



2019



UNITED CHURCH
OF CHRIST

A STATISTICAL PROFILE 2020

WITH REFLECTION/DISCUSSION QUESTIONS FOR CHURCH LEADERS

RESEARCH FROM THE UCC CENTER FOR ANALYTICS, RESEARCH & DEVELOPMENT, AND DATA (CARD)

QUICK SUMMARY OF UCC STATISTICS

MEMBERSHIP AND PARTICIPATION

CONGREGATIONS: 4,852
MEMBERS: 802,356
AVERAGE MEMBERSHIP: 167*
MEDIAN MEMBERSHIP: 105
AVERAGE WORSHIP ATTENDANCE: 67
MEDIAN WORSHIP ATTENDANCE: 47
AVERAGE CONFIRMATIONS: 1.4
AVERAGE CONFESSIONS: 1.4
AVERAGE TRANSFERS IN: 1.7
AVERAGE REAFFIRMATIONS: 2.3
AVERAGE DEATHS: 3.6
AVERAGE TRANSFERS OUT: 1.4
AVERAGE CHILD BAPTISMS: 1.7
AVERAGE ADULT BAPTISMS: 0.4
OPEN AND AFFIRMING: 32.6%
ACCESSIBLE: 85.6%
WEB PRESENCE: 67.5%

RACE/ETHNICITY BY CONGREGATION

WHITE/EURO-AMERICAN: 83.8%
BLACK/AFRICAN-AMERICAN: 4.9%
ASIAN/PACIFIC ISLANDER: 3.9%
HISPANIC/LATINO: 0.4%
NATIVE AMERICAN: 0.6%
BI-RACIAL/MULTI-RACIAL AND OTHER: 6.0%
OTHER: 0.4%

STEWARDSHIP AND FINANCES**

AVERAGE BASIC SUPPORT: \$3,962
AVERAGE OTHER UCC GIVING: \$2,364**
AVERAGE TOTAL OCWM: \$6,326
AVERAGE ONE GREAT HOUR OF SHARING: \$389
AVERAGE NEIGHBORS IN NEED: \$234
AVERAGE CHRISTMAS FUND: \$278
AVERAGE STRENGTHEN THE CHURCH: \$128
5 FOR 5 CHURCHES: 32.7%
AVERAGE OTHER GIFTS: \$12,399
AVERAGE OPERATING EXPENSES: \$183,852
AVERAGE TOTAL INCOME: \$235,245

**Unlike in the Yearbook, this number reflects the average only among churches with reported membership numbers as compared to the average across all churches. As a result, the denominator for this calculation is slightly lower, resulting in a slightly higher average.*

***Other UCC Giving is a 2017 data collection name and process change formerly known as Special Support. Prior to 2017, this data was primarily reported by conferences on behalf of their churches with the churches reporting only UCC Special Support (giving that was given directly to UCC agencies and organization). In 2017, this was shifted and churches reported the bulk of this giving with the conferences reporting only the four Special Mission Offerings.*

Note: Calculations of church quick stats have changed since last year. Previously, the averages were calculated only among churches that reported non-zero numbers of confirmations, confessions, etc. This year's calculations include churches that reported a "0" for the averages in order to more closely represent these figures across all churches. Other Gifts, Operating Expenses and Total Income do not include \$0 in the computation of their averages.

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INTRODUCTION



Who are the people, churches, and communities that are part of the United Church of Christ (UCC)? The answer to this question has changed over time and remains vibrant and evolving. This resource is an attempt to bear witness to that evolving vibrancy by providing a thorough sliver of the broader landscape that makes up the various contexts of the UCC. You'll encounter fascinating trends and patterns that aim to capture who and how we are in this particular timeframe.

Throughout the profile, you can find “Reflections,” which are questions to assist local church leaders in applying this data in their specific contexts. They can help facilitate conversations for the purpose of visioning future possibilities.

Statistics, for some, are a foreign language. For others, they're familiar and comforting, even. Whether you're at either edge or somewhere in between, we hope the statistical tidbits presented here will provide a general overview of the denomination and assist us in illuminating the past, realizing the present, and envisioning the future. In addition, there are 15 Special Reports highlighting various areas of ministry within the United Church of Christ.

Information for the profile primarily comes from data reported through the UCC Data Hub annually to produce the *UCC Yearbook & Directory*. We hope you enjoy this edition!

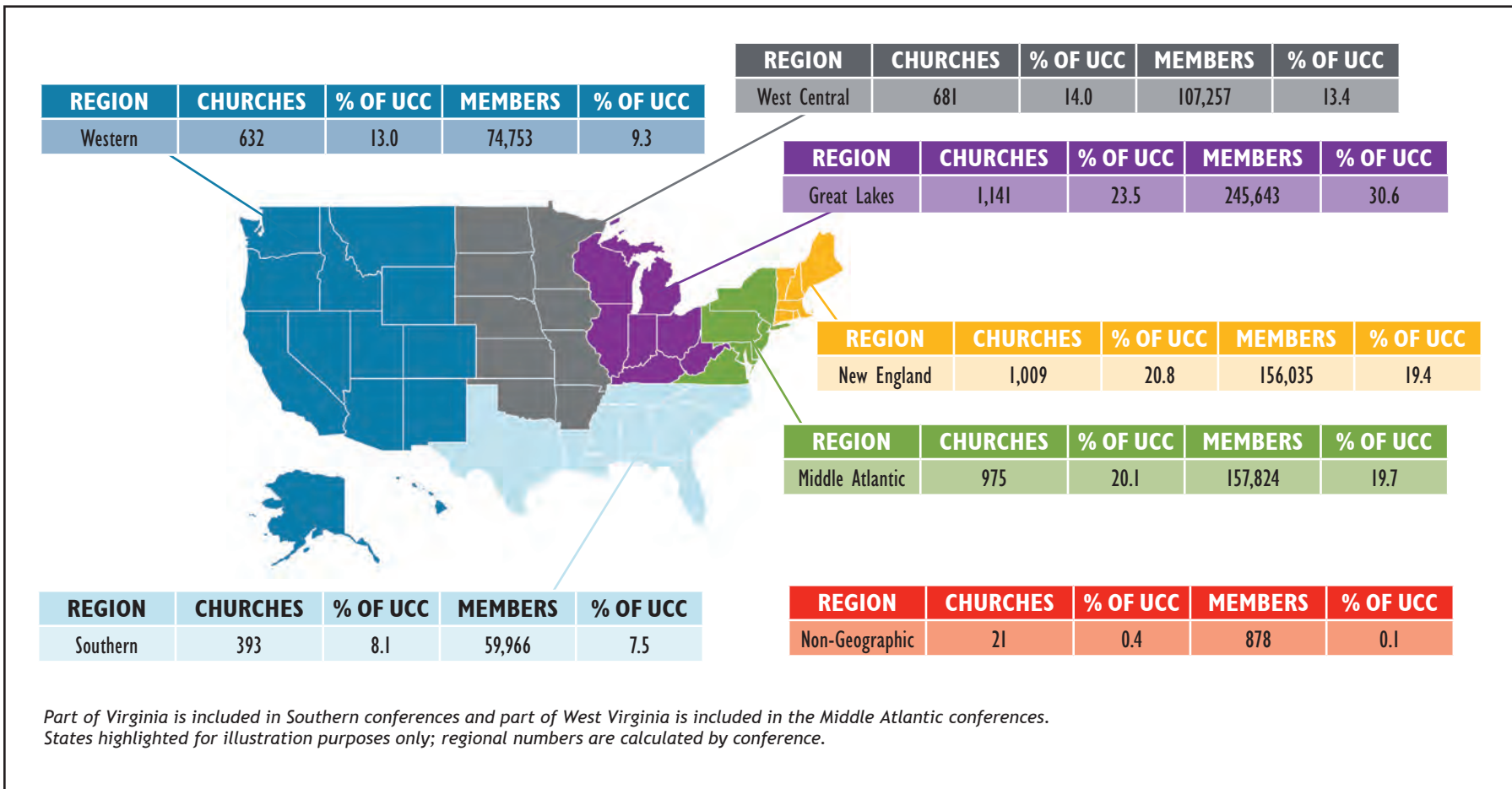
THE CENTER FOR ANALYTICS, RESEARCH & DEVELOPMENT, AND DATA (CARDD)
UNITED CHURCH OF CHRIST

CONGREGATIONS AND MEMBERS

At the end of 2019, there were 4,852 congregations in the United Church of Christ with a total of 802,356 members. Overall, the membership of the UCC represented about half of one percent (0.53%) of total U.S. religious adherents and about 0.23% of the U.S. population.* UCC membership is concentrated in the Great Lakes, Middle Atlantic, and New England regions of the country.

*2010 U.S. Religion Census <http://www.usreligioncensus.org/>

UCC CONGREGATIONS AND MEMBERS BY REGION



TOP FIVE STATES: UCC CONGREGATIONS

STATE	PERCENTAGE (NUMBER)
Pennsylvania	11.7 (570)
Massachusetts	7.2 (347)
Ohio	6.8 (329)
Illinois	6.6 (320)
California	5.1 (246)

TOP FIVE STATES: UCC MEMBERSHIP

STATE	PERCENTAGE (NUMBER)
Pennsylvania	13.4 (107,360)
Illinois	10.2 (81,584)
Ohio	9.6 (77,138)
Massachusetts	7.0 (56,440)
Connecticut	6.9 (55,465)

A detailed list of congregations and membership statistics by Conference can be found in the 2020 UCC Yearbook & Directory, p. 6.

In examining the distribution of congregations by state, 11.7% of all UCC congregations were located in Pennsylvania, which reported the greatest number of congregations. In total, the top five states with the most congregations contained over one-third (37.4%) of all UCC congregations.

Membership, as with congregations, was concentrated largely in the Middle Atlantic, Great Lakes, and New England states. Nearly half of UCC members (47.1%) reside in the top five states by membership. Notably, the states with the highest number of churches are not necessarily the churches with the highest number of members. For example, Connecticut only has 4.7% of UCC churches, but has 6.9% of UCC members, while California has 5.1% of UCC churches but only 3.6% of UCC members. This indicates that churches in Connecticut, on average, have a larger membership than churches in California.

REFLECTIONS

What is “membership” anyway? Does it encompass all the ways people connect with your church? How are individuals interacting with your church who would not be included in the membership figures? How might you measure these people’s participation in ways that better reflect how people engage with your church? What could be a useful method for capturing how the people in your community are directly or indirectly connected to or impacted by your church?

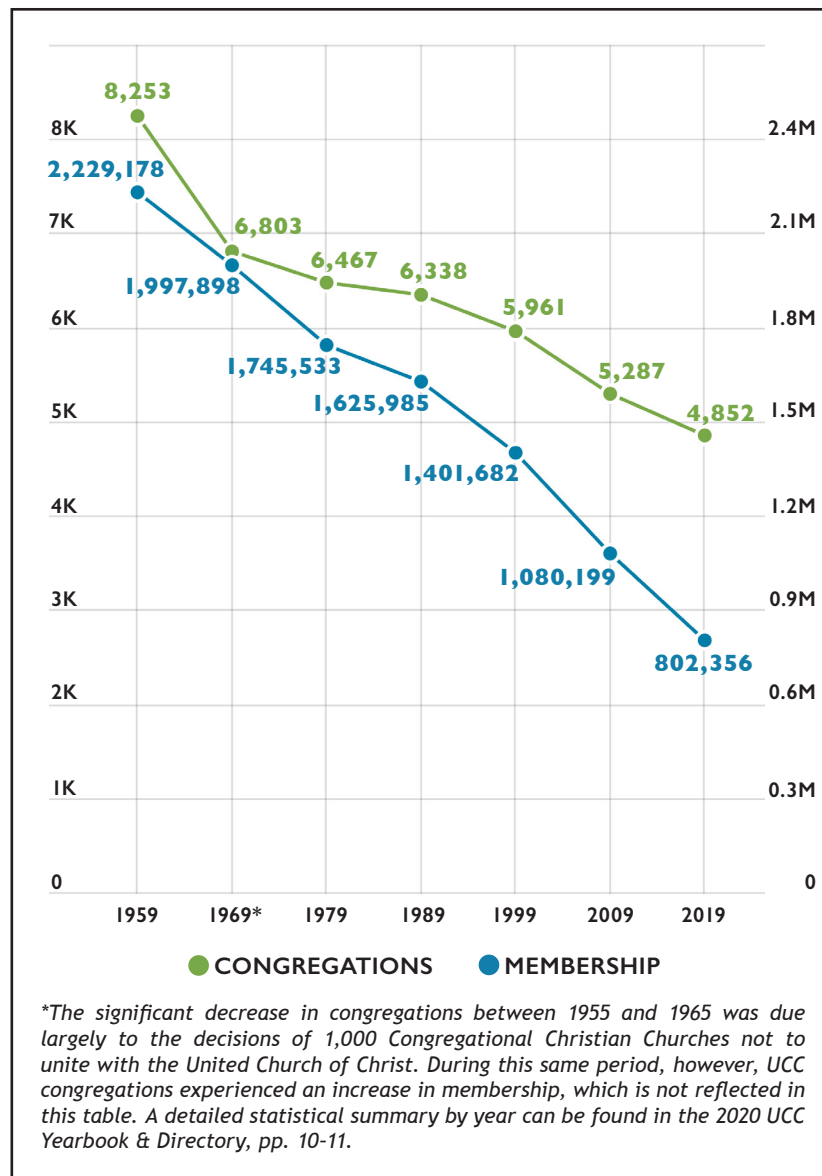
GROWTH AND DECLINE

Similar to other Protestant denominations, the UCC has experienced a decline in the numbers of congregations and members in recent decades. From 2009 to 2019 alone, the UCC encountered a net loss of 435 congregations and 277,843 members. Some of this decline, however, began prior to the formation of the denomination in 1957 as the number of congregations steadily decreased despite membership increases in the UCC's early years.

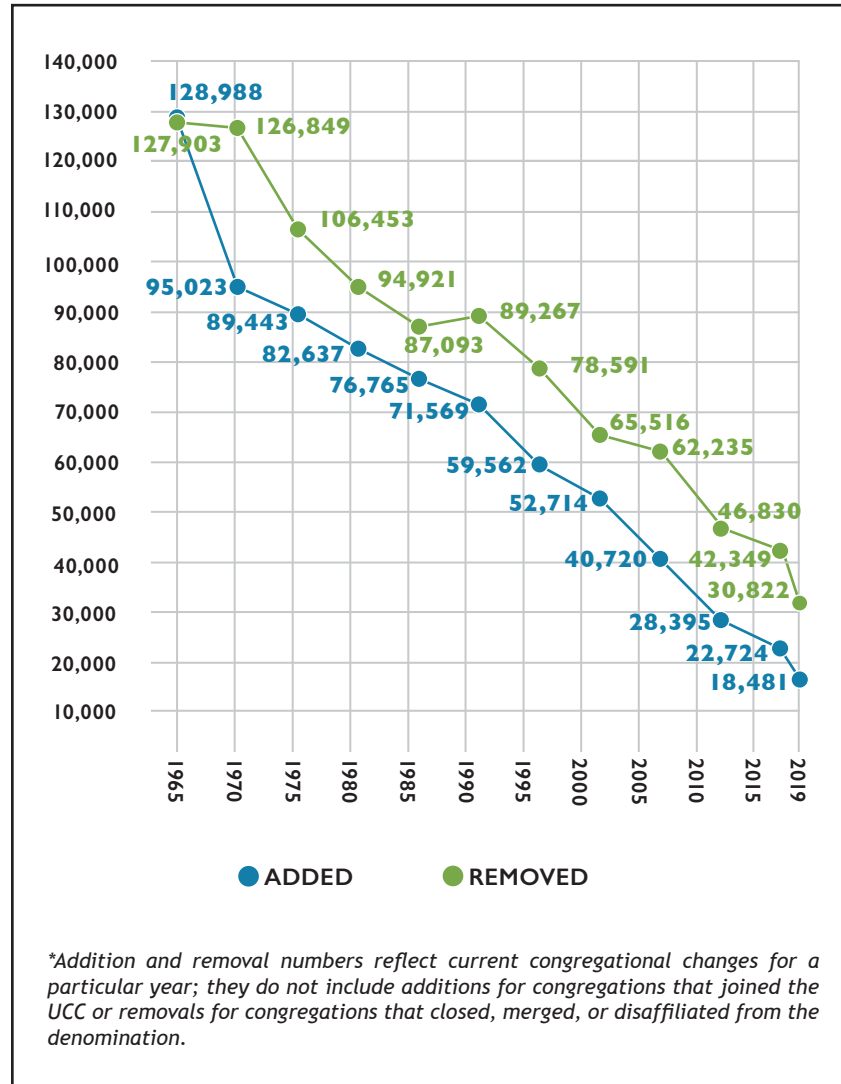
In 2019, 43 congregations were removed from denominational records. This was a 49% decrease from 2018. From 2005 through 2007, the UCC experienced a loss of nearly three congregations per week on average (mostly as a result of General Synod's resolution regarding same-sex marriage). In the past year, however, the loss rate has been less than one (.83) congregation removed from denominational records per week on average.

Over the past year, 14 congregations have been added to denominational records (this includes churches that received standing, affiliated, or merged with another congregation). In total, 82 congregations received standing and were added to the UCC over the last five years, which is equivalent to a new congregation being added about every three weeks.

UCC CONGREGATION AND MEMBERSHIP CHANGES BY DECADE (1959–2019)*



MEMBERSHIP ADDITIONS AND REMOVALS OVER TIME (1965–2019)*



MEMBERSHIP GROWTH AND DECLINE

In general, the number of members removed each year exceeds the number of members added for that same time period. Members are removed from denominational records for a number of reasons including death, transfer of membership to another denomination, or updating of local church membership records.

The net difference between UCC members added and removed from congregational membership rolls has continued to decline as total membership has decreased. In 2019, there was a net removal of 12,341 members, which was smaller than in any of the most recent years: 2018 had a net removal of 16,302 members and in 2017, 16,600. Looking further back, in 2015, there was a net loss of 19,625 members and in 2010, 18,435 members. (Note that net loss figures represented here are different than figures represented in the *UCC Yearbook & Directory*, which are based on total membership.)

