

1335-3-8:03 Correspondence - Folder 2
1975 (2003-022) EQUITABLE SALARIES

National Consultation on Equitable Salaries Newsletter

The Portland Perspective

The interests of Equitable Salaries were a very low priority in Portland. Indeed, the subject of Equitable Salaries only came to the floor in an omnibus motion on Friday. Thus those few discussions addressed to our work were at the level of the committee, even the sub-committee, primarily.

The basic legislation concerning our work will be found in the Daily Christian Advocate, Wednesday, May 5, 1976, page 511, Calendar Item number 654, report number 76 of the Committee on Financial Administration. Our placement in this committee meant that we had to vie for attention with the great concern present for all budgetary items, plus the legislative concerns of the Council on Finance and Administration, the Board of Pensions, and the Publishing Interests of the church. In courting that fair maiden we were a distant also-ran.

The subcommittee which reviewed all petitions relative to Equitable Salaries was quite friendly to our interests. Matthew Gates, a member of the Steering Committee of the National Consultation on Equitable Salaries, was a member of that subcommittee and effectively represented our interests. The group was courteous to invite this writer to share some input as a lobbyist also. However, the total committee was much more oriented to financial control, still persuaded that Equitable Salaries is primarily a renamed Minimum Salary Commission, and acquainted with structures in several conferences which deal with supplements above "minimum" through missional structures. Thus the resulting committee report speaks more strongly of Minimum Salary and is only permissive in its attention to support above minimums. (section 9).

A new section 6 is to be found, dealing with clergy couples. It is permissive in nature and arose from a petition from the Commission on the Status and Role of Women. Their petition is reproduced below the report of the Committee so that you may see the original and the committee's revision of it. Both of these were adopted by the Conference. It yet remains to be seen how the editorial committee will merge the two into a single statement.

On recommendation of the Committee and adoption of the Conference the Basic Salary Plan, Paragraph 893, has been deleted in its entirety from the Discipline. A recent ruling of the Judicial Council is instructive to all of our programs. We must stand within the Disciplinary guidelines for support without subtly instituting a basic salary plan.

Printed below are the two reports as found in the DCA. Kindly remember that these are subject to editorial revision. The language of the Discipline may be different from what appears below. These are the reports on which the delegates acted. They should contain the substance of our legislation for Equitable Salaries for the next quadrennium.

Committee on Financial Administration

Report No. 76 Subject: Equitable Salaries

Date: May 3, 1976.

Petitions: G-1037, G-1076.

Membership 94; Present 48; For 48; Against 0; Not Voting 0.

The committee voted concurrence as follows:

The committee recommends concurrence as amended: sp tjt Par.

892 will read as follows:

Par. 892. Equitable Salaries.--1. There shall be in each Annual Conference a Commission on Equitable Salaries composed of an equal number of lay and clergy persons-including at least one lay and one clergy from churches of fewer than 200 members-and who are nominated by the Conference Nominating Committee and elected by the Annual Conference.

2. The commission shall carefully study the number and extent of the needs for additional ministerial support within the conference and the sources of income and with the approval of the conference Council on Finance and Administration, shall present annually to the Conference for its action a schedule of minimum salaries for all full-time pastors, subject to such rules and regulations as the Conference may adopt so long as the rules do not conflict with the provisions of this legislation. The schedule may allow for differences in living conditions, number of dependents in pastor's family, and any other variants the Conference may direct.

3. In so far as practicable this schedule of minimum salaries shall be observed by the bishops and district superintendents in arranging charges and making appointments.

4. The Commission on Equitable Salaries shall present its estimate of the amount required to comply with the schedule of minimum salaries for the pastors, as adopted by the Conference, to the Conference Council on Finance and Administration, which shall apportion the amount as an item of ministerial support to the districts or the charges as the Conference may direct.

5. The Equitable Salary Fund, secured as described in section 4, shall be used to provide each pastor who receives less than the minimum salary with an additional amount sufficient to make the salary approved by the pastoral charge plus the supplemental aid or income from other sources equal to the minimum salary approved by the conference; provided that nothing in this paragraph shall be construed as limiting the right of an Annual Conference to set a maximum amount to be used in attaining such minimum salary in any given case.

5. Clergy couples, both husband and wife as separate individuals as members of the Annual Conference, have the right to full claim on the minimum salary fund when they accept a fulltime appointment, either as pastors of adjoining churches or charges, or as co-pastors of a church or charge. At their joint initiative and after consultation of the district superintendent and/or bishop, they may jointly waive a portion or all of her/his share of the minimum salary fund. Such request of waiver shall be presented, in writing, to the district superintendent and the Annual Conference Commissions on Equitable Salaries. Such a waiver shall be received and established annually as long as this appointment continues to have a claim on the minimum salary fund.

7. The Commission on Equitable Salaries shall see that the amounts for minimum salaries are collected and disbursed.

8. Consistent with the provisions of this paragraph, the primary responsibility for the payment of pastoral salaries remains with individual pastoral charges.

9. On recommendation of the Commission on Equitable Salaries, the Annual Conference may authorize the utilization of the Equitable salary Fund to provide for supplementing salaries beyond the minimum salary schedule.

10. The commission may suggest to the Annual Conference for its consideration equitable salary ranges for the pastors and/or charges, and the Annual Conference may suggest such equitable salary ranges to the charges for their consideration.

Par. 893. Basic Salary Plan-Delete in entirety.

Proposed by the Commission on the Status and Role of Women

892.6

Clergy couples, both husband and wife as separate individuals in full connection in the Annual Conference, have the right to full claim on the equitable salary fund when they accept a full-time appointment, either as pastors of adjoining churches or charges, or as co-pastors of a church or charge. At their own initiative and after consultation with the District Superintendent and/or Bishop, either pastor, or both pastors may waive any portion or all of her/his share of the equitable salary fund. Such a request of waiver shall be presented, in writing, to the District Superintendent and the Annual Conference Commission on Equitable Salary. Such a waiver shall be received and established annually, as long as this appointment continues to have a claim on the equitable salary fund.

Change of Address

Its moving season. Many of you will have new addresses. If you desire to receive the Newsletter about Equitable Salaries, be sure we have that change for our mailing list. Now let me give you my new address. After six years as Campus Minister at the Wesley Foundation at Stephen F. Austin State University I am being appointed as Pastor of the Bethany United Methodist Church in Houston. Future correspondence should be addressed to Kenneth M. Lambert, 3511 Linkwood Drive, Houston, Texas 77027. Reference point: The Astrodome is in our parish. Share your concerns and send your news so that we can learn from each other and make our programs more effective.

713-667-7574

713-668-3228

K.L. Home - 713-728-3974

Workshops for Equitable Salaries Workers

In each Jurisdiction a Workshop will be staged in October, 1976, for workers in the Commission on Equitable Salaries. If you are not continuing on the Commission, get the word to your successors. Details and dates will follow soon. The Steering Committee will meet in Nashville in late June to perfect the plans. Send suggestions to me or to James Womack, 2143 Ferncliff Road, Charlotte, North Carolina 28211.

Dues are Due

Ralph Fellersen needs to hear from you if your Conference Commission has not yet mailed dues to the Consultation Treasurer. We agreed in Kansas City that \$40 per year per Conference would fund our work. If you have not yet sent yours, do so before your term of service ends and a new Commission is constituted. Continuity will go better. Send checks to Rev. Ralph Fellersen, 9 Rose Valley Drive, San Rafael, California 94901.

May, 1976

The Church's Ministry in Higher Education
Current Strategies: An Exploration and Evaluation

Robert L. Wilson
Research Professor of Church and Society
The Divinity School
Duke University

The mainline Protestant denominations throughout their history have been deeply involved in ministry both by the founding and support of schools and colleges and by providing pastoral services to students enrolled in church and non church educational institutions. This paper will attempt to discuss briefly some of the denominational strategies for these ministries and to consider the forces which seem to be shaping these strategies. Much of the illustrative material will be drawn from the United Methodist Church because the data are readily available to the author and because all denominations are subject to the same forces.

This is a complex subject. A short paper can do little more than offer a brief summary of the current scene and express the hope that research will be undertaken which will produce a more comprehensive picture of the church's ministry in higher education.

The Church Related Educational Institutions

The American educational landscape is populated with schools and colleges which were started by the various denominations. The United Methodist Church and the component churches which now make up that denomination in the period 1784 through 1976 established 839 educational institutions of which 560 were colleges and universities.

Denominations established schools for three reasons. First, there

was the need to train clergy. Second, church leaders believed that education was supportive of Christianity and established schools in which their lay constituency could receive an education. A third reason was related to the missionary movement; Home Mission boards established schools for disadvantaged persons, particularly blacks but also for Indians, Spanish speaking persons and residents of Appalachia.

Today there are four types of existing educational institutions which are or have been related to the church. These include:

1) The church related educational institution ---- The majority of the schools are in this category. The actual ties range from those where the church relationship is minimal (such as the requirement that a proportion of the members of the board of trustees be members of the parent denomination) to a college being actually owned and controlled by a denomination. The long term trend has been for the denominations to provide a decreasing amount of the school's income and to exercise less and less control.

2) The mission school ---- A concern of Protestant mission boards was the education of members of ethnic minorities and other disadvantaged persons. The result was the establishment of schools, colleges and even professional schools for blacks, and secondary schools and colleges for Indians, Spanish speaking persons and residents of Appalachia. During the period of de jure segregation in the south these schools trained a large proportion of the black graduates. The institutions have been and continue to be subsidized by their parent denominations. The increased concern for providing more and better opportunities for blacks in recent years has resulted in an even higher proportion of the budget of some of these schools being provided by the parent denomination, a reversal of the general trend in the support of church educational institutions.

