

## THE GENEALOGY OF THE UNITED CHURCH OF CHRIST IN A NEW CENTURY

Richard H. Taylor

A united and uniting church, the United Church of Christ [UCC] has proclaimed its intention that the followers of Christ "may all be one." We also have declared our desire to be a multi-cultural and multi-ethnic church.

Reflective of our desire for unity is our own history and background. We are proud to tell newcomers to the United Church of Christ that we represent an amalgam of four major historical and denominational traditions, and many smaller "hidden histories" as well.

### HOW HAVE WE DONE?

Do our numbers reflect our rhetoric? Do all four traditions have equal influence in the church? Do particular traditions dominate in certain parts of the church? Have congregations from all four of our traditions survived equally well in the United Church of Christ?

One of the announced goals in forming the United Church of Christ was to encourage and ease the process of forming united or merged congregations from the various historical groups in the church. Has this goal been achieved?

Some of our leaders have contended that, because most of our members have joined since 1957 and know only a united church, our separate traditions have disappeared—or at least have been weakened. Since people, however, actually join local congregations, the separate traditions, postures, and beliefs of those congregations play a dominant role in UCC identity. Similarly, regional associations and conferences set the tone of the process and emphases in ministerial standing,

*Richard Taylor is minister of the Beneficent Congregational United Church of Christ in Providence, Rhode Island.*

traditional beliefs, and worship patterns. Have new and merged churches moved us away from our earlier traditions to amalgamations and new directions? Are associations and conferences places where many traditions are present?

Is our desire to become a multi-ethnic and multi-cultural church coming true? Are we starting congregations that are more multi-ethnic than our founding churches were? Which non-European ethnic groups are growing in the United Church of Christ? Do most conferences and associations reflect our goals to be multi-cultural?

To answer these questions, we took a sustained look at the 5,923 UCC congregations in the 2001 yearbook,<sup>1</sup> which represents the profile of the church at the birth of the new century, December 31, 2000. Each congregation was placed into one of ten historical categories:<sup>2</sup> Christian, Congregational, Reformed, Evangelical, Congregational Christian, Evangelical & Reformed, United Church of Christ, divergent mergers, sequential mergers,<sup>3</sup> and unusual congregations.<sup>4</sup> These are shown in two accompanying charts: Chart I—UCC Congregations by Historical Origin and State; and Chart II—UCC Congregations by Historical Origin and Conference.<sup>5</sup>

### INITIAL CONCLUSIONS

The most striking fact in these numbers is that with ten historical categories, only one category—Congregational—represents nearly one half (44.4%) of all congregations. This group also includes an absolute majority (more than half) of all congregations in twenty-six states, the District of Columbia, and twenty of the thirty-nine UCC conferences. With such a dominance in so much of the country, it seems logical to argue that Congregationalism is the dominant ethos in much of the United Church of Christ. This is also reinforced by the fact that Congregationalism is the most common older partner in both divergent and sequential mergers.

It can also be argued that if one older historical group dominates all others in pre-1930 churches, that its ethos will continue in post-union congregations. For example, one could argue that Congregational Christian or United Church of Christ congregations formed after 1930 in California, Arizona, or Florida represent primarily a Congregational orientation. A random sampling of the names of these newer congregations, where "Congregational" predominates, and "Pilgrim" or other such names are common, suggests that this is true.

A second conclusion is that most UCC conferences are dominated by only one historical group. In addition to the absolute majority of

Congregational churches in twenty conferences, five conferences have an absolute majority of Reformed churches; three have an absolute majority of Evangelical churches; and one has an absolute majority of Christian churches. Two conferences have absolute majorities of post-union groups: Congregational Christian in Puerto Rico, and United Church of Christ in Florida. Thus, thirty-one of the thirty-nine conferences have an absolute majority of only one historical group.

Only eight conferences do not have a clear dominant group. Three of these—the two California-Nevada conferences, and Southwest—have a mix of postunion congregations built on a predominantly Congregational pre-1930 heritage. Only five conferences have truly mixed groups of congregations: Central Atlantic, Illinois, Indiana-Kentucky, Ohio, and Wisconsin.

What are the possible influences of one or another historical group dominating in certain states or conferences? Conferences may have different traditions about the search process, ecclesiastical councils, the power of church and ministry committees, and the setting or enforcement of salary standards or other placement requirements. Traditions for funding church-related institutions, the interchurch bodies themselves, and the presence or absence of per capita dues or apportionments may be different. Congregations may have various internal structures that may be confusing or awkward to new clergy coming from other areas. Some congregations may have powerful focused deacon or trustee boards with loose-knit coordinating councils, while others may have more centralized consistories. Congregations of one type may stress congregational meetings, while others might assign most of their business to the consistory or council. Some congregations may make active use of creeds and catechisms, while others may have no experience with them. Congregations will know different collections of hymns, and use more or less formal liturgies. Congregations and conferences may be more or less inclined to work with ethnic groups with which they have a history or long-time connection. If two-career families make it more likely for clergy to stay in limited geographical areas, this will tend to strengthen the historical regional differences in the church.

