



A sturdy oak sends its roots deep into the ground. It also sends its branches high into the sky to reach out to the light. The life rooted deep in the “Love of God”, likewise reaches out into the world to be a sharing and faithful messenger for Jesus Christ, because it has been deeply rooted in worship, prayer, education and discipleship.

## *In The Beginning*

***For the Lord your God is bringing you into a good land – a land with streams and pools of water, with springs flowing in the valleys and hills.***

***Deuteronomy 8:7***

John Cleves Symmes owned the property that is today the city of Madeira, having claimed it in 1788. After the Treaty of Greenville ended Indian warfare in 1795 for the most part, the area began to attract settlers. John Jones, the first known settler of the long ridge, which was then called, “Indian Hill”, bought land from Symmes in 1795. Jones was from Maryland via Rudell’s Station, Kentucky and was a Revolutionary War soldier who was present when Cornwallis surrendered in 1781. He loved the Indians and could go where no one else dared to go. He is buried on the DeMar land. The next year David Black and Lewis Woodruff purchased land from Symmes also. Woodruff divided his land into ten-acre sections which he leased to tenant farmers on the condition that they build a cabin, clear the land and start developing fruit orchards. This scheme did not work out as a few bought the land. It was, however, the beginning of Madeira’s reputation as a stable, fruit growing center.

An important event in the early growth and settling of Madeira was the discovery early in the 19<sup>th</sup> century of a strong spring of water along a hillside by one of its early settlers, John Hosbrook. The importance of fresh, clean water was highly valued as can be seen from the letter of a visitor to nearby Cincinnati nearly 50 years later. “My health is better...., but I do want to get where I can get a good drink of spring water. If you could see the water we have on the table for dinner you would not think it fit to wash your face, so thick and muddy.” Truly, fresh spring water was a healthful, precious gift from God that contributed to the ability of the community to attract settlers.

## *Thirsting For God In The Wilderness*

***For where two or three come together in my name, there am I with them.***

***Matthew 18:20***

In the early years, then settlers’ cabins were quite a distance apart, being connected only by dirt trails, the struggles of everyday life were in direct contrast to those of later years. Animals, Indians and weather presented the greatest difficulties. Virtually every source of information notes that deer gave farmers a constant battle over the question of which would harvest the wheat, and that bears, panthers and wolves, siding with

about it. Bear hunts were frequent events and special excitement seized the settlers when a buffalo hunt was proposed. The trails were very poor. One winter day Daniel Hosbrook, a son of the early settler, set out on horseback to fetch some salt for the community from Columbia, some miles distant, on the banks of the Ohio. En route home, he encountered a mounting snowstorm and found himself lost, wandering in circles. His body was found (where he had frozen to death within sight of his cabin) in time to save it from the wolves.

The opportunity for worship in this environment was obviously very limited, and yet a handful of citizens thirsted after the word of God. The community's first congregation was in existence for some years before there was a building it could call its home. The first meetings were held in individual family dwellings and were led by individuals in the community. Its existence and the fact that it persevered is a credit to the strength and determination of the men and women in the community.

## *Praying In The Snow*

***Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.***

***Mark 11:24***

In 1841, the isolated little community had grown to such an extent that they banded together and built a small log school house on the corner of what is now Miami and Euclid (where the municipal building now stands). The pioneer women of the congregation decided that a larger place was needed for services, and the school was selected. The Madeira School Board Chairman of the day found out that the women of the congregation planned to use the school for church services, and was anything but pleased. The Chairman preceded the ladies to the school, entered and locked the doors from within. Undismayed, the female congregation knelt in the snow outside the school and prayed for the Chairman's conversion. The good Lord heard them and the school soon became the regular meeting place for the little church. The School Board Chairman, incidentally, became one of the church's staunchest supporters. In 1845, the log schoolhouse burned to the ground and a second stone schoolhouse was rapidly erected on what was then McCullum Road (this is now 7137 Shawnee Run Road). As soon as it was ready, the small group of faithful pioneers made it their place of worship. This structure is still in existence and is now being used as a private home. The number of students grew and in 1848, the school moved to a brick building on the corner of Miami and Galbraith, but the church stayed in the stone building on McCullum Road. At some point, the little religious group felt the need to become more official, and in order to accommodate the various denominations in the area, they name themselves the "Union Church".

The community seems to have been spared from the devastation of the cholera epidemic of 1849. The area continued to grow and in 1857, one of the main trails (which is now known as Camargo Pike) which ran 10 miles from Madisonville to Miamiville, was converted to a true road and operated as a toll pike. In the same year, the Marietta and Cincinnati Railroad (later B & O Railroad) was laid out as far as Loveland, and several years later in 1866, the railroad built a station in town and named it after the treasurer of the line, John Madeira, who happened to own a large tract of wooded land nearby. It was through this act that the community finally had a name.

During this time, the nation endured the Civil War and in 1865, William D. DeMar returned from Cincinnati one evening with shocking news. He had taken a load of hay down to the Sixth Street Market, and the man who ran the scale-house told him that word had just come in on the telegraph that President Lincoln had been assassinated.

In 1873, the Methodists, who had grown in numbers, left the Union Church and constructed the first church building in Madeira at the corner of Laurel and Center Streets. The Union Church moved into the heart of Madeira to Muchmore Hall. This was a meeting hall on the second floor above a general store. It was located where Kellogg's Cleaners is now, on the west side of Miami Avenue, near the railroad tracks. It was at this point that the desire for regular church services increased and the Rev Thomas Cortelyou, of the Presbyterian Church in Montgomery, was hired to preach once a month, and then every other Sunday.

## *Presbyterian At Last! We Build A Church*

***Suppose one of you wants to build a tower. Will he not first sit down and count the cost to see if he has enough money to complete it?*** ***Luke 14:28***

The Rev Cortelyou preached with such devotion and zeal that on June 1, 1882, a previously appointed committee met at Madeira and organized the First Presbyterian Church. Highlights from the minutes of the Board of Trustee meetings read:

October 24, 1882: Met for the purpose of considering the manner of raising funds for hall rent, etc. Mr. Muchmore agreed to the use of the Muchmore Hall for services for 75 cents per meeting. Agreed to ask the members of the Church to contribute \$1.00 each pay year to pay for hall rent and other expenses.