3) The quasi affiliated school ---- There are a number of colleges which while not officially related to a denomination, play a significant role in the life of the church. These institutions tended to be started by church persons who wanted to perpetuate a particular doctrine(s). Some had an official relationship to a denomination and subsequently became independent; others were founded by church people who were dissatisfied with the official church schools. These institutions continue to serve a segment of the Christian community, drawing their support from sympathetic persons within a group of denominations. Such a school may attract students and supporters from among the conservative members of denominations in the reformed tradition. Another may find its constituency from among evangelical members of churches in the Wesleyan tradition.

4) The disaffiliated educational institution ---- A number of church related schools have disaffiliated or severed their ties with the parent denomination. Most of these have become private institutions. Included in this group are the large university which perceives its church tie as a handicap in serving a broad constituency and the small denominational liberal arts college which becomes part of a state university system. The motivation for disaffiliation is institutional advantage or perhaps survival. A recent case was that of a church college which as part of an agreement to be excused from a lawsuit challenging state aid to sectarian colleges removed the cross from its chapel as a tangible symbol of its disaffiliation with the parent denomination. School officials announced that the cross was being stored and not discarded.

A Continuing Faith

Protestantism's abiding faith in its educational institutions can be seen in the amount of effort and resources that have been expended in the

founding and maintaining of church related schools. In a variety of official pronouncements denominational bodies have expressed their commitment to education. Over a century ago in 1846 a study committee of the Tennessee Conference reported:

It is the opinion of your committee that next to the cause of religion itself, that of education has claims upon us of a high and commanding character....¹

One hundred thirty years later the denomination adopted the following statement:

For the United Methodist Church to abandon its colleges and universities would be to confess that it no longer cares for the quest of the knowledge of God or for its responsibility to model communities of humane learning and vital piety in society ---- The intellectual love of God requires ---- that the church sponsor, support and sustain its institutions of higher education.²

In 1977 two academies and 30 colleges were related to the United Church of Christ. In that year the Council on Higher Education with the concurrence of the Board for Homeland Ministries proposed a resolution which called upon the General Synod "to reaffirm commitment to church related education and support for the associated educational institutions...."³ The resolution suggested such steps as student recruitment by local churches, participation in continuing education programs by church staff and lay persons and new options for deferred giving.

¹ To Give the Key of Knowledge, (National Commission on United Methodist Higher Education, 1976), p. 17.

² A College-Related Church United Methodist Perspective, (National Commission on United Methodist Higher Education, 1976), pp. 14-15.

³ A Unique Role in a Unique Time (The Council for Higher Education United Church of Christ, 1977), pp. 28-29.

Despite the church's faith in education, the history of church related institutions is not one of unqualified success. Of the 839 schools founded by the United Methodist Church only 227 are still in existence. Of these 134 are still church related and 93 have disaffiliated.

Of 566 colleges and universities founded by that denomination 107 are still church related and 79 have disaffiliated. Of 261 elementary and secondary schools, 245 have closed.

While the denomination's faith in the importance of its ministry through higher education seems undiminished, a combination of factors is forcing the development of a new and for many an unpleasant strategy for the relationship of the denominations to their institutions of higher learning.

Environmental Factors

Any institutional strategy is to a considerable degree a reaction to external factors. The denominational strategy regarding the church related colleges is no exception. Some of the factors which necessitate a reaction from both the denominations and the educational institutions would include:

1) A decreasing rate of growth of the number of persons in the 18-24 age group through 1981 with a decrease through 1990---The decade 1960-1970 was one in which the number of 18-24 year olds was 53.0 percent higher in 1970 than it had been in 1960. During the nineteen-seventies the members of this age group are increasing but at a slower rate than in the previous decade. It is projected that in 1980 this group will have increased by 19.3 percent over the 1970 figure. The number should begin to decline about 1981 so that by 1990 the number of persons 18 to 24 will

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To Give the Key of Knowledge, op. cit., pp. 146-147.

be about what it was in 1970. The projected decline between 1980 and 1990 is 14.5 percent.⁵ There simply will be fewer persons in the society available to attend college.

2) A higher proportion of students in state institutions ---- In 1960 students in independent colleges and universities were 40.9 percent of the total enrollment. By 1974 this proportion had decreased to 24.2 percent. The projection is that by 1984 only 20.7 percent of the persons enrolled in institutions of higher education will be in independent or non state schools.⁶ For a variety of reasons a larger proportion of the students will select state supported colleges and universities.

3) A decrease in the proportion of persons attending college ---- In 1969 the proportion of 18 and 19 year old men attending college was 44 percent; in 1973 it was 35 percent. The drop in women was less: 34 percent to 31 percent.⁷ Fewer persons are electing to attend college than was the case a few years ago.

4) The increasing burden of government regulation ---- An increasing number of federal and state government informational and accountability requirements are placing a serious burden on private colleges. Such requirements are resulting in a loss of autonomy. Federal affirmative action policies have influenced personnel decisions. The cost of providing information and administering the funds has placed an additional financial burden on already over burdened schools. Some institutions which see their mission in religious terms are convinced that increasing government regulations are preventing them from exercising that mission.

⁵ Toward 2000, National Commission on United Methodist Higher Education (1976), p. 59.

⁶ Ibid., p. 59.

⁷ Ibid., p. 15.

5) The continuing problem of inflation --- Colleges and universities are by nature labor intensive. For the typical school, 80 percent of its costs are for personnel. Such institutions are particularly sensitive to inflation. According to Hartford Higher Education Price Index, it cost a consumer \$1.49 in 1973-74 to purchase what could be bought for \$1.00 in 1963-64. Colleges and universities had to pay \$1.79 in 1973-74 for what cost them \$1.00 in 1963-64. By 1974-75 the cost to educational institutions had risen to \$1.91.⁸

There are other factors in the society which are influencing denominational strategy regarding higher education. These are listed to illustrate that what is perceived by whomever determines strategy is an environment which is negatively influencing the schools.

Who Makes Denominational Policy

Given the organization of Protestant denominations there tends not to be a centralized authority which can make and implement policies for institutions of higher education. The schools are autonomous or quasi autonomous institutions with varying strengths of relationships with the parent denominations. Furthermore, a school may be related to a regional judicatory as well as to the national denomination. The relationship of regional judicatories to colleges will vary in different sections of the country, even within the same denomination. If it is or has been an institution supported with mission funds, it may also be related to a general board or agency.

The result is that it is virtually impossible to have a comprehensive denominational strategy which can be implemented with authority. The institution and the various parts of the denomination can and do define

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Ibid., p. 43.

their relationships. The denomination may withdraw its support of a particular institution or the school may disaffiliate. Thus a denominational strategy may not determine the course of the affiliated schools but only what the church's relationship will be to its educational institutions.

The trend has been that the churches provide less support and have less control over institutions of higher learning than was the case in earlier periods. The result is that any changes in denominational policy will have an impact in proportion to the level of support (financial, student recruitment, etc.) that the educational institutions receive from the churches.

Institutional and Denominational Strategies

The denominations and the institutions of higher learning are beginning to develop strategies to deal with the new and less advantageous situation. For the schools the reaction has been to work harder to recruit students, to seek new clienteles such as the adding of evening classes to attract students who are employed during the day, and to seek to raise additional funds. The survival of the institution is a motivating factor for these actions which are achieving varying degrees of success.

To the parent denominations the schools present an optimistic outlook. The churches provide an important supporting constituency which the schools need.

Persons attempting to develop a denominational strategy for ministry to higher education are doing so with the knowledge that between January 1970 and June 1975, seventy-seven independent colleges closed. Of these, thirteen merged, nine became state institutions and fifty-seven ceased to exist. Forty-nine were four year institutions.⁹

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A Unique Role in a Unique Time, op. cit. p. 18.

The leaders of some educational institutions are convinced that fewer institutions would make more church resources available for those which could survive. Thus proposals have been made to close or merge certain schools in order to increase the support of those which do remain in operation. This is a strategy which maximizes the chances of survival of the strongest by allowing only them the spaces in the financial life-boat.

Denominational strategies are still in the process of formation. Several denominations are studying their relationship to the institutions of higher education. One practice is to assign this task to a blue ribbon committee which, after the study is complete is expected to make recommendations to the church's governing body.

The denominational leaders are of course fully aware of the situation faced by the colleges. They are disturbed at the prospect of closing or disaffiliation of the church related schools. For some this means the breaking of relationships which have existed for well over a century. Furthermore there is a sense of embarrassment at the inability of the denominations to greatly affect the course of the schools in which so much emotional and financial investment has been made.

A case in point is the strategy proposed by the National Commission on United Methodist Higher Education. It can be characterized as a strategy of orderly retreat with the objective of saving as many units as feasible. This Commission stated, "The magnitude of institutional distress, and therefore the need for foresighted management of decline, will increase dramatically...."¹⁰ An article reporting on the Commission's work carries

¹⁰
National Commission on United Methodist Higher Education Recommendations,
(Duplicated paper, July 13, 1977), p.1.

the subtitle, "A smaller number, but quality core of institutions proposed." A church official is quoted as saying that he sees the recommendations "not as a retreat from higher education but as a regrouping."¹¹

The Commission recommended that the United Methodist Church should continue and strengthen its commitment to its mission and witness in institutional higher education and campus ministries. It also reports that denominational subsidies will be limited and cannot significantly supplement the schools' operation funds. (It should note that excluding the black colleges, this denomination provides less than 5 percent of the budgets of its related colleges and less than 2 percent of the budgets of its related universities).

