

Mission Study

Saint Andrew Presbyterian Church Albuquerque, New Mexico

2025

What does God require of you but to do justice, and to love kindness, and to walk humbly with your God? - Micah 6:8



Saint Andrew Mission Study

Saint Andrew Presbyterian Church is a community of faith empowered by the love of God to serve others. There are three enduring strengths and values of this church that mirror Paul's triad of faith, hope, and love (I Corinthians 13:13), as well as the prophet's older charge to do justice, love kindness, and walk humbly with God (Micah 6:8).

Faith. Our faith continues to be formed and expressed in our worship and Christian education. We value active lay participation in planning and leading worship that combines scripture, music, art, and spoken word, providing opportunities for our congregation to connect deeply with God and one another.

Hope. St. Andrew has a long history of embodying hope by serving others and *doing* justice in our community and world. A life of service is faith and love in action, seeking to heal suffering, show lovingkindness, and advocate for the well-being of others.

Love. We publicly announce that "all are welcome here," and we mean it. We seek to move beyond welcoming toward belonging in an inclusive, loving, and caring community where everyone feels valued, supported, and truly at home.

Well-supported during the past year by our transitional pastor Rev. Eric Koenig-Reinke, we embarked on a self-study process to take stock of who we have been through 65 years of our church's history, consider who we are now, and discern the next chapter in the life of our congregation. Seven mission discernment groups of 10-15 members met four times bi-weekly using common scriptures, guidelines, and questions. A scribe in each group compiled notes from these conversations that together formed an important resource in developing this mission discernment process.

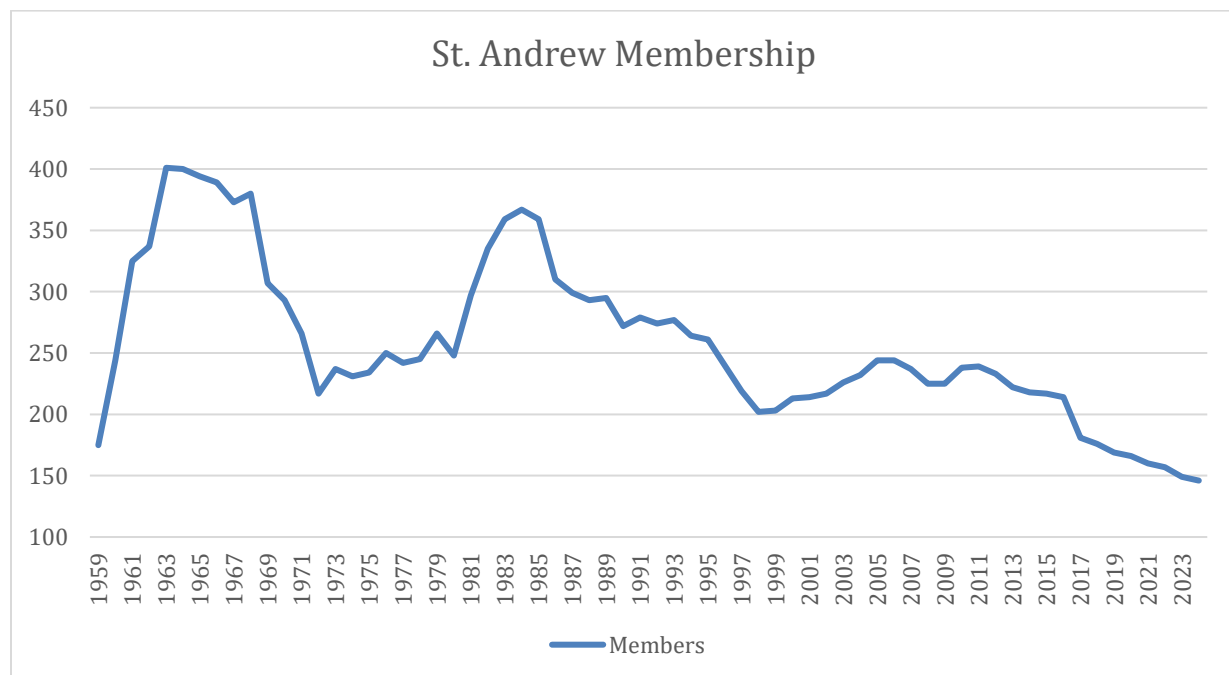
We believe that St. Andrew remains a healthy and vibrant congregation. Our members are highly active in a variety of social justice ministries in the community, disproportionately so for our size. We have an attractive facility that is used by various groups throughout each week, with an acoustically vibrant sanctuary that pleases musicians. The worship and music program continues to thrive with creative lay involvement in planning and leadership. The church is fiscally sound, having continually met aspirational budgets from Session that began each year with a projected deficit.

There are many signs of new life. Since our last mission study in 2015, the St. Andrew congregation has:

- Actively participated in a wide range of social justice ministries
- Co-founded and collaborated in FaithWorks, a lean, faith-based non-profit working with the homeless and asylum seekers
- Sustained a growing program that provides hot meals, clothing and toiletries for unhoused and low-income "neighborhood friends" every Sunday morning in our building right after worship

- Added a pride flag on the front of the church building to indicate that we welcome all people
- Offered tutoring, storytelling, food and school supplies for our neighborhood elementary school
- Modernized our sanctuary with new LED lighting, three large-screen monitors for projection in lieu of bulletins, added online digital streaming of worship services, and modernized the sound system with audio loop technology and a new control station
- Created an in-sanctuary play area for children in worship
- Added an open weekly “lunch bunch” who go to local restaurants after church
- Assembled our largest choir in decades, averaging 20 members
- Hired a new music director and two talented accompanists
- Installed a new roof and HVAC system
- Built an endowment fund for longer-term financial stability
- Shared our church building with Share Your Care adult daycare program, the Albuquerque Philharmonic orchestra, the Albuquerque Peace Choir, a concert band (Encantada), and multiple nonprofits consistent with our ministry

At the same time, we are anxiously aware that our congregation is aging. Since 2015 our membership has declined from 217 to 150, with far too many memorial services. There are noticeably few members in their 20s to 50s. Many of our more recent new members come from the retired demographic, and for two years we have had too few children in church to sustain a Sunday school. While annual giving has remained strong, our membership is at the lowest point in the congregation’s history, and it has become increasingly challenging to recruit officers and volunteers.



There is offsetting strength in our current situation. We are a community rich in elders, and not just in the ordered ministry sense, although it is true that most of our members have been ordained and served as deacons and/or ruling elders. We are a congregation with many cultural and *spiritual* elders as described in the developmental faith stages of James Fowler and Ken Wilber. Many are lifelong and mature Christians, now secure in their faith with no need to impose their wisdom on or convince others. We come from many different denominational, religious, and political histories, learning along the way to accept others as they are. Some of us came from catholic or evangelical families, or returned to a searching faith after a long time away from any church. Historically, many ordained clergy have worshipped regularly at St. Andrew, including eight at present. We are a community of many potential mentors. As one member said during our discernment group meetings, “I have so *many* mentors from this community – many who have passed on and others who are living and continue to inspire me.”

Our generativity as a congregation is expressed in a willingness to share what we have learned through various kinds of service. Our members have long been engaged in a broad range of social justice activities within and beyond our church building. In addition to our 12-year weekly lunch ministry with neighborhood friends, our members actively volunteer with programs including FaithWorks, Family Promise, food banks, Habitat for Humanity, HopeWorks, and Presbyterian Women. Another group has been advocating since 1991 for Health Security for New Mexicans, getting steadily closer to a universal health coverage bill in the state legislature. We tutor and tell stories to children in the neighborhood Governor Bent Elementary school where 90% of students qualify for free lunches and 10% are unhoused. Each of these has a small cadre of committed volunteers who find the work and relationships meaningful. Our deacons visit those who are ill, homebound, or completing their life journey. Our building also hosts Girl Scouts, Share Your Care adult daycare, a Stroke Club, and the above-mentioned philharmonic orchestra, band, and Peace Choir. Many members serve as senior leaders in community organizations. The mission study groups asked whether we are “spread too thin” and commented that the congregation lacks a long-term strategic plan. We also wondered whether we could better collaborate with other churches and nonprofits so that we don’t needlessly duplicate programs and service efforts.