Conditions at Muchmore Hall were less than ideal and after experiencing the benefits of having Mr. Cortelyou shepherd their little flock, some Madeira residents traveled several miles to the Montgomery Presbyterian Church each Sunday and became members there. Others dreamed of building their own church in Madeira. The minutes from a Trustee meeting in 1883 read:

Discussed the advisability of attempting at the present time the erection of a church building.

The steadfast pioneer women organized in 1884 to raise money for building this church. They were called the Presbyterian Women's Building Society (a name shortened to the Ladies Presbyterian Society in 1887, then changed to Ladies Aid Society, to Women's Association, and later to Women of the Church). The women raised money in many ways. Their first effort was a Strawberry Festival, a project that was held every year in May, during the strawberry season, until the turn of the century. With the addition of lawn fests, sales lectures, socials and entertainments, they raised nearly \$850.00 in two years. In the three years before the church building was a fact they raised \$1500.00, which was added to funds raised by the men. Each effort netted only a few dollars, but by the hardest persistent labor and unflagging faith in their goal, they accumulated the sum needed to build the house of worship. A committee of seven women and eight men was appointed to choose a lot for the church. The Trustee minutes read:

May 7, 1887: Agreed to borrow \$500.00 from the Trustees of the Church Erections Fund to aid in the building of said church.

The original building was constructed on the corner of Laurel and Miami Avenues where the Fifth Third Bank now stands. It cost \$3000.00, all of which was raised by the congregation, except for the \$500.00 loan from the Board of Church Erection.

## *We Dedicate A Church*

***I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things. You heavens above, rain down righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness grow with it; I, the Lord, have created it.***

***Isaiah 45:7-8***

The church was described as a "Gothic structure, consisting of two rooms; an auditorium and a large class room so arranged as to be thrown into one room for special occasions." The room contained a walnut beamed ceiling. The pulpit was ornamented with a walnut reading desk and three upholstered pulpit chairs of plush and black walnut. A Brussels carpet covered the floor. Directly in front of the reading desk stood a Communion Table which held a beautiful silver plated Communion Service, a loving gift from the Rev Thomas Cortelyou, who had shepherded them through their early years. The new church was dedicated on June 5, 1887. At 3:00pm, the time set for the dedication, a torrential thunderstorm was raging, but by 3:30pm, the sun appeared and with it the Rev Cortelyou, who with the assistance of the Rev B.W. Chidlaw and Rev J.H. Walter, dedicated the building to the Ruler of Storms and the gracious Giver of the sun's brightness.

There were 2 charter members of the new church, 25 of whom were Madeira residents, who had been members of the Montgomery Presbyterian Church.

## *A Servant Passes On*

***Whoever wants to become great among you must be your servant.....  
Well done, good and faithful servant!***

***Matthew 20:26***

***Matthew 25:21***

The Reverend Thomas Cortelyou died suddenly on January 8, 1888 and the little congregation, in spite of growing financial difficulties, raised \$65.00 for a memorial stained glass window in honor of their beloved Pastor.

## *Financial Troubles Challenge Us*

***We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair.***

***2 Corinthians 4:8***

The minutes from the Board of Trustee meetings show repeated difficulty in meeting the expenses of the fledgling church.

October 6, 1887: Mr. Riggs agreed to do the church janitor work for \$50.00 per year and to contribute the money thus received toward the purchase of a bell for the church.

January 23, 1888: There wasn't enough money in the Treasury to pay Brother Cortelyou's salary for the past year. (How he must have loved his flock to give them a communion service when he had not been paid!) The best method of raising the amount of \$100.00 was discussed....(Enough money to carry on the church work was finally raised.) Mr. S.K. Druse was requested to purchase three planks to be used in the church for seats on extra occasions.

November 1, 1888: Agreed to borrow \$56.00 from Mr. Dones to pay minister's salary. Reported that they planned to construct a board-walk to the church door.

June 30, 1889: The Trustees reported....to the congregation that they were happy to report a balance of \$2.29.

April 7, 1891: Due to the near depletion of the church treasury, Mr. Mooney offered to the Board \$50.00 worth of nursery stock from his ground, same to be sold by Board and the proceeds applied to use of church.

January 12, 1896: Board accepted \$300.00 as a trust fund and the proceeds to be used to pay the salary of the minister as specified in the Last Will and Testament of Miss Margaret Cortelyou.

In 1891, the first youth group, The Young People's Society, was organized, and the following year it became the Christian Endeavor Society.

## *Women Of Excellence*

***Many women do noble things, but you surpass them all. Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised. Proverbs 31:29-30***

"The church must be kept going," was the constant idea that stirred them to action and it was largely through the Ladies Society that the church was kept open during hard times. An interesting and significant fact comes to light in a study of the records of the Society. There were only 26 members in 1884, 1909 and 1934. In early meetings, rarely did even half of these members attend or pay the dues and often no business could be conducted because a quorum was not present. This revelation indicates that the bulk of the work was accomplished by only a dedicated few, to whom credit should be assigned for their courage, perseverance and physical toil.

The meetings were held monthly, at some member's home or at the church. As the ladies had to travel long distances to meetings for many years, driving slow horses over primitive roads, the meetings often lasted all day, with the hostess providing a substantial lunch. The sessions always began with repeating the Lord's Prayer, followed by some hymn or inspirational reading. There was the collection of dues, reading of the minutes, discussion of the next fund raising project and a social hour to finish the day. The members spent much of the time sewing, sometimes on gingham aprons and sunshades, or on nightshirts.

For the next few years, money was raised by holding luncheons, fairs, church socials and suppers. The women helped the church trustees by paying for the utilities, one husband did free janitor work, and the owner of a hardware or dry goods store would give needed tools. The women also gave a monthly sum to the Board for the minister's salary, until it was necessary to stop this in 1893, as they could afford only the money for heating, lighting and necessary church care.

Mention is made of several oyster suppers, tea parties, holiday festivals, milkmaid socials and stereopticon showings. There was an evening of singing, reading, recitation and spelling, with guests paying five cents apiece not to spell; a Longfellow evening, a Dickens evening, conundrum (a riddle whose answer involves a pun) parties and a Demorest Medal Contest for young people, who declaimed

selections from prominent temperance orators. It is clear that in addition to being the spiritual center of the citizen's lives, the ladies made sure it was also the social center of the community.