REFLECTIONS

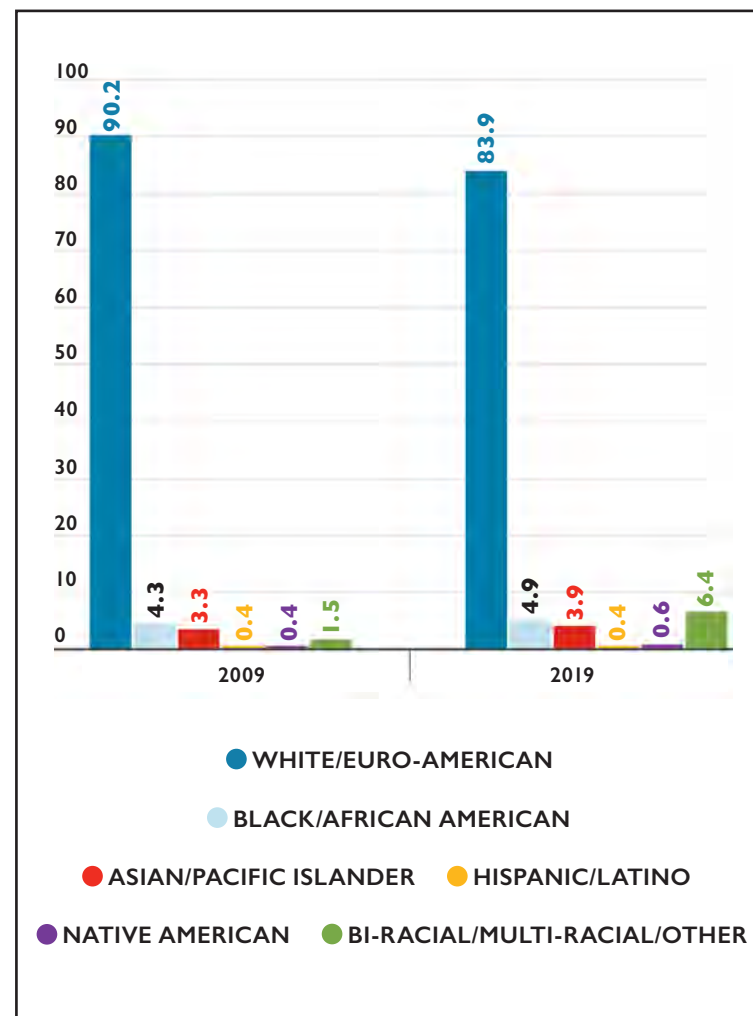
How has your church’s membership and worship attendance changed over the last decade? What trends in the last 10 years have you noticed at other churches in your community? Have some churches closed, merged, or changed denominational affiliation? Have new churches opened in your area? How do these closed, merged, changed affiliation, and new churches compare to the existing churches? What trends have you noticed in non-church organizations in your community, such as schools and nonprofits?

CONGREGATIONS BY RACE/ETHNICITY

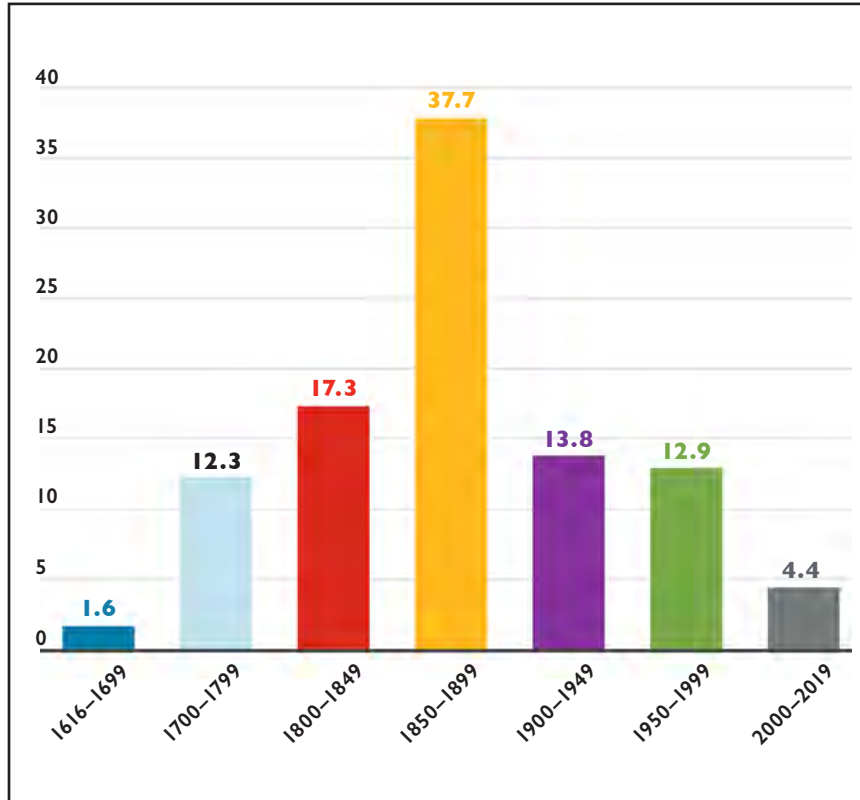
A substantial majority of congregations in the UCC self-identify as White/Euro-American (meaning that most members of a congregation belong to that particular racial/ethnic group). Over time, however, the UCC as a whole is becoming more racially/ethnically diverse. Over the last decade, the percentage of self-reported primarily White/Euro-American congregations decreased from 90.2% in 2009 to 83.9% in 2019. During this same time frame, the percentage of Bi-Racial/Multi-Racial and Other congregations increased from 1.5% in 2009 to 6.4% in 2019.* In addition, the percentage of Black/African American and Asian/Pacific Islander congregations both increased by 0.6% during this time period, from 4.3% to 4.9% and 3.3% to 3.9% respectively. The proportion of Native American congregations also increased slightly, from 0.4% to 0.6%. One cause of these shifts over time may be due to the fact that the majority of congregations that close, merge, or disaffiliate with the denomination are primarily White/Euro-American congregations, thus decreasing the overall proportion of these congregations, while newer UCC congregations tend to be more racially/ethnically diverse.

**Note – Bi-Racial/Multi-Racial was introduced as a category in the Data Hub in 2011; 2009 figures reflect only congregations that identified as Other.*

UCC CONGREGATIONS BY RACIAL/ETHNIC SELF-IDENTIFICATION (PERCENTAGE)



UCC CONGREGATIONS BY DATE OF ORGANIZATION (PERCENTAGE)



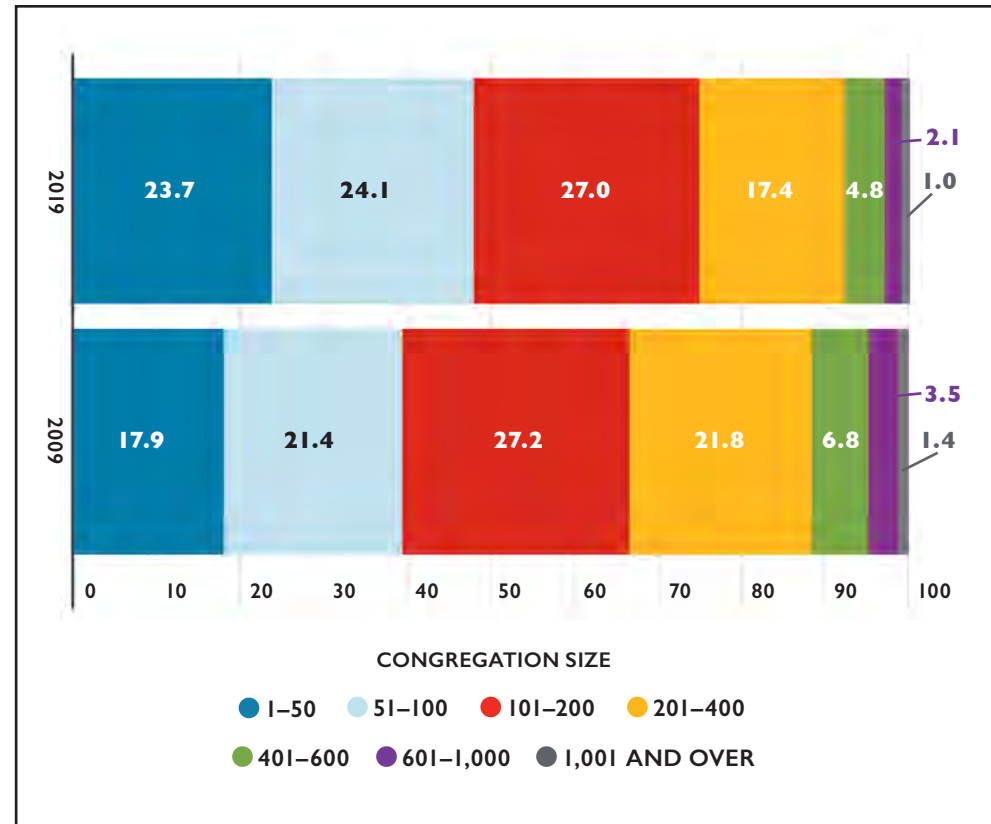
CONGREGATIONS BY DATE OF ORGANIZATION

While the UCC has only been in existence since 1957, many of its congregations were founded by predecessor denominations. The vast majority of churches (85.1%) were organized before the UCC's founding year. The latter nineteenth century (1850-1899) was the most common founding era for UCC churches while just under 1 in 20 UCC churches (4.4%) has been founded in 2000 or later.

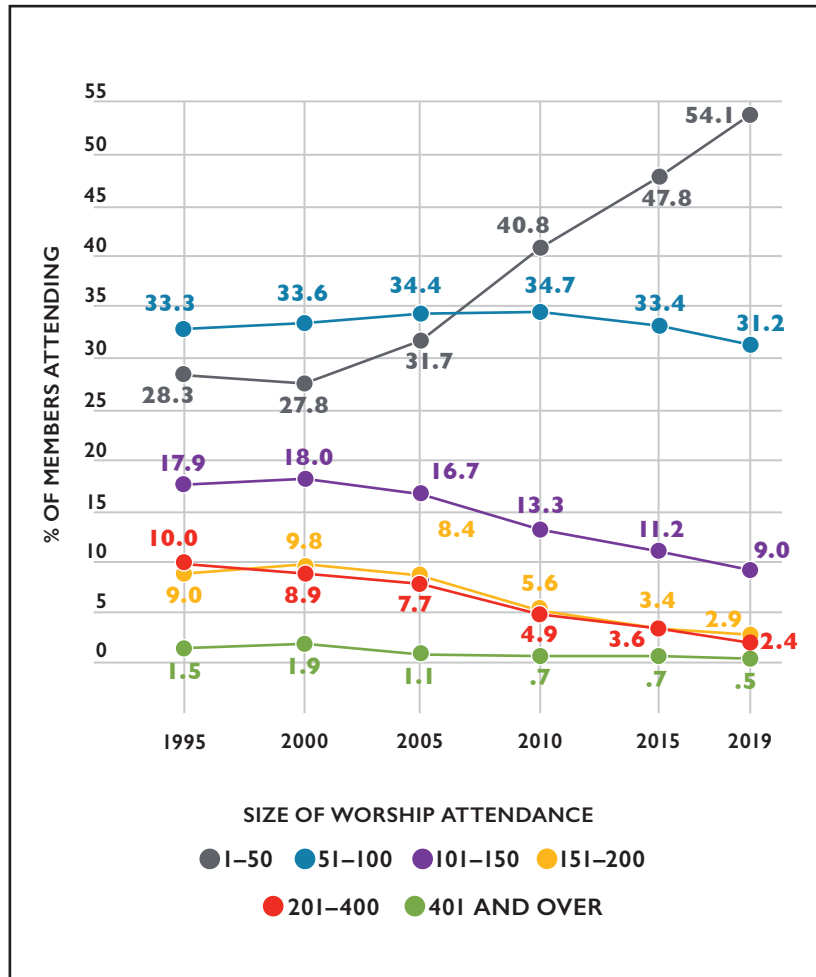
CONGREGATION SIZE BY MEMBERSHIP

The majority (92.1%) of UCC members belong to congregations with fewer than 400 members with almost half (47.8%) attending congregations with 100 members or fewer. This reflects an overall trend within the UCC of membership being increasingly concentrated in smaller churches; in 2009, 88.3% of UCC members belonged to churches with 400 members or fewer and 39.3% belonged to churches with 100 members or fewer. The biggest changes in the past 10 years have been in churches with fewer than 50 members, which have increased from 17.9% to 23.7% of members since 2009, and churches with 201-400 members, which have decreased from 21.8% to 17.4% of members since 2009.

PERCENTAGE OF UCC MEMBERS BY CONGREGATION SIZE



PERCENTAGE OF UCC CONGREGATIONS BY WORSHIP ATTENDANCE



WORSHIP ATTENDANCE

When considering worship attendance figures rather than membership size, even more congregations are categorized as smaller churches. In 2019, over eight in ten churches in the UCC (85.3%) had a weekly worship attendance of fewer than 100, a 12.9% increase from 2010 and a 38.9% increase from 2000. Over time, the percentage of congregations with greater worship attendance numbers has decreased steadily, with the most dramatic decreases occurring in congregations of 101-400 worship attenders since 1995. As a result, over half (54.1%) of all UCC congregations now have a weekly worship attendance of 1-50 individuals.

REFLECTIONS

How does weekly worship attendance shift in your church throughout different times of the year? In what ways does the worship experience differ among a smaller group compared to a larger group? What trends in worship have you noticed in your congregation and community?

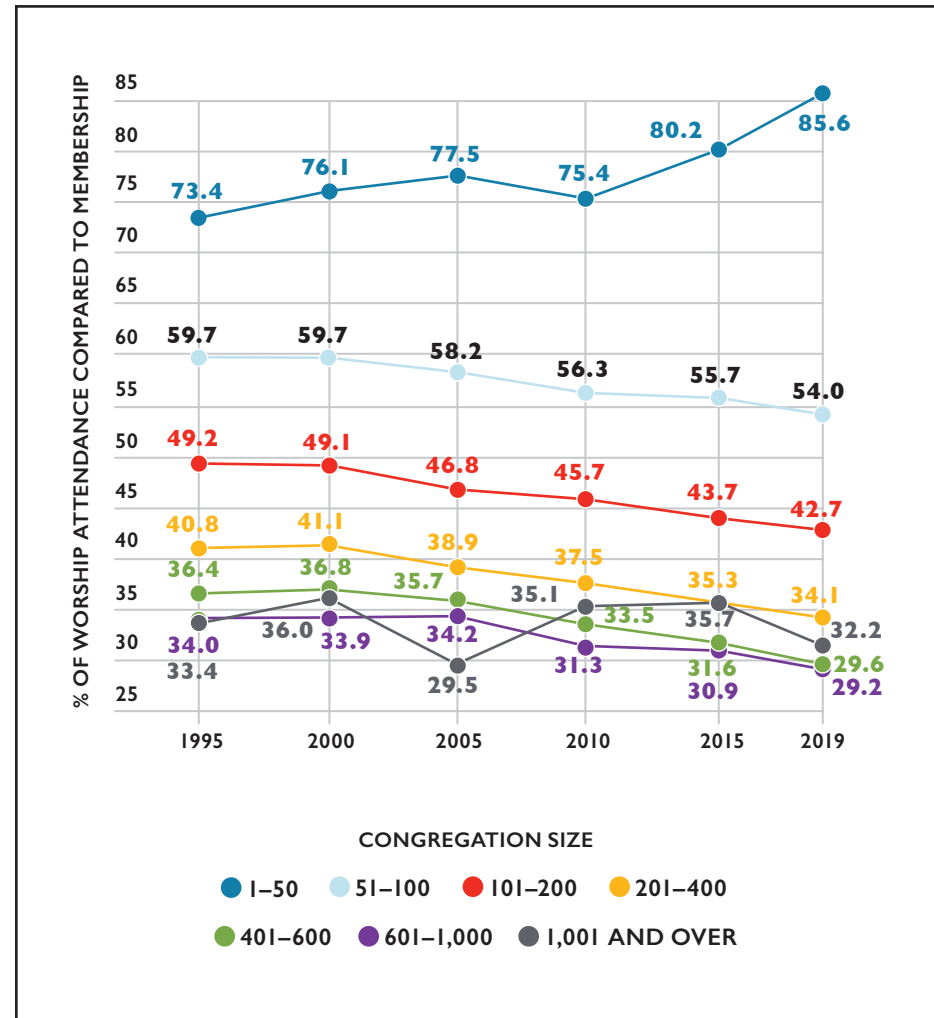
WORSHIP ATTENDANCE AND MEMBERSHIP

The relationship between worship attendance and membership continues to shift incrementally over time. From 1995 to 2019, fewer people generally attended worship as an overall proportion of the numbers of church members, with two exceptions - the largest churches, which have effectively remained stable, and the smallest churches, which have seen an increase. In 1995, churches with 1,001+ members reported on average that 33.4% of the number of people attended worship compared to the total membership; while this figure has risen and fallen in the subsequent decades, the current figure is 32.2%. On average, in 1995 there were 73.4% of people attending worship compared to the overall membership of a 1-50 member church; this percentage has risen to 85.6% in 2019. In 2018, an average of 85.4% of members attended weekly worship for the same size congregation. The overall patterns suggest that a greater share of members may attend worship in smaller congregations than larger congregations, though this cannot be known for certain, as those who attend worship may not all be members.

REFLECTIONS

Are the people who worship at your church the same as or different from the people who are members? How much do local, national, and/or global events shape participation and attendance at your church? Are there particular days or worship events that people are more likely to attend? Are non-members who attend worship looking to join a church, just visiting your area for a short time, or are they attending for other reasons? How do you know?

AVERAGE PERCENTAGE OF WORSHIP ATTENDANCE TO MEMBERSHIP BY SIZE



**PERCENTAGE OF OPEN AND AFFIRMING (ONA)
AND ACCESSIBLE CONGREGATIONS BY
MEMBERSHIP SIZE**

MEMBERSHIP	ONA	ACCESSIBLE
1–50	20.7%	73.1%
51–100	29.8%	83.6%
101–200	37.2%	89.1%
201–400	40.8%	96.5%
401–600	40.1%	96.6%
601–1000	50.5%	96.1%
1001+	45.7%	97.8%

CONGREGATIONAL DESIGNATIONS

In the past decade, there was an 87.8% increase in the number of Open and Affirming (ONA) congregations in the United Church of Christ, from 842 churches in 2009 (15.9% of all UCC churches at that time) to 1,581 churches (32.6% of all UCC congregations in 2019). ONA designation tends to be more common as church size increases, with half or nearly half of the largest churches in the UCC (with 601-1000 and 1001+ members) having the ONA designation.