The thrust of the report is to implement a strategy of fewer schools. Twenty-two of the 107 institutions were cited as "most endangered." Although the 22 were not publicly identified, the figure got wide coverage in the press, causing consternation on some church college campuses. One president angrily recounted that a potential donor had postponed a large gift until he could be sure the recipient college was not one of those endangered.

Other elements in the proposed strategy include strengthening the United Methodist Division of Higher Education, the unit in the denominational bureaucracy which relates to colleges and universities, a process which would increase the power of this agency. In addition to recommending that the Division provide a range of consultant services to the schools, the Commission also recommended that the regional judicatories terminate

¹¹
"The National Commission Reports," Higher Education and Ministry Report, (Board of Higher Education and Ministry, Nashville, Tennessee, June 1977).

their funding to schools which the Division deems not viable. This would make a unit of the national church bureaucracy the judge of which schools shall receive funds. While there may be some logic to this proposal, it concentrates power in the national bureaucracy and takes it from the regional judicatories.

An important proposal is one which suggests that the church raise \$1.50 per member or approximately \$15,000,000 per year for the support of higher education. In 1975 the national denomination expended slightly over \$57,000,000 for all purposes. Included in this total is a substantial sum for higher education, including over \$4,000,000 for the denomination's black colleges. It seems unlikely that the local churches will increase their support of the national budget sufficiently to meet this goal. It is equally improbable that the leaders of the national agencies will re-allocate their budgets to permit approximately one-fourth of the funds to go to institutions of higher education.

If the predictions which forecast difficult times ahead for colleges are correct, the strategies of the schools and parent denominations will probably clash. Institutions do not die willingly or easily. If the denominations adopt a strategy of orderly retreat and the schools search for methods of survival, tension will occur. In all probability the denominational strategy will provide a rationale for the closing of schools which would have closed anyway. There will be other instances where institutions defy both the predictions and recommendations and find students, support and a purpose.

The period ahead will be one of adjustment in institutional relationships. It will not be an easy time. Any strategy will be subject to the pressures of the environment and the dynamics of church-school relationships.

As such it will be subject to continued modification and hopefully to improvement.

Ministry to Higher Education

A second area of the church's involvement with higher education has been a ministry to students and other persons related to the colleges and universities. Although perceived as student work or campus ministries, the scope of the church's activities has been somewhat broader than providing pastoral services to the student population.

The ministry to higher education has come through several stages. Robert L. Johnson has delineated four distinct phases.¹² The first period, beginning in the last century was a "ministry of committed persons." Volunteer leaders were followed by paid professional YMCA/YWCA secretaries. Out of this period developed the student movement and ecumenical Christian community led by such persons as John R. Mott.

In the second period the ministry to the campus was "focused in religious organizations and buildings." It was during this time that the denominational student organizations had their beginnings - the Wesley Foundation, the Westminster Fellowship, the Baptist Student Union, the B'nai B'rith Hillel Foundation and the Canterbury Club. This was a period when the churches attempted to follow their students. Large conferences were held every four years to discuss the great issues of the day.

The third phase was one which focused on "a ministry of ideas in the academic market place." It was the period when attention was given to exploring the connection between religious commitment and the academic disciplines. The Christian Scholar was published and the Faculty Christian

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Robert L. Johnson, "Campus Ministry; The Next Step, The Duke Divinity School Review, (Spring, 1977) pp. 70-72.

Fellowship organized. The offerings in religious studies were expanded in many major state universities.

The decade of the nineteen-sixties had a major impact on many institutions, including campus ministry. This period had a focus on "ministry in a secularized world through the People of God in dispersion." It was the period of the Civil Rights struggle and war in Viet Nam. Attention was given to examining the systemic causes and solutions of societal problems. Many institutions, including the University Christian Movement, did not survive. It is not clear what the future will be but we can examine certain factors which will help determine the form of the church's ministry in higher education in the period ahead.

One important factor is the nature of the higher educational enterprise. The last decade and a half has seen the development of the large state universities with their tens of thousands of students. Most urban centers have one or more institutions of higher education in the core city, some with thousands of students. Hundreds of community colleges have been established in both cities and small communities. The result is that more than 50 percent of today's students commute to their schools.

A related matter is the housing preference of many students. With many persons living off campus the college community of a previous era does not exist. The student has more autonomy and anonymity than did earlier generations. He may be harder for the campus based religious organizations to locate and to enlist in their activities.

Higher education has a much broader constituency than has been the case in the past. Furthermore people are thinking of education as a life long activity. It would appear that the recommendation of the Carnegie

Commission on Higher Education in 1971 that a range of educational opportunities be provided that are appropriate to life-time learning is to some degree being realized.¹³

The educational institutions themselves are less campus based. A wide range of facilities ^{are} used for extension classes and continuing education programs. The schools are now taking their product to more varied constituencies than they ever did in the past.

In summary, the limiting marks by which it was once possible to describe and define higher education are disappearing: Age, class, ethnic background, sex preparation, discrete geography, and time in life are open-ended categories for the New Learner in our society.¹⁴

As the institutions serve a clientele which is more representative of the larger society, the ministry will become more difficult than when the students were young adults living mainly in dormitories. If those persons attending school represent the categories listed above, their student status may not be an appropriate classification by which the church can organize its ministry. For example, the 36 year old housewife who returns to school at a nearby university to complete her A.B. degree is unlikely to participate in religious activities designed for students. Instead she will probably attend a church with her family in the community in which she lives. The same would be true for the man who attends extension classes to update his professional skills.

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Less Time, More Options, Education Beyond the High School, (The Carnegie Commission on Higher Education, January, 1971), p.11.

14

Clyde O. Robinson, "The Ministry of the Whole Church to a Learning Society," The Duke Divinity School Review, (Spring, 1977), p. 105.

Thus the task of ministering to a large portion of the student population may fall to the congregations located in the communities where they live. The input of the denominations may be limited to exhortations from agencies to local churches to be alert to the students and other persons in higher education living in their midst and suggestions for appropriate programs. The responsibility for the ministry will however, rest with the local church.

There will of course continue to be a portion of the student population who are young adults living on or near college campuses. These are identifiable groups that religious organizations can seek to enlist. The policies regarding these ministries and the funds for their support will come from the judicatories.

One trend has been toward more cooperative efforts on the part of the denominations in their ministry to students. This has resulted in the sharing of both facilities and staff members in an effort to better serve the campus population. An example of this trend can be noted in the number of cooperative student ministries funded by the United Methodist Church. In 1967 this denomination was supporting financially 40 ecumenical campus ministries; by 1975 this number had increased to 247. Organizations such as the United Ministries in Higher Education (UMHE) is an indication of this trend. The UMHE states that its:

Basic foundation is a covenant between two or more denominations to be one in the mission of Jesus Christ.... UMHE's continuing task is to discover those few places where, with its limited resources, it can contribute effectively to the humanity our Lord announced for the whole of creation." 15

Currently ten Protestant denominations are cooperating in this ecumenical enterprise.

The motivation for the ecumenical efforts appears to be twofold. The first is economic; if the denominations are going to maintain a ministry to the student population, they may have to share some of the costs. The second is ideological; the present climate of opinion places a high value on cooperative efforts and thus may make it easier for denominations to do what a shortage of funds makes necessary.

The denominations continue to provide substantial sums for the support of campus ministries. In 1974 the United Methodist Church expended \$4,937,938 for this cause. The current proposal by that denomination's National Commission on Higher Education is for the churches to contribute fifty cents per member or approximately five million dollars annually.

The future has a number of unanswered questions for those concerned with the ministry to students. One is about financial support which has not increased as rapidly as inflation. Another is how to serve the community college and other commuting students. The basic issue has been summarized by Glen B. Hosman, Jr.

One question is who will do campus ministry?
If higher education is truly a formative institution
in our society, the question of its value-assumptions
and what directions it will lead society are too
important for the church not to be engaged in this
ministry in higher education....¹⁶

¹⁶

Glen B. Hosman, Jr. Campus Ministry: Past Present and Future,
(Pamphlet, UMHE Communications, New York, 1976).

Denominational policy regarding ministry to higher education will continue to be determined by the interaction of the larger environment, the institutions of higher education and the churches at all levels of their organization. The period ahead may require some difficult priority decisions by the churches. The declining amount of denominational funds may force denominations to decide whether emphasis will be given to maintaining the church related school or to ministr^eing in a variety of ways to persons involved in higher education. In the final analysis the determination and implementation of policies regarding the ministry to higher education will depend on the willingness of church people, both clergy and laity, to support these policies with their time, talent and resources.

December 1977

J. Womack

**SALARY AND BENEFIT SURVEY
OF
PROFESSIONAL CHRISTIAN EDUCATORS
IN
THE UNITED METHODIST CHURCH**

**A RESEARCH PROJECT
OF THE
CHRISTIAN EDUCATORS FELLOWSHIP
THE UNITED METHODIST CHURCH**

INTRODUCTION TO SALARY AND BENEFIT SURVEY

CHRISTIAN EDUCATORS FELLOWSHIP

THE UNITED METHODIST CHURCH

Professional Christian educators are products and members of the culture in which they work and, therefore, are part of a value system. A current value operating in the United States is the "success" image. It is judged by a number of factors, but the more important one is that of salary. The person who earns more is considered more successful. This may not be the Christian ideal, but it is one of the operational values in our culture.

The importance of the amount of salary has not always been acknowledged by professional Christian educators. One of the myths of some church members is that their professional workers are content to work for less than persons employed elsewhere. The reason often given is that the life commitment of these workers enables them to work for minimal income.

One hidden fact has been the amount that churches pay their educators. Information on salary has been regarded as private and not open to others. This has permitted persons to be underpaid without knowing it. Few places have supplied adequate information about salaries and benefits paid to professional church educators. But, annual conferences have always been concerned that information on the salaries and benefits of clergypersons would be available.

