches, Lease NOy(R)-6103-7, 2 January 1957.

Letters:

C.E. Olsen, Rear Admiral, U.S. Navy Commandant, Fourteenth Naval District to Reverend Lawrence W. Berry, Minister of the Pearl Harbor Community Church, 29 March 1954.

C.E. Olsen, Rear Admiral, U.S. Navy Commandant, Fourteenth Naval District to Reverend Nelson C. Dreier c/o Hawaiian Evangelical Association, 11 May 1956.

C.E. Olsen, Rear Admiral, U.S. Navy Commandant, Fourteenth Naval District to Reverend Williston Wirt, D.D., 30 January 1957.

L.D. Bowen, Captain U.S. Navy, President Pearl Harbor Memorial Community Church to Commandant, Fourteenth Naval District, Attn: DPWO, 27 March 1971.

Reverend Williston Wirt D.D. to The Commandant, 14th Naval District, 9 January 1957.

**PEARL HARBOR MEMORIAL COMMUNITY CHURCH
(MOANALUA COMMUNITY CHURCH)
(Pearl Harbor Navy Complex, Moanalua)
(Facility No. 2602)
HABS No. HI-508 (Page No. 22)**

W.M. Adams, Jr. Chairman, Building Committee, Pearl Harbor Community Church to the District Public Works Officer, Fourteenth Naval District, 18 September 1956.

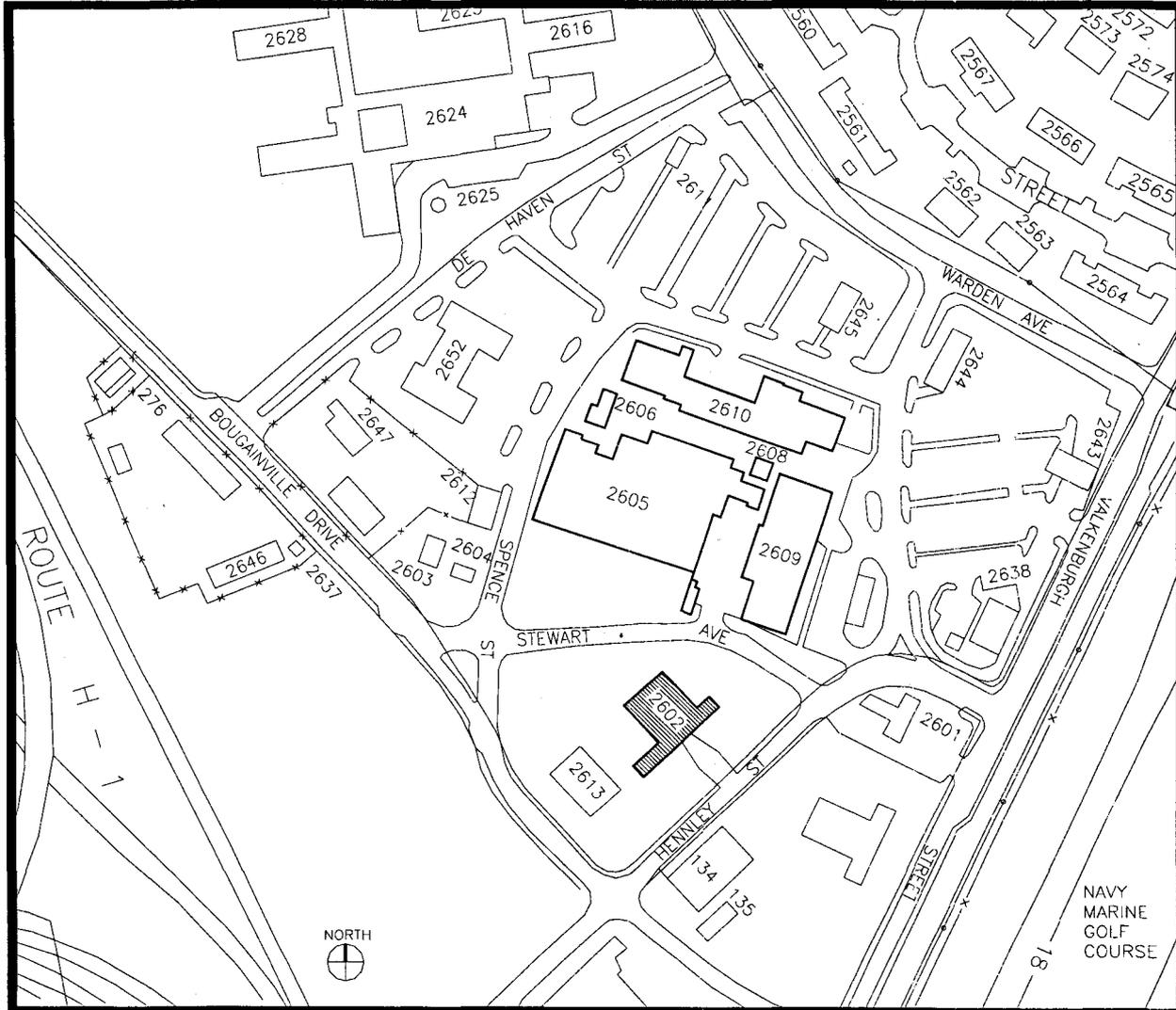
- E. Supplemental material:** Historic photograph of the Pearl Harbor Community Church Quonset hut 1948 located in a photograph binder at the Moanalua Community Church. A photograph dated August 17, 1965 of the Pearl Harbor Memorial Community Church is located in the NAVFAC PACIFIC Real Estate Files. Sketch of the Pearl Harbor Memorial Community Church by Clifford F. Young, AIA located in the *Intercom*, the newsletter of the Pearl Harbor Memorial Community Church, dated January 5, 1958.

PART IV. PROJECT INFORMATION

In accordance with the Moanalua Shopping Center Memorandum of Agreement (MOA) among the COMNAVREG, the Advisory Council on Historic Preservation (ACHP), and the Hawai'i State Historic Preservation Officer (SHPO) dated 2/25/04 the development of the area by the Navy will have an adverse effect on the Moanalua Community Church. In accordance with 36 CFR, Part 800, implementing regulations of Section 106 of the National Historic Preservation Act COMNAVREG Hawai'i consulted with the ACHP, the Hawai'i SHPO, the Hawai'i Conference Foundation (HCF), the Historic Hawai'i Foundation (HHF), the National Trust for Historic Preservation (NTHP), the Office of Hawaiian Affairs (OHA), the O'ahu Council of the Hawaiian Civic Clubs, and the National Park Service (NPS). This photo documentation and recordation has been carried out by COMNAVREG Hawai'i as partial fulfillment of the mitigations stipulated in the Moanalua Shopping Center MOA between COMNAVREG, ACHP, and the Hawai'i SHPO. This project is being supervised by Jeffrey Dodge, Historic Preservation Specialist at NAVFAC Pacific. The photographic documentation was undertaken by David Franzen, a photographer in Hawai'i with twenty-five years of experience completing photography that meets HABS specifications. Erika L. Webb, Architectural Historian of Mason Architects, Inc. carried out the research and prepared the written documentation. Fieldwork and research was conducted during the months of August and September, 2004.

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Location Map of Moanalua Community Church with Navy Assigned Facility Numbers (reduced, not to scale)



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Site Map of Moanalua Community Church with Navy Assigned Facility Numbers (reduced, not to scale)