In short supply lately within the congregation itself are the younger adults and children who have shared in a multigenerational faith community at St. Andrew. We long for but do not realistically anticipate an influx of young families. Who might benefit from the companionship of seasoned elders? We have pondered future possibilities such as merging with another congregation or partnering with a nonprofit agency. We want to keep awake for surprises and unexpected opportunities.

A major feature of our physical neighborhood is a large active public park across the street with a public library and a senior citizens’ center, which is how we first became engaged in ministry with unhoused people. Demographics of the area indicate that our geographic neighbors are mostly middle-class, with many boomer-generation singles and couples still living in their homes between Indian School on the south, Montgomery on the north, Carlisle on the west, and San Pedro on the east. Many are retired, well-educated and active in the community. There are

also older modest-income adults many of them single, living on their own north and south of Montgomery, as well as younger (under 35) adults in apartments between San Mateo and I-25, working in entry-level sales and service jobs.

We considered whether we should purchase up-to-date demographic data for this Mission Study and opted not to do so. We did obtain a thorough demographic study just 10 years ago, and the transitional team noted that we made little productive use of those data. We do have insights about the neighborhood through our mission partner Governor Bent Elementary School. We also directly observe who uses Montgomery Park (including those who attend our Neighborhood Friends lunch ministry) and walk the area to offer our neighbors information about upcoming events at St. Andrew. All in all, we believe that new demographic data would add little value to our current discernment process.

Some growth edges for our congregation were highlighted during the discernment group discussions. We have been too slow to develop the presence and awareness of St. Andrew within electronic media and digital technology. A nearly universal desire is to get to know each other better, which historically often happened through small groups working together or just socializing and having fun. Some of this was disrupted by the pandemic, and we are exploring better ways to connect with each other. Three times during our history, St. Andrew has organized members into smaller parish groups (for example, by geographic areas), and three times the parish groups have waned and been abandoned. Groups that were organized by mutual interests have been more enduring. The Spiritual Formation group and Historical Jesus group have been meeting biweekly for over ten years. The choir and the social justice and mission committee each have a kind of family affinity and identity. Those regularly involved in our ministry to neighborhood friends work together as a collaborative team, and the Slow Mountain Walkers enjoy camaraderie as well as the outdoors. Worship planners are another established group with common purpose, developing worship experiences to share with the congregation. During his years as our pastor in the 1980s, Rob Craig completed a Doctor of Ministry project that focused on group identity within our congregation. One of his findings was that members of St. Andrew (then over 300) had a strong sense of belonging and of knowing each other. In fact, he found that they did not actually know most of their fellow members. Rather, their perceptions were grounded in strong ties with these smaller subgroups that have common purpose.

A potential disadvantage of such strong established subgroups is in inviting and integrating new members. Discernment groups agreed that visitors usually feel immediately welcome, but we need to do a better job of connecting with visitors and new members, helping them more quickly experience hospitality and belonging in a congregation that includes many longstanding subgroup relationships.

Here, then, is our new vision and mission statement that is reformed and reforming.

Our Vision

Wherever you are on your spiritual journey you are welcome here

Our Mission

Following Jesus Christ and empowered by the Holy Spirit, we

- Listen to a loving God
- Worship God and celebrate our faith together
- Nurture each other in Christian love and spiritual growth
- Work for social justice and peace
- Reach out in compassionate service
- Seek to be stewards of all God's gifts

The remainder of this report contains a brief history of St. Andrew Presbyterian Church and short descriptions of how each of the session's committees and the board of deacons support the work of the church.

A Brief History of St. Andrew Presbyterian Church

A Congregation is Born

In 1959 Albuquerque was a city of 200,000 straddling the Rio Grande. As housing development grew to the north and east of downtown a group of Presbyterians saw the wisdom of a new church development to serve the people who would inhabit these outer reaches of civilization. It was for this purpose that in 1957 Earl and Lillian Montgomery, members of Immanuel Presbyterian Church, donated a part of their ranchland to the Presbytery of Rio Grande. Three acres were set aside for a church, with adjacent property for the building of a manse. Montgomery Boulevard was unpaved at the time, and early members remember the Montgomerys' nearby ranch house and windmill. The charter members came primarily from Immanuel, First Presbyterian Albuquerque and La Mesa Presbyterian Churches who formally sponsored the new church development.

The Rev. Earl S. Harvey, an Assistant Pastor at First Presbyterian Church, was appointed by the National Missions Committee as the organizing minister. The first service of worship was held in the Albuquerque Square Dance Building on January 4, 1959. The hall was complete with wagon wheels and lantern chandeliers. More than a hundred people attended this first service.

A congregation had been born, and it was time to choose a name. The new church development became St. Andrew Presbyterian Church. Two decades later, the sign on Ponderosa Avenue would be changed to read "Home of St. Andrew Presbyterian Church," reminding all that the building is not itself the church, but rather the place where the church comes together.

The formal organizing and chartering service, which lasted over two hours and included 15 baptisms, was held on February 22, 1959, with 103 charter members enrolled. The Rev. Bill Lytle, later Moderator of the General Assembly, participated in the service. By the time the charter was officially closed on May 29 of the same year, 31 more had joined, completing to the formal list of 134 charter members.

On September 27, 1959, there was a groundbreaking service for the construction of the original sanctuary (now the activity room) and south wing of offices and classrooms. By Palm Sunday - April 10, 1960 - the building was complete and St. Andrew Presbyterian Church held its first service of worship in its own sanctuary, less than 14 months after its organizational service – quite fast for a new church development. The service of dedication for the new building was held on May 22, 1960. The sermon on that Sunday was delivered by "the cowboy missionary" Rev. Dr. Ralph Hall, who was also the father of Rev. Jim Hall, long-serving Director of Ghost Ranch.

1959-1963: A Time of Rapid Growth

With the sanctuary completed, it was already apparent that the building was too small to accommodate this rapidly growing congregation. At the end of 1959, there were 175 members, a high percentage of whom were in regular attendance. With great reluctance, it was decided to divide into two Sunday services, at 8:30 and 11:00, beginning on May 1, 1960. Pastor Harvey voiced, in his annual report, the congregation's fear "that much of the close-knit fellowship we had known at the Square Dance Building would be lost." In response, the Session adopted a Parish Plan, dividing the congregation into 14 parishes in an attempt to retain a close family atmosphere, in anticipation that the church would continue to grow.

And grow it did. By the end of 1960 the charter group had nearly doubled at 244, and by 1963 there were just over 400 members. The Presbyterian Women's Organization was formed in 1961, and on November 5 of that year St. Andrew was officially declared to be a self-supporting congregation, just 32 months after its organization. In January of 1963, St. Andrew ordained the first of many women to serve on its Session as Ruling Elders. The Christian Education program swelled as well, with an average Sunday School attendance of 190 by the end of 1963. Construction of a new Christian Education wing (the north wing beside the courtyard) was completed in June of 1963.

Any new church must soon face the question of identity: Who are we? What is our mission? Pastor Harvey recalls,

There were those who wanted to be comfortable and left alone, and on the other hand there were those who insisted that the church exists for mission and that we are expendable. The true test of what a congregation is made of was about to be tested. Would those who wanted to be comfortable and secure return back to Egypt, or would the voice of faith and the command to press forward toward the promised land prevail? The voice of the latter group prevailed and the church began to be shaped by her vision of mission.

1964-1967: A Plateau

The initial growth spurt of the St. Andrew congregation ended in 1964, when membership at annual report time peaked at 401. The next four years witnessed a gradual decline in membership, attendance and pledging. In 1967, Rev. Earl Harvey accepted a new pastoral call. Minutes and reports from this four-year period reflect widespread frustration with the reluctance of members to participate in the leadership of the church. Dissatisfaction with the Parish Plan grew. Parishes were reduced in number from 14 to 11, and then to 6 in an attempt to consolidate participation, until finally, in 1968, mention of parishes disappeared altogether from the annual reports. The 1968 annual report for the Mission Committee lamented:

The St. Andrew congregation is a conservative church group as a whole. By and large the congregation feels the lack of pastoral leadership, but is unable to articulate where it is willing to be led and how far it will follow. With respect to the idea of mission, we have

some people in all stages of awareness and preparedness. . . It is clear that "The Mission" of St. Andrew has not yet been uncovered.