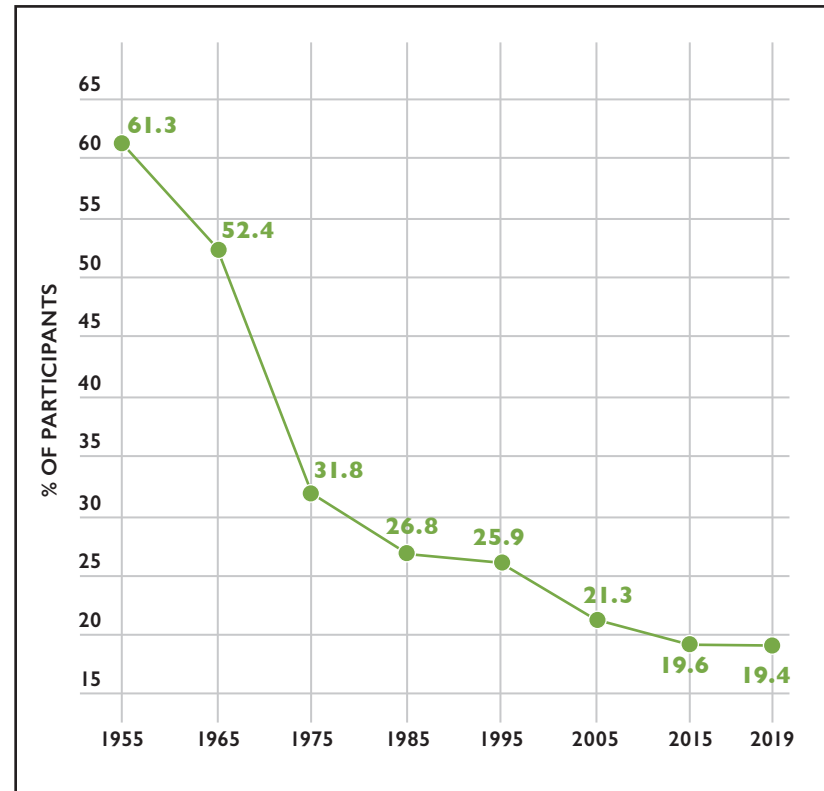
Self-reported accessibility also tended to increase with church size. While the specific types and degrees of accessibility among these congregations are unknown, it is possible that these figures partly reflect the resources churches have available to address the accessibility of their space.

CHRISTIAN EDUCATION/ FAITH FORMATION

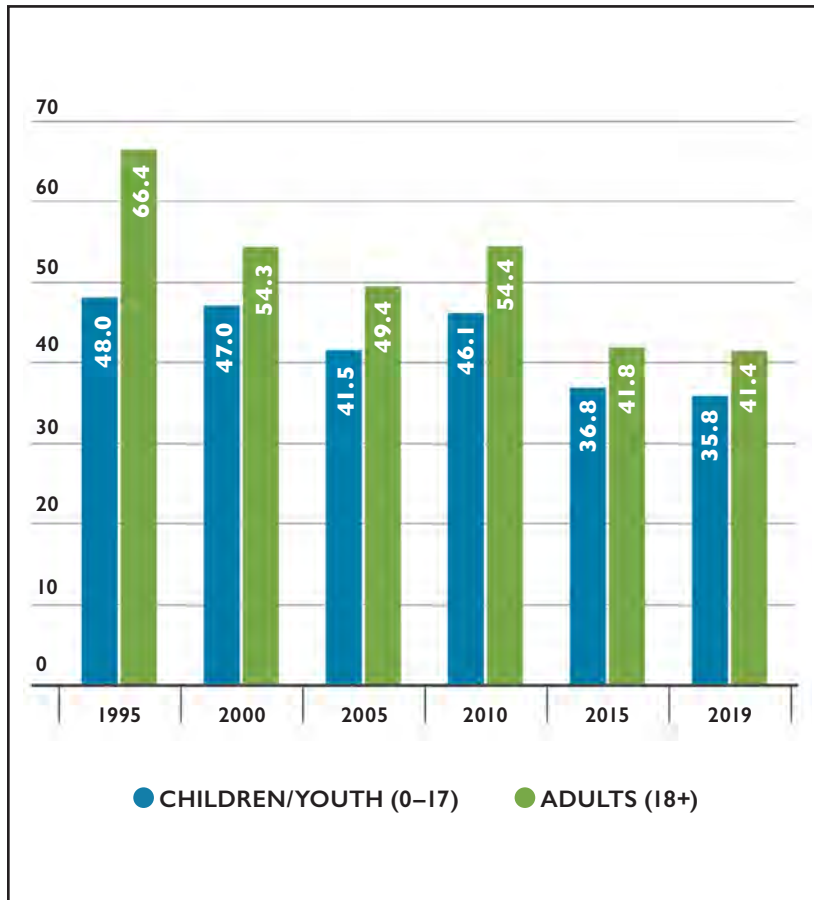
Since the 1950s, enrollment and attendance numbers for Christian Education/Faith Formation programming (also known as Church School or Sunday School enrollment in previous years) has been declining along with membership numbers. While this decline is not surprising, it is interesting to note that overall participation/enrollment rates, when computed as a percentage of total membership, have decreased significantly from the 1950s and 1960s but has been a fairly stable percentage for the last decade. Currently, percentages indicate that roughly two out of every ten people in the UCC (19.4%) participated in these types of programs, at least in the traditional sense.

When comparing participation/enrollment with average weekly attendance figures, even fewer children and adults participated in Christian Education/Faith Formation programs on a regular basis. The gap between enrollment and attendance has increased incrementally over time, meaning that smaller percentages of total participants in Christian Education/Faith Formation programs are attending these programs on a weekly basis. These patterns matched average weekly worship attendance patterns, which have also decreased over time.

PERCENTAGE OF CHRISTIAN EDUCATION/FAITH FORMATION PARTICIPANTS TO TOTAL MEMBERSHIP (1955–2019)



PERCENTAGE OF CHRISTIAN EDUCATION/FAITH FORMATION ATTENDANCE OUT OF TOTAL ENROLLMENT

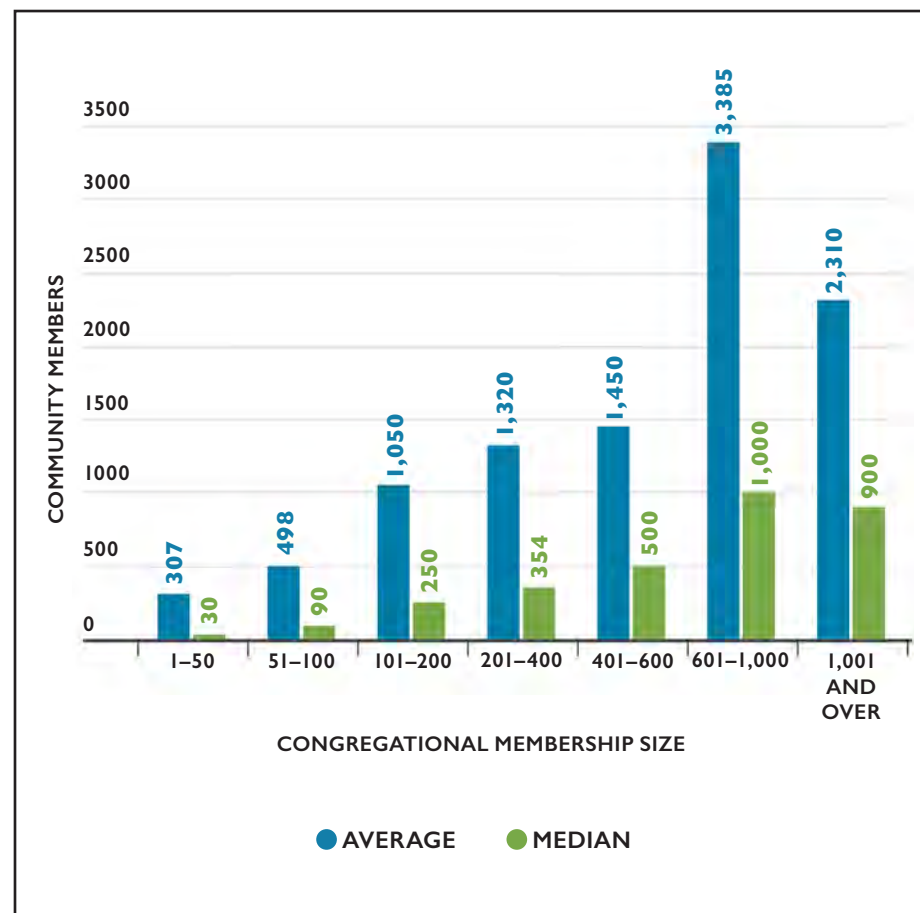


In general, adult Faith Formation programs were attended more regularly than children/youth programs. This may be due to a number of factors including competing interests for young people’s attention on Sunday mornings, the overall decline in numbers of younger people in congregational life, and increases in the diversity of family situations around divorce and co-parenting.

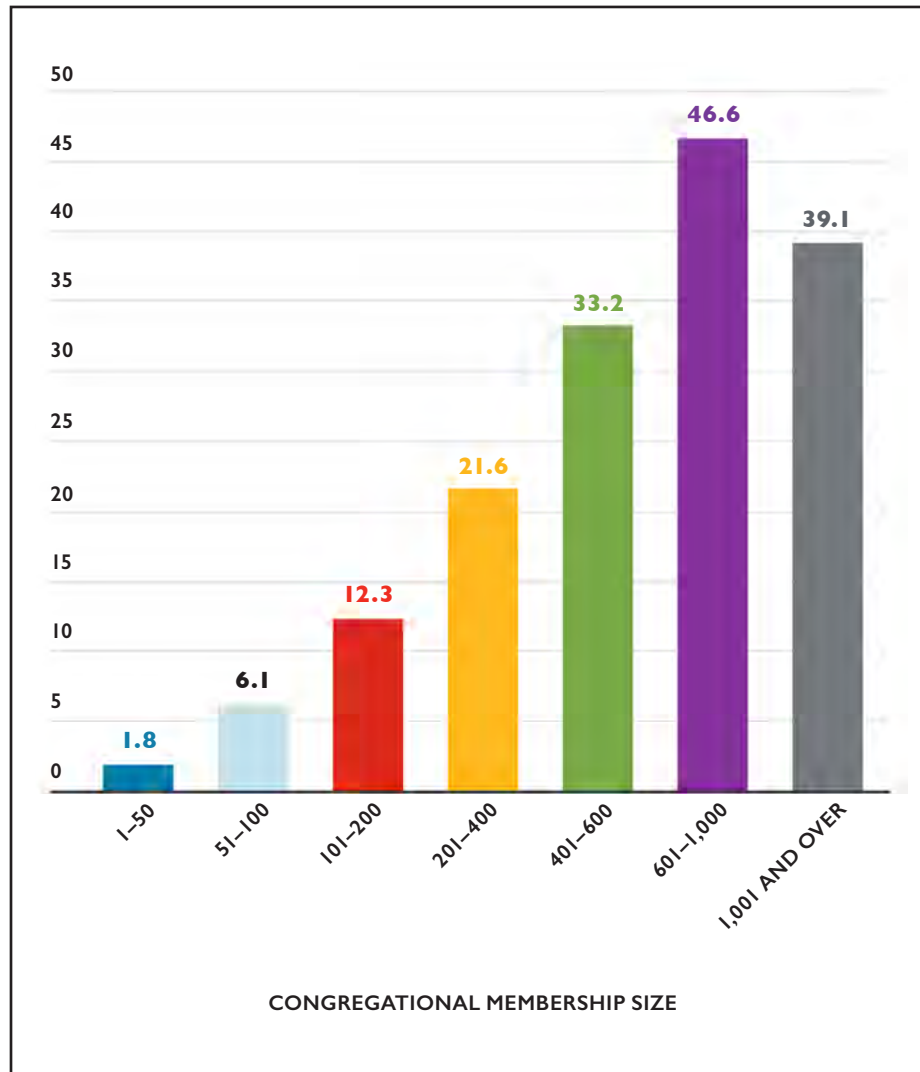
CONGREGATIONAL OUTREACH

Congregational reports indicated that an average of 950 community members and a median of 200 community members were impacted by each local church’s outreach activities and initiatives in 2019. The total number of community members engaged in 2019 was 2,055,868 with 47.2% of congregations reporting. The average number of community members is notably higher than the median, which suggests that some churches may have a particular focus on community outreach or may engage in types of outreach that tend to engage more people than other types of outreach.

AVERAGE AND MEDIAN COMMUNITY MEMBERS ENGAGED BY CONGREGATIONAL MEMBERSHIP SIZE IN 2019



**PERCENTAGE OF CONGREGATIONS PARTICIPATING
IN MISSION TRIPS BY MEMBERSHIP SIZE
(PERCENTAGE OF CONGREGATIONS WITHIN EACH
MEMBERSHIP SIZE CATEGORY)**



**MISSION/IMMERSION/
SERVICE TRIPS**

Since 2014, congregations have been asked to report whether members participated in a U.S. or international mission/immersion/service trip. In 2019, 574 (11.8%) congregations reported that members had participated in these types of trips. While mission/immersion/service trips tend to be more common as church size increases, the highest proportion of congregations participating in these types of trips was actually the second-highest membership category, churches with 601-1000 members, where nearly half (46.6%) reported participation.

LOCAL CHURCH FINANCIAL TRENDS

Operating expenses for an average local congregation in 2019 were \$183,852, a \$2,981 (+1.6 %) average increase from 2018. Average total income for a local church in 2019 was \$235,245, a \$6,877 (-3.0%) average decrease from 2018. Both the average operating expenses and income for local congregations increased from average amounts reported over the past decade—from \$159,820 in expenses (a 15.0% increase) and \$202,290 in income (a 16.3% increase) in 2009.

In 2009, Our Church's Wider Mission (OCWM) giving represented 4.47% of total local church expenditures. This percentage decreased to 3.2% of total local church expenditures in 2019.

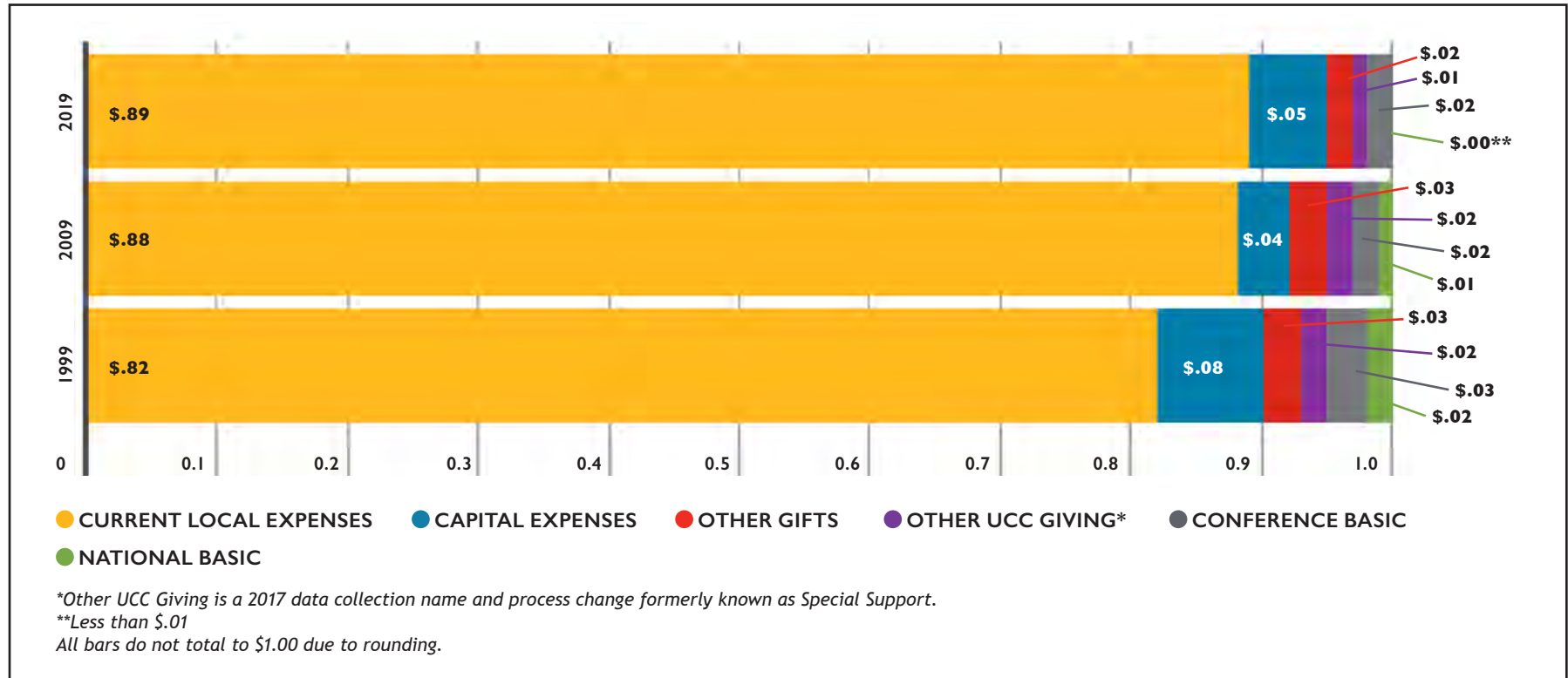
TOTAL LOCAL CHURCH EXPENDITURES (2015–2019)

EXPENDITURE	2015	2016	2017	2018	2019
Current Local Expenses	\$824,425,695	\$819,948,400	\$850,592,022	\$856,790,219	\$865,208,873
Total Mission Support	\$62,556,317	\$60,992,331	\$58,151,694	\$54,910,992	\$51,535,392
Capital Expenses	\$41,686,411	\$39,072,196	\$55,196,673	\$55,852,902	\$50,254,926
TOTAL	\$928,668,423	\$920,012,927	\$963,940,389	\$967,554,113	\$966,999,191

THE CHURCH DOLLAR

In the last two decades, the distribution of the church dollar has experienced some noticeable shifts. Current local expenses have increased by \$.07 while all others have decreased or remained steady. All types of UCC Giving (Conference Basic, National Basic and Other UCC Giving) have decreased in the past 20 years.