There has been, therefore, an increasing concern that adequate information be obtained from professional Christian educators themselves. We have hoped that when this information was gathered it would reveal patterns so that persons and groups could see their own situation and others. Much of the information on which many persons have been operating has been in the nature of "hunches" or just personal knowledge. A more scientific and accurate picture has been needed.

One of the best ways to get information has been through the Christian Educators Fellowship. This group was organized to be concerned for professional Christian educators. Members are loyal and understanding. The CEF Board of Directors in their 1974 Annual Meeting authorized a Salary and Benefit Survey of the CEF members and assigned budget for the study. One of the early concerns was: Would Christian educators share this personal information in a survey? They not only shared it, but did so quickly and gladly.

The material was then prepared for the computer and finally processed. Then came the longer time of reading and the analysis of data, ably done by Edward Zinkiewicz. Finally, it is in the form you have it.

What use is this material? First of all, it is a basis for checking your own situation against the data of the survey. It provides a fairly good picture of the kinds of salaries and benefits professional Christian educators receive. Second, it provides some data for study by groups of Christian educators. We believe the data indicate needed action. It is easy to see inequality in the paying of male and female educators, indicating an unjust system. It is easy to see that persons who receive the lowest salaries also tend to receive the lowest benefits. Some areas are yet to be explored in the relationship between ordained professional educators and the non-ordained. Many other areas of concern will probably emerge as you study the materials.

We urge you to bring this study to your Pastor-Parish Relations Committee and help the members understand its contents and explore the various findings. It may be a way of indicating some additional kinds of help needed in your situation. It may be cause for celebration when the committee sees how well it has done.

We believe the survey should also serve to stimulate concern and to work for persons who are not as well cared for as others. We may need to work for base salaries in annual conferences for professional Christian educators. Several conference CEF Chapters have done this. We may need to identify other areas where local churches can help professional Christian educators.

We look to this survey as the beginning of a flow of information that will ultimately bring a more just system of compensation for the professional Christian educator in The United Methodist Church.

R. Harold Higgs
CEF Executive Officer

Richard L. Cookson
Chairperson, CEF Salary Survey

Edward J. Zinkiewicz
Research Analyst

SALARY AND BENEFIT SURVEY ANALYSIS

UNITED METHODIST PROFESSIONAL CHRISTIAN EDUCATORS

In March, 1974, 879 questionnaires, designed to gather information about salary and benefit patterns, were mailed to members of the Christian Educators Fellowship (CEF) of The United Methodist Church. The CEF Executive Office of the Board of Higher Education and Ministry and the Consultative Services to Christian Educators Office of the Board of Discipleship received and coded a total of 285 useable returns. The intent of this process was to provide sufficient data for a description of present compensation practices within the CEF membership.

With a survey of this kind we can generally assume that the results accurately describe the population if we have a very large response and the respondents proportionally represent the population according to three or more known variables. Nearly 300 returns of 900 (32%) are high for a first survey of this kind. Nevertheless this is low for surveys in general and should cause us some concern. Have only those with "good" salaries or "bad" salaries responded? On the other hand the respondents hold the same types of jobs, are roughly representative as to sex, and are distributed geographically corresponding to all CEF members. This eliminates some concern, although not all as to the accuracy of the sample.

THE AVERAGE PROFESSIONAL CHRISTIAN EDUCATOR

The average professional Christian educator serves a congregation of approximately 1,500 members and receives a base salary of nearly \$8,100. He/she has a good chance of having his/her salary reviewed annually and an even chance of an increase. He/she works a little under six days per week, takes a four-week vacation and is guaranteed almost three weeks away from the job for other purposes.

SALARY AND BENEFITS

As we look at all the questionnaire returns, we are able to describe in some detail the general compensation patterns for the total group. In this section we will look at average salary and benefit patterns for all the respondents and in the last half of the section compare these with ministers in general.

Fifty-three percent of the respondents report a base salary or actual cash income between \$6,000 and \$9,000 with an overall average of \$8,108 (\$8,068).¹ This salary pattern changes little even with the addition of housing and utilities allowances. This may indicate that professional Christian educators as a whole do not receive the benefits that are common for ordained clergy.

Table 1 itemizes reported benefit patterns. With the possible exception of continuing education and travel allowances, very few Christian educators receive the benefits of pension, insurance, and social security common to most

1. The term "average" will be used interchangeably here to represent either the mean (the amount listed in parenthesis) or the median (the amount listed in the body of the paper). The median is the middle person in a series; half are above and the other half below; this figure is often used instead of the mean because it reduces the distortion of extremely high or low values.

American workers. Social security compensation is particularly low (32%) considering that 74% of the respondents work in non-ordained capacities.²

In addition to monetary benefits, the 1974 survey queried "time off" policies of different kinds including standard allotments for vacation and sick leave. The survey also solicited information about additional agreements for continuing education and participation as leaders in capacities beyond the regular job.

Very few Christian educators (15%) reports as much as two days off per week; the majority (50.5%) report a six-day work week. Although the average Christian educator works a longer week than many American workers, his/her vacation time may be longer. Very few receive less than two weeks vacation and the majority have four or more (54%).

An alarming three-fourths of the group report no sick-leave time. This may indicate that the average Christian educator can claim no fixed policy for illness leave. Of the 22% who report sick-leave time, the average is 13 days (mean 16.4 days) per year.

It is surprising that a high percentage of Christian educators report time off for what the average American worker would consider "extras," namely, continuing education and beyond-the-job leadership. Thirty-six percent of the respondents report an average of 13 days off per year to lead activities beyond the job; this impressive amount indicates a healthy concern of many congregations and educators to share their skills.

An even larger percentage (50%) report time for continuing education purposes averaging 13 days (mean 12 days) per year. This percentage compares favorably with the number who receive a continuing education allowance (54%) although it may mean a handful of respondents have no specified agreement to take time off for continuing education.

In grouping Christian educators by salary bracket (under \$6,000; \$6,000 to \$7,500; \$7,500 to \$8,250; etc.) it was demonstrated that the lowest salaried educators fare most poorly in fringe benefits. Ninety-four percent of those who receive less than \$6,000 for example, receive no housing or utilities allowances. Similarly, nearly one-half of those who earn less than \$8,250 report no time off or fringe benefits. Thus the educators who might very well benefit from continuing education or who could less afford housing, health care, and travel are precisely the groups not aided by fringe benefits.

The 1974 CEF survey also studied the arrangements of CEF members and their employers for salary review. It was good to find that 95% of the respondents indicate a yearly review. When asked what form this takes, however, only one-third (36.1%) report agreements for cost-of-living or cost-of-living-plus increases. Nearly all those who report cost-of-living, or better, increases (95%) receive them. Only 25% of those who do not have such an agreement receive the

2. For this report, this includes Directors of Christian Education, Associates in Christian Education, Educational Assistants and all others excluding Ministers of Christian Education.

increases. It would seem advantageous to press for some type of policy for salary increases.

Although the average size of congregation of the respondents is 1,521 members, there is considerable differentiation. The median, for example, is 1,869 members. Furthermore, only 10% of the respondents serve congregations of 1,500-1,900 members, a range encompassing both the mean and the median.

COMPARISON WITH MINISTERS IN NON-EDUCATION POSITIONS

To give an adequate picture of one survey it is often helpful to compare it with another. A look at United Methodist clergy salaries was the first and obvious choice since most CEF members are United Methodists serving United Methodist Churches. No single source of information, however, was available for this choice.

The National Council of Churches has undertaken surveys of Protestant clergy three times during the past 10 years with grant support from the Ministers Life and Casualty Union and participating denominations.³ Unlike conference journals and other United Methodist documents that give compensation patterns, the NCC report provides a single source of information broken down in much the same variables as the CEF survey.

Figures given in the clergy study are representatives of ministers serving pastoral positions of 19 major denominations including The United Methodist Church. The CEF survey does not represent Protestant Christian educators in general. It is obvious, then, that we cannot claim to compare compensation patterns of one type of church work (the pastoral ministry) with another (the educational ministry).

Our concern in making such comparisons is much more pragmatic. We can claim to help CEF members see themselves as a group in light of a major professional grouping. Thus, instead of raising denominational concerns (such as, Why do United Methodist clergy receive certain benefits that United Methodist educators may not?) we can raise professional concerns. For example, Why does this group of

3. All statistics of ministerial salaries, etc. gathered in the 1974 Clergy Support Study are taken from "Clergy Support 1973; Salary, Income, and Attitudes" by Robert Bonn and Sheila Kelly (25 cents, National Council of Churches of Christ in the U.S.A., 475 Riverside Drive, New York, New York 10027). See Table 1.

educators receive lower benefits in comparison with virtually any group of pastors?

Salary comparison between CEF respondents and ministers in general are tricky. On the one hand it would appear the Christian educators with an average cash income of \$8,108 fare better than ministers who serve non-education positions and earn \$7,703.⁴ The clergy study indicates, however, that it is relatively normal for clergy to receive housing and utilities allowances which, when added to actual cash income give an average salary of \$10,348.⁵ Most Christian educators do not receive these allowances. A comparison of "normal" values, then, indicates that pastors receive nearly \$2,000 more per year than Christian educators. Considering all benefits,⁶ this differential remains the same.

Considerable fluctuation prevails in salary patterns, however, and is concealed by averages. Nearly 16% of the Christian educators responding to this survey report salary with housing and utilities compensation of less than \$6,000. This is comparable to the clergy survey that reports 14% in the same category. Only 1% of the educators surveyed earn more than \$15,000 compared with 11% in the clergy survey.