When it could, the Society paid a student's board and made small donations to other churches. One by one it added to the church's maintenance supply – a lock or bolt for a door; a mat and scraper; a hammer or stepladder or a repair bill; several stained glass windows dedicated to early pastors. They made a gift to the minister's family every Christmas and sent flowers to any member who was ill. When one of their members dies, an elaborate memorial was written, entered on the books and a copy sent to the bereaved family. They were able to paper the church walls in 1893 and put in drain tile. They paid for painting the church, with the men selecting two shades of stone color. In 1893, the treasury was destitute, having paid out a few cents more than was taken in, but any deficit was always paid by some member.

The twentieth century ushered in the Autumn Market as an annual event, which was probably the birth of the Harvest Bazaar, coming years later.

The silver anniversary of the Society was held in 1909, at the home of Laura DeMar, who had held the first meeting there and who was later to host the Golden Anniversary. She was the team's most tireless worker, serving many years as president. She wrote an informative history of the Society on the occasion of the 50<sup>th</sup> anniversary. She was the wife of James T. DeMar, a Civil War veteran, and dies in 1937 at the age of 90.

## *We Persevere*

***I can do all things through Christ which strengthens me.***

***Philippians 4:13***

It was reported that there was a decrease in church membership between 1878 and 1900 of 14 persons. Membership was down from 28 to 14.

From 1888, when Cortelyou died, to 1907, when the Rev Lou Wallace Gade came, the church was served by stated supplies, a number of whom were students from Lane Theological Seminary on Gilbert Avenue. Throughout this period of supply ministers, the Union Sunday School and the Presbyterian Church worked together in complete cooperation until 1906, when the Union Sunday School was officially designated as the Sunday School of the Madeira Presbyterian Church.

In 1907, while he was still a student, the Rev Lou Wallace Gade began to serve our church. He was hired by the session in 1908 on a regular basis for \$12.00 per Sabbath. In 1909, he became the first installed pastor of our church, and he served the church until 1910.

The women continued their good work, paying for church insurance, staining and varnishing chairs and buying a ton of coal. A decision was made to charge a dollar to use the church for any secular purpose. The church decided to dispose of the gasoline lamps in 1910, presumably because electricity was installed, and in the rest of the country, this was the decade when Henry Ford began his automobile assembly line.

The Rev Harry McMinn, one of the most beloved Pastors this church has had, was summoned to the pulpit in 1910. Within his tenure, Mr. McMinn waged a constant battle for temperance in the use of alcohol. Evidence of McMinn's strong belief in temperance can be seen by the following expenditures in Session minutes:

January 7, 1914: Fare to Anti-Saloon League Convention to Rev McMinn - \$5.00.

November 7, 1917: To Rev McMinn for night telegram inviting Col Roosevelt to speak in Cincinnati on behalf of temperance - \$.40

Under the direction of Pastor McMinn, the church began a program of expansion. The Board of Trustees notes read:

March 29, 1910: Agreed to discuss with the ladies of the church in regard to the purchase of a proper manse. The Madeira Building and Land Company donated a lot 50 feet by 200 feet from the center of Miami Avenue, free of all cost and charge, but an adjoining lot of the same size was also bought. That company also guaranteed the laying of sidewalks at their expense, on the condition that: (1) The manse not cost less than \$2000.00; (2) It should stand back forty feet from the road; and (3) It never sell or manufacture "spirituous, malt and vinous liquors" on its' premises. The Ladies Society paid \$150.00 toward the extra land.

## *God Blesses Us With Growth*

***The kingdom of God...is like a mustard seed, which is the smallest seed you plant in the ground. Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds of the air can perch in its shade.***  
***Mark 4:30-32***

The year 1913 marked the end of an epoch, as the trustees needed no more money for financing the manse and the minister announced that no more suppers or entertainments for making money would be tolerated, as these were now obsolete in nearly all churches. The indomitable women discussed taking up missionary work and decided to combine the Church Society and the Missionary Society (which came into being in 1890) under the same name.

In 1914, a new Sunday School room was added on to the back of the church through the labor of the men. Our famous Chicken Pot Pie Supper probably had its origins in 1916, for such a dinner is described in the ladies minutes for that year, and is mentioned nearly every year thereafter. On the first occasion, 300 recipe books were offered for sale, thereby starting two traditions in one day. Two Sunday School rooms were built in this same year.

In 1917, the United States declared war on Germany, and joined World War I which had been going on in Europe since 1914. The Rev McMinn suggested establishing a Red Cross Unit, but the ladies decided to continue attending Red Cross meetings in Madisonville. They did buy a sewing machine for nine dollars for Red Cross work. The Society closed its meetings during the war years by singing "America", and paid regularly to the War Chest as well as the Manse Fund. The deadly Influenza Epidemic of 1918 curtailed much church activity. It was in 1918 that the Rev Harry McMinn unexpectedly died, to the sorrow of the congregation. Germany surrendered that year, and the Great War was over.

A group of short pastorates followed. The Rev Ralph M. Fox served three years (1919 – 1920), the Rev Malcolm McNeal served two years (1922 – 1924), and the Rev Harry B. Vail served three years (1924 – 1927).

In June of 1919 our first Boy Scout troop was organized. The year 1920 marked the first time women were allowed to vote in the United States; and it is interesting to note in passing, that no indication is made of this in any record, nor is there any reference to the cause of women's suffrage in the years before. The women of the church continued to earn money for the church, and bought dishes, cups and saucers, silverware, and an oil stove. They papered rooms at the manse, and fixed floors, and in 1923 they sent money to "Japanese sufferers". In 1921, according to church rules, one could only belong to the Madeira Presbyterian Church if one lived within the community.

Financially, that year, we were prosperous enough to pledge a substantial \$200.00 to the Billy Sunday Evangelistic Meeting, and another contribution was made to the Ohio Anti-Saloon League. October 1921, saw the \$500.00 debt to the Board of Church Elections Fund paid, and the church was thus cleared of any indebtedness in connection with the erection of the building in 1886, and at a congregational meeting in 1924, the mortgage on the manse was burned, the Ladies Society, having offered \$750.00 to clear the debt.