CHANGING DISTRIBUTION OF THE CHURCH DOLLAR



REFLECTIONS

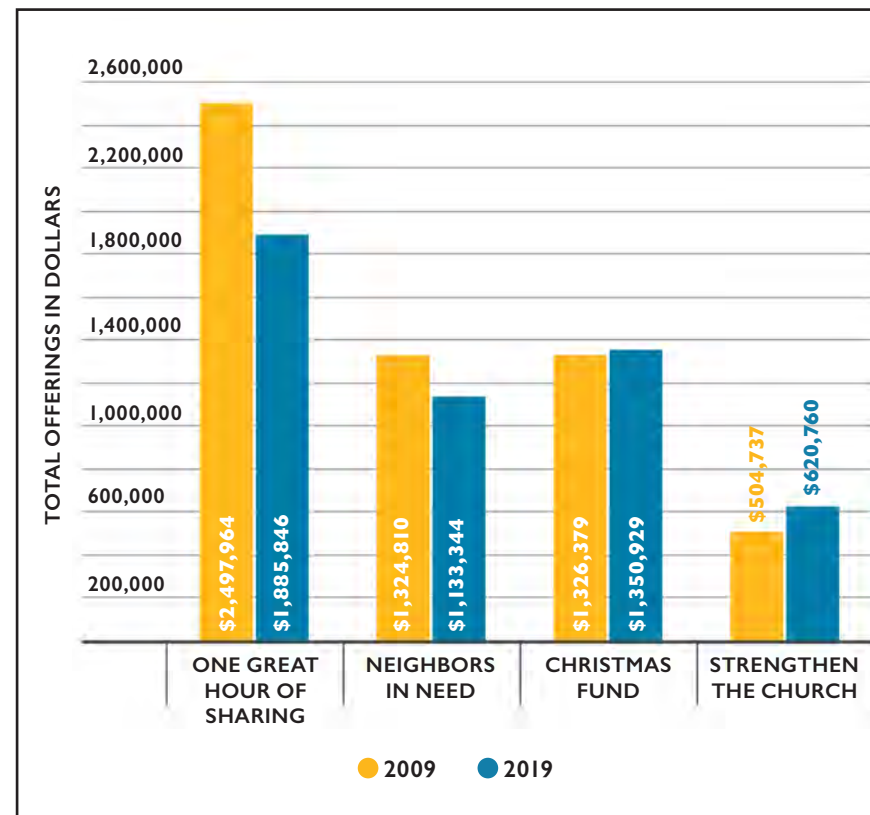
With increased demands on local churches to maintain buildings, provide salaries and benefits for pastors and other staff, and respond to needs in the community, how does your congregation balance between internal expenses and mission giving to the wider church and other organizations? What might someone learn about your congregation by only looking at the financial summary? How do your vision and/or mission inform the decisions your church makes around its budget? In what ways would you consider modifying your budget to more accurately represent your mission and values, if at all?

STEWARDSHIP AND MISSION SUPPORT

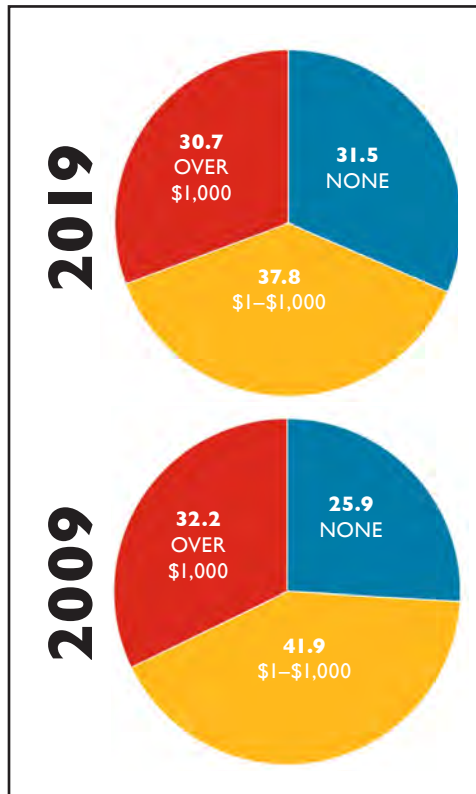
Totals for mission support and giving by local congregations of the United Church of Christ decreased over the past several years. Over the past decade, the number of churches that have not given to any Special Mission Offering has increased. In terms of dollars given, some Special Mission Offerings have seen increases, while others have seen decreases. The Christmas Fund and Strengthen the Church offerings have both increased since 2009 (1.9% and 23.0%, respectively). Meanwhile, contributions to One Great Hour of Sharing and Neighbors in Need have both declined since 2009 (-24.5% and -14.5%, respectively).

Total mission support for 2019 decreased from the previous year by \$3,375,600 (-6.1%) and has decreased 17.6% since 2015. Changes, however, have not been uniform across giving categories. While the data indicates that Other UCC Giving has decreased dramatically in the past 4 years (-35.5%), it is important to note that in 2017 the manner in which this data was collected changed.* National Basic Support has declined by 21.4% and Conference Basic Support has declined by 9.4% since 2015. Other Gifts—money given beyond the UCC—had been relatively stable over the past several years; however, in 2019 this category decreased by 8.5% compared to 2015.

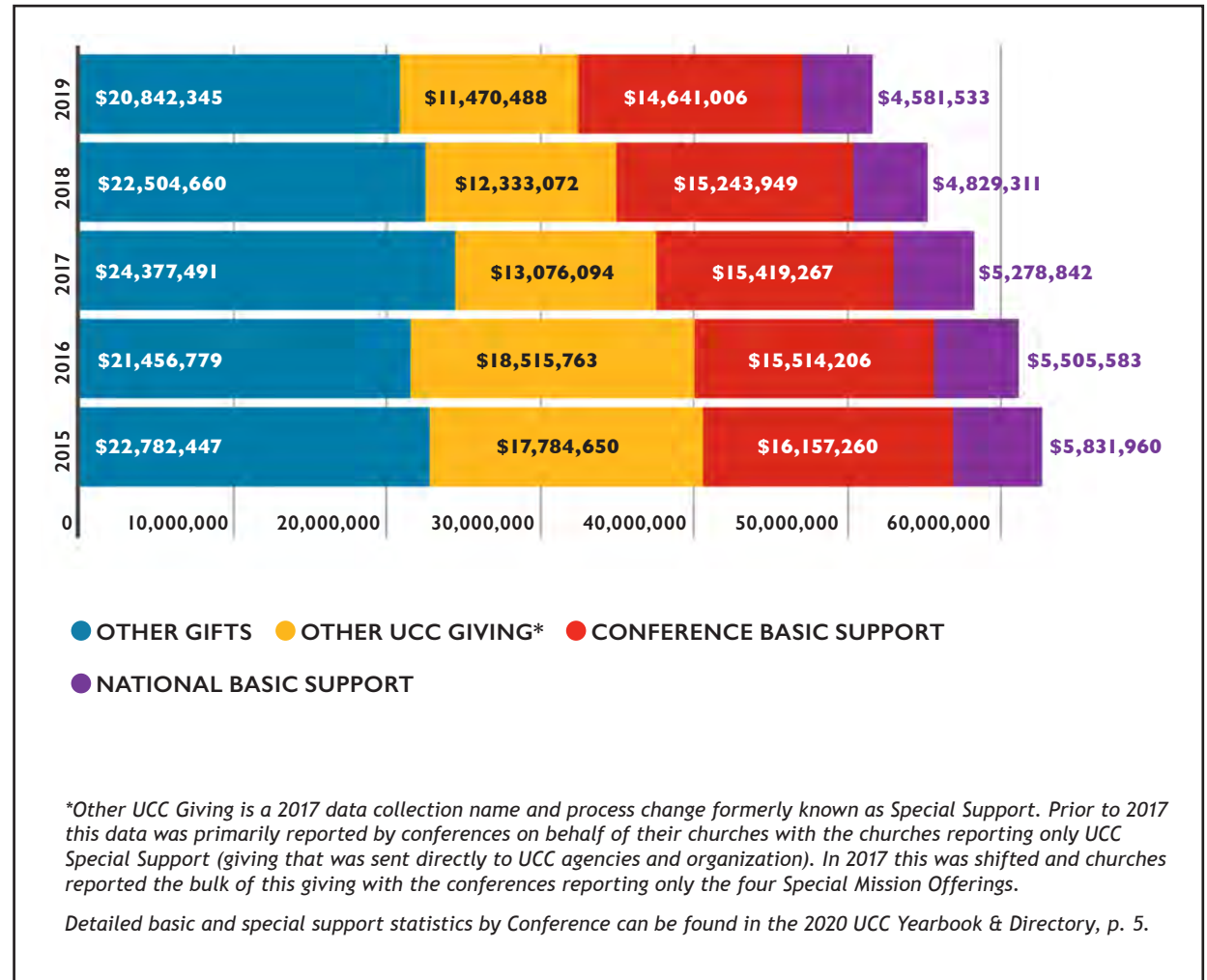
LOCAL CHURCH SPECIAL MISSION OFFERINGS



PERCENTAGE OF UCC CHURCHES CONTRIBUTING TO SPECIAL OFFERINGS BY DONATION SIZE



TOTAL MISSION SUPPORT



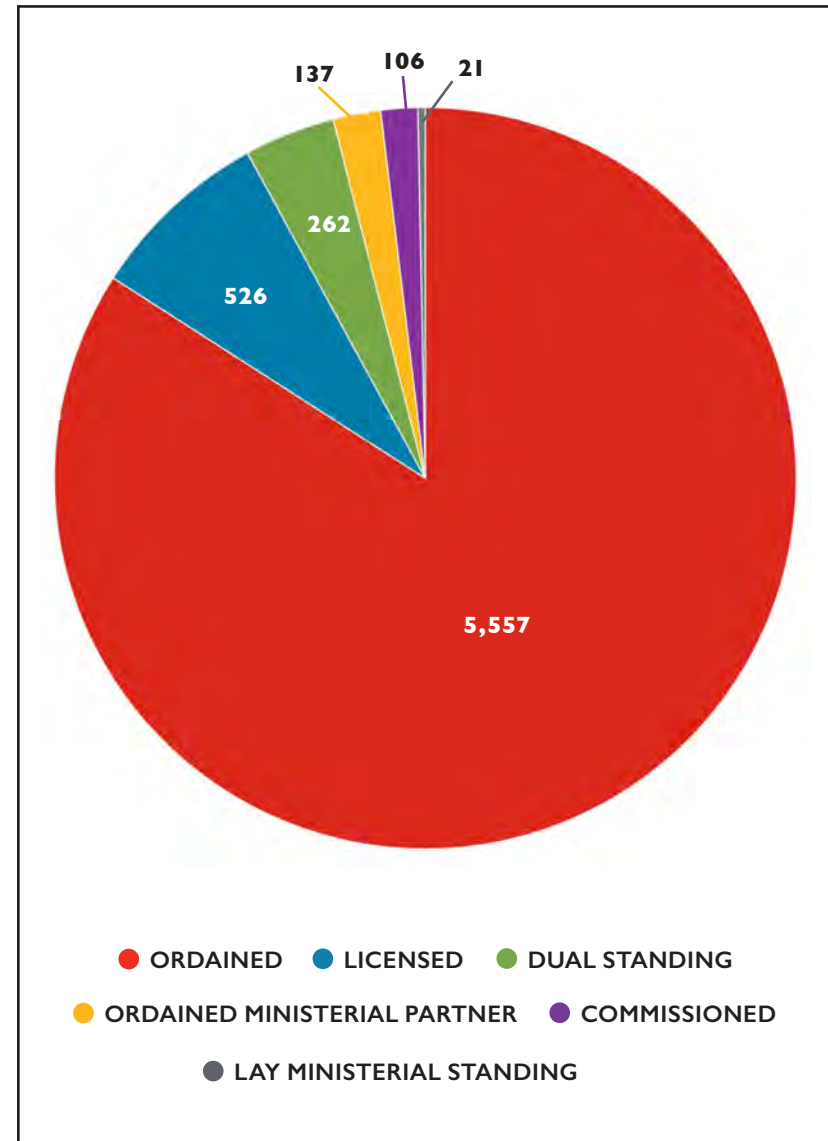
REFLECTIONS

Which special offerings of the UCC - through your Association, Conference, or the National Setting - did your congregation support? Were there any other special appeals that your congregation supported this past year? How do these overall mission support trends align with or differ from your own congregation's trends?

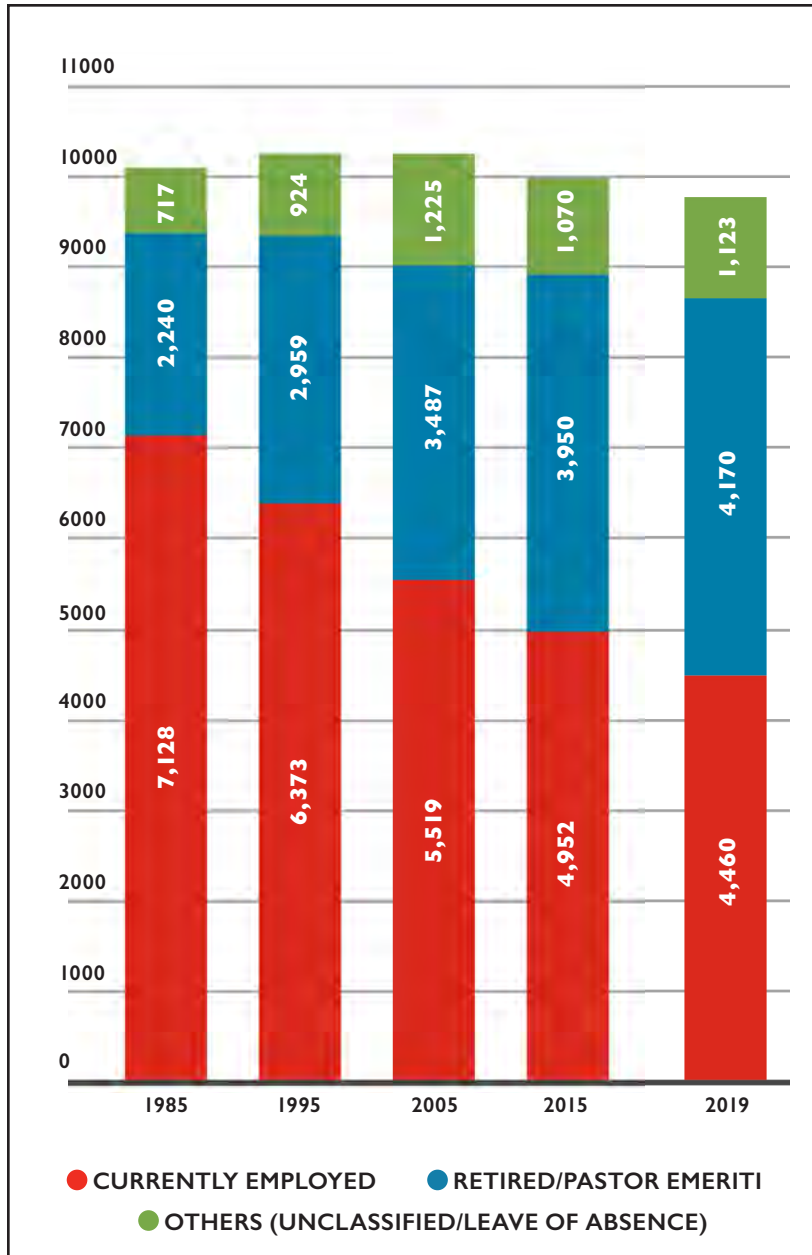
SUMMARY OF UCC AUTHORIZED MINISTERS

As of December 31, 2019, there were a total of 6,609 active (non-retired) Authorized Ministers in the United Church of Christ (Ordained, Licensed, Lay Ministerial Standing, Dual Standing, Ordained Ministerial Partner, and Commissioned). Ordained Ministers were the largest percentage of active ministers reported (84.1%); and Licensed Ministers comprised the second largest group of Authorized Ministers (8.0%). In addition, one active (non-retired) minister holds standing in the Congregational Christian Church.

ACTIVE, NON-RETIRED AUTHORIZED UCC MINISTERS



SUMMARY OF UCC ORDAINED MINISTERS



SUMMARY OF UCC ORDAINED MINISTERS

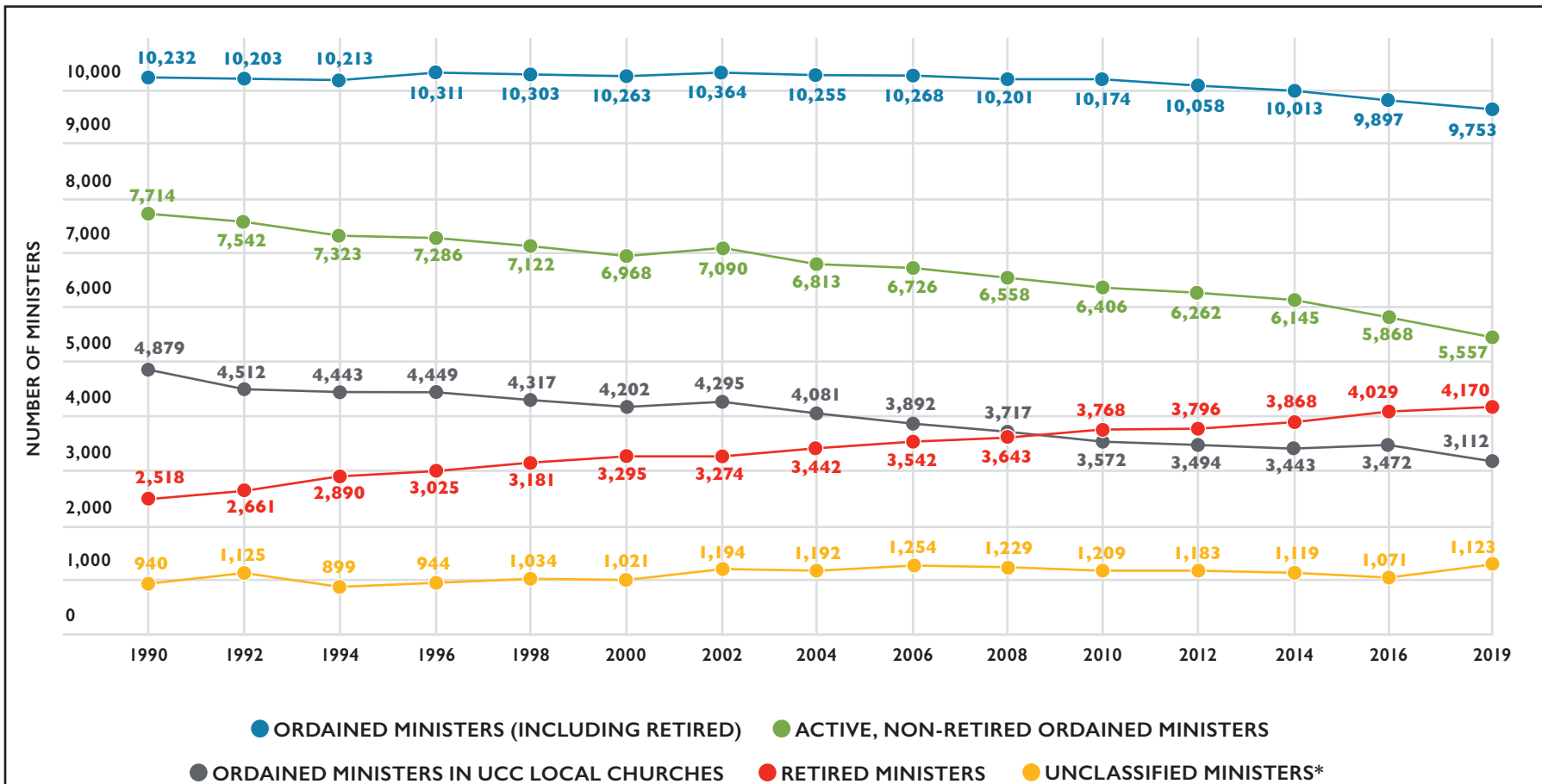
At the end of 2019, there were 9,753 reported Ordained Ministers in Full Standing, including Retired Ministers and Pastor Emeriti. Of those 9,753 Ordained Ministers, nearly one-half (45.7% or 4,460) were employed, with 69.7% (3,112) of those employed actively serving in a local church (either a UCC church or non-UCC church). Four out of ten (42.8% or 4,170) were Retired Ministers or Pastor Emeriti, and 11.5% (1,123) were unclassified (ministers without a reported specialty at the time of Yearbook production) or were on a leave of absence.