On the plus side we find that Christian educators have a much better chance of annual compensation review although fewer of them report a cost of living, or better, adjustment.⁷ They have nearly twice the chance of receiving social security benefits and of continuing education allowances that average more than twice the amount of their non-educational ministerial colleagues.⁸

On the other hand the average Christian educator serves a much larger congregation but cannot count on as many benefits as a minister who serves a non-education position.

4. All figures reported from the 1973 Clergy Support Study as represented in the foregoing reference paper are medians.

5. Median United Methodist Church ministerial salary including housing, utilities, and miscellaneous income is \$10,915. (pp. 2 and 4, "Clergy Support-1973").

6. Items included: social security, pension, insurance, housing, utilities, travel and continuing education allowances.

7. Nearly 50% of clergy report some kind of review; slightly less report a cost-of-living adjustment.

8. Middle judicatory funds for continuing education were not reported in the ministerial survey. There is some indication that within United Methodism ministers in many annual conferences budget continuing education funds that educators cannot claim.

Salary Items Comparison: Christian Educators Fellowship (CEF) and
"Clergy Support-1973" (Ministers)

	Ministers (Median)	% in Receipt	CEF (Median)	CEF (Average)	% in Receipt
Base salary	\$7,703	99%	\$8,108	(\$8,068)	100%
Miscellaneous income	\$ 402	92%	**	**	**
Housing	\$1,921	87%	\$2,376	(\$2,445)	26%
Utilities	\$ 630	70%	\$ 630	(\$ 658)	15%
Pension	\$ 849	67%	\$ 600	(\$ 702)	22%
Insurance	\$ 473	55%	\$ 216	(\$ 291)	34%
Continuing education	\$ 116	28%	\$ 247	(\$ 262)	54%
Social Security	\$ 438	15%	\$ 465	(\$ 474)	32%
Travel	**	**	\$ 693	(\$ 771)	52%

** Not reported

For example, the non-education ministerial colleague is much more likely to receive benefits of pension and insurance payments. Bonn and Kelly painted a dreary picture of ministers when they reported "many ministers cannot take for granted the benefits provided for many American workers"⁹ citing figures for pension, insurance, continuing education and social security. Regarding pension and insurance benefits, the professional Christian educator fares even worse.

A description of "average" compensation patterns is not sufficient to explain some important facets that have emerged thus far. For example, there is great salary difference between the highest and lowest paid positions. A large number (16%) receive less than \$6,000 salary with few additional benefits. Most of the others receive salaries between \$6,000 and \$12,000 and have a better chance of having other benefits. Why is this? What other parts of the pattern must be delineate in order to see these differences better?

The following sections are intended to draw out minute portions of the pattern so that we can see the overall pattern clearly. We will look at the factors of job type, sex, and geographic location. In the preceeding section we looked outward to see how the so-called average CEF member's salary and benefit pattern compares generally with that of another church-related profession. In the following sections we will look inward and begin to compare groups within CEF.

COMPARISON BY JOB CLASSIFICATION

Ministers of Christian Education serve larger congregations than their non-ordained colleagues, receive higher pay and generally better benefits. In the pay scale, the MCE is followed by the Director of Christian Education, Associate in Christian Education, and Educational Assistant—in that order. A small group of respondents who do not work in one of these four capacities generally fall between the levels of the Director and the Associate.

Table 2 portrays various salary figures for the groups surveyed and the average of all respondents. It is clear from these figures that the Minister of Christian Education (MCE) is the highest paid professional Christian educator.

It is also clear that with only one minor exception (comparing total salary of the ACE and EA) there is a definite drop off in the following order: Director or Christian Education (DCE), Associate in Christian Education (ACE), and Educational Assistant (EA). Added benefits including

9. Op. Cit., p. 3.

Job	Base Salary	Salary Plus Housing and Utilities	Salary Plus All Benefits
MCE	\$9,131	\$11,328	\$12,435
DCE	\$8,425	\$ 8,829	\$ 9,510
Group Average	\$8,108	\$ 8,521	\$ 9,490
Others	\$7,456	\$ 7,588	\$ 8,245
ACE	\$7,130	\$ 7,130	\$ 7,155
EA	\$6,856	\$ 7,051	\$ 7,288

Table 2

housing and utilities (shown in column two) and payments for insurance, pension, continuing education, etc. (shown in column 3) do not alter this basic order.

The MCE's income is considerably more because of almost \$2,200 per year on the average for housing and utilities. This represents an overall 24% improvement compared with a DCE improvement, the next highest, of 5% overall. Sixty-three percent of the MCE's and 19% of the DCEs report housing allowances. Forty-three percent of the MCEs and 8% of the DCEs report utilities allowances. Not only do the MCEs earn more than their colleagues, but their salaries are more likely to be improved significantly because of housing and utilities allowances.

Salary improvements due to benefits other than housing and utilities tend to favor the MCE and DCE about equally according to these figures. The ACE and EA, too, are about equal but receive fewer benefits than either the MCE or DCE generally.

Although this paralleling of the DEC with the MCE, and the EA with the ACE, might be true for these benefits as a whole, specific figures for some of these variables are worth mentioning. (See Table 3).

Job Type	% in Receipt	Travel	% in Receipt	Continuing Education
MCE	79%	\$1,016	68%	\$250
DCE	42%	\$ 541	50%	\$232
ACE	38%	\$ 312	56%	\$291
EA	40%	\$ 421	42%	\$196

Table 3

The MCEs' travel allowances are considerably higher than those of their non-ordained colleagues. Although slightly more MCEs receive continuing education allowances than do their non-ordained colleagues, the amount MCEs receive is lower than the average for the whole group (see Table 1). Comparable numbers of non-ordained educators receive similar travel and continuing education allowances. Thus, while these differences might average out to give one picture, it still seems as though the MCE has a slightly better chance of receiving somewhat higher added benefits.

As indicated previously, continuing education allowances for Christian educators as a whole are much better than those of their non-education ministerial colleagues. This is true for each group of educators. Associates in Christian Education, for example, have twice the chance of receiving more than twice the continuing education allowances of their non-education ministerial colleagues. For continuing education, the picture is fairly uniform with relatively equal sized groups receiving comparable amounts.

Ordained educators fare slightly better than their non-ordained colleagues in salary review policies. Nearly all MCEs (99%) report the security of having a once-per-year salary review. Slightly fewer non-ordained professionals report this review (91%). Fewer non-ordained professionals report agreements for some type of increase (48% vs. 57%), cost-of-living-plus agreements (9% vs. 15%), and cost-of-living, or better, agreements (40% vs. 57%). More DCEs and educators in the Others group report some kind of salary increase policy (51% and 52%, respectively) than do EAs and ACEs

(42% and 44%, respectively). Except for this difference, salary policies among non-ordained groups do not differ considerably.

The average vacation periods for EAs and ACEs is approximately three weeks. DCEs on the average receive about one week more and MCEs still another week. Each group reports a similar work week and comparable number of days for specified leave (sickness, enrichment and leadership).

EAs serve the smallest congregations in the group (1,168 median). MCEs serve the largest with a 1,798 average. ACEs and DCEs serve midsized congregations with approximately 1,400 members.

Minister of Christian Education

Ministers of Christian Education on the average earn a base salary of nearly \$1,428 more than their non-education ministerial colleagues. Considering the added benefits of housing and utilities, they earn almost another \$1,000. In comparison with United Methodist ministers serving non-educational positions, they earn nearly \$400 more. The MCEs housing allowances are nearly \$775 more than their non-education ministerial colleagues and they receive slightly higher pension funds. With the single exception of continuing education funds, where the MCEs have twice the chance of receiving more than twice the allowances of their colleagues, fewer MCEs report more housing, utilities, pension and insurance than their non-education colleagues who serve as pastors.

Director of Christian Education

Earnings of the Director of Christian Education seem to be the norm for the profession. Table 2 indicates the DCE earnings with various benefits included are very near the average for the total group. Nearly 60% of all DCEs surveyed earn salaries of \$6,000-\$9,000 per year which is the range for 53% of all respondents.

Associate in Christian Education Educational Assistant

Housing and utilities allowances are relatively common in The United Methodist Church for persons who serve ministerial appointments. Relatively few non-ministerial Christian educators receive these benefits, however. It is hard to understand why nearly two-thirds of the Associates in Christian Education (63%) and Educational Assistants (69%) report no social security contributions by their churches. Seven percent of EAs and 25% of ACEs report pension payments by their congregations. Only 16% of ACEs and 22% of EAs report any kind of insurance paid by employers.

COMPARISON BY SEX

Female professional Christian educators as a whole serve lower salaried positions than their male colleagues. As a rule they serve slightly smaller churches, earn less, receive fewer benefits and are slightly less likely to receive compensatory reviews than their male colleagues. This is true when comparing males and females serving as Ministers of Christian Education or in non-ministerial capacities.

Female Ministers of Christian Education generally receive greater salaries and better benefits than female Directors of Christian Education. The same cannot be said for male MCEs when compared with male DCEs. Female Christian educators as a whole fare better in terms of salary than female clergy serving as pastors. A comparable disparity does not exist, however, between male MCEs and male professional Christian educators who serve non-ministerial positions.

Nearly all female professional Christian educators who responded to this survey are not ordained (96%). On the other hand nearly two-thirds of the males are ordained. As we have seen, salaries, most benefits, salary policies, vacations and special leave periods are better for ordained respondents than for the non-ordained. It is not surprising that in nearly all categories male respondents fare better than females.

A further issue is whether women and men receive similar salaries and benefits for similar work. Let us compare males and females serving as Ministers of Christian Education and males and females serving other educational positions.