Items of note in Session minutes were:

- May 11, 1924: Decided that ushers were needed. Mr. C.W. Burns was elected as head usher for the second quarter of the year.
- January 26, 1925: Congregational meeting called to discuss the matter of Sabbath desecration in the form of house construction. A Motion was passed that the Pastor and one resident Elder be a committee to confer with the Mayor of the Village citing the offender to the State laws with regard to such action on the Sabbath.

1927 brought major expansion to the church in the form of construction of the chancel area, the addition of a church school room, and the building of a gymnasium. The gymnasium was used for many years for Madeira High School basketball games. A Good Shepherd window costing \$500.00 was purchased by the Ladies Aid Society in memory of their beloved deceased Pastor, Harry McMinn. The house adjacent to the church was purchased for use as a manse. A September 30, 1927 issue of "Madeira News" had three items of note. The first concerned the dedication of the "various units" of the new church building, with an entire week's worth of exercises presided over by Boy Scout, Girl Reserves, the young people of the church now known as the Nu Chi Kappa (Youth Fellowship for Christ), the women's organizations, and the Children's Divisions of the church and school. The second item concerned the Rev John Garber, Professor of Religious Education at Lane Seminary, who was announced as the temporary supply minister for the next six months until the arrival of the Rev Meredith M. Hogue in 1928. (The Rev Garber would return to us as our senior pastor from 1942 – 1947.) The third item noted that James and Robert Perin (a family name we all recognize) were recovering rapidly from an attack of typhoid.

## *The Depression Years*

***So do not worry, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the pagans run after all these things, and your heavenly Father knows that you need them.***

***But seek first His kingdom and His righteousness, and all these things will be given to you as well.***

***Matthew 6:31-33***

The Rev Meredith Hogue (affectionately known as Hogie) served our congregation during the peak of the depression (1928 – 1937). Financial problems weighed heavily, both on individuals and upon the

church due to the expansion program. Hard times drew the church members close, and somehow needs were always met. The Rev Hogue took a 30% cut in salary during the darkest days to help keep the church going.

On the occasion of the 110<sup>th</sup> anniversary of our affiliation with the Presbyterian Church in 1987, several long time members wrote letters reminiscing about those days.

From Myers F. Yeomans

“When the Rev Meredith Hogue came for his initial sermon, he placed his sermon outline on the window ledge. “Presto!” It blew out the window, never to be found. Nevertheless, the sermon was successful and Meredith Hogue became one of our most beloved ministers.”

From Virginia Teal Perin

“I....have many fond memories of “Hogie” and the many years he was the minister of our church. During the depression years, we all shared in weekly covered dish dinners and played charades after dinner. The church was the center of my social life as a young person, and I felt it was my second home as I spent much time there.”

From Alma Gertrude Meyer

“The Depression came on in 1929 to 1933. It was tough going. I think working together made us aware of each other’s talents and created binding friendships. We loved each other and still do.”

Trustees notes record:

- June 30, 1930: Trustees solicited the members to make personal loans to the church in order to liquidate the \$12,500.00 loan from The Camargo Bank, which would be due soon.
- October 5, 1931: The financial conditions among the members and friends of the church make it necessary to reduce the next budget approximately 16%.

In 1930, there was just five cents in the bank, after the Ladies Society had paid a bank note, and they borrowed \$1000.00 from the bank the next year for church expenses. However, they did give to charity, buy a black board, and give the Pastor a radio.

The population of Madeira was 1,165.

Of interest during Mr. Hogue’s tenure, was the recommendation of the Session on April 4, 1930, that Elders be elected on a rotational basis, rather than for life.

1934 saw the 50<sup>th</sup> anniversary of the Ladies Society. In 1935, the State of Ohio, began charging sales tax, and the Ladies Society paid three dollars for tax stamps. They helped pay for a furnace in the manse, and in 1937, they sent money for flood relief during the Great Cincinnati Flood of 1937. The Society subscribed to the Debt Liquidation Campaign of the First Presbyterian Church of Madeira, with \$1,200.00 to be paid in three years.

Even the young people helped the debt reduction. The Session gave permission for Miss Gladys Armstrong, a sponsor of Nu Chi Kappa, a group of young people of our church to use the gym on Saturday, June 25, 1938, for a “Spizerinktum”, (A Jolly Good Time)” provided the fortune telling was not made a serious affair. The proceeds are to go to the pledges of the group to the “Debt Liquidation Fund”.

In 1937, the church celebrated its Golden Jubilee and reported a membership of 232.

Following the Rev Hogue's tenure in 1937, there was again a span of short pastorates: The Rev Robert F. Truesdel (1937); the Rev Goodrich Gates (1937 – 1938); and the Rev T. Winston Wilbanks (1937 – 1941). The population of Madeira was 2,700 in 1940.

## *We Pay Our Debts*

***Let no debt remain outstanding except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law.*** ***Romans 13:8***

In 1941, the Rev John A. Garber was called to be Pastor at our church, and that same year the country went to war. Under the Rev Garber's ministry at Madeira Presbyterian Church, the entire indebtedness of the previous building programs was liquidated.

In 1940, the Weekday Church School, which probably had its origins as the Union Sunday School, was still in existence, but pledges that year did not cover the budget, and its funding was cut from \$300.00 to 0. At a congregational meeting, the budget cuts were rejected, the congregation pledged to make up the shortfall, and \$200.00 was restored to the Weekday Sunday School. By 1943, however it was no longer in existence.

### Session notes that are of interest read:

- November 10, 1940: Instructions to pay the bank \$1,200.00 for the year, to include \$400.00 received from the sale of one of the church lots. The Trustees stated that they would raise \$700.00 on the remaining \$1,400.00 note at the Camargo Bank, if the congregation would raise the other \$700.00, so they could burn the mortgage at the Christmas White Gift program.
- August 1, 1943: In view of the present campaign to eliminate the debt of this church, the Session did not think it wise to enter into the every member canvass that most churches will hold in November of this year.
- April 18, 1944: Resolved that we unite in soliciting additional gifts so that every member and interested friend of the church have a part in removing the indebtedness.
- October 26, 1944: The matter of the conscientious objector was brought to the attention of the Session....it was decided to present the matter to the congregation through the bulletin.
- November 30, 1944: Saw the start of our modern day music program. It was upon this date that a Hammond Organ was presented and dedicated in the memory of Sara DeMar. (This organ was paid for by the Faithful Circle and was replaced in 1972, when it was given to a church in Sardinia, Ohio). Earlier that year, Miss Nell Hosbrook's resignation as organist was accepted, with appreciation for her many years of faithful service.
- November 30, 1944: The Session notes also state, the campaign for the Wartime Service Fund is to be started on Sunday, December 3, 1944 until May 1, 1945.