Over the last 34 years (1985 to 2019), Ordained Ministers only had a numerical net decrease of 223 (-2.2%). However, the number of employed Ordained Ministers decreased by over one third (-35.1%), while Retired Ministers and Pastor Emeriti saw an increase of 83.9% over this same 34-year period.

TRENDS IN ORDAINED MINISTRY OVER TIME

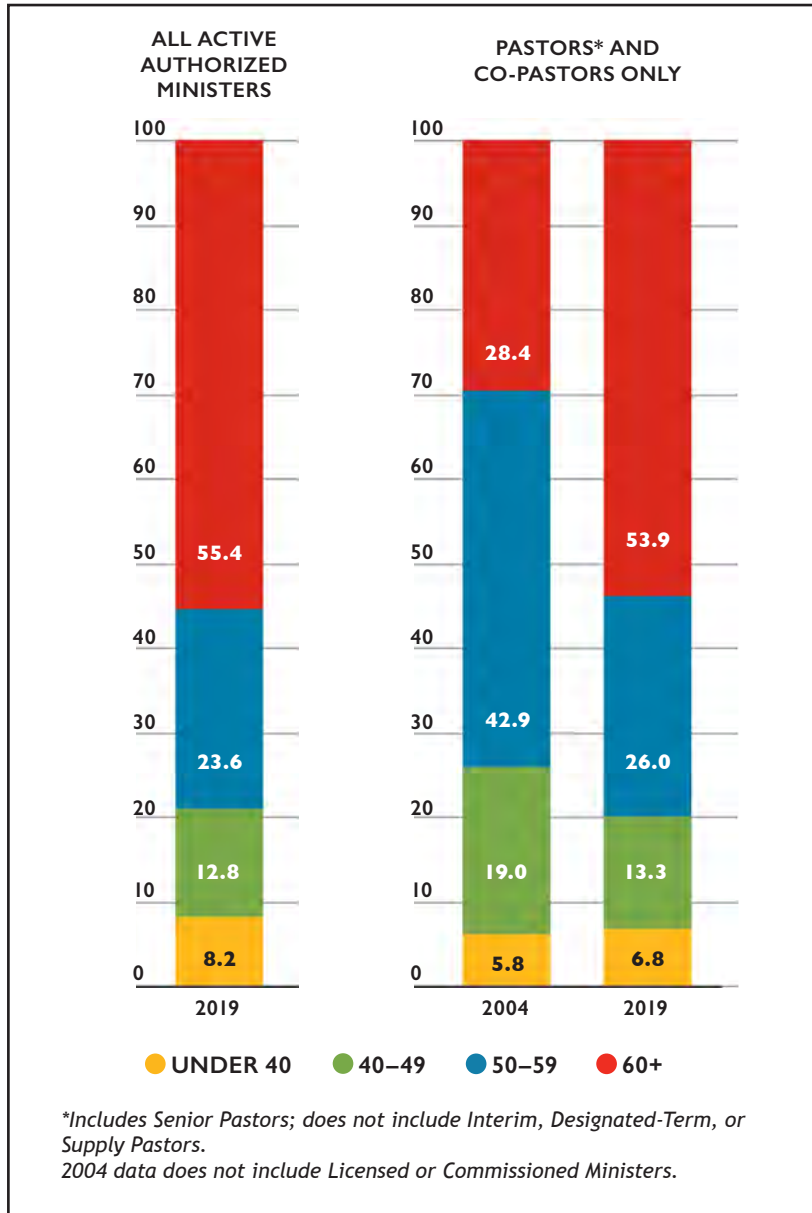
Since 1990, the number of Ordained Ministers has remained relatively stable, though there are slight incremental decreases in more recent years. At the same time, the number of Retired Ministers and Pastor Emeriti has increased steadily. Notably, since 1990, the decline in ordained ministers (-4.7%) has been much smaller than the declines in congregations (-23.3%) or membership (-50.0%) during the same time frame.

TRENDS IN ORDAINED MINISTRY (1990–2018)



*Ministers who don't have a particular position listed on their record; includes Leave of Absence ministers, though the number of these ministers is minimal within the overall total.

ACTIVE, NON-RETIRED AUTHORIZED MINISTERS BY AGE (PERCENTAGE)



AUTHORIZED MINISTERS BY AGE

Data regarding Authorized Ministers in the denomination reflects a population of predominantly older clergy. When all active (non-retired) Authorized Ministers were considered, over one half were age 60 and above (55.4%) and over three-quarters (78.9%) were 50 and older. Local church pastors and co-pastors are increasingly comprised of both the youngest and oldest clergy in the UCC, with clergy under 40 increasing slightly from 5.8% to 6.8% between 2004 and 2019 and clergy 60 and older increasing dramatically to about two-thirds of pastors and co-pastors, from 28.4% in 2004 to 66.3% in 2019.

REFLECTIONS

How do the trends presented relate to the trends in your church? What patterns have you noticed in the approximate ages of the pastors who have served your congregation? As second- and third-career individuals as well as retirees increasingly enter seminary and become ordained, how do you anticipate this might impact the UCC and other similar traditions in the future? What are ways you can prepare for such an impact?

AUTHORIZED MINISTERS BY RACE/ETHNICITY

The majority (86.7%) of all active, non-retired UCC Authorized Ministers identified as White/Euro-American, with 13.3% identifying as non-white. Among the various types of authorization, Ministers with Dual Standing were the most racially/ethnically diverse group with three in ten (30.0%) ministers identifying as non-white. Commissioned Ministers, ministers with Lay Ministerial Standing, and ministers with Ordained Ministerial Partner Standing were the least racially/ethnically diverse authorization groups, both in terms of having the highest rates of clergy identifying as White/Euro-American and reflecting the fewest racial/ethnic categories.

UCC AUTHORIZED MINISTERS BY RACIAL/ETHNIC SELF-IDENTIFICATION (PERCENTAGE)

RACE/ETHNICITY	ORDAINED (N = 5,006)	LICENSED (N = 406)	LAY MINISTERIAL STANDING (N = 9)	COMMISSIONED (N = 80)	DUAL STANDING (N = 190)	ORDAINED MINISTERIAL PARTNER STANDING (N = 111)	OVERALL (N = 5,802)
White/Euro-American	86.7	80.3	88.9	88.8	70.0	93.7	85.9
Black/African-American	9.1	11.3	11.1	11.3	12.1	4.5	9.3
Asian/Pacific Islander	2.2	3.9	0.0	0.0	14.7	0.0	2.6
Hispanic/Latino	1.2	2.2	0.0	0.0	2.6	1.8	1.3
Native American	0.2	0.2	0.0	0.0	0.5	0.0	0.2
Bi-Racial/Multi-Racial	0.5	1.7	0.0	0.0	0.0	0.0	0.6
Other	0.1	0.2	0.0	0.0	0.0	0.0	0.1

Totals do not equal 100 due to rounding.

ORDAINED MINISTERS IN LOCAL CHURCHES BY RACE/ETHNICITY

Regarding racial/ethnic representation in local church pastor positions, different patterns emerge based on position. Among senior/solo pastors, clergy who identify as Black/African-American and Hispanic/Latino were proportionally under-represented (7.2% compared to 9.3% overall and 1.0% compared to 1.3% overall, respectively) while clergy who identify as Asian/Pacific Islander were represented at a proportionally higher rate among senior/solo clergy (3.3%) compared to clergy overall (2.6%). Associate/Assistant pastors were notably more racially/ethnically diverse compared to clergy overall, with 25.7% of clergy self-identifying as non-white compared to 14.1% of all active, non-retired Authorized Ministers.

PERCENT OF LOCAL CHURCH PASTOR POSITIONS OF UCC ORDAINED MINISTERS BY RACE/ETHNICITY

RACE/ETHNICITY	SOLO/SENIOR PASTOR	CO-PASTOR	ASSOCIATE/ASSISTANT PASTOR	INTERIM/DESIGNATED-TERM/SUPPLY PASTOR
White/Euro-American	87.5	85.9	74.3	94.5
Black/African-American	7.2	9.8	20.7	4.0
Asian/Pacific Islander	3.3	1.1	2.4	1.2
Hispanic/Latino	1.0	3.3	2.1	0.0
Native American	0.1	0.0	0.0	0.0
Bi-Racial/Multi-Racial/Other	0.8	0.0	0.6	0.3

Totals do not equal 100 due to rounding.

AUTHORIZED MINISTERS BY GENDER

In total, approximately 52.5% of active, non-retired Ordained Ministers in the United Church of Christ identified as female, 47.7% identified as male, and 0.4% identified as transgender/gender-variant. This is a notable shift from the early 2000s, when according to the *2003 UCC Statistical Handbook* only 27% of all Ordained Ministers identified as female. Among other categories of Authorized Ministers, Licensed, Lay Ministerial Standing, and Dual Standing ministers proportionately identified more often as male, while more than 4 out of every 5 Commissioned Ministers identified as female. All clergy who identify as transgender/gender-variant are ordained (27, or 0.4% of non-retired authorized ministers).

GENDER OF ACTIVE, NON-RETIRED UCC AUTHORIZED MINISTERS (PERCENTAGE)

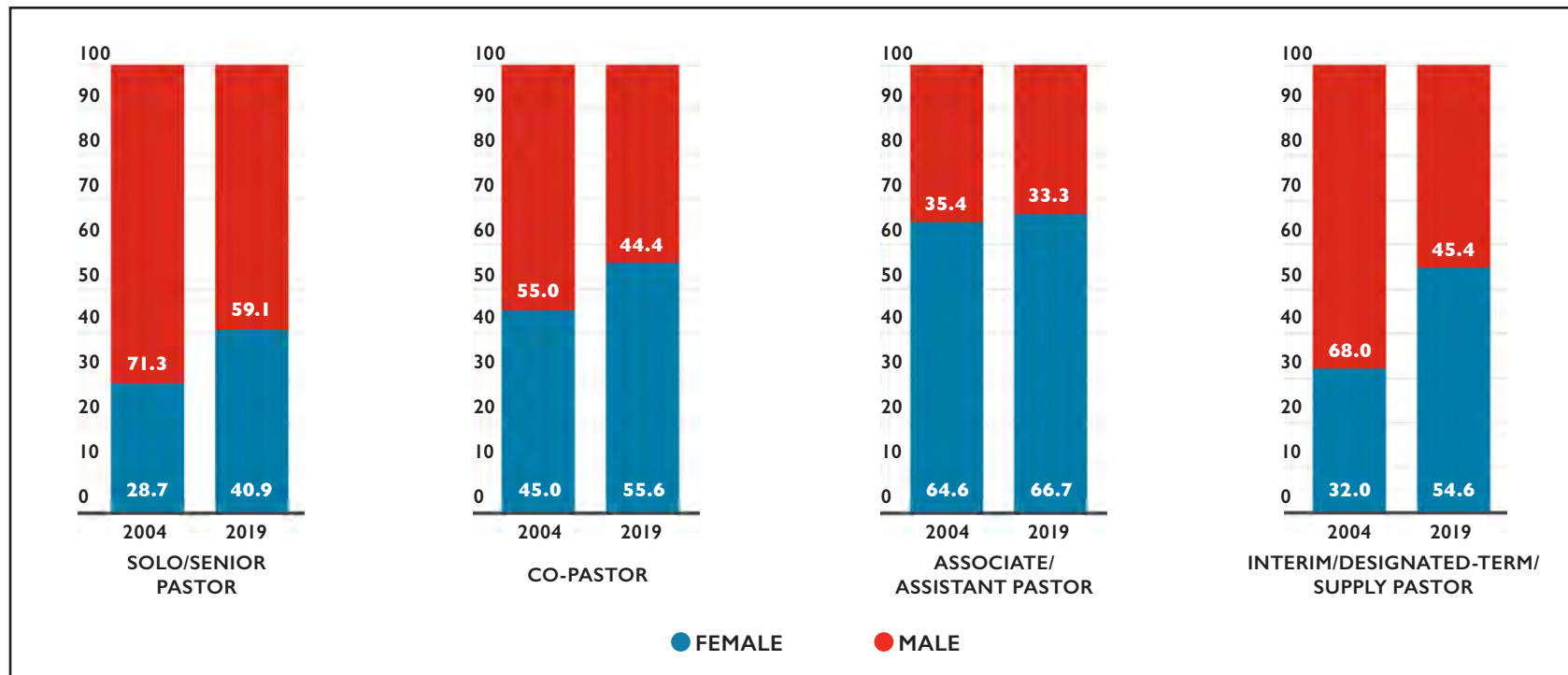
AUTHORIZATION	FEMALE	MALE	TRANSGENDER/GENDER-VARIANT
Ordained	52.5	47.7	0.4
Licensed	42.1	57.9	0.0
Lay Ministerial Standing	38.5	61.5	0.0
Commissioned	82.5	17.5	0.0
Dual Standing	33.9	66.1	0.0
Ordained Ministerial Partner Standing	51.5	48.5	0.0

Totals do not equal 100 due to rounding.

ORDAINED MINISTERS IN LOCAL CHURCHES BY GENDER

The percentage of active, non-retired female Ordained Ministers serving in local church pastoral positions has increased dramatically in the past fifteen years, from 28.7% in 2004 to 40.9% in 2019. Four in ten (40.9%) senior/solo pastors identified as female in 2019, compared with 28.7% in 2004. Over half (55.6%) of co-pastors, half (54.6%) of interim/designated-term/supply pastors, and two-thirds (66.7%) of associate/assistant pastors identified as female.

LOCAL CHURCH PASTOR POSITIONS OF UCC ORDAINED MINISTERS BY GENDER— (FEMALE AND MALE ONLY)



REFLECTIONS

What social trends could be driving the increased proportion of female clergy overall? Why might female clergy be underrepresented in senior/solo pastor positions? How can call processes and church policies create a welcoming and supportive environment for all clergy? What is something you could do today to begin cultivating such an environment?

ORDINATIONS AND MEMBERS IN DISCERNMENT

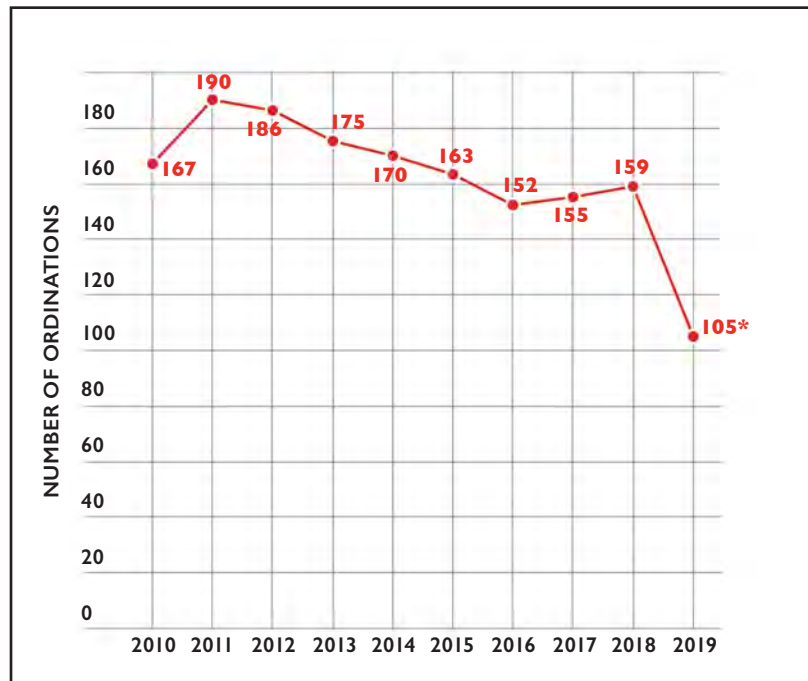
The number of ordinations per year decreased over the past decade from 164 in 2009 to 105 in 2019.* Overall, the number of ordinations has been in decline; the 2012-2016 annual average of ordinations was 158 compared to the 2007-2011 annual average of 183 ordinations. When reviewing trends over the past several decades, however, ordination numbers fluctuated in similar ways; whether the declines in recent years signal a trend has yet to be seen.

As of May 2020, there were 663 active Members in Discernment (MIDs) on record within the denominational database. Some regions, however, had proportionally more MIDs compared to their overall membership proportion in the UCC - in particular, New England, Southern, and Western regions.

Among MIDs who report their gender identity, females comprised 63.6% of all MIDs, a greater percentage than that of current female Authorized Ministers, which currently comprise 51.7% of all Authorized, non-retired clergy. It is important to note that nearly one quarter (24.1%) of all MIDs do not have a gender recorded. Members in Discernment were also more racially/ethnically diverse than current Authorized Ministers with 25.9% identifying as non-white (compared with 13.3% of all Authorized Ministers identifying as non-white).

**Number of ordinations for 2019 and recent previous years is expected to increase in 2020 as additional records are updated by Conferences.*

UCC ORDINATIONS (2009–2018)



MIDS BY REGION, WITH MEMBERSHIP COMPARISON

REGION	MIDs	% MIDs	% MEMBERS
Great Lakes	171	25.8	30.6
Middle Atlantic	104	15.7	19.7
New England	149	22.5	19.4
Southern	77	11.6	7.5
Western	114	17.2	9.3
West Central	47	7.1	13.4
Non-Geographic	1	0.2	0.1

SPECIAL REPORT: OUR WHOLE LIVES/SEXUALITY AND OUR FAITH

Contributed by Amy Johnson, UCC Minister for Sexuality Education and Justice

Our Whole Lives & Sexuality and Our Faith are developed and maintained by a partnership between the United Church of Christ and the Unitarian Universalist Association. We work together to create and update curricula, train and equip approved trainers to train facilitators, and create and update the training process.

Local churches, conferences and/or regions in both the UCC and UUA host trainings. There has been a 24.1% increase in number of OWL trainings hosted in the last three years. In addition, there has been a 59.5% increase in the number of UCC people who have been trained in these trainings.