Ordained

The number of female MCEs is small, but all those registered as CEF members at the time of the survey responded. Because there are few females serving as MCEs, we cannot make detailed comparisons.¹⁰ With the single exception of continuing education allowances and days off per year, which average slightly higher, females earn less, receive shorter vacations, and serve smaller churches, than their male colleagues.

Base salary for female respondents is \$8,200; for males \$9,284. A much larger differential appears, however, when salary, including housing and utilities is included. On the average, male salaries increase 26% and those of females only 3%. Further benefits affect both groups equally. Considering total salary, there is nearly an \$8,700 difference between the male maximum salary (\$19,924) and the female maximum salary (\$11,175). Thus, it appears that female Ministers of Christian Education can count on approximately the same fringe benefits as their male colleagues, except for housing and utilities allowances.

On the other hand female MCEs receive an average base salary higher than all non-ordained educators and nearly \$700 higher than their non-ordained female colleagues. The percentage increase due to benefits is approximately the same for females of both groups. The female MCE serves a slightly larger congregation, receives larger travel and continuing education allowances, and fares slightly better in days off and vacation than her female non-ordained colleague. Thus, the differences that prevail in general between ordained professional educators and non-ordained educators seem to prevail among female groups.

It is interesting, however, that the differential between ordained and non-ordained salaries and benefits is greater among females than males. Males begin with about a \$200 difference in base salary, receive housing and utilities increases of approximately the same percentage and end up with a total salary (including all benefits) averaging a

10. Years of experience, educational background, etc., may assume a greater role in the characteristics of a small group. Our assumption in this report is that these factors balance out when comparing larger sub-sets, e.g. MCEs versus DCEs.

differential of approximately \$500 (compared with approximately \$875 for females). It appears then that while males are treated somewhat uniformly regardless of job classification females must count on some improvements mainly through a change in job classification.

Non-Ordained

Non-ordained male educators, serve larger churches, have slightly longer vacations, have larger continuing education and travel allowances, have larger base salaries, and benefit more from housing and utilities allowances than their female colleagues who serve non-ordained positions. Certain salary figures clearly portray this differential.

A difference of nearly \$1,600 exists in base salary between males and females. Comparing total salary (all benefits) a near majority of females (59%) earn less than \$8,250; no male reports a total salary of less than \$6,000 compared with one-fourth of the females. A clear majority (59%) of the males receive more than \$11,250 while only 6% of the females report earnings in that range.

As to salary review policies, non-ordained male professionals fare only slightly better than their female colleagues. Ten percent of the women report no review policy while only 3% of the men report none; 68% of the women report no policy as to how their salary would be reviewed compared with 57% of the men; and 43% of the men and 30% of the women report a policy covering at least cost of living.

Bonn and Kelly report a median salary of \$6,516 for women ministers.¹¹ All women who responded to the CEF survey average \$7,521 per year. This represents nearly \$4,000 difference from the total ministerial average. The difference between the salary of female Christian educators and that of Christian educators as a whole is only \$1,000. If this difference can be construed as an index to sexual discrimination, it appears that female Christian educators fare better in salary and less discrimination than their non-education counterparts.

COMPARISON BY JURISDICTIONS

It is extremely difficult to compare figures on salary and benefits of one jurisdiction with another. As can be seen in Table 4 jurisdictions with lower than average base salaries sometimes end up with higher than average total salaries and vice versa. In general, however, the South Central Jurisdiction pays the highest average, and the Northeastern the lowest. Although the deviation from the norm is never more than 8%, the total salary difference between these two jurisdictions is nearly \$1,300.

This situation is somewhat paralleled by church size. Christian educators who report from the South Central Jurisdiction serve an average congregation of 2,075 members and those in the Northeastern, 1,366 members.

There seem to be no predominantly male or female jurisdictions. In general there were 1.7 female responses for every male response in the CEF survey. South Central Jurisdiction was the lowest with 1.6 females for every male, and the Western Jurisdiction was the highest with 1.9 females per male.

Median Salary Comparison by Jurisdiction

Jurisdiction	Base Salary	Salary Plus Housing and Utilities	Salary Plus All Benefits
Western	\$7,550	\$8,581	\$ 9,700
South Central	\$8,138	\$8,850	\$10,250
North Central	\$7,970	\$8,450	\$ 9,431
Southeastern	\$8,316	\$8,512	\$ 9,450
Northeastern	\$8,300	\$8,500	\$ 8,912
Group Average	\$8,108	\$8,521	\$ 9,490

Table 4

CONCLUSIONS

It appears that Christian educators as a whole do not fare as well as their non-education ministerial colleagues in salary and benefits. On the other hand appropriate comparisons of experience and education have not been made. Ministers of Christian Education generally have had years of education comparable to their non-education ministerial colleagues. The fact that they earn more may be based on their specialized training.

Salary and benefit differences among the various professionals are obvious. It is interesting, however, that the Minister of Christian Education generally receives a higher base salary than the Director of Christian Education. Until now it has been generally assumed that the base salary level was about the same. Although MCEs receive considerable advantage from housing and utilities allowances, this is not the single reason for the salary difference between the two groups.

Great differences exist between male and female salaries and benefits that are advantageous to the male. One major reason for this difference is job type; men still have the advantage. Other differences may include experience, responsibilities and training, although the latter is somewhat specified by job classification. Furthermore, no attempt was made in the CEF survey to identify total family income. In general, women professional Christian educators fare better than their non-education ministerial colleagues.

The fringe benefits especially for non-ordained educators are low compared with non-education ministers, with the possible exception of continuing education funds. Still more alarming is the lack of agreement that seems to prevail regarding other negotiable items such as the basis for salary review and sick-leave policies.

11. Op. Cit., p. 4. "Clergy Support 1973" compute salary to include housing and utilities; all comparisons here are done on that basis.

NOTES ON THE METHOD

As mentioned in the opening section, we were able to compare the respondents to this survey and the CEF membership according to three major variables: geographic location, classification and sex. Table 5 indicates the percentage of male and female CEF members, of those serving in each jurisdiction and those who held certain job classifications at the time of the survey. It also indicates these percentages for the respondents and the percentage difference between the two groups.

No major difference seems to exist between the population surveyed and the sample as to geographic distribution. Thus, we might assume that with adequate numbers of respondents for any one geographic area, the support data for a region would fairly well reflect the total CEF membership.

Percentage Differentials: Christian Educators Fellowship Membership Versus Survey Results			
Jurisdiction	CEF	Sample	Differential
South Central	25.3%	22.0%	3.3%
Southeastern	35.6%	40.0%	4.4%
North Central	21.7%	22.0%	0.3%
Northeastern	10.2%	8.9%	1.3%
Western	7.1%	7.1%	0%
Classification			
MCE	18.7%	26.3%	7.6%
DCE	28.4%	35.7%	7.3%
ACE	6.0%	11.2%	5.2%
EA	30.6%	19.2%	11.4%
Others	16.2%	7.3%	8.9%
Sex			
Female	56.0%	63.3%	7.0%
Male	43.7%	36.7%	7.0%

Table 5

Report Published by
CHRISTIAN EDUCATORS FELLOWSHIP
 in cooperation with
DIVISION OF LAY MINISTRIES
BOARD OF HIGHER EDUCATION AND MINISTRY
THE UNITED METHODIST CHURCH
 P. O. Box 871, Nashville, Tennessee 37202

EQUITABLE SALARY SCALES - CONFERENCE NORTHEAST JURISDICTION

CONF.	FM	AM	LP	PROB.	S	SERVICE VARIANTS
BALT.	9400 Travel incl.	9400	9400		7000	300 for each 5 year service lay pastors 300 limit
E. PENN.	8400 + travel (1000)	7890	7245			40 per year
WYM.	7900	7500	7300	7500	5700	(travel-800 for one 1000 for two or more 200 for each 5 yr. service thru 35 yrs. service-- 100 for 30 hours beyond basic degree- Health & Acc. Insur.
S. N. E.	8066 + travel	8066 + travel	7055 + travel			15% of salary for travel--200 per year for each dependent--150 per 5 yrs. of service
TROY	8500 + 400 travel	8500 + 400 travel	7500 + 400 travel			250 1st 5 yrs. + 250-10 yrs. - 125 for each out appointment-- Blue Cross & Blue Sh. + heat + all utilities
N. H.	7700 + travel + utilities + 1/2 Bl. Cross- Bl. Shield	7000 + same	6500 + same	7200		200 for F. M. with 20 years
N. Y.	9520 travel incl.	9520 travel incl.	9020			+500 for 5-10 yrs. +500 more for 10+ yrs.
W. N. Y.	8000	7500	7500		6850	
W. V.	8820	7500	6945		5620 4960	Multiple ch. 200 (4 or more ch.)

CONF.	FM	AM	LP	PROB.	S	SERVICE VARIANTS
N. N. J.						
S. N. J.	9125 + travel & utilities + hospitalization	9125	8050			8575 FT 6975
W. Penn.	9000	6400 9000 (10 yrs)	7800	8600	---	+ 1000 travel
PENISULA	9200 Travel inc.	9200	7700		7700	+500 allow. own home

CODE:

FM - Full Member
AM - Associate Member
LP - Local Pastor
Prob. - Probationer
S - Student

Detroit Conference
BOOKLET DEALING WITH THE MINISTRY

To All Concerned:

The Council on Professional Ministry and Support, at its January 21, 1976 meeting, voted to compile a booklet dealing with the many facets of its work. The intent is to provide a manual which will be helpful to local churches and to ministers as they seek to minister to each other.

Carl Price, the president of the Council, appointed me as the coordinator of this effort, so I am initiating the project with this appeal for your cooperation and contributions.

The following outline is my own, but it grows out of ideas and questions shared in the Board of Support Systems as well as the Council on Professional Ministries and Support. Feel free to ignore, add to or modify any part of it. It is merely a stimulator.