Easter was celebrated in 1945 with Friday afternoon services, an Easter Cantata on Friday night, and an Easter Sunday service which celebrated a debt free new beginning when they burned the last note against the church. Dr. Garber said the freedom from debt was a challenge to a more effective ministry of worship, evangelism and Christian education for the up-building of the church.

World War II had ended, and a church committee was appointed to decide how to honor our returning veterans. The Session decided that the Restoration Fund should take the place of the War Time Service Fund.

The Madeira Presbyterian Church celebrated its first midnight services on Christmas Eve in 1945, a tradition which has lasted all these years. Some indication of an organized music program can be gained from Trustee records which reveal that Mrs. Scherer was voted a salary of \$5.00 per week for directing the choir in April of 1946. In June of 1946, the Session reported that they had received a letter from Maurice McCracken (today's prominent activist) of the Social Education and Action Committee of the Cincinnati Presbytery, in which he told of what took place at the June meeting, and that future meetings were planned on Labor Management Relations, Juvenile Delinquency, Housing, and Race Relations. Other matters mentioned by Session notes were the renovation of the church parlor and the nearing completion of the kitchen in the September 4, 1946 meeting.

On December 18, 1946, permission was given to the young people to purchase the picture "The Head of Christ" in memory of Elder W.A. Logan. (In 1979, when some of our long-time members were asked to reminisce about the church, Kathryn Stewart wrote: "My memory of an outstanding person in our church is William A. Logan, affectionately known as "W.A." He spent much time, also money for the good of the young people of our church. He delighted in taking a young person on a trip with all expenses paid. In the twenties, he built a large swimming pool in his back yard for the use of the young people.")

April 11, 1947 notes the creation of the Board of Deacons with eight people being elected; five men and three women. Two subsequent meetings were held to give them the responsibility of ushering. It was decided the men would usher and the women members agreed to assist with the welcoming of the people and to arrange flowers for the pulpit. Parish districts were assigned "to maintain vital contact with the sick and with new people."

A changing of the guard was recorded when Dr. Garber resigned, effective July 31, 1947. He was so beloved by his congregation that the Session had to take two votes concerning Dr. Garber's request to resign. The first vote returned a "no" verdict, and Dr. Garber had to request a second vote for permission to resign. On December 7, 1947, the congregation voted to call the Rev Roscoe J. Varble to be the next Pastor. He served the church until 1954. Another changing of the guard was taking place about this time. On January 4, 1948, Mrs. Joseph Stehr announced to Session that all women who so desire may join the new Women's Organization that is to supplant the various present organizations. They continued the tradition of hard work that the women have always shown when the next year Session asked them to purchase material and make choir robes.

## *We Grow In The Fabulous Fifties*

***The land is ours, because we have sought the Lord our God; we sought Him and He has given us rest on every side. So they built and prospered.*** ***2 Chronicles 14:7***

In the fifties, the automobile had become America's most popular form of transportation, and that meant growth for the suburbs. Madeira was one of the fastest growing suburbs with a population of 3,500 in 1950. During this decade our church membership more than doubled. The previous decades had been slower paced. Church services had been suspended for some or all of every August when the pastor took his vacation, but for the first time, in 1950, the Session voted to have church all four Sundays in August and the previous custom was thereby abandoned. The Session, which previously met

anywhere from one to four times a month for various major or minor reasons, now met only once a month. In 1950, meetings were held with the Methodist Church concerning the possibility of merging the two churches whose history was so intertwined that they had each sprung from the same Union Church, and had held united Holy Week or Thanksgiving services for decades. By November of 1951, however, the idea was dropped "due to the growth of the community", which created "a need for both a Methodist and Presbyterian Church". A year later there were at it again. This time it was a joint Methodist-Presbyterian Teen Canteen.

There was so much growth that the Board of Education received permission to use the Sunday School rooms for Kindergarten classes for the 1952-53 school year. In response to this growth, the First Presbyterian Church of Madeira established a "Building Fund" and authorized a formulation of a Master Plan. A study done in 1953 reported serious overcrowding of the Church School Plant, and partitioning the gym was discussed. In early 1954, the Church purchased 2.2 acres of land on the NE corner of Miami and Greenbriar Avenue for the sum of \$15,500.00.

While the plans for the new building went slowly forward, the Rev Roscoe Barble left us and the Rev Robert E. Eversull arrived in 1954. The Korean War had recently ended, the Cold War was flourishing, and the Session approved the use of the Church building by the Civil Defense. The number of Deacons increased from 9 to 12 in 1955, we took out our first ad in the Yellow Pages Telephone Book, and had Welcome Wagon distribute information about our church to the growing community.

The Senior High Sunday School class received permission to meet in the B & O Train Station. Mr. Eversull would later reminisce, "During each session there was one fast freight that went through. There was no chance of keeping the attention of the teenagers or even being heard, so the whole class would stand up, go over to the window, and watch the train until it disappeared out of sight. At the old building, services were held at 10:45 AM rather than 11:00 o'clock. The reason for this was that a passenger train went through at five minutes to twelve and disrupted the end of every sermon."

A letter written to City Council asking that they complain to the railroad about the excessively loud and long whistle blowing in 1955, and the city wrote the church a letter complaining of the traffic on Sunday morning, and suggesting the members park in the back of the drug store or the theater (where SuperX Drug Store is today). Ernie Sams wrote in 1987, "It was the usual practice for the Deacons, after the service had started and the offering dedicated to our Lord, to go to Braun's Drug Store for coffee and discussion" (now called Adrien's Pharmacy).

In 1956, Arend and Arend Architects were contracted with to build our Church. \$67,449.00 had been pledged to the Building Fund. Two worship services were begun that same year to alleviate crowding. The 75<sup>th</sup> anniversary of our Church being Presbyterian was celebrated in June of 1957 with the Rev Hogue returning for the ceremony, and a year later, on June 15, 1958, the ground breaking ceremony took place.