Meanwhile, a Pastor Nominating Committee began the search for a new pastor.

The year 1967 appears, in retrospect, to have been something of a watershed in the life of St. Andrew, though it may not have been apparent at the time. With Rev. Harvey's encouragement, the Session committed itself to four meetings per month throughout the year: one for regular business, one for simultaneous meetings of all church committees (headed by elders), one for meeting with prospective new members, and one week in which pairs of elders met with members in their homes to strengthen communication between Session and the membership. Notes from this period reflect greater optimism regarding lay leadership. "Leadership development . . . was our major thrust during the year 1967," Bill Fry reported, "and we feel that we are catching up a little bit; however, the road to improvement is long and sometimes weary. The picture is much brighter now, and we are hoping that it continues to improve."

There were other signs of new life stirring during 1967. There was discussion of a possible building expansion, which would not become a reality for 15 years. There were congregational meetings to define the church's mission, and to identify priorities and leadership for the future. Gradually, the Worship Committee became increasingly involved in the planning and implementation of worship services. Communion was celebrated on the first Sunday of every month. Instrumental music was incorporated into worship. The congregation made a significant three-year pledge commitment to the denomination's "Fifty Million Fund" for missions.

1968-1972: The Worshipping Community

In April of 1968, St. Andrew called its second pastor, the Rev. Harold M. Daniels. At its meeting immediately prior to his arrival, the Session entered into its minutes that "The mission of St. Andrew Church is to help every member live [the] faith." It proved to be a prophetic statement, anticipating the ways in which St. Andrew would change in the coming years.

Pastor Daniels brought a vision of worship as the central and defining activity of a Christian church, the springboard from which personal faith and collective action arise. He also strengthened a vision already emerging at St. Andrew, of worship as an active participatory event in which the congregation are the actors, and God the audience. Lay leadership became increasingly engaged in the planning of worship. A culmination of this development was found in the Holy Week performance in 1971 of Andrew Lloyd Webber's *Jesus Christ Superstar*, in which a major proportion of the congregation participated. By 1972, the core of St. Andrew's Holy Week worship tradition was in place. Celebration of the Jewish Seder during Holy Week began in 1970, following a period of dialogue between St. Andrew and Congregation Albert.

The church's growth during this period was a paradox. On one hand, membership continued its decline from the 1964 peak, from 380 in 1968 to 217 in 1972. One worship service

sufficed for Sunday mornings. On the other hand, a larger proportion of members attended weekly worship, and it was estimated that about 90% of members participated actively in the life of the church. Per-member pledging more than doubled during this period. The picture is of a smaller, more engaged community.

Some enduring traditions were also established during these years. The annual Thanksgiving Breakfast, cooked by the men of the church, started in 1968. A small group of members began an annual summer camping trip in the mountains, which would develop into all-church picnics and retreats during the 1970's.

1973-1978: Toward a Common Identity

As an organization, the church was well-established. In March of 1972, the Presbytery formally transferred ownership of the property to St. Andrew church. The next year, the mortgage was paid off free and clear. Purchase of a new Allen S-100 organ was authorized, which was dedicated on May 12, 1974. Social developments during this period included annual talent shows and a summer congregational picnic at Sandia Campground.

In 1973, membership began to grow again, climbing to 250. The need for two worship services was again felt, at least for special services, and in 1974 double services began for Palm Sunday, Easter, and Christmas Eve. Seeking to retain a sense of family within the congregation, the Fellowship Committee again experimented with the formation of small parish groups in 1973, which continued through the following year.

By 1973, the Session listed "uniqueness of style of worship" as a defining strength of St. Andrew. Liturgical dance became a frequent part of worship services. The first Easter Vigil service was held in 1977, a tradition that continued annually for two decades. A strong Worship and Music Committee emerged, emphasizing continuity within and across services.

With the inward focus on worship came renewed outward focus on mission. A Christian Social Concerns Committee was established by Session in 1976. The congregation's commitment to refugees, begun in 1962, continued with sponsorship of a Vietnamese family and the study of issues related to undocumented immigrants. New ties to Latin America were established.

Christian Education also grew substantially during this time. The program for children and youth remained strong through 1977. Adult CE classes grew to two, then three simultaneous tracks offering well-attended weekly courses in Bible and Theology, Christian Social Response, and Human Relations. Rev. Daniels instituted a 3-year cycle of courses called "Studies in Basic Christianity." Summer mini-courses began in 1976 and continued through 1981, in which members shared their skills, crafts, and talents.

The manse, which had been built and maintained by the congregation, was sold to the pastor in January of 1977. In the following year, Rev. Daniels accepted a call to become the Executive Director of a new national Joint Office of Worship. The pastoral relationship was

formally dissolved, and Dr. Daniels preached his last service as St. Andrew's pastor on August 20, 1978. In November of 1978, Dr. Walter Dodds began a lively ministry as Interim Pastor while the Pastor Nominating Committee began its work. With his wife, Ina, the congregation celebrated Walter's 80th birthday during his interim pastorate.

1979-1984: A Call to Service

When Walter Dodds delivered his final sermon as St. Andrew's Interim Pastor, his text was, "And Jesus took a towel . . .," reminding the congregation that to be a Christian is to serve others in humility. It was a fitting preparation for the next stage in the life of St. Andrew.

On September 30, 1979, Rev. Robert H. Craig was installed as the third pastor of St. Andrew Presbyterian Church. Over the next six years, the congregation would grow in many ways. Membership increased by 50%, and pledging by 150%. A major landscaping project was completed, with a remarkable St. Andrew women's pipe-laying team. The decision was made in December of 1980 to build a new sanctuary to accommodate the congregation's growth. A building fund drive was completed in 1981, and groundbreaking occurred on March 5, 1982. A new communion table, baptismal font and pulpit were commissioned to and exquisitely hand-crafted by Jerry Cordova, a highly skilled woodworker.

The congregation decided that in order to practice good stewardship of resources, St. Andrew's new and remodeled facilities should be designed to promote as much community use of the buildings as possible. In particular, the Session decided that the church building would be shared with a non-profit agency serving the community, so that full use of the facilities would be possible throughout the week. A tithe (10%) of the building fund was committed to modifications in the building that would make it useful and accessible for such a group. The offer was sent to non-profit agencies in the community, and the final decision favored Share Your Care, a program offering much-needed day care for adults. The staff of Share Your Care were involved in planning the building project so that it would meet their needs as well as those of the congregation. Encouraging community use of the building has continued to be a priority at St. Andrew. The facilities have been regularly used throughout the week not only by Share Your Care but by dozens of groups including a Stroke Club, scouts, yoga, A.A., the Albuquerque Philharmonic and other musical groups.

St. Andrew members donated significant time to the construction, including sanding and sealing of the wooden beams for the ceiling, and building a stained-glass sanctuary window, currently on the north wall. The first service of worship in the new sanctuary occurred on St. Andrew's Day of 1982. The new sanctuary (along with a new Allen 305 organ) was dedicated in January of 1983, and Share Your Care moved in with an open house celebration.

Christian education for adults continued to offer three tracks, including courses on Death and Dying, Human Sexuality, Alcohol Problems, and Planning for the End of Your Life. The program for children and youth struggled with decreasing attendance, but offered a well-integrated curriculum.

The creativity of worship at St. Andrew gained wider recognition as members of the Worship Committee were called on to provide consultation for other local congregations, then for Presbytery and Synod worship activities, and finally for national committees and offices within the denomination. Another presbytery called to request training on how to involve lay leadership in worship planning. In 1982, the Session adopted a policy of gender-inclusive language as the norm in worship. Readers' theater became a regular art form in worship. The many clergy who worshipped at St. Andrew became active participants, and seven were formally designated as Parish Associates, with written covenants drawn up and renewed annually with each of these and other clergy, specifying the commitments made by the congregation and each minister. St. Andrew sent forth to seminary and ministry nine of its own members who were taken under care of the Session.