I would like to propose the following time table:

- April 1, 1976 - All reports returned to me for compilation.
- April 15, 1976 - Mimeographed copies of the submitted reports will be mailed to each of you and to other selected persons for review and evaluation. Would you please offer suggestions for changes to any of the reports, and make any revisions to your own that you may feel are warranted.
- May 1, 1976 - Return your copy of the report with suggested revisions.
- May 15, 1976 - An editorial committee will meet to review the proposed revisions. Before modifying your report you will be contacted for approval.
- June 1, 1976 - Finalized report goes to the printer.

This is a tight timetable. It will require cooperation on the part of all involved.

If you have a Title to suggest, please do so. "You and Your Minister", "The Care and Feeding of the Clergy" or something more clever may seem appropriate.

I From Bishop Loder and/or the Cabinet

- A. The ministry as a calling as well as a career
- B. The significance of ordination
- C. The appointive process
 - 1. Why ministers are moved
 - 2. How persons are chosen for particular churches
 - 3. Why the secrecy?
- D. To whom is the minister accountable?
 - 1. God
 - 2. The general conference
 - 3. The annual conference
 - 4. The bishop and district superintendents
 - 5. The pastor parish committee
 - 6.
- E. How to deal with conflicts and misunderstandings between clergy and laity
- F. How to handle the transition when there is a change of ministers
 - 1. What should the pastor parish committee do for the departing ministerial family?
 - 2. What should the pastor parish committee and church members try to avoid when a much loved ministerial family leaves?
 - 3. What should the pastor parish committee do with and for the incoming ministerial family?

4. The first two years of a ministers ministry, and how it can be made less difficult for all concerned.
5. Ministerial ethics as adopted by the conference.
- G. A word, if any, on the minister's family
- H.
- I.

II From the Board of Ministry

- A. Steps into the ministry:
 - a. The person's decision
 1. How are such decisions reached?
 2. Who are these people?
 - b. The local church's response
 - c. The district committee
 - d. The conference board
 - e. Educational requirements
 1. Help available
 2. Cost to the person in time and money
 - f. Annual conference action
- B. Conference relations
- C. Continuing education
- D. Counselling for ministers and families
- E.
- F.

III From the Board of Moving

- A. Itinerate ministry
- B. Who pays for the moving?
- C. How the parsonage committee or the board of trustees can help the ministerial family moving out
- D. What should be done before the new ministerial family moves in or shortly thereafter?
- E. What should the parsonage committee be doing each year?
- F. What are the parsonage standards approved by the annual conference?
- G.
- H.

IV From the Board of Equitable Salary and Sustentation

- A. How are minimum salaries determined, by whom and when?
- B. What are the minimum benefits for 1976 and proposed for 1977?
- C. Where does the money come from to pay this?
- D. Who determines if a church needs financial assistance?
- E. Should churches receiving financial support be required to carry out stewardship crusades to seek to raise their per member giving to a certain level?
- F.

V From the Board on Insurance

- A. What insurance benefits does the ministerial family receive?
 1. Life insurance
 2. Blue Cross Blue Shield
- B. How is this determined?
- C. How is this money raised?

VI From the Board of Pensions

- A. How much pension does a minister now receive after forty years service?
How is this determined?
- B. How is the annuity rate determined?
- C. How does this relate to the pension apportionment?
 1. Why is the apportionment so high?
 - a. Past unfunded liability
 - b. Present liability
 - c. Future liability
 2. What is being done to solve the problem?
- D. Why does every church have a different pension apportionment when every minister receives the same pension based on years service?
- E. What is the actual cost to the local church per year in terms of pension to have a minister serving them?
- F. Are there other sources of revenue supporting the pensions program?
 1. Endowment Fund
 - 2.
- G. Who pays the minister's Social Security?
- H.
- I.

As you can see, this is a rough outline of suggestions. Use your imagination and try to anticipate people's questions in providing answers.

RATIONALE FOR A PROPOSAL ON THE LOCAL PASTOR

United Methodism has placed high premium on an educated clergy. As churches moved westward in the expansion of the United States, some churches employed the farmer-preacher who moved with the people, tilled the soil, and preached on Sunday. The classic image of Methodism's westward movement is the circuit rider, and the typical organizational pattern included his organization of class meetings with strong lay leadership, his periodic visits for preaching, administering the sacraments, quarterly conferences, and his distribution of books from his saddlebags and the order blank from the "Book Concern."

United Methodism has been in the forefront of theological education. Its thirteen schools of theology are widely recognized as the strongest single group of denominational seminaries in the Christian world. In addition, more than a thousand of its clergy candidates are trained at forty other schools of theology related to other denominations and of ecumenical backgrounds. The "ministerial fellowship" has always referred to a special bond among members in full connection who are "traveling elders--in effective relationship--in the itinerancy of The United Methodist Church." Preparation for this ministry often requires a degree from a school of theology. The 1968 report of the Committee to Study the Ministry to the Uniting Conference wrote "The Methodist Church and the Evangelical United Brethren Church felt the need to raise their educational standards for the ministry until, after prolonged effort, the Bachelor of Divinity degree is now normally expected of every person who is admitted into membership in full connection in most annual conferences (page 11).

The sheer weight of this tradition as well as a sizeable feeling of guilt seemed to contribute to United Methodism's hidden problem--the lay pastor. The same report of the Committee to Study the Ministry, noting a shortage of ministers in 1968, includes only one sentence relating to this segment of the ministerial fellowship. "This condition (the shortage) has forced the church into a practice

not alien to Wesley's own habit to fill many pastoral appointments with supply pastors."

I. The supply pastor--lay pastor--historically considered

The lay preacher was not foreign to Mr. Wesley's mode of operation. Indeed, it was one of the hallmarks of Wesley's organization and of the western movement of our denomination in the United States. But the lay preacher bears little resemblance to our current understanding and expectations of the lay pastor. Treatment of the lay pastor is a growing disgrace in the story of professional leadership in our denomination and one that needs to be remedied, theologically, humanely, and consistently.

Even the name has changed often enough that the identity is hard to recover. From the time of the merger of The Methodist Church in 1940 the Discipline (1940, Paragraph 287) spoke of local preachers regularly appointed as the pastor of a charge as the approved supply. From 1940 to 1964 with very modest amendments this "unordained local preacher, only while serving as regularly appointed pastors of charges, shall be authorized to administer the sacraments of Baptism and the Lord's Supper and when the laws of the state permit, to marry." The EUB Discipline of 1967 and previous was both more Wesleyan and more theological in its approach. It said that an unordained pastor could administer the sacraments "in case of necessity where it is impractical for the annual conference to make other satisfactory arrangements." Such an action of extreme necessity sounds very much like Mr. Wesley's original notion of his right to ordain as an extraordinary action.

In 1968, with the merger of the Methodist and Evangelical United Brethren Churches, there was adopted a "high concept" of ordination which forbade the administration of the sacraments by any persons unordained (1968 Discipline, Paragraph 349). By the time of the interim General Conference, St. Louis, 1970, the legislative committee on the ministry had either received pressure or repented

itself and made an amendment which suggests that to be regularly appointed a full-time lay pastor or part-time lay pastor one must have been ordained deacon (1970 Supplement to the Book of Discipline, 1968, Paragraph 349). In essence, this position substitutes a compromised notion of ordination for any serious grappling with the theology or the morality of the concept of the lay pastor.

It is often noted that one who has been ordained a deacon may serve the sacrament of the Lord's Supper while appointed to a parish. This in itself is an exceptional dispensation which is totally out of accord with the historic position of the church. The ordination as deacon has from early centuries allowed one to teach and preach the Word, to baptize, and to assist the elder-priest in the Holy Communion. In few, if any, cases has diaconal ordination ever conferred the right to celebrate the Lord's Supper.

As The United Methodist Church faces the General Conference of 1976, it will have all manner of legislative proposals on the nature of ministry, the distinctiveness of ordination, the nature of superintendency, both general and district, the responsibilities of conference membership: BUT WHAT OF THE LAY PASTOR?

II. Analysis of current usage

Statistics of the appointment of lay pastors show that it is a widely variable status in The United Methodist Church. While the number of full members in pastoral and special appointments remains relatively stable, the total number of lay pastors fluctuates very widely. According to the most recent study (largely the data of the 1975 journals), there are 3,487 lay pastors in all categories, 34% full-time (1,182), 39% part-time (1,344), 27% student (960). The statistics for 1971 are amazingly parallel--total lay pastors, 3,696; full-time, 33% (1,228); part-time, 39% (1,449); and student, 28% (1,117). Total number of lay pastors in 1968, 6,121; in 1973, 4,195.

The use of lay pastors differs widely from jurisdiction to jurisdiction. Whereas the Southeastern Jurisdiction has 1,252 in all categories, the Western

Jurisdiction has only 71; Northeastern has 841; North Central, 680; and South Central, 643.

Lay pastors may serve as many as 15% of the total pastoral charges while associate members serve an additional 7% and probationary members about 5%. Strangely, that statistic does not vary widely from jurisdiction to jurisdiction.

It is important to say as many as 15% may be, for with our careless description of the category comes also some serious misuse. One conference reports in their journal more than 200 pastoral charges "supplied by" certified lay speakers. Among the most rigorous disagreements I know between boards of ministry and cabinets are discussions of appointments of persons who are not yet licensed to preach or who have not fulfilled with any degree of exactitude the requirements for continuation as lay pastor.