#### MAINTAINING TRADITIONS

How successful have we been in holding our various traditions together? We need to remember that a significant opposition movement to the 1957 United Church of Christ union occurred among Congregational Christian churches. The fact that they had to vote individually

to join the union would lower the proportion of their pre-1930 churches remaining in the United Church of Christ today. This is reflected in Chart III—Historical Group Changes 1930 to 2000, where the percentage of Congregational and Christian churches from 1930 included in the United Church of Christ today falls far below their Reformed and Evangelical counterparts. It is interesting to note that the Evangelical Synod congregations have had better “staying power.” A higher percentage of their congregations are in the United Church of Christ today than that of their Reformed partners.

But the most startling concern revealed here is the significant decline among the Christian churches: Only a quarter of their pre-1930 congregations are in the United Church of Christ today. An analysis of pre-1930 Christian congregations compared with those in the United Church of Christ today indicates that the loss of congregations has been influenced by both ethnicity and location. Of the Hispanic congregations in Puerto Rico, 80.0% (3 full and one partial of 5) are still in the United Church of Christ. Of the congregations in the former Afro-Christian convention, 62.7% (93 full and 3 partial of 153) remain. Of congregations in the former Southern Christian Convention (white), 42.7% (94 full and 5 partial of 232) are still in the United Church of Christ, while in the rest of the Christian denomination, only 17.2% (111 full and 25 partial of 792) of the congregations are still active in the United Church of Christ.<sup>6</sup>

Do these numbers suggest that we have not been as successful in integrating churches of different backgrounds into a united church than we thought? Once we unite, do we help to keep one another's traditions alive?

My 1981 article documented how many Christian congregations felt excluded, and their traditions not honored in parts of the country where they were minorities.<sup>7</sup> The Christians' strongest survival rates are in conferences where they continue to be the majority—Afro-Christian and Southern. If that is the case, it would suggest much more severe declines in the survival of churches in areas where an historical group was a clear minority.

There is evidence elsewhere to suggest that this is true. Statistics for 1957 were printed in the *1958 Yearbook of the Evangelical & Reformed Church*. In some areas where Evangelical & Reformed congregations became the minority in the United Church of Christ, declines have been substantial. In the California Synod, 68.4% (7 full [one of which transferred to the Calvin Synod] and 6 partial of 19) remain. Only 17.6% of the Dakota Synod (5 full and 4 partial of 51) are now in the United Church of Christ. In the Pacific Northwest Synod, 47.4% (8 full

and 1 partial of 23) are in the United Church of Christ. In the Rocky Mountain Synod, 39.1% (6 full and 3 partial of 23 [1 unusual congregation not reported in 1957 had some Evangelical background]) are today in the United Church of Christ. These numbers cover only forty-three years, compared with seventy years in Chart III. Nonetheless, in three out of four instances, the survival rates are well below the national Evangelical & Reformed rates.<sup>8</sup> In the other direction, the Pennsylvania Congregational Christian Conference reported 103 congregations for 1957. At this time, 36.9% (35 full and 3 partial) are in the United Church of Christ.

#### FACILITATING LOCAL MERGERS

One of the announced goals of the union was that it would facilitate local mergers of congregations from various UCC traditions, thereby forming stronger congregations. Actually, the opportunity to do this would depend upon an overlapping of the territories served by our various constituent groups. As the state and conference totals show, most parts of the United Church of Christ are dominated by only one group; thus, the opportunities for local unions would be limited. It is not surprising, therefore, that only 121 divergent merger congregations (only 2.0% of our congregations) exist within the United Church of Christ.<sup>9</sup> We have actually been more successful in undertaking dual alignments and federations with congregations in other denominations whose territory we overlap. The research office of the denomination reports that in the 2001 *Yearbook*, 204 of our congregations (3.4%) were dually aligned to other denominations, while 178 congregations (3.0%) were federated.

#### A MULTI-CULTURAL MULTI-ETHNIC CHURCH?

Are we succeeding in our desire to be a multi-cultural, multi-ethnic denomination? In 1930, only the Christians of the four major UCC church partners had more than 10% of their congregations with non-European ethnic identities. Black congregations totaled 13.6% of those reported that year.<sup>10</sup> Because of the severe decline of non-ethnic Christian churches, only 67.8% of their remaining churches are of predominantly European origins. Other older churches in the United Church of Christ today are predominantly European in origin. (See Chart IV—Ethnicity of Historical Groups.) European roots are exhibited by 99.3% of Reformed congregations, 99.2% of Evangelical congregations, 96.2% of Evangelical & Reformed congregations, and 91.1% of Congrega-

tional churches. This begins to drop in Congregational Christian churches, where only 78.0% exhibit a clearly European ancestry, while the number of United Church of Christ congregations living today lists only 59.8% of European cultural identity, and 2.0% are multi-ethnic. It is clear, therefore, that in newer churches, the denomination is moving away from its Eurocentric history.

#### AREAS OF GROWTH

Among what ethnic groups is the United Church of Christ growing? Chart V reveals that most non-European ethnic groups within the United Church of Christ have the highest percentage of their oldest congregations coming from a Congregational background. Some—such as American Indian—have an even higher percentage of their congregations of Congregational background than is true of European/White congregations.