Perhaps the most striking developments in the congregation during this period, however, were in the area of Christian response to social problems. With the encouragement and guidance of Rev. Craig, the large Christian Social Response Committee was organized into task forces or subcommittees addressing aging, criminal justice, hunger, Latin American concerns, peacemaking, refugee resettlement, and legislative impact. Nearly a third of the congregation participated directly in the work of these task forces. Another form of social witness came with Rev. Craig's weekly radio broadcasts. The Session pondered and endorsed policy documents on a halt to the nuclear arms race, on alcohol and health, and on Central America, sanctuary for refugees, commitment to peacemaking, and freedom of choice with regard to abortion. Congregational sponsorship was provided for an Interfaith Counseling Center (housed at First Presbyterian Church, later the Samaritan Counseling Center) and for the Listening Center, a day school for hearing-impaired children, which would evolve into the Ponderosa Child Care Center. A process of study was begun on alternatives to consumption in Christmas giving, which eventually led to the annual Alternative Christmas Fair.

A Consultation on Church Union had been endorsed by the St. Andrew Session in 1971, seeking reconciliation with the Presbyterian Church in the United States (PCUS). In June of 1983, the northern (UPC) and southern (PCUS) Presbyterian denominations were reunited, after more than a century of separation that began with the Civil War. St. Andrew thus became part of the reunited Presbyterian Church in the United States of America (PCUSA). On February 26, 1984, St. Andrew joyously celebrated 25 years of congregational history.

1985-1991: A Search for Personal Growth

In March of 1985, Dr. Craig informed the Session of his resignation, effective in August, to accept a teaching and administrative post at McCormick Seminary in Chicago (and later to serve New York Avenue Presbyterian Church in Washington DC and as Director of Ghost Ranch). A previously planned summer pulpit exchange proceeded between St. Andrew and Viewfield Church in Stirling, Scotland. The Rev. Andrew McLellan (later Moderator of the Church of Scotland) and his family became part of the St. Andrew community, sharing perspectives and worship styles from Scotland while the Craigs ministered in Stirling. The experience was judged a charming success by all, and would be followed by a similar exchange with Rev. McLellan a

decade later. Dr. Craig's final worship service at St. Andrew followed this exchange, in August of 1985. The period of preparation allowed the congregation to choose an Interim Pastor, Rev. Robert McLeod, who began his ministry at St. Andrew in September.

Rev. McLeod found St. Andrew a strong and active congregation. His annual report to the congregation in January, 1986, highlighted three particular areas of strength with which he had been impressed. He commented first that St. Andrew was "a very thoroughly Presbyterian congregation," with "broadly based participation in planning and operation under the leadership of a strong Session." Second, he pointed to the high level of energy, care, and time devoted by members to the life of the church. "You do a lot: outstanding and creative worship, varied educational opportunities, many congregational fellowship times, service in missional use of the building, service in many areas of the community through task forces, outreach to fellow Christians in Juarez, generous giving to a wide range of witness and service ministries, and care for one another." Third, he emphasized the presence of *koinonia*, common life in Christ and a shared sense of community. He noted the creation of a Session task force on Spiritual Nurture, responding to expressed congregational needs for personal and spiritual growth.

Mission outreach continued at a strong pace during 1985. A formal partnership was established with the Verdad y Amor congregation in Ciudad Juarez, and exchange groups began to visit each other. The Session initiated an overture endorsing the Strategic Arms Limitation Treaty and encouraging more bilateral arms-reduction talks with the Soviet Union. This overture was sent to and adapted by both the Presbytery of Santa Fe and the General Assembly. A "fastathon" for hunger relief was held, in which 40 members fasted to raise \$3,900. The Alternative Christmas Fair continued offering members alternatives to the purchase of commercial Christmas gifts. Also in that year, the congregation began annual participation in Prison Fellowship's Project Angel Tree, in which members purchase gifts for children who have a parent in prison. Nicaraguan refugees were sponsored, and the Session set an ambitious goal of achieving an equal balance between benevolences and operating expenses in its budget by 1990.

The Pastor Nominating Committee concluded its work in September of 1986, when a call was issued to the Rev. Robert A. Butziger. His first service of worship at St. Andrew was on November 3, 1986, and he was installed on St. Andrew's Day of that month. He brought particular strengths in pastoral care, a commitment to social justice issues, and concern for spiritual nurture and direction - reflecting well the expressed needs of the congregation.

The worship planning process underwent further changes during this period. Involvement of arts in worship continued to expand, with the creation of an Arts Subcommittee of the Worship Committee. The St. Andrew Arts Series was founded in 1987. Custom artistic designing of bulletin covers replaced the use of pre-printed designs. Also in 1987, the Session endorsed a Parish Plan to promote "cluster development" within the congregation, which was organized into twelve parish groups. In 1988, the plan was extended to include rotating responsibility for corporate program planning. Assignment for the design of blocks of worship services was rotated among parishes, with help from resource leaders in lectionary study, music,

and arts. Each parish was also asked to designate individuals who would be responsible for coordinating the parish's activities in other areas such as Christian Social Response.

In the area of mission, this period was characterized mostly by ministries to and by individuals. Dr. Butziger used his pastoral counseling skills extensively, working with many individuals and families in personal need. The congregation's prior experience in resettlement of refugees and prisoners was applied in an attempt to help homeless people. Members continued to provide strong support for community organizations such as the Storehouse, the Cuidando Los Niños daycare center for homeless children, and Habitat for Humanity. Various workshops and retreats were offered on marriage enrichment and personal spiritual growth. A Health Ministries program was begun, and a series of Services of Wholeness was initiated, with prayer for healing, anointing, and laying on of hands.

In 1991 St. Andrew lent its support to a Presbyterian Coalition of eight churches to focus on the needs of homeless women and children. In February of 1993, Albuquerque Interfaith was born as an ecumenical movement to set joint priorities and facilitate community action, with St. Andrew as a charter member congregation. A task force on economic Justice resumed the congregation's longstanding concern for issues of hunger and poverty.

1992-1998: Retrenchment and Stabilization

By the time of its 35th anniversary, St. Andrew was showing signs of strain. Membership had been on a declining curve since the mid-1980s, leveling off in the early 90s and then declining again in the late 90s. In both program and budget, this was a period of retrenchment. A third round of building fund pledges was received to continue retirement of the mortgage for the new sanctuary. Again the congregation tithed its building fund receipts, this time to Habitat for Humanity. Adult Christian education became a weekly advance study of the lectionary, with other courses on social issues. Low participation resulted in the yoking of parishes into pairs for worship planning, and in 1992 two parishes were disbanded. The Session again began to reconsider the need for and role of parishes at St Andrew.

During this time, St. Andrew initiated a new program of training pastoral interns. A full-time, salaried intern served from September of 1994 until August of 1995. One emphasis of her work was the connection between St. Andrew and outreach to the wider community, as expressed through the community organizing and relationship building efforts of Albuquerque Interfaith. The Health Ministries program and Services of Wholeness continued, helping to lay the foundations for St. Andrew's evolving pastoral ministries in the next decade.

In August of 1995, Dr. Butziger announced his resignation, effective at the end of the calendar year. A Mission Study Committee was convened and conducted an all-member survey as part of the congregational self-study, and the search for an interim pastor began. In addition to the adult daycare facility that used portions of the church's buildings, St. Andrew was also hosting Ponderosa Childcare, an innovative program that offered space for behaviorally

challenged children. The survey found the congregation very divided over the presence of this program.

In February of 1996, the Rev. Carol Harrison arrived to serve as Interim Pastor of St. Andrew, a role she would fill for over two and a half years. Beyond her functions in ministry, administration and pastoral care, she gave early attention to the resolution of conflicts and binding up of communal wounds. She guided the Session through a parting of ways with the Ponderosa childcare program, giving them time to relocate and forgiving their accumulated debt. The Church Information Form was completed and adopted by Session in April of 1997, and a pastor search committee was formed.