The Rev Eversull wrote, "The day we broke ground.....was a beautiful spring afternoon. We invited all of the children....to bring their own shovels, so that after the official ground breaking ceremony each person could have the opportunity of breaking ground....You never saw so much activity in all your life. The day we chose to lay the cornerstone (April 12, 1959), was a Sunday in April, knowing that the overwhelming probability was that we would have a beautiful spring day. It didn't quite work out that way. We began the service at the old church, then amid the ringing of the church bell, we went out and got into our automobiles, and with headlights aglow, and with police escort, proceeded to the corner of Miami and Greenbriar amid an April snow storm."

Progress enveloped the Church on September 28, 1958. The minister and Senior Choir were on WLW-TV for their show, "The Church by the Road." In November of that year, it was first proposed that we change our name from "The First Presbyterian Church of Madeira" to the "Madeira Presbyterian Church". We petitioned the Village of Madeira to bring our property at the corner of Miami and Greenbriar into the Village.

The final service of worship in the old Church was November 29, 1959, and the first service in the new church was December 6, 1959. Over 700 persons attended. Membership stood at 650. The Rev Eversull wrote, "The old building was in exceedingly dilapidated condition when we moved out....In most buildings the studs on the outside wall hold up the clapboards, however in that gymnasium, the termites had eaten out the base of all the studs, with the result that the clapboards were holding up the studs. It was the only basketball floor that I know of where you could put the ball on the floor and it would roll to one corner. That corner was four inches below the opposite corner of the floor."

The new church included the narthex, sanctuary, fellowship hall, kitchen and west wing. William Hasty wrote of the sanctuary in a church publication: Ours is one of the most inspiring Sanctuaries in Greater Cincinnati. The communion table, fashioned of Vermont Marble, weighs two tons! The cross above the choir is suspended high over the worshipping community and is always bathed in light. This "Cross of Light" contrasts with the "Cross of Darkness" imbedded in the stained glass window to the rear, above the balcony. (The stained glass window would be installed a little later in 1960.) The windows surrounding the Cross of Darkness are made of shades of carmine, blue, green and purple. The shapes and sizes symbolize the diversity of Christian disciples. The two crosses symbolize the extreme phases of Christ's life; the joy of His birth is in contrast to the darkness of His crucifixion and death. The twenty-seven stained glass windows on the apse (the wall behind the choir loft) represent the Books of the New Testament. These spiritual foci add to meaningful worship in this "House of God."

An entire week of programs were planned during the new Church's dedication. The Rev Lou Wallace Gade, Rev Meredith M. Hogue and Rev John Garber were brought back as honored guests and assisted in the dedication. Of interesting note is the fact that there were no pews in the balcony initially, so that the church brought the old "theater style" seats from the old church to use temporarily. Some people thought they were more comfortable than the new pews downstairs in the sanctuary.

## *Social Awareness In The Sixties*

***Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and love your neighbor as yourself.*** ***Luke 10:27***

For the first time the congregation was big enough to hire a Director of Christian Education. On November 1, 1960, Miss Sophia Kay was hired at a salary of \$3,800.00 per year, housing and \$600.00 car expense plus one month vacation. Miss Kay, a Korean, was the daughter and granddaughter of Presbyterian ministers. Because of her accent, she was sometimes hard to understand, but the congregation grew to love her and were sorry to see her leave to get married in 1966.

The Sunday format included an 8:30AM church service, a 9:30AM Church School hour and then an 11:00 AM church service with a second Church School session for the children. (Does this sound at all familiar?) A survey found people desiring church services and church school to be run on the same time schedule during the early service, so the 8:30 AM church service was switched to 9:30 AM and the Deacons were told to take attendance each Sunday to make sure it didn't drop off.

The Session authorized the presentation of Bibles in 1960 to those children passing from the Primary to the Junior Department. Trustees increased in number from 9 to 15. The Church was already crowded. The office was in the small room near the pulpit in the sanctuary. It was equipped with a wash basin and commode, and when they added a new folding machine, the church secretary, if she were lucky, could still use the machine and not turn on the hot water. The Pastor used his home office most of the time. The secretary was eventually displaced to the furnace room in order to make an office for the minister.

In 1961, the U.S. got involved in the Vietnam War. The Deacons sponsored a Dutch-Indonesian refugee family, and the first performance of "The Upper Room", a play about the Last Supper, written by the Rev Eversull, was performed with the Women's Association sewing the costumes. A "Needs Committee" documented the necessity of an East Wing, the Christian Education Committee studied the idea of having new members attend several adult education sessions before they joined the church, and Session established a scholarship for any young person in the Church who enters school for a vocation in church work. Deacons and Elders decided to wear different colored boutonnieres so that they could be identified on Sundays.

In subsequent years a full-time secretary was hired. Smoking and hand-held fans with advertising were banned in the Sanctuary, and we considered and rejected changing our name to the Madeira-Indian Hill Presbyterian Church. The future East Wing continued to be planned for amid growing social awareness of problems of racial prejudice and other issues. In 1964, a special collection was taken on February 14<sup>th</sup>, Race Relations Sunday. Presbytery went on record supporting the right of welfare and social workers to give out birth control information in 1965, and in the same year, the General Assembly stated that while they did not advocate interracial marriages, they should not be illegal. The Bain Property, which was adjacent to our church and extended to Galbraith Road, was purchased and developed into a park for the community; and a strip of land extending along Galbraith was sold for private residences to help pay for the land. The "Kick-Off" Dinner for the Building Fund Campaign for the East Wing was held in May of 1967, and a contract was signed with Bowen Construction at a cost of \$83,000. The Rev Robert G. Sterret was called as our church's first Assistant Pastor and Gladys Wendt was honored for an incredible 39 years of faithful service as a church school teacher. In 1968, the 179<sup>th</sup> General Assembly stated the remarriage of divorced people should be left to the conscience of the minister, and the Committee on Project Equality resolved that they were in "full agreement with the goal and desire of Presbytery to end discrimination in employment and elsewhere in our lives."

Finally, in 1967, construction of the East Wing was begun and dedication of it was scheduled appropriately for June of 1968 during Madeira Presbyterian Church's Centennial celebration. The Rev Roscoe Varble and the Rev John Garber returned as guests to participate in the ceremony. The total cost of the facility, including the property, was \$332,027.