Among Congregational Christian churches founded between the unions, the largest number of ethnic churches begun or received were Hispanic. These figures reflect the merger with the United Brethren churches in Puerto Rico, and other new church starts there. The second strongest non-European ethnic group during this period consisted of African American congregations.

Since the formation of the United Church of Christ, the largest number of non-European ethnic churches are to be found neither in the African-American community—traditionally the nation's largest non-European ethnic group, a population where the United Church of Christ has strong historic connections—nor among the Hispanic community, often touted as the group soon to be the nation's largest ethnic minority. Instead, the largest group of non-European ethnic churches begun or received as UCC congregations is in the Pacific-Asian community. Over one hundred (20.3%) of all current UCC congregations founded or received since the union are of Pacific or Asian heritage. African-American congregations follow in second place among non-Europeans, and Hispanic are third.

Much of the Pacific-Asian growth has been centered in Hawaii, where the United Church of Christ is the largest Protestant denomination. In Hawaii, 68.1% of all congregations identify their heritage as being predominantly Pacific or Asian, while 26.5% identify themselves as multicultural churches. In almost all cases, Pacific or Asian groups form the largest partners. Together, these groups represent 94.6% of all Hawaiian churches. Hawaii accounts for 43.5% of all Pacific-Asian congregations in the United Church of Christ, and 26.7% of our multi-

cultural congregations. In Hawaii, multi-culturalism is often the norm, with some churches representing mergers of congregations of various ethnic groups, and congregations that have moved from one group to another. Even a few of the minority of predominantly European congregations in Hawaii were once predominantly Pacific Islander.

On the mainland, three of our most recent Pacific and Asian ministries now have the highest number of congregations. (See Chart V—Identity of Mainland Pacific Islander-Asian Congregations.) Samoan—with twice as many congregations as any other Pacific-Asian ethnic group—Filipino, and Korean congregations have moved ahead of Japanese and Chinese in numbers of congregations. Our growth among Pacific island and Asian groups, however, does represent favorable immigration: The Congregational Christian churches are by far the largest religious group in Samoa, and The United Church of Christ in the Philippines is one of that nation's leading Protestant churches. We rejoice in this growth, but raise questions about our ability to reach out to people from other new or significantly growing ethnic communities in the United States.

We have also examined congregations that have changed predominant ethnic identity. (See Chart VI—Historical Background of Ethnic Groups.) We find that 12.1% of African-American congregations in the United Church of Christ have grown—at least in part—out of White congregations. This is also true of 5.0% of American Indian congregations and 3.6% of Hispanic congregations. It appears that if ethnic change within a congregation is to happen, European to African-American is the change most commonly achieved.

Information provided in the *United Church of Christ Statistical Handbook*,<sup>11</sup> indicates that while ethnic congregations exist in most conferences, non-European membership is concentrated in just a few. The report shows that 28 of the 39 conferences have over 90.0% White/Euro-American membership. Only in three conferences is that number under 70.0%.<sup>12</sup>

## IN CONCLUSION

In conclusion, it appears that historic roots are still very prominent with the United Church of Christ. The preponderance of specific historical traditions in most conferences serves to keep those traditions alive, but possibly to weaken and perhaps even obliterate other traditions in their areas. The significant decline over the union years of one of our historic traditions—Christian—may raise concerns about our ability to form styles of process that are truly inclusive.

While more and more of our new churches come from non-European ethnic traditions, and serve to move us towards becoming a multi-ethnic and multi-cultural church, much of this growth has been generated by positive immigration from sister denominations. Adding churches among the nation's largest non-European ethnic groups or among new immigrant groups has moved forward at a much slower pace.

The genealogy we carry in the twenty-first century is still rooted in congregations drawing from our primary ethnic ancestors: the British Puritans of New England and their descendants, and colonial and later German or Swiss immigration, particularly in Pennsylvania and the Midwest.

## NOTES

1. 2001 *The United Church of Christ Yearbook* (Cleveland: United Church of Christ, 2001).
2. We have categorized congregations by the group they first joined and not by name. Many churches have changed their names. Many post-union churches have chosen names that reflect earlier denominational groups, such as Congregational. Such name development is not taken into consideration in the charts and totals shown here. Congregations originating as independent congregations or in denominations not part of the United Church of Christ are shown with the first UCC denominational status with which they appear.

Before the First World War, many German congregations moved back and forth among various denominations: Reformed, Evangelical, Evangelical Protestant, or German Congregational. We show these only in their post-war identity. Also, other congregations that identified with one or another of the root denominational groups, but then moved through another period of more than thirty years, eventually coming back into a different UCC related group, are shown only with their most recent identity. An exception is that three Congregational churches in Massachusetts went into the Unitarian departure, but later returned to the Congregational Christian or United Church of Christ bodies. These churches are shown as Congregational.