1998-2014: Regrowth of Community

After reviewing over 160 dossiers, the search committee selected Dr. Franklin Yates as the fifth permanent pastor of St. Andrew. Dr. Yates was called in September of 1998, preached at his first service of worship on Worldwide Communion Sunday, and was formally installed on November 29, the Sunday celebrating St. Andrew Day. During 1999, St. Andrew celebrated its 40th anniversary, with all four of its former pastors invited to preach during the course of the year.

Change was not long in coming. In 1999 both the theatrical light frame that had been suspended from the ceiling and the south water wall of the sanctuary (originally installed to conserve heat from sunlight) were removed, although the hanging sound booth on the south wall survived for a while longer. Lighting and sound systems were improved, the sanctuary was re-carpeted, and the kitchen counters and playground were remodeled. A Famous Friends program was begun in 1999, pairing each child of the church with an adult member as a kind of big sister or big brother in faith, and Famous Friends breakfasts began. A new salaried staff position was created in 2000 for Director of Children and Youth Ministry. A revenue-generating cell phone tower was constructed on the southwest corner of the property with a clever design to render it distinctively Presbyterian. Two lots on the east side of the property were sold. St. Andrew co-sponsored its first Habitat for Humanity house, after having volunteered labor for the construction of other houses over the years. And last but not least in 2000, the church got its first webpage.

In 2000 the slow increase in church membership, the growth of the Share Your Care Program and the continued use of the building by outside groups led the Session to consider expanding the church building. The goal was to consolidate church functions and SYC functions and provide more and better shared space and multipurpose rooms. The long process of planning, financing, building and furnishing new facilities was launched in 2003 with the selection of an architect. The whole project was completed in 2006 and the idea of “the building as mission” was given new life. Many organizations now use the facility; those as large as the Albuquerque Philharmonic and those as small as the Stoke Club. In 2013-4, new chairs were chosen for the sanctuary, just in time for Dr. Yates’ retirement.

Social justice ministries continued to flourish, with a new wrinkle emerging in 2009 when a disheveled homeless man named Chris Diamond came into worship on a winter day. He was welcomed and returned the following week, finding that people remembered his name. He began inviting his friends, and it became apparent that there were very few services available for the homeless around Montgomery Park. The congregation began providing sack lunches on weekdays and maintaining a clothing bank and a supply of toiletries. As more “neighborhood friends” started coming on Sunday, St. Andrew began preparing and serving hot lunches for them after worship. When we started providing some cash assistance and monthly bus passes we were quickly swamped as people began coming from all over the city for these services. We discontinued disbursing bus passes and cash assistance as unsustainable, while maintaining the Sunday lunch program. No one is required to attend worship in order to receive lunch, but over the years more neighborhood friends have been attending worship (at least in the narthex) and a few have joined the church. They bless our congregation with the opportunity to serve the poor not as an abstraction but as real people within our walls, and also with greater cultural, socioeconomic, and ethnic diversity.

Worship continued to evolve during this period with a growing array of laity gaining experience in worship planning. The Worship & Music Committee met weekly and also convened larger periodic meetings of worship planners with the pastor to anticipate the coming quarter or season. Pastor Yates identified the scripture passage (typically from the lectionary) on which he would focus and the broad topic of his sermon for each Sunday over the next 2-3 months. They identified themes that ran through the lectionary across weeks, and individuals volunteered to take responsibility for planning of each Sunday’s service, with the Pastor typically planning the first Sunday of each month. This favored efficiency and the development of services with an integrated theme and flow from Introit to Benediction. Draft bulletins were reviewed at the Committee’s weekly meetings on Thursday. In retrospect, some downsides of this process were (1) limited collaboration in worship planning (because individuals largely planned each service), (2) restricted continuity of style and themes across weeks, and (3) domination of weekly meetings by detailed copy editing of bulletins.

Dr. Yates would become St. Andrew’s longest serving pastor, from September of 1998 to May of 2014. Particularly identifying as a teaching elder, he taught many adult CE classes and Bible studies at St. Andrew as well as courses at UNM and CNM. It was a period of stability in membership and church functioning, with rapid growth in per-member pledging but a decline in worship attendance from 170 to 120 over the course of his pastorate. Pastor Yates had gifts for strengthening and empowering lay leadership within the church. The parish system stabilized, with a deacon serving each of seven parishes that were reorganized by geographic areas. A strong Board of Deacons emerged, in one year providing over 2000 pastoral care contacts as home and hospital visits, cards and phone calls.

New Beginnings

Pastor Yates announced his retirement well in advance, allowing a period of transition and preparation. When the congregation was invited to participate in the denomination’s “New

Beginnings” process, the Session readily accepted with the pastor’s encouragement, seeing this as an opportunity for self-study and reflection. Six small groups of 10-15 met in homes or at church, with high retention across the six sessions. In August of 2014 reports summarizing the study’s findings were made available to the congregation in four different lengths: 2, 10, 30 and 60 pages, in addition to the 80-page assessment report from the denomination’s external evaluator, and the groups met again to review and discuss the draft report (2 and 10 pages) before it was finalized and sent to Session.

Following a warm celebration of Dr. Yates’ ministry, St. Andrew was capably served by a transitional leadership team of three pastors from within the congregation: Drs. Rob Craig, Bill Aber, and Catherine Robinson, collectively calling themselves “Crāberson.” Dr. Robinson moderated Session and saw the New Beginnings process through to its completion. In November of 2014 we contracted with Rev. Cheryl Finch to be our interim pastor. She helped the congregation question self-perceptions and shake loose of established habits of worship and operations in order to prepare for changes with a new pastor. With her guidance we completed the mission study and the church’s Ministry Information Form.

Rev. Roger Scott Powers was called and began serving as our sixth installed pastor in September of 2016 (installation service on December 11, 2016). His years with us would span growing climate change and the COVID pandemic, with in-person worship suspended for more than a year. In the United States this time was characterized by growing political polarization and three highly contentious presidential elections. Paralleling national trends, our membership declined by 30%. The number of elders serving on Session was decreased from 12 to 10, and the Board of Deacons decreased to 5 or 6 members focused primarily on looking after the homebound and ill. Nevertheless, it was an eventful period for St. Andrew.

Patterns of worship continued to evolve. We had already been streaming our worship services for those unable to attend in person, but the pandemic prompted us to significantly upgrade our audiovisual and computer technology. A larger technical team with a hired tech-savvy student now coordinates in-sanctuary audiovisuals as well as live transmission and recording of streamed worship services. A newly-constructed tech station includes locked storage of streaming hardware. A new audiovisual system was installed in the sanctuary during the pandemic, with three large wall monitors and a much improved sound system. Paper bulletins were discontinued, replaced by Powerpoint projections of liturgy. When we resumed in-person worship it was with masks at first. Our usual energetic Passing of the Peace suspended handshakes and hugs for half a year. Ushers were discontinued. Choral music was gradually resumed, at first with solos or small groups of singers. In 2024 we installed brighter and more efficient LED lighting in the sanctuary and activity room. We also hosted Saturday worship services for the Laguna Colony and more recently for an Ethiopian start-up church.

In the music program, a full set of handbells was donated to St. Andrew by Bob and Mary Boughton, and a handbell choir began rehearsing and playing in worship. A substantial change was the retirement in 2023 of David Ziems, a singer-songwriter and champion banjo and guitar

player, after 25 years as our Director of Music. Our current interim Director, Julie Taylor, was hired in April of 2024, assisted by two very capable pianist-accompanists.

Improvements have also been made to our building - a new roof in 2017, new carpet tiling in the sanctuary and activity room. The building was rekeyed and outside security lighting was installed. The previous pride flag on the front of the church was replaced and updated to reflect a broader range of diversity. New heating and cooling systems were installed in 2023. The building mortgage was paid off by drawing on endowment funds. We continue our longstanding policy of sharing the building with nonprofit groups. The Albuquerque Philharmonic Orchestra, the Albuquerque Peace Choir, and the Band of Enchantment all rehearse in our sanctuary and offer free concerts. Our longest partner, Share Your Care, returned its offices to St. Andrew after the pandemic and is rebuilding its client base. The Stroke Club and Girl Scouts also share our space.