Social turmoil continued in 1968 when Session discussed racial crises and Presbytery's participation in aiding victims of race riots. The decade ended in 1969 with a request being placed in the Sunday Bulletin and Church Newsletter urging Church members to write letters to NASA officials supporting the astronauts decision to read the scriptures on their December flight. "Atheist Madelyn Murray has obtained 27,000 signed letters protesting reading the Bible in space." We had grown in more than just building size, our concerns were for religious freedom even to the limits of outer space.

Both Pastors resigned in early 1969 and the congregation was served by the interim supply minister, the Rev Everitt Morehead until late 1970.

# *Service In The Seventies*

***I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.***  
***Matthew 25:40***

Social issues continued to be important in the seventies along with service to those less fortunate, when we looked into the possibility of establishing a Sunday School class for “slow learners”, pledged \$1000.00 per year to the Black Business Capital Guarantee Fund and wrote a letter to the President of the United States, “supporting our involvement in the war”....to provide people of Vietnam “the opportunity to decide for themselves what type of government they want, and to do this under a free election system”.

Closer to home, in November of 1970, Rev Louis S. Lunardini was installed as Pastor. Pat Wise spoke to the Session in 1971 about the concept of “Small Groups” and the first “Love Feast” was held on Ash Wednesday of 1971. We purchased a Baldwin 620 organ in 1972 and hired Dale Hunter as Assistant Pastor. While still a student, Hunter had served with Lunardini and both Pastors had hoped to work together again. Clothing and money was sent to Bud and Annabel Spurlock’s mission in Haiti. Jim and Virginia Perin saw the need for adult housing for the mentally retarded. The Perin’s tremendous dedication inspired our church people to work as they seldom did in their own homes. Men and women scraped paint from old woodwork, cleaned floors and rolled and rolled the paint. By January of 1973, the Neil House was open. This was the first step that led to the establishment of the Madeira Homes for the Developmentally Disabled, which was sponsored by our Church in the late seventies. Their first home in Madeira was bought in 1979 at 7105 Galbraith Road. Virginia Perin is truly one of those who illustrates the verse, “Whoever wants to become great among you must be your servant.” (Matthew 20:28)

A building program was initiated in November of 1974 to enclose the exposed outside stairway of the West Wing, to pave two additional parking lots, furnish a picnic area on the Bain Property with picnic tables and basketball court, add new plantings, and erect a split rail fence on the NE boundary of the property. In addition, a short drive was put through to Galbraith Road.

We loaned \$250.00 to two young men “for the business of promoting a Christian Record Album and started a “Coffee House” for young people in 1974. In 1975, the “Daybreakers for Christ” (a group of youth who gathered at 6:00 AM to honor Christ) conducted a week-long crusade at the Indian Hill High School, and the newest Lunardini was baptized. Dale Hunter resigned as Assistant Pastor and the same year, Miss Deborah Hoerr (Reuscher) was hired fresh out of college to be our new Director of Christian Education. The large storage area in the basement of the East Wing was converted into two classrooms for the use of Christian Education due to a space crunch and it was decided not to use Fellowship Hall for classes.

The Rev Lunardini left us in January of 1976 and a former MPC newsletter editor remembered a few humorous events under Lunardini’s tenure:

- “The senior citizen who slightly slumped over during one of Lou’s sermons – Life Squad called – sermon halted – and findings of the squad were that she was asleep.” (Lou really had a way with senior citizens!)
- “Also, the one winter when it “never” failed to snow on the days Dale Hunter was scheduled to preach.”

The Rev Lunardini also had special memories about his tenure:

- “The first spring, Lois’s dad had major surgery and my mother took ill and died. These rather unhappy parts of our lives were redeemed by the charity and kindness of the congregation. They supported us in prayer and babysat our kids while we made quick trips to Pittsburgh. I remember one occasion when we were to make one of those quick trips. When we got in the car, we found an envelope full of money tucked in the visor. This was not the only such expression, but it is a typical one that stands out in my memory.”

On Palm Sunday in April 1976, the Rev Thomas Butterworth Foster was called to MPC as an interim pastor. The Rev Foster was a steadying influence to the congregation throughout the search for a new pastor. So beloved was Tom Foster to the congregation, that he was asked to remain as Assistant Pastor. At a December 5, 1976 Congregational Meeting, the Rev Robert Hayden Jones was called to serve our congregation by a unanimous vote. Tom Foster recalled their relationship:

- “Nor can I forget the generous way that Bob Jones received me as his “assistant” after his arrival as Minister of the church. His open, easy manner, his sense of humor, his tolerance of my being a “free spirit” his sharing my cigarettes, and his enthusiasm all made my work a joy.”

Long term goals for the church’s spiritual growth were set at this time and “Risk Evangelism”, a new program for increased involvement was begun.

In the seventies, the Women’s Association became the Women of the Church, to include all church women and not just members. In the tradition of their predecessors, they contributed the Christian Banners which hang in our Church. They also created the Friendship Quilts. The first quilt was made for the 1974 Harvest Bazaar. Both children and adults tried their hand at sketching and embroidering squares which reflected their individual interests. It had 208 blocks and was won by Rhoda Neel. The second Friendship Quilt was completed in 1976 and was won by Pat Hershberger and a third quilt was won by Billie Yeomans. The Women of the Church also contributed a significant amount for the purchase of handbells. The role of women was changing and as more and more women joined the work force, it became necessary to hire a paid child care attendant to serve the needs of the church on Sundays.

In 1976, Jean Walter started an important trend when she received permission for a Women’s Bible Study Fellowship to meet at church. Today our church is home to many such studies. In 1977, we became involved in the Billy Graham Crusade which was coming to Cincinnati, gave the Madeira Board of Education to use our classroom facilities as required during the natural gas shortage which forced the closing of the high school building, and between service coffee hours were held on alternate Sundays by WOC and the Deacons. The Rev Thomas Foster resigned in 1977 and Dr. Robert Strain became the Interim Assistant Pastor until the Rev Gandalf Sitterly was called in June of 1978. A new sound system was approved and the Session also approved a \$1000.00 donation to be given for a school in Ghana.

Marcia Koster spoke to the Session in 1978 about the possibility of our church providing federally subsidized housing for the elderly. The Bain property was discussed as a possible site. The project was to be called Lucky Living and was pursued vigorously until, overwhelmed by all the obstacles, it was reluctantly abandoned at a much later date.