Although the unions of the four major bodies occurred in 1931, 1934, and 1957, we have used slightly different dates to categorize congregations. Publications of the Congregational Christian churches continued to distinguish between Congregational and Christian churches through the end of 1933. All churches, including all new listings from 1934 on, appear as Congregational Christian. The Evangelical & Reformed Church maintained Reformed Church classes and Evangelical Synod districts through the end of 1938, and congregations were thereby distinguished as Reformed or Evangelical. All churches, including all new listings from 1939 on, appear as Evangelical & Reformed. The United Church of Christ listed Congregational Christian conferences and Evangelical & Reformed synods

separately in its early years. Indeed, Congregational Christian churches had to vote whether or not to join the United Church of Christ, and those not joining were intermingled with those joining through the voting, which initially took place in 1960 and 1961. New congregations added through 1960 are distinguished as Congregational Christian or Evangelical & Reformed. Congregations appearing from 1961 on are identified as United Church of Christ.

Churches from the Congregational Christian tradition that had not voted to join the United Church of Christ by the initial date of July 4, 1961, but did so at a later date, are shown by their original historical origin identity.

In both the Congregational Christian union and the United Church of Christ union, a few new mission congregations were organized jointly by both groups, when church identities were still generally distinguished. These few congregations, listed early in the post-union categories, are included with the united groups. In all three unions, a few congregations anticipated the completion of the union, and joined local bodies of the other uniting denomination. Such congregations are shown only as part of their original historical group.

3. Congregations that trace their roots back to two or more congregations are treated as divergent or sequential if at least one of their root congregations is from a category different from the others. Divergent mergers include congregations that by their identity would have been in different denominations at some time, such as Congregational Christian and Reformed. Sequential mergers include congregations that by their identity would have been in the same denomination while coming from differing backgrounds, such as Evangelical and United Church of Christ. When the merger or mergers over time that formed a local congregation indicate historical denominational categories that would qualify the congregation to be shown as both divergent and sequential, it is shown as a divergent merger. Local congregations that are mergers of churches with backgrounds in United Church of Christ bodies and backgrounds in bodies not part of the United Church of Christ, dually aligned churches with one or more denominations, and federated churches with one or more denominations are listed only with their UCC formative designation.
4. These unusual churches include the following:
  - Four congregations are post-union continuing Congregational Christian churches that later decided to join the United Church of Christ. One congregation is a merger of two post-union continuing Congregational Christian churches that also merged with a small Congregational church that had not joined the United Church of Christ, the fully merged church later joining the United Church of Christ. Two congregations are modern minority divisions from other congregations that claim to continue their earlier congregations—one Congregational, one Evangelical.
  - Five local congregations are mergers of congregations from divergent UCC root groups that united within a few decades of the national unions, but which local mergers continued in only one of their root bodies: Three are Congregational and Evangelical mergers, all of which continued with the Congregational Christian churches. Two are Reformed

and Evangelical mergers, with one continuing Reformed and one Evangelical.

- Four congregations are mergers within a few decades of the national unions where a congregation with a root in one UCC body merged with a local congregation or congregations of other bodies, and then transferred the new merged congregations to another root UCC body. One Reformed church was involved with a local merger that became Congregational Christian; one Evangelical church was involved with a local merger that became Congregational Christian; one Christian church was involved in a local merger that became Congregational; and one Christian church was involved in a local merger that, after a period of independence, became Congregational Christian.
5. Students of the United Church of Christ know that, in fact, there have been many other denominational movements and unions into the various streams of the United Church of Christ. These include at least the following:
    - a. Because of common historical roots, the 1801 Plan of Union, and the Accommodation, many churches were active in Presbyterian judicatories, but came back or into the Congregational fold. These include some early churches in New England, and a large number of congregations in New York and Ohio, along with others in scattered states. These are all shown here as Congregational. Congregationalism also includes churches that had been part of joint Presbyterian and Congregational interchurch bodies centered in Wisconsin and Oregon.
    - b. Churches of the Strict or Separate Congregational tradition are shown here as Congregational.
    - c. A number of Congregational Methodist (New York group), Wesleyan Methodist, and Reformed Methodist churches transferred into Congregational associations before 1931, and are counted as Congregational.
    - d. Many local conferences and conventions of the Congregational Methodist Church (Southern group) united with the Congregationalists from 1888 to 1892. Those remaining, including three in Alabama and three in Georgia, are shown as Congregational.
    - e. The Evangelical Protestant Church of North America united with the Congregational churches in 1924/1925. Some of their former churches joined later. Those listed as Congregational include three in Indiana, one in Kentucky, one in Missouri, five in Ohio (including one merged to a regular Congregational church), four in Pennsylvania (including one merged to a regular Congregational church), and a partner in a divergent merger in Ohio. Shown as Congregational Christian are one in Indiana, and one in Ohio. Shown as United Church of Christ is one in Indiana.
    - f. All the various German Reformed bodies that split and reunited before 1900 are shown here as Reformed.
    - g. All the various German Evangelical bodies that united into what became the Evangelical Synod of North America are shown here as Evangelical.
    - h. Two classes of the Reformed Church of Hungary united to the (German) Reformed Church in the United States through the Tiffin Agreement in 1921. These are listed as Reformed, and include one in Connecticut, one

in Illinois, one in Michigan, two in New Jersey, two in New York, five in Ohio, and four in Pennsylvania, as well as one partner in a sequential merger in Michigan, and a partner in a divergent merger in Ohio.