Our longstanding commitment to social justice and mission has remained vibrant. In 2019 the Session formally declared us to be a Matthew 25 church. St. Andrew became an Ally Church in the emerging sanctuary movement to shelter immigrants, and was a founding partner of a new FaithWorks ministry with the unhoused, storing furniture to help set people up in apartments. We sponsored a series of Sunday afternoon public Faith and Politics Forums. For a full year we maintained a “social art” installation in front of our church building, a large steel cage protesting the U.S. imprisonment and isolation of immigrant children. We partnered with Del Norte Baptist Church in a long-running ministry to our neighborhood Governor Bent Elementary School. With reevaluation of resources of time, personnel, and money, we have also discontinued some prior efforts.

Our long ministry with neighborhood friends continued during this New Beginnings period. Even during the pandemic when the church building was closed, we provided sack lunches, clothing, and toiletries. Then we gladly resumed serving hot lunches inside, serving an average of 20, then 30, and as many as 60 people on Sundays. In 2020 the Session converted to using only biodegradable plates, cups and utensils in this and all St. Andrew activities. Unsuccessful in persuading the City of Albuquerque to install public toilets in Montgomery Park, we paid for a chemical toilet to be maintained on our property for five years despite its being burned down three times. For a trial period of a year we allowed unhoused people to sleep on our patio, until recurrent safety concerns caused the Session to prohibit camping on our property.

St. Andrew remained financially sound. Although our membership has declined, total annual giving did not. In this period the Session adopted several optimistic budgets that began each year in deficit and finished with a surplus. The Montgomery Circle for planned giving was established in 2016, soon resulting in substantial bequests to strengthen our reserves.

Quite notable as this period drew to a close was the absence of children and youth. Our mid- and senior-high Sunday School classes were discontinued in 2019 for lack of attendance. Our Children and Youth elder and staff resigned during the pandemic and were not replaced. The Sunday morning childcare room closed in 2022, again for lack of children. A contained “corral”

with toys was created as a designated space for young children attending worship, enclosed with risers that allow easy vision and access with the larger sanctuary.

Rev. Roger Powers retired as of May 31, 2023. St. Andrew first hired Rev. Dewey Johnson as our Bridge Pastor, then Rev. Eric Koenig-Reinke as our Transitional Pastor. A transitional team was appointed by Session to begin the mission discernment process. Seven mission study groups of 10-15 members each had four biweekly meetings using a prescribed set of scriptures and discussion questions. Notes from these 28 group meetings informed the drafting of a mission study document that was submitted to Session in December of 2024. A Pastor Nominating Committee was elected by the congregation on November 24, 2024, and preparation of a Mission Discernment Profile is underway.

ST. ANDREW PRESBYTERIAN CHURCH
Description of the Work of Standing Committees

Adult Christian Education

The goal of Adult Christian Education (ACE) at St. Andrew is to offer opportunities for learning that supporting people in their ongoing life journey toward God. Historically, ACE has sought to balance offerings on biblical spirituality, social justice, and personal growth. When our congregation was larger, we had three simultaneous ACE tracks each week. Now Sunday morning ACE at 11:00 following worship is usually a single session averaging around 15 to 20 in attendance.

In 2024 our topics included:

- Addiction: What's a Family to Do?
- How to Build a Worship Service
- God Have Mercy: Reflections on Israel and Palestine*
- Reading the Christmas Story and Singing Carols Together
- Looking Back and Looking Forward (on New Year's Eve)
- What Drives our High Health Care Costs
- Presentations by our mission partners in the community
 - HopeWorks
 - FaithWorks
 - Governor Bent Elementary School
 - Family Promise
- *Visio Divina* for Lent*
- The Other Six Commandments (3-session series)*
 - Having and Worshipping No Other Gods
 - Honoring God's Name and Our Parents
 - Coveting and the Sabbath
- This Year's Legislative Session
- Memories of the Early Days of St. Andrew
- Beyond Death: Near Death Experiences
- How We Die (by hospice workers)
- What We Believe about Death*
- Planning a Memorial Service*
- The Bible and Transgendered People*
- Transgender 101 (2 sessions by the NM Transgender Resource Center)
- Braver Angels
- Author Series: Writings of Kate Bowler*
- Why Unions?
- Election Reflections (using a Braver Angels format)
- Eight Ways to Hope (3-session series)
 - Finding Our Way in the Dark: Desire, Possibility, and Probability
 - Facing the Unknown: Optimism and Trust
 - Choosing Hope: Meaning, Perseverance, and Hope Beyond Hope

*Presentations by or including ordained Teaching Elders

In 2025 our planned ACE offerings include:

- Anticipating the 2025 Legislative Session (Director, Lutheran Advocacy Ministry)
- We Believe *What?* On the 1700th Birthday of the Nicene Creed*
- The Healing Stories of Jesus (2-session series)*
- Author Series: Writings of David Lamotte
- What Are We Called to Do? Five Great Themes in the Teachings of Jesus*
 - (5 week series) Forgiveness, Nonviolence, Inclusion, Simplicity, Lovingkindness
- Journalist Trip Jennings: From Seminary to Journalism

*Presentations by or including ordained Teaching Elders

Sunday morning ACE sessions often integrate time for small group discussion to encourage personal conversation among members and visitors. Also consistent with our goal to get to know one another better, in 2024 we began having extended fellowship time after worship on the first Sunday of each month in lieu of an ACE session. These sessions include refreshments and some structured get-acquainted activities hosted by the Fellowship Committee.

There are three ongoing ACE activities on weekdays that engage a small group:

- The biweekly Historical Jesus Group that selects and discusses books
- The biweekly Spiritual Formation Group that reads and discusses Sunday lectionary
- A monthly Presbyterian Women's bible study led by Rev. Catherine Robinson

and we are considering other educational formats open to the public such as Sunday afternoon topical discussions and Better Angels sessions.

The ACE Committee is also responsible for maintaining the St. Andrew library housing hundreds of books and reference volumes. We receive donated books and periodically cull outdated items from the collection.

Board of Deacons

The ministry of deacons as set forth in Scripture is one of compassion, witness, and service sharing in the redeeming love of Jesus Christ for the poor, the hungry, the sick, the lost, the friendless, the oppressed, those burdened by unjust policies or structures, or anyone in distress. (From the Book of Order)

The Deacons of a church are organized as a group called the Board of Deacons. They have a very special part in the ministry of the church. It is the duty of the Deacon, first of all to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress. Deacons don't just wait for things to happen, they reach out to members of the congregation and the community on a regular basis throughout the year.

Organization St. Andrew membership has been divided into geographic regions called parishes. Each Deacon is informally assigned a parish to facilitate communications – mostly by use of group e-mails, especially when the congregation as a whole needs to be informed of: a death or an upcoming memorial service. We continue to review our roles and responsibilities and update as necessary.

We also have a “Deacons List” that identifies church members who need our special attention due to age, health, or mobility issues. Some are homebound, some are not. The list is fluid as some members appear on it until their health issues are resolved, and then they are moved off. Each deacon will be assigned 4—5 members from the Deacon’s List for whom they will provide special care and concern and communication. These members will be our main focus while knowing that other needs within our congregation may arise throughout the year. Births, deaths, hospital stays, and memorial services are examples of times when our deacons will be called into action.