In 1979, the Christian Education office was moved to the East Wing and the Bethel Bible Study course was approved to be started in 1980. We temporarily abandoned the idea of air conditioning because of the expense, and decided window units in the East Wing would suffice. The Church replaced the 1933 edition of the Presbyterian Hymnal with 400 copies of the Hymns For The Family Of God.

It had been an eventful decade and our church was evolving toward a renewed spirituality under the able direction of the Rev Robert Jones.

# *Spiritual Growth In The Eighties*

***I am the vine; you are the branches. If a man remains in me and I in Him, he will bear much fruit; apart from me you can do nothing.*** ***John 15:5***

In the eighties, the Christian Education Department grew and in 1983, a Youth Director was hired to help with the work load.

January 9, 1984 was a happy as the Session issued a call to the Rev Don Esa as Assistant Pastor, who began work in May of that year. Don began a support class for the grieving called Growing Through Loss in 1985, that has mushroomed in size, until today, it draws people in from all around the Greater Cincinnati area. July 1985 was another red letter day as the Personnel Committee selected Dale Fowler as Youth Director from a field of 50 – 60 resumes. Under Dale's ministry, the youth have become quite active and have been led to deeper spiritual development. In 1986, the Parish Care Ministry was begun as a pilot project to fill needs and foster closer ties within the congregation.

The Christian Education Department encouraged members to attend church 2 ½ hours each Sunday; to include an hour of education and an hour of worship, with fellowship in between. To facilitate this, points were given to children who attended both hours, which could be redeemed for prizes. The Adult Education Classes were expanded to make the program attractive and Adult Education has continued to be popular today. The same year, the church decided to cut back a pew to accommodate the handicapped at our services. In an effort to ease the teen time crunch, in 1987 the Confirmation Classes were moved to Sunday at 9:30 AM and the age lowered to 8<sup>th</sup> grade to get them in before homework levels increase in high school. As a part of the move for spiritual growth, weekends with Christian authors David Seamonds and Tim Hansel took place in 1987 and 1988. For a time, we had a healing ministry meeting regularly. Church leaders are still available to pray for healing and renewal today.

We expanded our commitment to Madeira Homes For The Developmentally Disabled when a second home was purchased at 6750 Strifler Lane in 1988 and we are blessed to be involved in such a ministry. The residents of the two homes attend the Sunshine Sunday School Class at our church.

In 1988. Our congregation celebrated the 25<sup>th</sup> anniversary of Bob Jones' ordination. We are fortunate to have been associated with Bob for so many of those years.

In the area of growth, we had a consultant come to determine how we should change in order to grow. He had three primary recommendations:

- To move our nursery to larger quarters
- To provide extra parking
- To go to two different styles of worship: contemporary and traditional

We also formed a building committee to investigate the feasibility of expanding in response to the growing space crunch.

We were blessed by God's bounty in the 80's. Just when our old organ started to make alarming noises, Simon Anderson arranged to have the Baldwin Piano and Organ Company donate one of their new electronic organs worth nearly \$100,000.00 to us, on the condition that they could demonstrate it in our acoustically perfect church.

Both Pastors received opportunities to visit the Holy Land in the 80's. The congregation observed growing spiritual maturity in our leadership which came to fruition in the growing spiritual development of the people of Madeira Presbyterian Church.

## *Building In The Nineties*

***On this rock, I will build my church.***

***Matthew 16:18***

Bob Jones had the privilege of baptizing his lovely granddaughter, Carlson Rose Zeller in June of 1990. We tried out having two separate styles of service, and in the fall, we began having an 8:30 AM Contemporary Service, a 9:45 Educational Hour and a 10:00 AM Traditional Service. We were getting crowded. Dal Fowler's youth office was the cry room during services and became a classroom during education hour. All six curtained rooms in Fellowship Hall were filled with Adult Education classes, plus there was one class outside the curtains which got an icy blast in the winter, every time the door was opened. There was a Sunday school class on the stage and the choir room was made into a toddler room so the choir had to share space with a Sunday school class. The Pastors class met in the Sanctuary, and for a while, we even had class in the balcony. The Session was notified in November of 1990 that Adult Sunday School attendance had doubled.

By 1991, the building task force presented plans to:

- Construct a 4 room addition and entry area
- Move the nursery to the library area
- Improve existing restroom facilities in the East Wing
- Air condition the Sanctuary
- Move the Youth Director's office to the East Wing
- If possible, refurbish the Sanctuary

Fund raising began and by September nearly \$340,000.00 had been pledged. On April 5, 1992, the groundbreaking ceremony took place. The Case, Parker and Paluta families were there to represent four generations of one of our oldest families. All four generations assisted in the groundbreaking and the choir sang. Special honor was given to a number of our senior members. To link the present with the past, the Yeomans' family donated one of the original stained glass windows from the old church which was located at the corner of Miami and Laurel, which is now installed in the library of the new addition. The dedication of the new building, which contains a library, a chapel, a choir room, a youth room which can be divided and a kitchenette, is scheduled for November 8, 1992. We are fortunate that our former pastors, Rev Robert Eversull and Rev Louis Lunardini will be there to assist in the dedication services. They represent the efforts of those who have gone before and today we carry on the tradition of growth that we inherited from them.

Today, the Madeira Presbyterian Church exists to glorify God and to create opportunities for all to receive the "Good News" that Jesus Christ is Lord and Savior. To provide individual and family growth, we joyfully meet God with vibrant worship, prayer and Christian education. We sustain and care for one another through Fellowship and service, so that by the power of the Holy Spirit, we reflect Christ in our lives and in our ministry to others.

The strategy for our mission today can be understood more clearly by realizing that Madeira Presbyterian Church is dedicated to:

*M*aturing Christians through

*A*doration in worship

*D*isciplineship

*E*vangelism

*I*nstruction

*R*eaching out

*A*ctive Prayer Lives

In telling the story of this church, we'd like to think it is a lot more than just reciting dates, names and events. We believe that in addition to being a member of the church as it exists today, you are also inheriting a share of the Christian Heritage and the untiring efforts of those who came before us.

*Therefore since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us...Hebrews 12:1*

**\*\*This information was provided/prepared by two parishioners through their diligent effort of reviewing minutes from various Boards, Committees and Ministry Teams.**