- i. A group of African-American Methodist Protestant churches are said to have become part of the Christian denomination. They are included with that group.
  - j. United Brethren churches in Puerto Rico united with Congregational and Christian churches on that island to form the United Evangelical Church in 1931. In 1955, all United Brethren churches in that body began to be listed fully as Congregational Christian churches. These include fifteen congregations in Puerto Rico, together with an additional merged congregation of a United Brethren and a regular Congregational Christian church.
  - k. The West New York Association of Community Churches joined the Congregational Christians in 1943. These churches are listed as Congregational. They include five churches in New York and one partner church in a divergent merger in that state.
  - l. Beginning in 1959, Schwenkfelder churches in Pennsylvania began to seek membership in the new United Church of Christ. A majority of these churches are now part of the United Church of Christ, including one listed as Evangelical & Reformed, one as United Church of Christ, and one a partner in a sequential merger.
  - m. Beginning with Riverside Church and Judson Memorial Church in New York City, several liberal Baptist churches in New York, New Jersey, Michigan, Illinois, and California, have joined or become dually aligned with the Congregational Christians and the United Church of Christ.
  - n. Many other congregations—either independent or from other denominations—are included within the group they initially joined.
6. Christian data is based on a more thorough study than that in Chart III, based on the work in my article, "The Congregational Christian Union at Fifty Years: An Assessment," *Bulletin of the Congregational Library*, Volume 32, No. 3 (Spring Summer 1981), 4-13. There were actually 1,136 churches listed in the 1930 *Yearbook*, nine of which were listed twice. One, by our definition, was a Congregational church. Fifty-six Christian churches, however, that later reappear were omitted from the *Yearbook*. This gives us a base of 1,182 congregations with which to work. Partials here indicate a Christian presence in sequential, divergent, and unusual congregations. The overall percentage here is 28.3%. In 1980, the percentage was 35.9%, indicating continued decline in the past twenty years.
7. *Ibid.*, *passim*.
  8. It should be pointed out that a large part of the Dakota Synod left with the Eureka Classis schism.
  9. Of these congregations, 112 represent two historical groups, 8 represent three historical groups, and one represents four historical groups. The combinations with number of congregations are as follows:

*Two way:* Congregational and Christian—17; Congregational and Reformed—15; Congregational and Evangelical—31; Congregational and Evangelical & Reformed—5; Christian and Reformed—5; Christian and Evangelical—1; Christian and Evangelical & Reformed—1; Congrega-

tional Christian and Reformed—1; Congregational Christian and Evangelical—3; Congregational Christian and Evangelical & Reformed—4; Reformed and Evangelical—29.

*Three way:* Congregational, Reformed, and Congregational Christian—1; Congregational, Reformed, and Evangelical—4; Congregational, Christian, and United Church of Christ—2; Christian, Evangelical, and Evangelical & Reformed—1.

*Four way:* Congregational, Reformed, Evangelical, and United Church of Christ—1.

These 121 congregations have 252 root identities as follows: Congregational—76; Christian—27; Reformed—56; Evangelical—70; Congregational Christian—9; Evangelical & Reformed—11; United Church of Christ—3. There have also been 43 sequential mergers. Statistically, there are ten two-way and four three-way potential types of sequential mergers. All ten of the possible two-way sequential mergers exist, but none of the three-way. The combinations and number of congregations are as follows: Congregational and Congregational Christian—13; Congregational and United Church of Christ—5; Christian and Congregational Christian—1; Christian and United Church of Christ—1; Congregational Christian and United Church of Christ—2; Reformed and Evangelical & Reformed—6; Reformed and United Church of Christ—6; Evangelical and Evangelical & Reformed—3; Evangelical and United Church of Christ—5; Evangelical & Reformed and United Church of Christ—1. These 43 congregations have 86 root identities as follows: Congregational—18; Christian—2; Congregational Christian—16; Reformed—12; Evangelical—8; Evangelical & Reformed—10; United Church of Christ—20.

10. This would be 12.9% by the more accurate counting, plus 0.4% Hispanic.
11. *The United Church of Christ Statistical Handbook 2001* (Cleveland: Office of General Ministries, United Church of Christ).
12. *Ibid.*, 63.