Overview of Deacon Responsibilities:

1. Tell pastor, administrative assistant, or the moderator of the Board of Deacons about any illness, deaths, or major life events in our congregation about which you may be the first to know.
2. Make calls/visits to the Deacon’s List members to whom you are assigned.
3. Crisis Response: When there is a crisis within our congregation, deacons will be notified and those who are free to help with meals, hospital or home visitations, memorial services, transportation, etc., will do so. These responsibilities will be shared and rotated through the Board of Deacons as needs arise and as deacons are available. The moderator will coordinate these efforts.
4. Taking the lead on organizing meals for HopeWorks during your assigned month.\
5. Help with scheduling of home communion for your Deacon’s List members who may be homebound and who want home communion.
6. Take a poinsettia (Christmas) and Easter Lily to the folks on the Deacons list who may be homebound.
7. Remember special birthdays. The moderator will send cards to all St. Andrew members. We also honor milestone birthdays, 80, 90 & 95, with a special birthday cake after the church service.
8. Attend monthly meetings – no meeting in July.
9. Be responsible for your assignments on the monthly duty roster which include: getting greeters, opening devotional, taking minutes and organizing our efforts at HomeWorks.
10. HopeWorks – St. Andrew partners with 2nd Presbyterian Church now – 4 times per year [once per quarter]. We prepare chicken/rice/vegetable casseroles & assortment of vegetables & other sides to accompany this meal. HopeWorks meals are delivered to 1201 3rd St. NW, Albuquerque, NM on the 2nd Monday of: February, May, August & November.
11. Baptisms – Deacons are responsible for preparing a gift basket when there is a baptism in the congregation. The customary contents of the basket are:

1. A white life candle with the six-symbol decal affixed and an accompanying letter of welcome, explaining the meaning of the symbols. (provided by the Worship Elder)
 2. A music CD provided by the Worship Committee
 3. A package of seeds
 4. A loaf of bread
 5. A book
12. Other committees – One member of Deacons also serves on the Nominating Committee, and another member also serves on the PPR Committee.

Building and Grounds

The purpose of the Building and Grounds (B&G) Committee for St. Andrew is to provide good stewardship of the facilities and outside areas to enable the church to effectively utilize these spaces in fulfilling the missions of SAPC. Because our site offers opportunities for mission beyond the typical worship and Christian education offerings, it is important that it is well-maintained and accessible to all.

As good stewards, SAPC through the Building and Grounds Committee will:

- Ensure that St. Andrew's facilities are maintained in a timely manner so that the congregation can enjoy a safe and comfortable worship environment
- Coordinate facilities requests to ensure that all requirements are met
- Communicate periodically with long-term building users (such as Share Your Care), ABQ Philharmonic, NM Peace Choir, the Encantada Band, Girl Scouts, ABQ Science Fiction Society, and Stroke Club) to make sure the facilities are suitable for their missions
- Inform the Session of current actions and obtain their approval as required
- Monitor budget line items for B&G to make certain costs remain within specified limits
- Fulfill the duties required to be a leader in support of St. Andrew members and the community.

To achieve the goals, B&G will:

- Set up a reporting system to identify deficiencies and schedule corrections
- Work with other SAPC Committees to promote and use the facilities to support fellowship, outreach and mission programs
- Create a schedule for the proactive maintenance of major building equipment such as the HVAC system and lighting (both interior and exterior)
- Explore opportunities for potential operational savings and recycling
- Prepare the annual B&G budget
- Work with PPR to ensure hired personnel are available as required and are aware of the task requirements.

Efforts of B&G in 2024 have been directed at getting the thermostats programmed to provide energy efficient operation, replacing the lighting in the Activity room with new energy efficient LED fixtures, replacing the lighting in the Sanctuary with new dimmable LED fixtures and

removing the outdated fluorescent fixtures, replacing the lighting in the neighborhood friends lunch area with energy efficient LED panels, and adding an outdoor LED spotlight for the stained glass window on the East wall of the Sanctuary. Future efforts will be directed towards replacing fluorescent lights with LED lights and working on renewing the parking lot surface and striping.

In addition to the proactive efforts, there are always the reactive projects, such as new HVAC units for the Sanctuary, fixing the HVAC unit on the roof of the north classroom, replacing the heating/cooling registers in the activity room, repairing valves and leaks in the outdoor water system, and responding to the results of building fire and safety inspections.

Children, Youth and Family Ministries

Because of the nearly complete absence of children and youth in the congregation, this committee has been inactive for several years. Recently, several families with children have begun regularly attending, and some fellowship opportunities for children with families have occurred including a Christmas open house, and we are experimenting with reimplementing a conversation with young disciples during Lent this year.

Fellowship

This Committee promotes a nurturing community within St. Andrew and facilitates inter-generational fellowship among the congregation and community.

The Elder for this program area shall recruit a committee to assist with the planning and preparation of activities to accomplish the objectives above. The Elder:

- Schedules committee meetings As needed, or once per month
- Oversees coffee fellowship after worship each Sunday, including a sign-up sheet for volunteers.
- Oversees purchase and storage of kitchen paper supplies for church use: includes use for deacon, fellowship, and Sunday lunch ministry compostable supplies
- Authorizes payment of bills & invoices for Fellowship related events
- Prepares a report on yearly activities for the congregation's annual meeting.
- Develops the Fellowship portion of the annual budget

The Fellowship Committee:

- Plans a special extended coffee fellowship time on the first Sunday of each month, unless an adult CE class has a series. (Check with CE Elder)
- Organizes potlucks and assists in providing food for special all-church events including BBQ Potluck usually on Memorial Day and Labor Day weekends
- Plans and supervises special receptions following worship, such as baptism, departures, and birthdays
- Oversees Thanksgiving breakfast, if scheduled (the church men do the work).
- Plans social events with appeal to a wide variety of ages. These may be presentations of music, dance, theatre, sporting events, picnics, ice cream socials, and BBQ.
- Plans travelogues and camp-outs (when scheduled.)

Finance and Stewardship

The Finance and Stewardship (F&S) Committee, organized by the F&S elder, is responsible for the financial health of the church. The Elder and committee provide oversight of the financial activities of the church by:

- Preparing an annual budget and obtaining Session approval for that budget
- Arranging an annual internal review of the financial records for the preceding year that includes reviewing bank statements and reports from financial institutions
- Analyzing monthly financial reports provided by the Treasurer
- Establishing an Investment Committee to monitor and review Vanguard performance and to make recommendations for changes in the portfolio
- Providing performance statistics for Vanguard Investments
- Reviewing anticipated Building and Grounds maintenance concerns
- Discussing and providing guidance on any unexpected charges against the budget
- Approving requests for expenditures from Reserve Funds

St Andrew Presbyterian Church is in good financial condition. Our budget for 2025 is \$342,308. Our major sources of income are contributions from congregants, cell tower rental, and building-use revenue from the following organizations ... Share Your Care, an adult day care

program that uses part of the building during the week NM Peace Choir, ABQ Philharmonic Orchestra, Science Fiction Club, Encantada Band, and Other Building Use – celebrations (weddings, parties, etc.)

As of December 1, 2024, our cash assets were as follows:

- Vanguard Investments Endowment:
 - \$421,821 Reserve
 - \$208,960 St Andrew Mission Permanent (STAMP) Fund:
 - \$56,718 (St. Andrew Mission Programs)
- Pastors Checking: \$ 1,000
- Savings account: \$ 3,006
- Checking account: \$ 42,474
- GRAND TOTAL \$733,979

Our financial operations involve a number of members. A small group of members are counters who record the proceeds from the Sunday collection including all checks and any other cash donations received by the church. They are responsible for making bank deposits. A paid Treasurer pays bills, makes entries for income and expenses into the financial books, and provides financial reports to the Session. Payroll is done through Intuit Payroll Services. A financial secretary receives information from the counters regarding identified adult giving, enters the details into the Realm database, and prepares quarterly reports for contributors. The reports compare amounts that have been contributed to amounts pledged for the year.

The F&S Elder and Committee present a campaign at the end of the calendar year to secure pledges toward the work of the church in the following year. This year's pledge campaign utilized a mailing to all members and non-members in our database, along with appeals from the pulpit. A new pledge card form was developed this year as an attempt to stimulate appeal.

We have also set up an account with the Presbyterian Mission Exchange that offers an online giving option to our church family. In conjunction with this tool, we have been emphasizing the use of automatic payments of pledges through individual bank accounts or through the Presbyterian Mission Exchange.

Outreach

The St. Andrew Outreach Committee believes that our mission is not only to reach out to the community in search of new members, but to reach inward to build a welcoming congregation that engages visitors and develops new relationships. Our motivation is based on the love of God who hears us, who sees us and who challenges us to share that love and acceptance with all whom we encounter.