Trainings occur across the United States, with one to two trainings occurring in Canada each year.

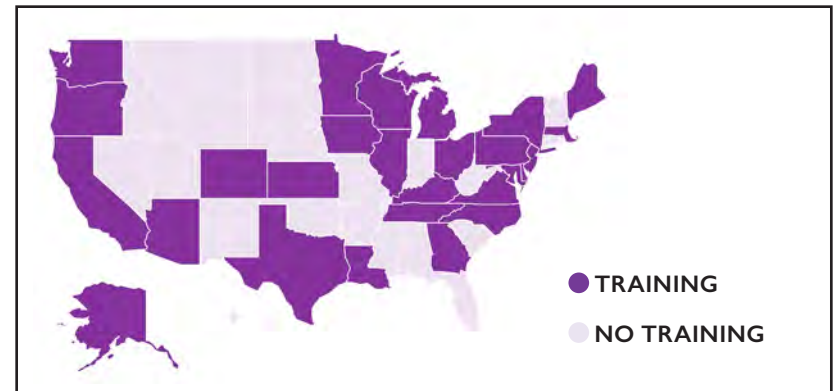
We currently offer three different levels of training:

- Elementary Training for facilitating material for grades K-1 and grades 4-6
- Jr-Sr High (Secondary) OWL Training for facilitating material for grades 7-9 and grades 10-12
- All Adult Levels (Young Adult, Adult, Older Adult) Training for facilitating material for ages 18+

OUR WHOLE LIVES TRAININGS (2017–2019)

	2017	2018	2019
Number of OWL Trainings	58	68	72
Number of UCC people trained	111	121	177

2019 OUR WHOLE LIVES TRAININGS BY STATE



OUR WHOLE LIVES TRAININGS BY LEVEL 2019

Elementary Trainings	30
Jr–Sr High Trainings	34
All Adult Level Trainings	7

SPECIAL REPORT: UCC CONGREGATIONS AND THEIR BUILDINGS

Contributed by Erica Dollhopf, Director, Center for Analytics, Research & Development, and Data (CARDD)

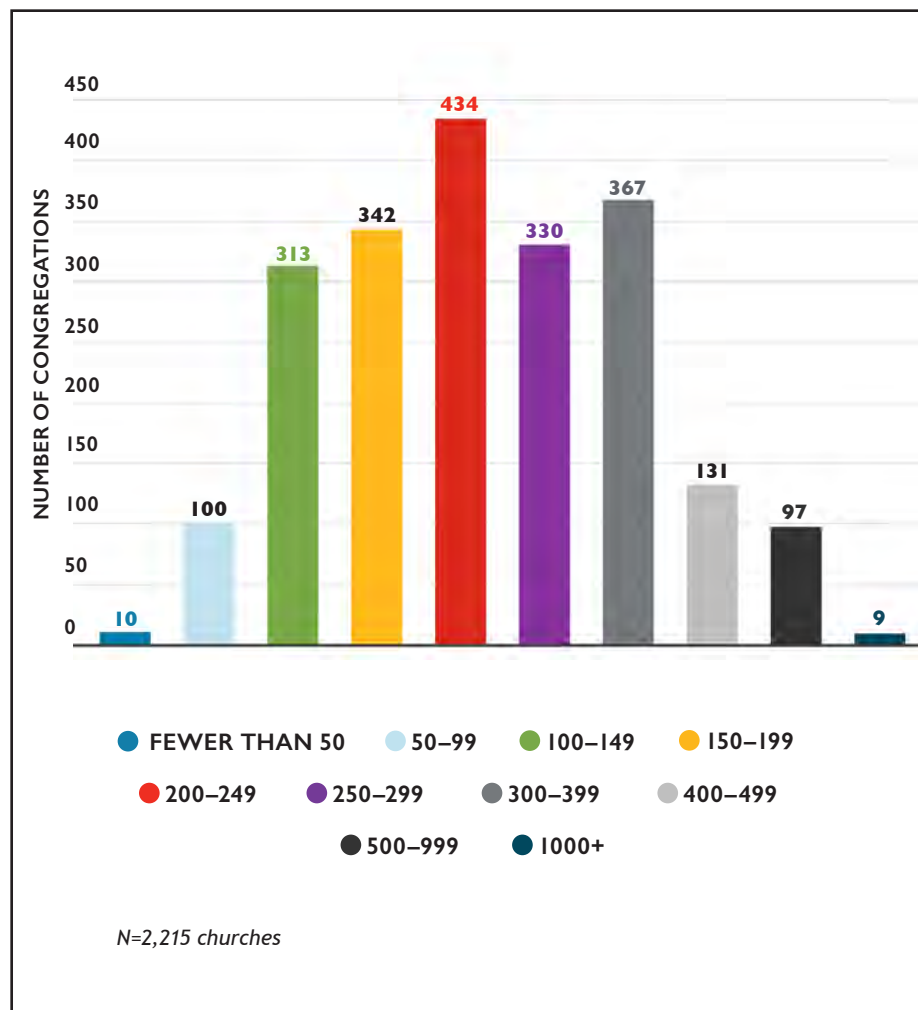
As part of the Yearbook data collection effort in 2019, CARDD offered a supplemental survey to all congregations as an opportunity to collect data beyond the basic yearbook statistics. Between January and March 2019, 2,215 congregations responded to the survey, representing 45.4% of all UCC congregations. The 2019 supplemental survey focused on church buildings and their use.

Among survey respondents, the median date that congregations moved into their current building is 1959, suggesting that UCC congregational buildings are generally much newer than the congregations themselves (1875 was the median founding date for congregations in the year this data was collected). Nearly three-quarters of congregations (73.9%) indicated their congregation was still in the same location where it was founded. In addition, 94.6% of congregations reported that they owned their building, with the remainder reporting renting, moving their primary worship location regularly, using a facility for free, or some other arrangement.

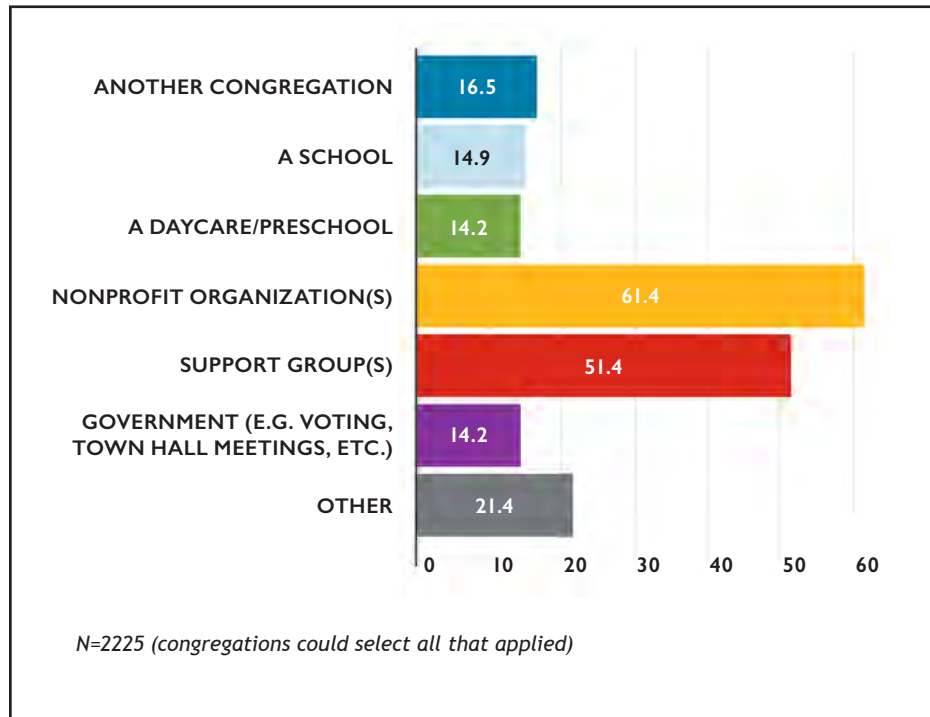
WORSHIP CAPACITY

The average reported worship capacity was 240 and the median value was 200. Given that over 8 in 10 congregations in the UCC (84.2%) in 2019 reported that their average worship attendance was 100 or fewer, this suggests that most churches' seating capacity exceeds their needs on the average Sunday. Notably, however, 16.5% of congregations report sharing their building with another congregation,

WORSHIP CAPACITY



USE OF SPACE BY OTHER ORGANIZATIONS – % OF CHURCHES



so it is possible that a church's worship space capacity is used in different ways throughout the week that are not necessarily reflected in Sunday worship attendance figures.

OTHER ORGANIZATIONS' USE OF CHURCH BUILDING SPACE

Most UCC churches open their doors to others in the community in a variety of ways. The most commonly reported building use by another organization was use by a nonprofit organization, such as the Girl Scouts or a food pantry (61.4%). Slightly over half of the respondents (51.4%) also reported that support groups used their building. Other uses include by another congregation, by the government (e.g. for voting or town hall meetings), a school, or a daycare/preschool.

SPECIAL REPORT: DATA HIGHLIGHTS ON THE COUNCIL FOR HEALTH AND HUMAN SERVICE MINISTRIES (CHHSM)

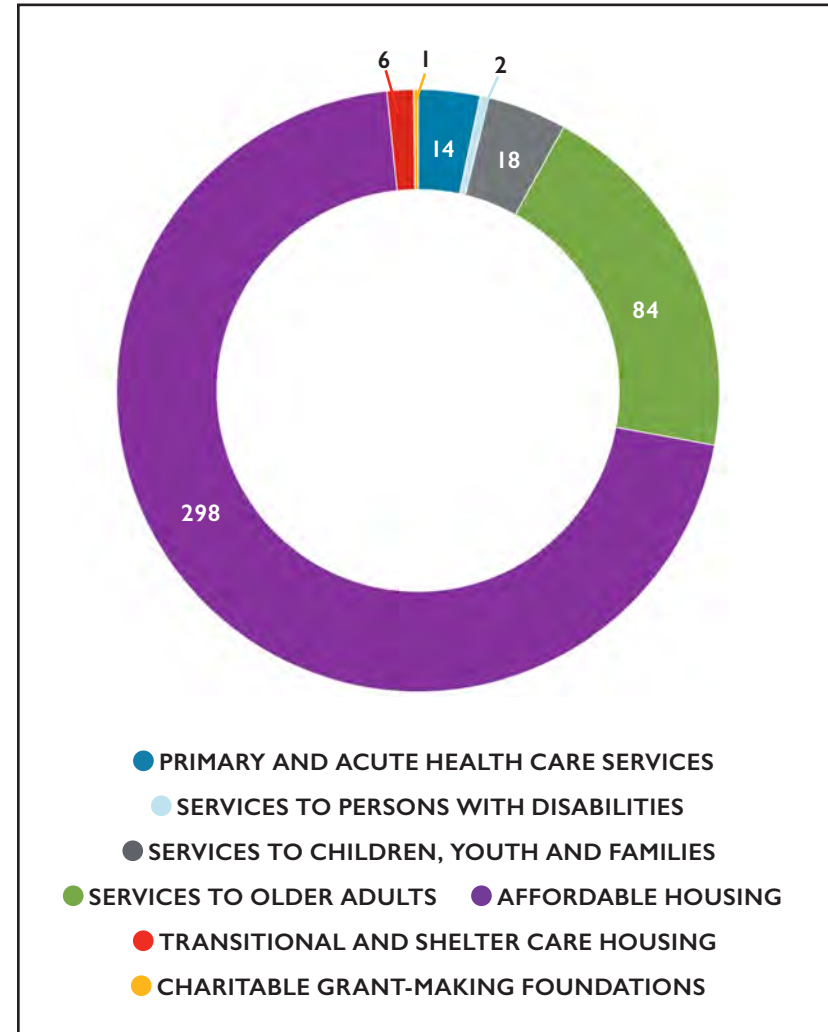
Contributed by Paula Baker, Executive Assistant for Events and Administration

Each year, we catalog the abundance of resources that CHHSM's 75 corporate members have in their hands as they do the healing and service ministry of Jesus Christ through 425 facilities and programs affiliated with the United Church of Christ.

In 2019, CHHSM ministries:

- Served 2,861,601 individuals including: 11,184 children; 9,861 youth; 10,078 families; 29,188 older adults; 4,407 veterans; and provided community-based ambulatory health care to over 2.2 million people
- Operated 33,873 residential units including: 17,932 affordable housing units; 10,005 independent living units; and 3,517 assisted living units
- Operated facilities with 13,111 beds providing acute, skilled nursing, and memory care
- Cared for 29,348 children in residential and non-residential programs
- Provided residential and non-residential services to over 350 people with developmental disabilities
- Provided 451,459 hours of volunteer service
- Provided \$1 billion for uncompensated and charity care
- Received \$61 million in charitable contributions
- Expended \$13.6 billion for operations with revenues of \$14.3 billion

CHHSM SERVICE CATEGORIES BY FACILITIES/PROGRAMS



- Maintained capital assets with a replacement value of \$15 billion
- Employed 89,644 people

FINANCIAL TRENDS

Over the last decade, CHHSM organizations saw a significant increase across all financial categories.

CHHSM TEN-YEAR FINANCIAL TRENDS

CATEGORY	2009	2019	+/- CHANGE
Expended for Operations	\$5.2 billion	\$13.6 billion	\$8.4 billion
Charitable Contributions Received	\$52 million	\$61 million	\$9 million
Uncompensated and Charity Care	\$156 million	\$1 billion	\$844 million
Capital Assets with Replacement Values	\$4 billion	\$15 billion	\$11 billion

TO LEARN MORE ABOUT CHHSM, ITS MEMBERS AND SERVICES VISIT THE WEBSITE WWW.CHHSM.ORG AND FACEBOOK [HTTPS://WWW.FACEBOOK.COM/CHHSM/](https://www.facebook.com/CHHSM/)

TO SEE THE MOST RECENT ANNUAL REPORT: [HTTPS://WWW.CHHSM.ORG/ABOUT/ANNUAL-REPORT/](https://www.chhsm.org/about/annual-report/)

SPECIAL REPORT: GLOBAL MINISTRIES CHILD AND ELDER SPONSORSHIP PROGRAM

Contributed by Linda Lawrence, Child and Elder Sponsorship Program Manager, Global Ministries

The Global Ministries Child and Elder Sponsorship Program works with partner organizations that have long established connections with the United Church of Christ and the Christian Church (Disciples of Christ). In collaboration with partners, gifts to the Child Sponsorship program provide food, basic health care, and clothing and in some cases housing, school fees, uniforms, books and tutoring. Donors called sponsors can be individuals, local churches and church groups, and family groups. The sponsored children range from 2 years to 18 years old; however, when they are no longer eligible for the Global Ministries program several of the centers continue to service their constituents. It has long been established the sponsorship program is not a quantitative program but rather a quality program for the children and elders being served by our constituents. The program is a one-in-one sponsorship program. It is important to the individual children and elders being supported that sponsorships are sustained through the years this support is needed, the duration of which can vary by sponsorship. No dollars collected for the children and elders are used to support the sponsorship program operational cost.

Partner agencies serve with their families that lack resources, education or decent employment, or a combination of effects. In most cases the guardians are vendors or day laborers and income is only as a single parent household. Residential children circumstances are different because they have no place to live and no family to care for them. The sponsorship of children and elders aids to provide shelter, medicine, meals and ultimately an opportunity to live in dignity where they feel loved; children are allowed training to become self-sustaining and respectable adults.

TRENDS IN CHILDREN AND ELDER SPONSORSHIP DONATIONS

CALENDAR YEAR	DONATION TOTAL	TOTAL NUMBER OF GIFTS	NUMBER OF DONORS
2018	\$322,679.24	4,593	640*
2019	\$281,562.83	4,403	585*

**Does not represent the numbers of sponsors during the calendar year but rather the number of donors that contributed.*

ANNUAL FIRST QUARTER DONATIONS COMPARISON

I ST QUARTER	TOTAL DONATIONS I ST QUARTER	TOTAL NUMBER OF GIFTS I ST QUARTER
2020	\$70,295.68	1,120
2019	\$72,425.98	1,047
2018	\$79,593.96	1,120

**The first quarter consists of January 2020-March 2020.*

The Family Village Farm in Kasam, India and the Dumaguete Kalauman Center for Development in Dumaguete City, Philippines continue to be the top two sponsorship partners. The Family Village Farm has been the top performing sponsorship partner for more than three decades. In the earlier years, Dr. Pauling King, the founder of The Family Village Farm, would return to the United States periodically and give fundraising presentations seeking support for her vision and these supporters were significant donors until her death. For the past decade, an increase in the number of separate programs has shown to be the major sustaining revenue for the Family Village Farm.

As we continue the decline of sponsorships and sponsorship revenue, we found that most new sponsorships are local congregations. For the first quarter of 2020 we noted the continued downward trend of donations for the sponsorship program; this decline may be in relation to the COVID-19 pandemic.

GO ONLINE TO [HTTPS://WWW.GLOBALMINISTRIES.ORG/CHILD_SPONSORSHIP](https://www.globalministries.org/child_sponsorship) TO LEARN MORE AND SIGN UP TO SPONSOR A CHILD OR ELDER.

SPECIAL REPORT: OPEN AND AFFIRMING COALITION PARTNER PRIORITIES

Contributed by Kimi Floyd Reisch, Program Minister, Open and Affirming Coalition

The Open and Affirming numbers within the UCC continue to grow. As of December 31, 2018, the Coalition had certified 1,572 Open and Affirming churches. As of March 1, 2020, there have been 1,668 churches certified. On average, we continue to certify one to two new Open and Affirming churches every week. Before COVID-19 impacted UCC churches, 84 Open and Affirming churches had either closed or merged with another congregation. That means that 32.4% of UCC churches are Open and Affirming. In addition, 76 churches have notified us that they are currently engaged in an Open and Affirming process. We also continue to provide direct support to 129 student organizations and the New Church Starts, Conferences, Associations, and Seminaries in the denomination, which means we continue to serve almost 2,000 organizations and their membership.