**CHART II**  
**UCC Congregations by Historical Origin and Conference**  
**December 31, 2000 (2001 Yearbook)**

CONF.	CG	%	CH	%	CC	%	RF	%	EV	%	E	R	%	UC	%	S	Q	%	D	V	%	U	%	TO
CA-NV-NO	59	49.2			24	20.0			3	2.5				32	26.7				2	1.7				120
CA-NV-SO	52	40.9			29	22.8			1	0.8	2		1.6	34	26.8	2		1.6	4	3.1	3		2.4	127
CALVIN							27	87.1						3	9.7	1		3.2						31
CEN ATL	29	16.0	19	10.5	13	7.2	67	37.0	16	8.8	4		2.2	29	16.0	2		1.1	1	0.6	1		0.6	181
CEN PAC	33	70.2			5	10.6	3	6.4	2	4.3				1	2.1	2		4.3	1	2.1				47
CT	227	90.8	1	0.4	11	4.4	1	0.4						8	3.2	1		0.4	1	0.4				250
FL	23	22.5			17	16.7			1	1.0	1		1.0	60	58.8									102
HI	69	61.1			9	8.0								32	28.3	2		1.8				1	0.9	113
IL	135	45.2	4	1.3	13	4.3	5	1.7	94	31.4	8		2.7	28	9.4	4		1.3	7	2.3	1		0.3	299
IL-SO	3	3.4					2	2.2	79	88.8	3		3.4	2	2.2									89
IN-KY	12	6.5	23	12.4	5	2.7	29	15.6	87	46.8	6		3.2	15	8.1	1		0.5	7	3.8	1		0.5	186
IA	107	55.2	5	2.6	2	1.0	19	9.8	49	25.3	1		0.5	4	2.1				7	3.6				194
KS-OK	46	50.5	1	1.1	5	5.5	6	6.6	24	26.4	1		1.1	2	2.2				4	4.4	2			91
ME	147	83.5	5	2.8	9	5.1								14	8.0				1	0.6				176
MA	392	92.7	4	0.9	9	2.1								14	3.3				4	0.9				423
MI	101	59.4			9	5.3	1	0.6	40	23.5	3		1.8	11	6.5	2		1.2	3	1.8				170
MN	85	57.4			6	4.1	4	2.7	36	24.3	1		0.7	6	4.1				8	5.4	2			148

**CHART II (Continued)**

CONF.	CG	%	CH	%	CC	%	RF	%	EV	%	E	R	%	UC	%	S	Q	%	D	V	%	U	%	TO
MO-MD SO	20	11.8	1	0.6	1	0.6	5	3.0	118	69.8	11		6.5	8	4.7	2		1.2	3	1.8				169
MT-NO WY	29	76.3			6	15.8								3	7.9									38
NE	67	66.3			3	3.0	2	2.0	17	16.8				2	2.0	3		3.0	7	6.9				101
NH	130	94.2	1	0.7	3	2.2								1	0.7	1		0.7	2	1.4				138
NY	155	54.0	16	5.6	24	8.4	9	3.1	42	14.6	1		0.3	31	10.8				9	3.1				287
NO PLNS	44	75.9			4	6.9	2	3.4	4	6.9				3	3.4	1		1.7	1	1.7				58
OH	97	22.6	40	9.3	11	2.6	141	32.9	87	20.3	7		1.6	16	3.7	5		1.2	22	5.1	3			429
PA-CEN	2	0.9					222	94.9	1	0.4	5		2.1	1	0.4	2		0.9	1	0.4				234
PA-NE	14	8.7	1	0.6			139	86.3	3	1.9	3		1.9						1	0.6				161
PA-SE	6	3.0	2	1.0			171	86.8			8		4.1	6	3.0	3		1.5	1	0.5				197
PA-W	7	4.9	4	2.8			120	83.3	10	6.9	1		0.7	1	0.7				1	0.7				144
PR	14	24.1	3	5.2	30	51.7								10	17.2	1		1.7						58

**CHART II (Concluded)**

RI	20	66.7	2	6.7	4	13.3				2	6.7		1	3.3	1	3.3	30	
RK MTN	43	52.4			15	18.3	5	6.1		14	17.1	2	2.4	2	2.4	1	1.2	82
SO CEN	14	16.5			2	2.4	46	54.1	5	5.9	17.6	2	2.4	1	1.2		85	
SD	80	85.1			3	3.2	3	3.2	3	3.2	3.2			2	2.1		94	
SO E	29	50.9	8	14.0	4	7.0	2	3.5	1	1.8	21.1			1	1.8		57	
SO	30	10.1	161	54.0	22	7.4	52	17.4		6	7.0	2	0.7	4	1.3		298	
SO W	11	26.2			11	26.2				1	42.9	1	2.4				42	
VT	137	91.9			1	0.7					7.4						149	
WA-NO ID	57	68.7			6	7.2	1	1.2	2	2.4	20.5						83	
WI	101	41.7			6	2.5	48	19.8	64	26.4	3.3			13	5.4		242	
<b>TOTAL</b>	<b>2627</b>	<b>44.4</b>	<b>301</b>	<b>5.1</b>	<b>322</b>	<b>5.4</b>	<b>1081</b>	<b>18.3</b>	<b>835</b>	<b>14.1</b>	<b>8.4</b>	<b>43</b>	<b>0.7</b>	<b>121</b>	<b>2.0</b>	<b>16</b>	<b>0.3</b>	<b>5923</b>