We are attempting to tell our St. Andrew story in a variety of ways that reach prospective members. We believe current members must engage with each other in ways that help all of us develop habits to engage more fully with visitors. We believe current members can engage in conversations and build relationships with each other to help us all to develop habits that help us engage more fully with visitors. We believe our greatest task is to listen and more fully see those whose lives we touch.

St. Andrew has a long tradition of work on social justice; starting and assisting community agencies that work for peace and justice. The Outreach Committee seeks to build stronger personal connections with those we support outside and inside our building. We believe that practice will help us find more who are not active members of a Faith Community. For the last 18 months the Outreach Committee has been wrestling with both outreach and in-reach at St. Andrew. These are some of our recent activities.

- We have discussed (and now implemented) a monthly extended coffee hour on the first Sunday of each month. We have discussed and heard from other church groups the need for more small groups where members can be seen and heard and share their personal stories.
- We have purchased a display board to place outside the church whenever staff or members are present, and otherwise displayed in the narthex for those who enter our building for any purpose.
- We have purchased new signs for outside the building to help guide visitors to church facilities, parking, Share Your Care, and handicap parking. We are working on a revised website, Facebook, and other online social media sites.
- We believe St. Andrew has an opportunity to amplify our story and invest in a future where we thrive and grow. We have a rich history of initiating organizations like Albuquerque Interfaith and FaithWorks, and we continue as a congregation to have members supporting many other groups and activities.
- We have initiated a request for possible replacement of the curbside Little Library to provide space for larger children's books as well as a box for regular newsletters about activities and members of St. Andrew. The family of Bill and Sally Aber helped obtain the first curbside Little Library, and its replacement could honor their memory and the work that Sally did for children.

We hope to explore ways for the church building to be open to the public more often. For example, after a trial period staffed by member volunteers, we could hire a part-time staff person to host visitors during the week for conversations and coffee, quiet time in the sanctuary, small musical and art activities, or any other events where community members can find comfort and open eyes, ears, and hearts.

Personnel and Pastoral Relations

St. Andrew Presbyterian Church is first and foremost a community of believers committed to serving God at this time, in this place. In other respects, St. Andrew is also a small business. Our church has ten paid part-time and full-time employees whose work contributes in a multitude of ways to the daily operations and various ministries of this institution as well as being “responsible for a quality of life and relationships that commends the gospel to all persons and communicates its joy and justice” (our *Book of Order*'s general challenge to those charged as pastor or interim pastor). But somebody has to clean the floors, and somebody else trims our trees. A third staffer takes care of our money and pays our bills on time. Even the making of “a joyful noise unto the Lord” doesn't happen without professional oversight and the skilled direction of yet another staff member.

Therefore, some of our time, talents, and treasure at St. Andrew must be focused on responsible stewardship and appropriate use of our people resources. This is the most obvious work of St. Andrew's Personnel and Pastoral Relations Committee (PPR). The PPR is the arm of Session charged with direct responsibility for:

- Supervising at a general level all employees of the church, both paid and volunteer
- Cultivating mutually supportive relationships among the Session, congregation, and pastor
- Forming the line of authority for personnel operations of the church and its employees
- Working with Session members directly responsible for the work of specific employees
- Consideration of personnel issues brought up by members of the congregation
- Recommending the PPR (employee salaries) component of the annual budget
- Annually reviewing and revising, as necessary, personnel policies and job descriptions for Session consideration
- Overseeing the hiring of all Church employees
- Conducting annual performance reviews of all paid employees.

Operationally, the committee meets regularly, usually on a bimonthly basis, but always subject to call. It is convened by the PPR Elder, who presides at each meeting and has responsibility for the agenda. The elder is also charged with preparation of a report on PPR's annual activities for the church's annual meeting. The PPR elder serves as a confidential consultant and advisor to the pastor. The membership of the committee includes the pastor as an ex-officio voting member, at least one Session elder, one deacon (usually the moderator), and three members of the congregation serving staggered 2-year terms.

Social Justice Mission

The Social Justice Mission (SJM) committee coordinates St. Andrew's mission work and puts our faith into action. Through volunteerism, advocacy and funding, SJM provides opportunities for St. Andrew volunteers to work with a variety of nonprofit organizations. Also included are social justice initiatives either in direct service or by serving in a leadership capacity on boards or advisory committees. We engage in advocacy on behalf of the poor and oppressed by educating legislators and key decision makers. Our funding activities include providing

charitable gifts for over a dozen different organizations and conducting fundraisers that benefit varying causes.

Here is a summary of some SJM activities:

- We provide support for individuals and families that includes food, shelter, and clothing: Habitat for Humanity, Governor Bent Elementary School, Family Promise, Asylum Seekers, Rio Grande Food Project, Small Change, FaithWorks, HopeWorks, and Neighborhood Friends Ministry.
- We support Education for children and adults through some of these same programs
- We help people escape from poverty and get back on their feet through programs like Habitat for Humanity, Family Promise, and FaithWorks,
- We engage in advocacy and educating legislators/key decision makers through partner organizations like Bread for the World, the New Mexico Health Security Campaign, Albuquerque Police Department Traffic Safety, and the Climate Crisis Action committee.

Worship, Music, and Technology

One elder chairs the Worship and Music Committee, which has morphed into the Worship, Music and Tech Committee. Just before 2020 the committee began using technology in the worship service. TV screens were installed, bulletins were shown on the screens by Power Point, and there was the beginning of a livestream presence. The COVID restrictions sped up that process. A team of volunteers managed to deliver a livestream presence during COVID. In the years since the pandemic the technology expertise and equipment have been upgraded to meet the technology needs for livestream and in person worship. 12 volunteers and 1 paid part time employee are a part of this endeavor.

The Worship Elder talks with the pastor once a week about details for upcoming services. The Worship Committee meets once a month. Members of the committee coordinate and schedule liturgists, communion preparation and servers, and a Power Point operator for worship services. The pastor creates a planning guide with scriptures, themes, sermon titles and hymns to guide planning. A small group of worship planners work individually or collectively to develop many of the Sunday services. Music and technology issues and successes are also discussed.

In worship, we sing from the Glory to God hymnal from hymns selected by the pastor and planners. The church purchased the PPT version of the hymnal, so hymns with music can be shown on the screens. We seek to use inclusive language about God and people. The music, vestments, and banners change with the liturgical seasons. Communion is celebrated on the first Sunday of each month and on designated holy days. We celebrate liturgical days outside of

Sundays such as Maundy Thursday, Good Friday, and Christmas Eve. We've added services such as The Longest Night and Election Night to provide a meditative and supporting space for our congregants.

The director of music normally selects anthems and introits to suit the themes and seasons of worship, although worship planners can and do request special music at times. More than 20 members sing in the choir performing a wide range of sacred music. Two piano accompanists play service music and play for the choir on Sunday and in choir practice. Acoustic guitar, string, brass and woodwind instruments are sometimes employed as well. Members have composed original music for the choir, and others provide instrumental or vocal special music, particularly during the summer when the choir is in recess. During COVID, when the vocal choir could not sing together, we had a Bell Choir that played once a month. There is some interest in having a bell choir that can learn ringing technique and new music with the goal of playing in services.

Members also contribute their artistic talents in worship. St. Andrew has a large collection of hand-made banners for worship and liturgical seasons, and members have also crafted stained glass, communion ware, costumes, risers, lighting, sound, projections, floral artistry, and scripts for readers' theater, which is often used to interpret lectionary passages. The sanctuary chairs are intentionally moveable, as are the hand-carved pulpit, table and baptismal font, allowing variety in seating configurations within a hexagonal worship space.

Kierkegaard's dramatic conception—that God is the audience, leaders are prompters, and the worshippers are the actors—has been influential in the history of worship at St. Andrew. Congregants sing, participate in responsive liturgy, contribute and respond to the prayers of the people, and engage in an energetic "passing of the peace." A designated member offers a "mission focus" during most services. Worship concludes with a collective "Alleluia! Amen" (except during Lent when we bury the alleluia).