One of the most important methods of engagement is our webinar series. We offer seven webinars, some for churches just beginning an Open and Affirming process and others for churches who are ONA but engaged in revising their ONA covenant to increase their ability to affirm more people, especially transgender, intersex, bisexual, and nonbinary people. Our webinar series is offered twice per year—with one or two sessions of each topic each time. The topics covered in 2019-2020 were:

- ONA 101
- ONA 201
- ONA and the Bible
- Transgender/Nonbinary 101 and 201
- Bisexuality/Pansexuality 101
- 1-1 Conversations about ONA

COMPARISONS OF ONA AND NON-ONA CONGREGATIONS (2014 & 2018)

	2014	2018	% CHANGE
ONA churches	1,224 (24.2%)	1,513 (31.0%)	23.6%
Non-ONA	3,838 (75.8%)	3,368 (69.0%)	-12.2%
Overall	5,062	4,881	-3.6%

We continue to partner with the national setting on events, participating in the National Transgender March in Washington, and hosting our annual National Gathering in the days immediately preceding Synod. We are a small nonprofit and continue to fund this movement through direct member support, grants, and product sales. We count on the support of an incredible Leadership Team consisting of eight UCC church pastors, one seminary professor, one community partner and advocate, and Rev. Michael Schuenemeyer on behalf of the National Setting, and a network of Coalition-trained consultants who work directly with churches.

Like other settings, we are unsure of what the future will bring. Between March 20th and May 7th of 2020, we only certified two churches, and both voted to become ONA in January of 2020.

If you would like to keep up with Coalition news, please subscribe to our RIPPLES newsletter at <https://openandaffirming.dm.networkforgood.com/forms/ripples-sign-up> and follow us on Facebook.

SPECIAL REPORT: PEOPLE-TO-PEOPLE PILGRIMAGE PROGRAM

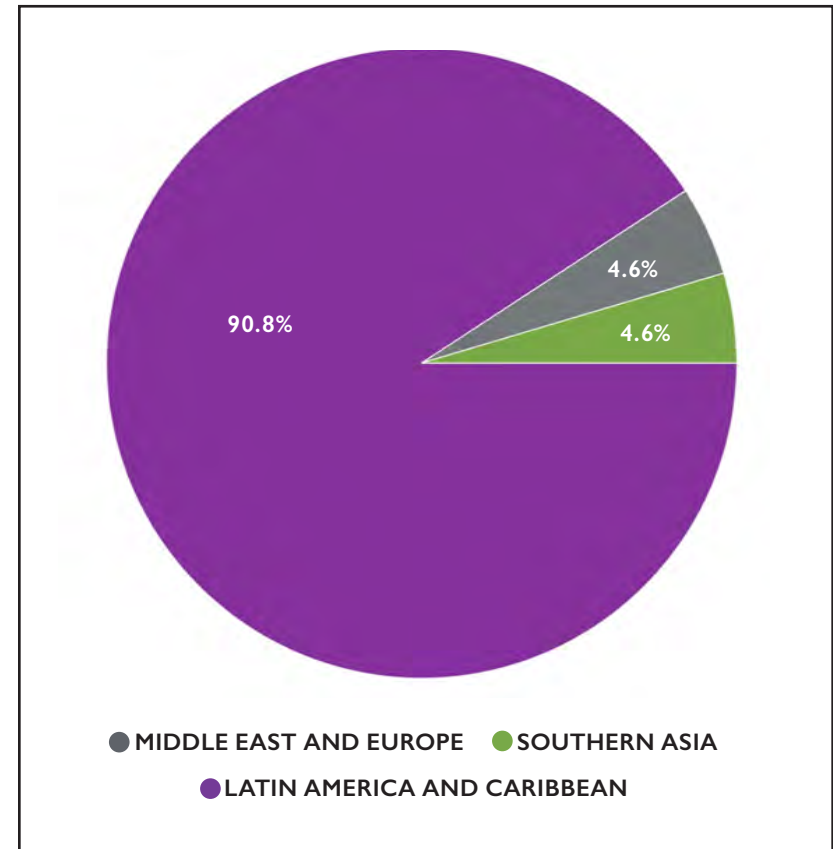
Contributed by Lorna B. Hernandez, Director, People-to-People Pilgrimages

The People-to-People Pilgrimage Program encourages and assists congregations, regions, conferences, and other related organizations of the Christian Church (Disciples of Christ) in the United States and Canada and the United Church of Christ in the United States to live out Global Ministries’ mission of receiving and sharing the Good News of Jesus Christ by joining face-to-face with international partners in their work for justice, reconciliation and peace. Mission pilgrimages are transforming experiences through which participants receive and share God’s love while walking with international partners, sharing their joys, understanding their challenges, and discovering their unique connection to the wider Church.

In 2019, the Program organized a total of 65 pilgrimages to the following countries:

- Bangladesh
- Colombia
- Dominican Republic
- Guatemala
- India
- Mexico
- Puerto Rico
- Venezuela
- Chile
- Cuba
- Ecuador
- Haiti
- Israel/Palestine
- Morocco
- Sri Lanka

PERCENTAGES OF PILGRIMS IN 2019 BY AREA



Latin America and the Caribbean remains the area with the most pilgrimages for a total of 59 in 2019, an increase of 7.3% from 55 in 2018. Due to civil unrest, natural disasters, and other factors, 11.9% of 2019 pilgrimages to Latin America and the Caribbean were cancelled or rescheduled for 2020, indicating the total number of pilgrimages to this area would have been much higher in 2019. The Caribbean Initiative has had a positive impact on the number of pilgrimages to this area, and the Program expects a similar impact from the Southern Asia Initiative launched in 2019.

SPECIAL REPORT: THE PENSION BOARDS PARTNERS WITH THE NATIONAL SETTING TO STRENGTHEN FAITHFUL AND FRUITFUL MINISTRY

Contributed by The Pension Boards—United Church of Christ, Inc.

The Pension Boards—United Church of Christ has partnered with the Local Church Ministries of the UCC in fruitful and faithful ways.

Through Faith Education, Innovation and Formation (Faith INFO), the national setting has faithfully stewarded the resources of the New Church Benefit Support Grants program to empower and support dozens of new church start clergy with health and dental insurance and pension support. Representatives from PBUCC presented to 40 Members in Discernment (MIDs) at the Ministerial Excellence, Support and Authorization (MESA) annual MID Event in Cleveland, sharing valuable information about negotiating a call agreement, the Annuity Plan, and Health Benefits Plans. Additionally, the Pension Boards provided sponsorship support for Member in Discernment events that took place at General Synod.

MESA continues to provide encouragement throughout the church for PBUCC's various programs, including NGLI, CREDO, and financial wellness seminars, as well as offering logistical assistance regarding potential CREDO applicants. MESA was particularly delighted to offer opening worship for NGLI's new cohort when it met in Cleveland this year. Staff from several teams met over the course of the year to explore how we might strengthen our shared partnership.

We look forward to the ways we might deepen our collaborations in 2020 and beyond.

TO LEARN MORE ABOUT THE WORK OF THE PENSION BOARDS—UNITED CHURCH OF CHRIST, INC. PLEASE VISIT [HTTPS://WWW.PBUCC.ORG/](https://www.pbucc.org/)

SPECIAL REPORT: THE UCC 3 GREAT LOVES INITIATIVE

Contributed by Rev. Dave Sigmund, 3 Great Loves Ambassador, and Rev. Kim Whisler-Vasko, 3 Great Loves Coordinator

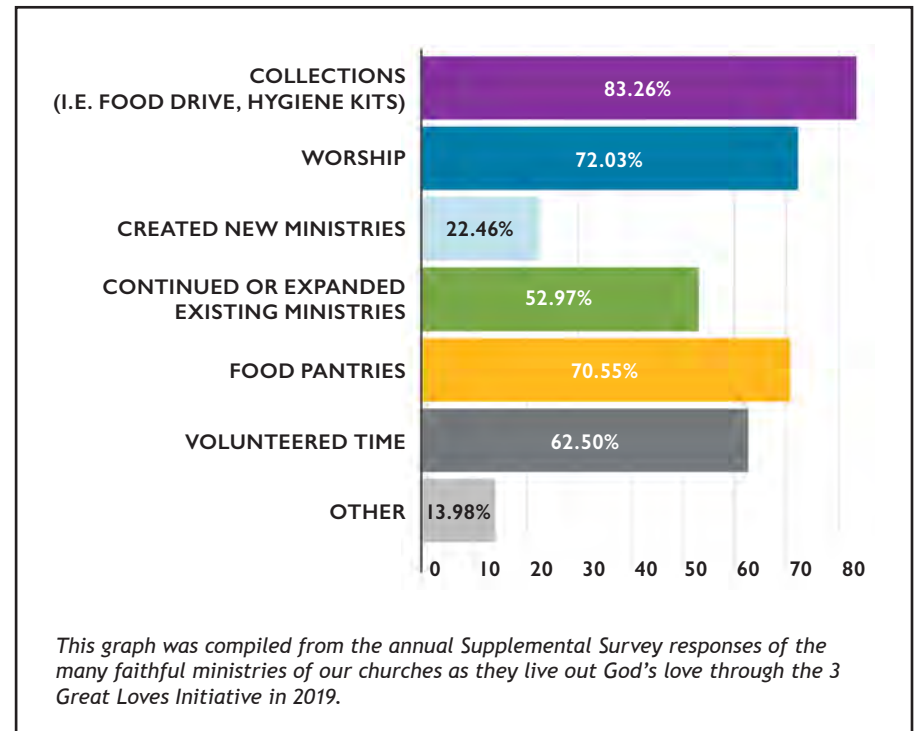
Beginning at General Synod 31 in Baltimore Maryland, 3 Great Loves is the denomination-wide storytelling initiative of how we live out our purpose, vision, and mission as a United Church of Christ. To love God with heart, soul, mind, and strength and our neighbor as ourselves. To be united in Christ's love seeking a just world for all. And united in the Spirit and inspired by God's grace, we welcome all, love all, and seek justice for all.

3 Great Loves is us, collectively, as a united church, putting "hands and feet" to our purpose, vision, and mission. Living out our love for God, and living and giving Christ's love, and seeking to make a just world for all through the lens of 3 Great Loves: Love of Neighbor, Love of Children, and Love of Creation. And 3 Great Loves is sharing the stories of how all are living out that love, God's love, in missional, measurable, and meaningful ways. Stories can be shared at 3greatloves.org or on social media using #3greatloves.

In 2019, 3 Great Loves:

- Engaged over 1,500 visitors at the 3 Great Loves booth in the Exhibit Hall of General Synod 32 in Milwaukee, WI.
- Curated over 300 stories shared through the 3 Great Loves "video booth," "graffiti wall," and posts on the Lighthouse display in the General Synod convention center lobby.
- Received over 20,000 views for 3 Great Loves video and image stories shared on social media platforms.
- And since its inception in 2017 at General Synod 31 in Baltimore, MD, more than half of all UCC churches, representing all 38 Conferences, have participated in 3 Great Loves through faithful and lifegiving ministry.

3 GREAT LOVES INITIATIVE CHURCH PARTICIPATION (2019)



SPECIAL REPORT: TOGETHER IN HOPE: SOUTHERN ASIA INITIATIVE 2019–2020

Contributed by Deenabandhu Manchala, Executive, Southern Asia Office, and Marcy Gansler, Executive, Mission Engagement, Global Ministries

Every two years, Global Ministries invites its constituents from the United Church of Christ and the Christian Church (Disciples of Christ) to focus their efforts of learning and solidarity with communities and churches in a specific region. The Southern Asia Initiative launched in 2019 opens possibilities for churches to be challenged and enriched by different expressions of Christian witness in certain distinct and diverse contexts of Southern Asia. With “Together in Hope” as the guiding theme, this space and time facilitates learning from each other, growing together, and discerning and working together to realize our common hope of God’s reign.

In order to facilitate this process of mutual learning, the following four themes guide various components of the work around Southern Asia:

1. Struggles for and affirmation of human dignity in response to human trafficking, slavery and forced migration
2. Freedom of religion as a human right in the emerging context of aggressive assertions of majoritarian religio-political ideologies
3. Churches to be and to effect open, just and inclusive communities amidst cultures of discrimination and exclusion
4. Striving for the integrity of creation in response to threats posed by climate change.

Visits to the region are a significant component of the initiative.

1. Seven members of the Global Ministries Board visited Sri Lanka and India September 15-22, 2020.
2. A team of 12 from the leadership of the United Church of Christ, Christian Church (Disciples of Christ) and the United Church of Canada visited Sri Lanka, Bangladesh and India January 25 to February 8, 2020. They had encounters with the leadership of the churches, the diaconal responses of our partners and public intellectuals, and Christian social activists in these three countries.
3. Two more visits to the region during 2020—People to People Pilgrimage to Indonesia and Thailand in March 2020 and the Disciples’ Women’s pilgrimage to Indonesia and Thailand in October-November 2020—are now being rescheduled to take place in early 2021. Online versions of the learnings from these visits are now available on www.globalministries.org.

Partner churches and organizations addressing human trafficking and forced migration, religious freedom, caste discrimination, and climate change in Indonesia, Thailand, Bangladesh, India, and Sri Lanka are engaged in this process.

The emphasis continues to be on people’s initiatives, missional and diaconal actions, and creative theological resources. The initiative also explores new expressions of partnerships with a focus on facilitating and nurturing partnerships for justice for marginalized people. Advocacy efforts focus on the rights of religious minorities, the rights of migrant workers, Dalit human rights, anti-human trafficking efforts, and climate change.

COUNTRIES PARTICIPATING IN THE SOUTHERN ASIA INITIATIVE



The Southern Asia Initiative encourages sharing resources about projects and programs that affirm the specific concerns of the four themes as mentioned on the previous page:

globalministries.org/sai_giving_opportunities

The following resources are available at

www.globalministries.org/southernasiainitiative

- Inspirational resources: Bible studies, theological reflections, sermons, and liturgical resources.
- Sunday School material (VBS Resources): Since actual VBS sessions are not likely to take place in view of physical distancing regulations, online versions of these resources are being made available.
- Educational resources: Analyses or comments on social, political and economic realities of the contexts and people.
- Media: Short videos, photos, art expressions, etc., from People-to-People Pilgrimage visits and staff travel.
- Virtual Pilgrimages to highlight countries and partners that the pilgrimage teams were to visit in 2020.
- Daily Devotionals www.ucc.org/daily_devotional
- Stories of Southern Asia
globalministries.org/stories_of_southern_asia
- VBS All God's Children (Southern Asia) was accessed 731 times between 3/11/2020 and 5/7/2020.
globalministries.org/all_gods_children
- The Southern Asia Initiative main webpage, which had 4,827 pageviews since it launched in April 2019.

SPECIAL REPORT: 2019 DOMESTIC ACTION ALERT ISSUES

Contributed by Jessica Quinn, Online Communications Specialist, D.C. Office

Action alerts are created every week and sent through the UCC's Justice and Peace Action Network (JPANet). In 2019, there were 34 alerts sent out on various issues. Advocates who took action through our system sent emails and/or tweets to their representatives using language written by UCC staff.

On domestic issues, 23 alerts were sent to the JPANet. Of those 23 alerts, the highest number of advocates were on immigration and refugee related issues. Alerts on refugee resettlement, reduced immigration related funding, and homestead facility shutdown were the top three alerts in 2019 for number of advocates that took action. Given the multitude of anti-immigrant policies and the common anti-immigrant rhetoric of the current administration, and with our status as an Immigrant Welcoming Denomination (see the 31st General Synod Resolution of Witness <http://www.uccfiles.com/pdf/GS-31-immigrant-welcoming-denominatinon.pdf>) and the many UCC churches that support refugees in their communities, it is fitting that these alerts received such strong response.

ACTION ALERT ISSUES (DOMESTIC) - 2019

ACTION ALERT ISSUES (DOMESTIC)—2019	# OF ADVOCATES BY ISSUE
Refugee Resettlement	981
Homestead Facility Shutdown	880
Immigration Funding	847
Gun Violence Prevention	756
Gun Background Checks	744
Prison Phone Rates	718
SNAP	708
Reject Funding for Border Militarization	691
Methane Rollbacks	689
Women's Health Protection Act	683
Violence Against Women Act (2)	652
Equality Act	649
Violence Against Women Act	564
Voting Rights	558
EITC & CTC	532
Religious Liberty	525
Mercury Rollbacks	512
Earth Day	509
Food Security	495
Appropriations Shut Down	472
New Congress Good Governance	444
Climate Strike	430
Refugee Admissions	65

SPECIAL REPORT: GLOBAL MINISTRIES PARTNER PRIORITIES: 2019 ACTION ALERT ISSUES

Contributed by Jessica Quinn, Online Communications Specialist, D.C. Office

In 2019, of the 34 action alerts sent through the UCC's Justice and Peace Action Network (JPANet) on various issues, there were 11 alerts relating to global issues, informed by our Global Ministries (UCC and Disciples) partners. Advocates who took action through our system sent emails and/or tweets to their representatives using language written by UCC staff.

The issues which had the highest number of advocates were maintaining peace in Iran and non-intervention in Venezuela. These numbers show that while most of our global action alerts have a fairly consistent number of advocates who contact their legislators, global peace was a particular area of concern.

GLOBAL MINISTRY ACTION ALERT ISSUES - 2019

GLOBAL MINISTRY ACTION ALERT ISSUES—2019	# OF ADVOCATES BY ISSUE
Venezuela Non-Intervention	734
Peace in Iran	724
Jubilee	546
Cuba Policy Changes	545
Palestinian Children Military Detention	543
Global Fragility Act	534
Foreign Assistance	509
Human Trafficking	456
NAFTA	447
Peace in Colombia	357
Recognizing Armenian Genocide	29

TO LEARN MORE AND JOIN THE JUSTICE AND PEACE ACTION NETWORK, SIGN UP HERE: [HTTP://WWW.UCC.ORG/JOIN_THE_NETWORK](http://www.ucc.org/join_the_network)

SPECIAL REPORT: THE UCC AS A GREEN DENOMINATION FULL OF POTENTIAL

Contributed by Rev. Brooks Berndt, Minister for Environmental Justice, Education for Faithful Action Ministries

SURVEY FINDINGS

The findings of a recent survey indicate that the UCC is a notably green denomination with enormous potential to become even greener. The 2019 survey by EcoAmerica of 439 self-selected UCC members—both laity and clergy—found levels of climate concern and action that were notably greater than the broader population in the United States. Members of the UCC, for instance, were “very concerned” about climate change at rates nearly double the national average. Such statistics mirror what is happening in our churches. Nearly 9 in 10 of those surveyed in the UCC are hearing about climate change from their faith leaders compared to 1 out of 10 nationally.

Of significance, UCC respondents regard climate change through a socially conscious lens: 83% understand climate change will particularly harm communities of color, 88% understand climate change will particularly harm low income households, and 92% understand climate change will particularly harm future generations.

With the 2019 UCC General Synod resolution that endorsed the Green New Deal, it should come as no surprise that UCC members support Green New Deal-style solutions:

- 95% want to speed up the transition to clean energy sources like wind and solar
- 94% want job training and support for communities in transition to a new green economy
- 91% want to move away from energy sources like oil, coal, and natural gas

The survey revealed a strong desire for climate actions that can be taken within the walls and properties of churches. A majority of respondents want to see their churches conserving energy, providing educational opportunities, and participating in carbon-conscious landscaping—the use of vegetation on church grounds to pull carbon out of the air. Carbon conscious landscaping was the most desired action among those listed, and respondents indicated that this could be an area of potential growth in action. The survey found that 56% wanted to see carbon-conscious landscaping at their church, while 36% of respondents reported that their church was currently doing this.