Abbreviations: State abbreviations according to normal usage. CONF. = Conference; CG = Congregational; CH = Christian; CC = Congregational Christian; RF = Reformed; EV = Evangelical; ER = Evangelical and Reformed; UC = United Church of Christ; SQ = Sequential mergers; DV = Divergent mergers; UU = Unusual congregations; TO = Total  
 CA-NV-NO = California-Nevada Northern; CA-NV-SO = California-Nevada Southern; CEN ATL = Central Atlantic; CEN PAC = Central Pacific; IL-SO = Illinois South; MO-MD SO = Missouri Mid-South; MT-NO WY = Montana-Northern Wyoming; NO PLNS = Northern Plains; PA-CEN = Penn Central; PA-NE = Penn Northeast; PA-SE = Pennsylvania Southeast; PA-W = Penn West; PR = Puerto Rico; RK MTN = Rocky Mountain; SO CEN = South Central; SO E = Southeast; SO = Southern; SO W = Southwest; WA-NO ID = Washington-Northern Idaho

**CHART III**  
**Historical Group Changes 1930 to 2000**

GROUP	1930			2000				
	Churches	Members	Churches	% Survive	Parts of Mergers	% Survive	TOTAL	% Survive
Christian	1,137	108,188	301	26.5%	31	2.7%	332	29.2%
Congregational	5,381	943,569	2,627	48.8%	100	1.9%	2,727	50.7%
Reformed	1,731	355,093	1,081	62.4%	71	4.1%	1,152	66.6%
Evangelical	1,259	255,337	835	66.3%	85	6.8%	920	73.1%
<b>TOTAL</b>	<b>9,508</b>	<b>1,662,187</b>	<b>4,844</b>	<b>50.9%</b>	<b>287</b>	<b>3.0%</b>	<b>5,131</b>	<b>54.0%</b>

United Church of Christ membership at the end of 2000 (1,377,320) is 82.9% of the total of the four denominations in 1930. Congregational and Christian data are both from the 1930 *Congregational and Christian Yearbook*. Evangelical data is a total of district reports found in the *Statistical Reports for the year 1930*. Reformed data shown for 1930, is actually 1929 data as reported in *Yearbook of American Churches*. Parts of mergers include parts in sequential, divergent, and unusual churches.

**CHART IV**  
**Ethnicity of Historical Groups**

GROUP	CG	%	CH	%	CC	%	RF	%	EV	%	E	R	%	UC	%	S	Q	%	D	V	%	U	%	TO	%
White	2394	91.1	204	67.8	251	78.0	1073	99.3	828	99.2	77	96.2	297	59.8	34	79.1	112	92.6	13	81.2	5283	89.2			
Ml. White	17	0.6	1	0.3	1	0.3	2	0.2	3	0.4			10	2.0	1	2.3	1	0.8			36	0.6			
Armenian	10	0.4																							
Afr.-Amer.	95	3.6	93	30.9	17	5.3	3	0.3	3	0.4	3	3.8	52	10.5	1	2.3	5	4.1			272	4.6			
Ml. Black	3	0.1			1	0.3							6	1.2	2	4.7	3	2.5			15	0.3			
Pac/Asian	57	2.2			12	3.7							101	20.3	4	9.3					3	18.8	177	3.0	
Ml. Asian	9	0.3			3	0.9			1	0.1			3	0.6									16	0.3	
Hispanic	20	0.8	3	1.0	31	9.6	2	0.2					24	4.8	1	2.3							81	1.4	
Ml. Hspc													1	0.2									1	0.0+	
Am. Indian	13	0.5			4	1.2	1	0.1					2	0.4									20	0.3	
Ml. Biracial	8	0.3			1	0.3							1	0.2									10	0.2	
Ml. Other	1	0.0+			1	0.3																	2	0.0+	
<b>TOTAL</b>	<b>2627</b>		<b>301</b>		<b>322</b>		<b>1081</b>		<b>835</b>		<b>80</b>		<b>497</b>		<b>43</b>		<b>121</b>		<b>16</b>		<b>5923</b>				

Abbreviations: CG = Congregational; CH = Christian; CC = Congregational Christian; RF = Reformed; EV = Evangelical; ER = Evangelical and Reformed; UC = United Church of Christ; SQ = Sequential mergers; DV = Divergent mergers; UU = Unusual congregations; TO = Total  
 Ml. = Multi-racial (with largest group following); Afr.-Amer. = African-American; Pac/Asian = Pacific Islander or Asian;  
 Hspc. = Hispanic; Am. Indian = American Indian

**CHART V**  
**Identity of Mainland Pacific Islander—Asian Congregations**  
**United Church of Christ—2000**

Conference	State	Samoan	Filipino	Korean	Japanese	Chinese	Asian-Indian	Other
CAL-NV-NO	CA	12	7		2	2		
CAL-NV-SO	CA	19	3		4	1		1-A
CAL-NV-SO	NV	1						
CENT-ATL	NJ			1				
CENT-ATL	VA		1					
IL	IL		2	4	1			1-B
MA	MA			2		1		1-C
MI	MI		1			1		
NY	NY		1	2		3	4	
NO. PLNS.	CN		1					
OH	OH		1					
PA. S.E.	PA						1	
RI	RI			1				
RKY. MTN.	CO	1						
RKY. MTN.	UT	1			2			
SO. CENT.	TX	2	2				1	
SO. EAST	GA			1				
WA-N.ID.	WA	6			1	1		
<b>TOTAL</b>		<b>42</b>	<b>19</b>	<b>11</b>	<b>10</b>	<b>9</b>	<b>6</b>	<b>3</b>

Chinese includes Mandarin, Formosan, Taiwanese, and mixed or other Chinese.  
 Asian-Indian includes Malayalam, Tamil, East Asian Guyanese, and mixed or other.  
 A—Marshallese B—Assyrian C—Laotian  
 Abbreviations: State abbreviations according to normal usage. CN = Manitoba, Canada  
 CAL-NV-NO = California-Nevada North; CAL-NV-SO = California-Nevada South;  
 CENT-ATL = Central Atlantic; NO. PLNS. = Northern Plains; PA. S.E. = Pennsylvania Southeast; RKY. MTN. = Rocky Mountain; SO. CENT. = South Central; SO. EAST = Southeast; WA-N.ID. = Washington-North Idaho

**CHART VI  
Historical Background of Ethnic Groups**

GROUP	CG	%	CH	%	CC	%	RF	%	EV	%	E	R	%	UC	%	S	Q	%	D	V	%	U	%	TO
White	2394	45.3	204	3.9	251	4.8	1073	20.3	828	15.7	77	77	1.5	297	5.6	34	0.6	112	2.1	13	0.2	13	0.2	5,283
2 of 2,394 CG were formerly Pacific/Asian																								
Ml. White	17	47.2	1	2.8	1	2.8	2	5.6	3	8.3				10	27.8	1	2.8	1	2.8	1	2.8			36
2 of 17 CG were formerly Pacific/Asian; 1 of 17 CG was merger of White & Asian; 2 of 10 UCC were formerly Asian; 1 of 1 SQ was merger of White & Black, formerly White																								
Armenian	10	100																						10
Afr.-Amer.	95	34.9	93	34.2	17	6.2	3	1.1	3	1.1	3	1.1	3	1.1	52	19.1	1	0.4	5	1.8				272
17 of 95 CG were formerly White; 1 of 17 CC was formerly White; 3 of 3 RF were formerly White; 3 of 3 EV were formerly White; 2 of 3 E&R were formerly White; 1 of 3 E&R was formerly White and before that Asian; 2 of 52 UCC were formerly White; 1 of 1 SQ was merger of both formerly White; 3 of 5 DV were mergers where one partner was formerly White																								
Ml. Black	3	20.0			1	6.7								6	40.0	2	13.3	3	20.0					15
3 of 3 CG were formerly White; 1 of 1 CC was formerly White; 2 of 2 SQ were mergers where one partner was White; 3 of 3 DV were mergers where all partners were formerly White																								
Pac/Asian	57	32.2			12	6.8								101	57.1	4	2.3					3	1.7	177
3 of 57 CG were formerly White; 3 of 57 CG were ethnic mergers where one partner was White; 1 of 4 SQ was a merger with a White partner																								

**CHART VI (Continued)**

GROUP	CG	%	CH	%	CC	%	RF	%	EV	%	E	R	%	UC	%	S	Q	%	D	V	%	U	%	TO
Ml. Asian	9	56.2			3	18.8			1	6.2				3	18.8									16
3 of 9 CG were formerly White; 2 of 3 CC were formerly White; 1 of 1 EV was formerly White																								
Hispanic	20	24.7	3	3.7	31	38.3	2	2.5						24	29.6	1	1.2							81
1 of 20 CG were formerly White; 2 of 2 RF were formerly White [of 31 CC 15 were from UB merger in PR, and one a merger of a UB and regular CC in PR]																								
Ml. Hspc.																								
Am. Indian	13	65.0			4	20.0	1	5.0						1	100									1
1 of 1 CC was formerly White																								
Ml. Biracial	8	80.0			1	10.0								1	10.0									20
2 of 8 CG were formerly White; 5 of 8 CG were formerly Asian; 1 of 8 CG was a merger with mixed ethnic backgrounds; 1 of 1 CC was formerly Asian; 1 of 1 UCC was formerly Asian																								
Ml. Other	1	50.0			1	50.0																		2
1 of 1 CG was formerly White																								
<b>TOTAL</b>	<b>2627</b>	<b>44.4</b>	<b>301</b>	<b>5.1</b>	<b>322</b>	<b>5.4</b>	<b>1081</b>	<b>18.3</b>	<b>835</b>	<b>14.1</b>	<b>80</b>	<b>1.4</b>	<b>497</b>	<b>8.4</b>	<b>43</b>	<b>0.7</b>	<b>121</b>	<b>2.0</b>	<b>16</b>	<b>0.3</b>	<b>16</b>	<b>0.3</b>	<b>5,923</b>	

Abbreviations: CG = Congregational; CH = Christian; CC = Congregational Christian; RF = Reformed; EV = Evangelical; ER = Evangelical and Reformed; UC = United Church of Christ; SQ = Sequential mergers; DV = Divergent mergers; UU = Unusual Congregations; TO = Total; UCC = United Church of Christ; E&R = Evangelical and Reformed; UB = United Brethren; PR = Puerto Rico; Ml. = Multi-racial (with largest group following); Afr.-Amer. = African-American; Pac/Asian = Pacific Islander or Asian; Hspc. = Hispanic; Am. Indian = American Indian