UCC members are frequently ready to take climate action in ways that extend beyond the physical property of the church and in ways that sometimes require notable degrees of commitment:

- 70% want to encourage others to vote their values in caring for creation
- 55% are interested in attending a protest march
- 37% are interested in joining with others in an act of civil disobedience

The survey suggests one crucial matter of importance when it comes to the ability of churches to translate the desire to act into actual action. While 84% of respondents were very concerned about climate change, only 27% believed that those around them are very concerned. This suggests that members often feel alone in their concern. The potential for action is clearly present once members find others in their congregation with whom they can join in common cause.

ANNUAL STATISTICAL SNAPSHOT OF CHURCH ENVIRONMENTAL COMMITMENTS

- 182 churches have a green church certification or designation such as the UCC's Creation Justice Church program or programs run by conferences or organizations such as Earth Ministry and GreenFaith. To learn more about these designations: https://www.ucc.org/creation_champions_church_environmental_recognitions
- 137 churches have divested from fossil fuels. Learn more about Fossil fuels: https://www.ucc.org/divesting_from_fossil_fuel_companies_and_shareholder_activism
- 117 churches have community gardens. See list of UCC congregations maintaining community gardens: https://www.ucc.org/environmental-ministries_community-gardens
- 125 churches have solar panels. See the state by state list of solar star congregations: https://www.ucc.org/ucc_solar_stars
- 74 churches have green teams

SPECIAL REPORT: GLOBAL MINISTRIES: PEOPLE IN MISSION

Contributed by Catherine Nichols, Executive for Mission Personnel, Global Ministries

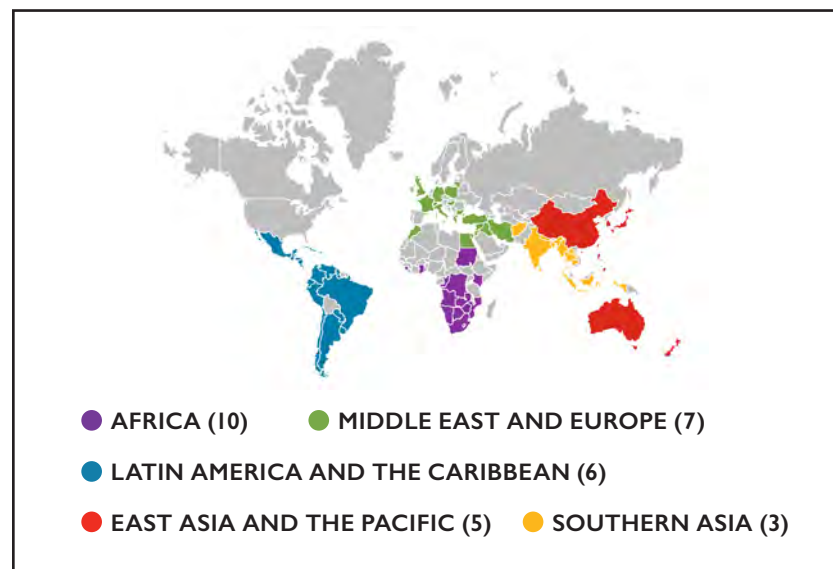
With the creation of the United Church Board for World Ministries (UCBWM) in 1961, which would later become Wider Church Ministries in 2000, and the Division of Overseas Ministries in 1973, and then the Common Global Ministries Board in full mutuality in 1996, the United Church of Christ and the Christian Church (Disciples of Christ) have continued to move towards unity in our service to God’s global church.

With the mission to receive and share the Good News of Jesus Christ by joining with global and local partners to work for justice, reconciliation and peace, Global Ministries works with 290 partners in 80 countries and in the context of those partnerships, appoints mission co-workers to serve in various capacities around the world.

Since 2004, responding in faith to the challenge of a rapidly changing world, Global Ministries has emphasized Critical Presence in all phases of its mission and especially in its determination of where to designate precious resources. Critical Presence is understood as “to be timely and appropriately meeting God’s people and creation at the point of deepest need: spiritually, physically, emotionally and/or economically.” In this approach to global mission, priority is given to ministries of acompañamiento (accompaniment) with brothers and sisters in Christ as they face critical situations, which may include:

- Pastoral ministries related to fear and hopelessness where people are desperate for meaning
- Dangerous or life-threatening situations related to social, economic, or political realities

MISSION CO-WORKER DISTRIBUTED BY REGION



- Partners living in countries wherein the Christian faith is a minority faith
- Interfaith relations
- Conflict transformation and resolution
- Areas where Global Ministries can offer a distinctive presence

In 2018, as a response to the challenging legacy of the term “missionary,” the board of Global Ministries voted to change the language used for international staff who are sent to serve to “Mission Co-worker.” This terminology better reflects the core values of Global Ministries: community, presence, mutuality, justice and peace.

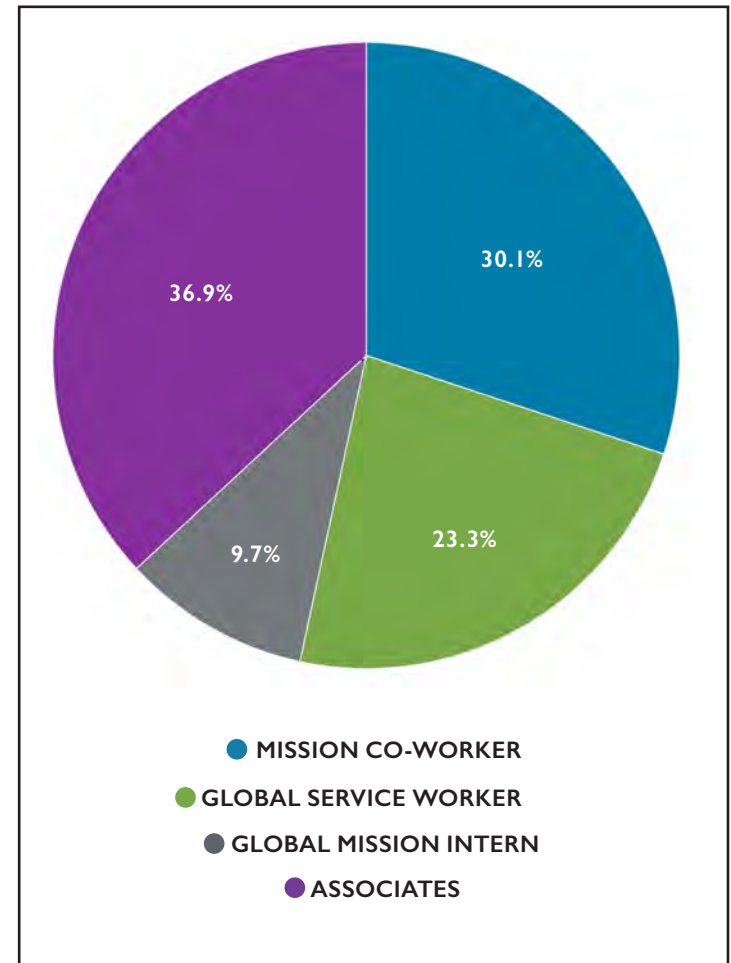
In the graph, we mention four types of mission co-workers:

- A **Mission Co-worker** is sent when an international partner makes a request for a person to fill a specific need that meets the Critical Presence criteria, finances are available for the appointment, and an appropriate person who can fill the role is found. Mission co-workers usually serve a term of 3 to 4 years.
- **Global Service Worker** also serve based on a request from one of our international partners. However, as these are volunteer positions, Global Ministries only provides a small stipend which allows for a very simple lifestyle. Global Service Workers serve for one year or more.
- The **Global Mission Intern** program invites young adults who have recently graduated from a four-year college to a fully funded one to three-year international mission service opportunity. This program is only open to young adults, 21-30, who are members of the Christian Church (Disciples of Christ) or the United Church of Christ.
- **Associates** serve with a partner organization around the world, funded and supervised by that partner, but affiliated as a member or clergy of the United Church of Christ or the Christian Church (Disciples of Christ).

From January 1 to December 31, 2019, seventeen mission co-workers were involved in a ministry of critical presence through missionary visits and relationship building.

Finally, Global Ministries led a new initiative last summer to place mission co-workers in camps around the country with sixteen co-workers participating in 54 camps in 18 regions and 16 conferences.

PEOPLE IN MISSION: SERVICE TYPES (PERCENTAGE)



IF YOU WOULD LIKE MORE INFORMATION ABOUT SERVING AS A MISSION CO-WORKER OF ANY TYPE, PLEASE SEND AN EMAIL TO CATHERINE NICHOLS (CNICHOLS@DOM.DISCIPLES.ORG), EXECUTIVE FOR MISSION PERSONNEL.

SPECIAL REPORT: OTHER FORMS OF STANDING IN THE UCC

Contributed by Rev. Elizabeth Dilley, Minister and Team Leader, Ministerial Excellence, Support and Authorization (MESA) Ministry Team

This special report looks at the trends in authorization other than ordained ministry over time. The United Church of Christ dissects considerable data about those holding Ordained Ministerial Standing, who “represent the United Church of Christ to the Body of Christ and to the wider world” (2018 *Manual on Ministry*, p. 51). Yet others serve the United Church of Christ and its member congregations with faithfulness and integrity in several other ways. Since 2013, the Center for Analytics, Research & Development, and Data have also tracked the number of Licensed, Commissioned, Dual Standing, and Ordained Ministerial Partner Standing ministers.

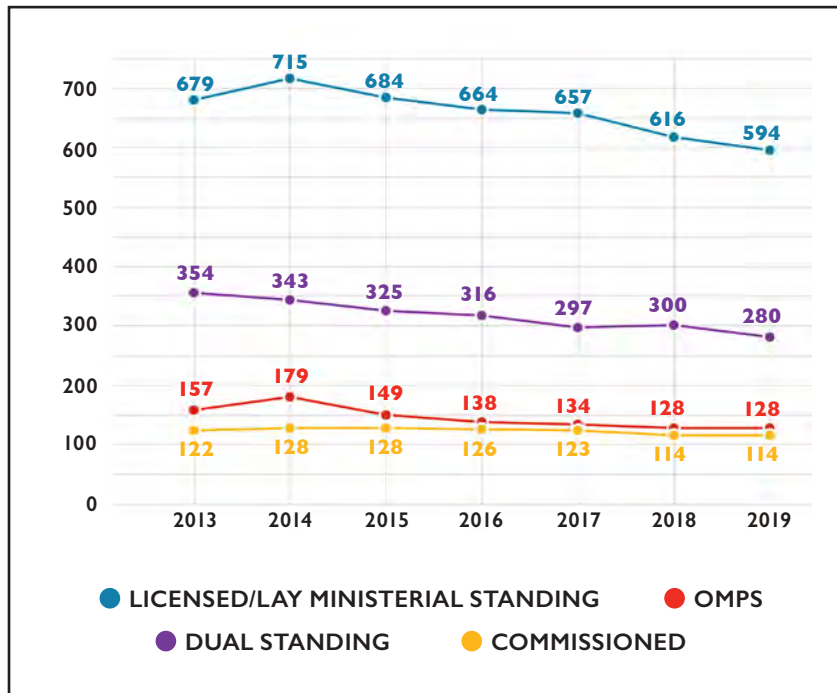
Licensed Ministers are those individuals who are authorized to serve in one particular context, typically one local congregation, for a specified period of time, typically for one year; licenses are renewable. The 2018 *Manual on Ministry* calls for a change from Licensed Ministry to Lay Ministerial Standing, which has similar limitations and a seven-year maximum. Ministers with this standing are called into service in the absence of an available ordained minister to preach, pastor, and preside over sacraments in a local context, and are typically supervised by an ordained minister in the Association. This form of standing is not transferrable across associations or to new ministry settings.

Dual Standing is a temporary form of standing for individuals ordained in another denomination while serving in a United Church of Christ context. Ministers with Dual Standing are ordained in any of a number of denominations, including from each of our partners in the Formula of Agreement (a full-communion

agreement between the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the Reformed Church in America, and the UCC that has a mutual recognition of ministry and an orderly exchange of ministers across the denominations). While many Dual Standing ministers listed in the Data Hub do not have their dual affiliation listed, those who do were most commonly Presbyterian, Baptist, Methodist, or Lutheran. A smattering of several other denominations are also listed, including: Evangelical Covenant, Congregational, Episcopal, Evangelical Association of Reformed Churches, Independent, and the Unitarian Universalist Association. Several have multiple denominations listed. Dual standing is not transferrable, but can be applied for in new ministry settings, provided the minister is in good standing with their ordaining denomination.

Ordained Ministerial Partner Standing (OMPS) is a type of temporary standing for ministers ordained in either the Christian Church (Disciples of Christ) or the United Church of Canada who are serving in United Church of Christ contexts.¹ This standing is transferrable so long as the minister continues to serve in a United Church of Christ context. This standing is governed by the separate full-communion denominational agreements that the UCC holds with the Christian Church (Disciples of Christ) and the United Church of Canada, and allows for the mutual recognition of ministries and orderly exchange of ordained ministers. The agreement with the Christian Church (Disciples of Christ) has existed since 1989; the agreement with the United Church of Canada was ratified in 2017.

TRENDS IN NON-ORDAINED MINISTERIAL STANDING OVER TIME



Commissioned Ministry is for those engaged in a church-related ministry that does not require ordination or licensure. Many of the UCC’s Commissioned Ministers serve as Christian Educators, Parish Nurses, or as Church Administrators. Commissioned Ministry does not provide authorization for presiding over sacraments, but is transferable across Associations so long as the individual continues to engage in the ministry for which they were commissioned. The 2018 *Manual on Ministry* calls for a broadened understanding of what can be understood in the scope of “ordained ministry,” including many ministries that were previously commissioned; new commissions are unlikely to continue, although current commissions are honored.

Each form of standing has shown a slight downward trend since this data has been broken out. Many readers may be surprised at the continued downward trend for Licensed Ministers/Lay Ministerial Standing, given the increase in part-time compensation for ministry throughout the denomination. However, this data points to the fact that there is not a strong correlation between lay standing and part-time compensation. In a recent report pulled by the Center for Analytics, Research & Development, and Data, only 121 of 594 Licensed/Lay Ministerial Standing ministers are listed as serving in part-time contexts. There are, moreover, at least 629 positions in the Data Hub listed as having part-time ministers; more than 80% are being served by ministers ordained in the United Church of Christ.

It is anticipated that the trends for Licensed/Lay Ministerial Standing and Commissioned Ministry will continue on a similar trajectory as the denomination continues to live into multiple pathways for ordination, an expansive understanding of what may be understood as ordainable ministry, and the Marks of Faithful and Effective Authorized Ministers as the consistent national standard for gauging readiness for ministry in and on behalf of the United Church of Christ. At the same time, the United Church of Christ honors the ministries of those holding these standings and is grateful for the work these ministers have done over past generations and in the present time. The ministry represented by these numbers has made a significant positive difference in the life of the United Church of Christ and the world and continues to change countless lives and communities.

Those with Ordained Ministerial Standing in the UCC serving in either of these two denominations are said to have Ordained Ministerial Partner Standing in the denomination in which they serve.

SPECIAL REPORT: VITAL SIGNS & STATISTICS

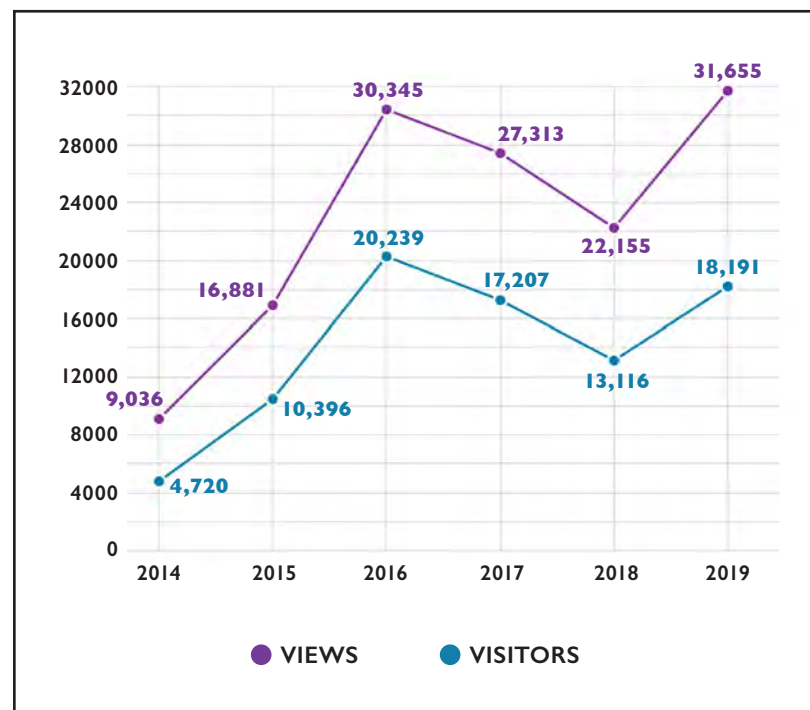
Contributed by Taylor B. Russell, Research Specialist, Center for Analytics, Research & Development, and Data (CARDD)

The Center for Analytics, Research & Development, and Data (CARDD) started a blog in October of 2013 in order to promote our work more broadly and to raise questions of importance for the wider United Church of Christ through relevant research and statistics.

This ministry would not be possible without the wonderful writers who volunteer and contribute to the blog each week. The writers are a diverse group of (mainly) authorized ministers serving in different settings of the church and other professional roles, which brings a unique individual perspective to topics that are informative for the church at large. This collaborative work across settings of the UCC allows us to analyze trends, promote up-to-date information and research, as well as stimulate discussion based on various ministerial experiences.

Since 2013 the number of viewers and visitors to the blog has fluctuated; however, we had 274 (and counting) total followers as of December 31, 2019 who stay engaged by receiving an email notification whenever a new blog is posted. With more than 84,000 visitors to date (counted when a new user or browser visits the blog for the first time) and 100,000 views (counted when a visitor loads or reloads a page) Vital Signs & Statistics has a significant following both inside and outside of the United States, indicating our reach is much further than expected.

VITAL SIGNS & STATISTICS BLOG TRENDS



TOP 10 VIEWS BY COUNTRY/REGION OUTSIDE THE UNITED STATES

- Canada
- Philippines
- Australia
- Nigeria
- Hong Kong SAR China
- United Kingdom
- India
- South Africa
- Germany
- European Union

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