The lay pastor him/herself faces frustration with which rise cynicism and despair. They are required to attend annual conference but may not vote even though the lay members of their parish can. Such disenfranchisement is always irritating. They feel themselves to be largely unacknowledged and unappreciated by the full clergy members of the annual conference and even the national and conference organizations of lay pastors and associate members have not gone far to alleviate this frustration. In addition, there have been contradictory and confusing changes in the responsibilities and rights of those serving in this relationship. The requirements for their course of study and continuing education have been changed and often without adequate rationale and notification.

Are we not confronted with a serious problem of exploitation? The wide fluctuation in statistics indicates that in the appointment process the lay pastor is very often the last in and the first out. We have used the service of the lay pastor without giving them either decision-making power, job security, or fringe benefits which are the common property of full members. With this background, what proposals can best be made?

III. Proposals for legislative change

To the General Conference of 1972 more petitions were addressed relating to the rights of lay pastors than any other single topic. Indications are that the 1976 General Conference will receive even more petitions on the same subject. These petitions focus at three points: First, a request that lay pastors be allowed the full practice of ministry in the parish to which they are assigned--specifically that they be allowed to administer the Lord's Supper without limitation in their charge. Second, that lay pastors be allowed to have some kinds of votes in the annual conference. Recognizing that they must raise the budget for conference apportionments and yet may not vote on it; that they must support the programs and do not have decision-making power; the resolution of these questions is important. Third, there is a request much less definite and articulate but nonetheless important that the validity of the ministry of the lay pastor be recognized by the annual conference. Proposals coming from the Division of Ordained Ministry of the Board of Higher Education and Ministry attempt to deal with all three of the essential questions. It is readily understood that the recommendations will be greeted with more enthusiasm by some than others and will not be totally satisfactory to any.

The changes proposed by the Division of Ordained Ministry spring from three theological and ecclesiological affirmations. First, the so-called "recognition of irregular ministries" in the case of necessity. This means specifically that the recommendation suggests that the church affirm that a person who is appointed with responsibilities as the pastor of a church be granted the full authority of the practice of ministry in that church. The phrase "recognition of irregular ministries" is not intended to be pejorative as to the quality of ministry. It is intended to address the question of the practice of ministry among those who have not fulfilled the required standards of education and other preparation. Second, the legislation strongly affirms the long-standing United Methodist tradition of the maintenance of one level of ministerial leadership: a leadership

that is adequately educated, trained, and prepared as charged by the other clergy members of the annual conference. The recommendations of the Division stoutly resist any attempt to create a first and second level or class of clergy membership (even though such second-class citizenship is alleged in much of the church). Third, the proposals insist on continual upgrading through basic education and continuing education of the knowledge and skills of all persons who have a sincere call to ministry and willingness to stand under the disciplines of the United Methodist Church.

IV. Specific changes that are recommended

1. The name of the category is suggested to be local pastor. To understand the reasoning behind this it is important to look at the other names that have been used and other alternatives. The name "lay pastor" is a fearful anomaly. To say that a person is a layman and a clergy is a logical contradiction that is difficult to defend. The historic term "local preacher" might have been more acceptable except that the concept of ministry is much wider than preaching exclusively. The phrase "supply pastor" does indicate a very temporary and uncertain status. The name "local pastor" describes the function--one who is given the authority of the pastor in a single locality alone--in contrast to being itinerant or able to be moved from church to church.

2. The most radical recommendation is that an unordained local pastor who has fulfilled the requirements for the license as a local pastor be "authorized by the ministerial members in full connection to perform all the duties of the pastor, including the sacraments of Baptism and Holy Communion, as well as the service of marriage (where the state laws allow), burial, confirmation, and membership reception, while assigned to a particular charge under the specific supervision of a counseling elder, subject to annual renewal" (Par. 409 of the proposed revision). The full rights of ministry are thus granted to every person

under regular appointment with three very clear, consistent requirements which are in no wise intended to be restrictive or punitive, but enriching and helpful. The local pastor so assigned may perform the full ministry of the church only within the charge to which he/she is assigned. Authority for the performance of such ministry must be voted annually by the ministerial members in full connection. There must be regular and direct supervision (understood to be enriching, strengthening: not restrictive and reporting) with the counseling elder and district superintendent.

3. The Division recommends that the position of local pastor have an eight-year limit and that it be considered a preparatory or transitional status and relationship in the conference, never a permanent one. One sincerely interested in the adequate preparation of ministry would be given eight years to complete the Associate of Arts degree (sixty hours of college credit) or competency equivalent and the five year course of study. Two important qualifications are indicated.

The phrase "competency equivalent" appears as an alternate to the college requirements. The competency equivalent may include maturity, experience, travel, other vocational or community activities, under which standards designed by the Division of Ordained Ministry can be applied by a board of ordained ministry. In colleges and universities, competency based education is being used as a viable and meaningful alternate to classroom curriculum.

There is a second exception made in terms of part-time lay pastors who would be allowed two additional years plus such other time as might be voted if necessary for very exceptional circumstances.

The intent of this legislation is to make real the church's traditional insistence that the professional leadership continue in their training and education until they have at least reached the minimal standards. Large numbers of the lay pastors have suggested that they went (to use Mr. Wesley's term) very unwillingly to required studies in the course of study schools and found it a most rewarding

and enriching event. Many faculty of the course of study schools suggest that these schools have the most serious and dedicated students that they meet during the year. There is no doubt that many persons unchallenged are continuing in the lowest status of educational achievement. The Office of the Course of Study is currently revising their records and finds literally hundreds of persons who have applied and begun in the course of study continuing in appointments, but who have failed to continue in their preparation.

The associate member of the annual conference has the protection of the itinerancy and guaranteed appointment, may vote on all matters except ministerial orders, constitutional amendments, and General Conference delegates, and is increasingly accepted in most conferences as a member in full standing. The eight-year limitation is an attempt to suggest that except for exceptional circumstances, persons move from lay pastor to associate member status in eight years.

4. The fourth specific change is an attempt to make real the recognition and the validity of the course of study route into conference membership by eliminating the careless administration and gross exceptions which compromise the status of the lay pastor and associate member. Such validity and recognition are not automatic and easy. There has been a kind of elitism that moves toward snobbery among many clergy in many conferences. The upgrading of the standards for the lay pastor route into associate and full membership is a self-conscious effort to move from second-class citizenship felt by many lay pastors and associate members into the rightful place of any person who serves effectively in the ministry of the church.

Provisions for these new specifications for the lay pastor route into associate membership specify again a minimum age of 35 as a beginning point, for it is assumed that persons who decide on ministry during their basic education should move through the college and seminary route. The increasing number of persons who move into ministry as a second or late vocation make it important that this

alternative track and its provisions be made clear and attractive.

The rewards of the ministry are great. The security of ordained ministry in The United Methodist Church is very significant. Our denomination ranks very high in job security because of the appointment process. It is far above average in remuneration. Our size and connectional system assure a wide variety and all types of localities in appointments. The standards required of United Methodist professional ministry are not low and must not be lowered. Whenever possible, they ought to be upgraded. High security demands high standards. It is the attempt of the legislative proposals of the Division of Ordained Ministry to say, in love, that there are other standards and requirements applicable to ministry in other denominations just as there are other systems of appointment and remuneration. The benefits of the United Methodist system have been based on an understanding of an educated and trained ministry for which continuing upgrading of expectations is made. Other churches may be right in their requirements for their circumstances. Mr. Wesley has said in the last of his historic questions to persons entering in full connection with him, "Do not bend our rules but keep them not for wrath but for conscience sake."

RWT

1/12/76

ADVANCE RECIPIENTS
LAG IN CURRENT
INCOME: G.C.O.M.

The World, National, and United Methodist Committee on Relief (UMCOR) divisions of the General Board of Global Ministries all experienced decreases in Advance income last month as compared with a year ago, reports the General

Council on Ministries. The current General Advance evaluation shows that National Division continues to reflect an increase in total 1977 income, while World and UMCOR still show losses. Total 1977 Advance income, including funds for the 2 missional priority projects (world hunger, ethnic minority local church) is down by some \$724,000 or 6.22%.

August receipts for the 2 missional priority projects increased slightly over July, although total income for each of the projects is still quite low, the evaluation reported. The disparity in ratio between the response to world hunger and that to the ethnic minority local church continues. Consequently, for each dollar designated for the ethnic minority church fund, \$12 has been designated for world hunger.

And through the first 7 months of the year, only one out of 10 United Methodist churches participated in the 2 missional priority Advance projects. In contrast, nearly 43% of 39,000 congregations designated Advance gifts for World, National, or UMCOR divisions.

REPORT PENSION
INCREASE IN
PAST DECADE

Pensions paid under the United Methodist Church's reserve program have almost quadrupled in the past decade, according to the church's General Board of Pensions in Evanston, Ill.

In 1967 benefits under the clergy reserve program totaled \$8,193,228. In 1976 these payments came to \$29,707,389. The number of pensioners has almost doubled in the same period, going from 7,881 to 14,507. Average age of pensioners is 75 years with the oldest being a 109-year-old woman.

As of Jan. 1, 1978, 58 of the 73 annual conferences in the United States and Puerto Rico will be full participants in the reserve program, with most of the others participating to some degree. Pensions not funded by this plan are paid by the annual conferences on a current income basis.

Total pensions liability of the denomination was estimated earlier this year to be \$770,836,000. Approximately 34% of this liability is funded.

As of June 30, the market value of funds managed by the board was \$536,534,000. Approximately 49% of the holdings are in common stocks or equivalent.

PENSIONS BOARD
ASKS JUDICIAL
COUNCIL REVIEW

Further clarification of certain regulations relating to clergy couples within the United Methodist Church has been asked of the church's "supreme court" by the General Board of Pensions. Earlier this year, the Judicial Council ruled unconstitutional one provision of legislation adopted by the 1976 General Conference which gave clergy an option to waive minimum salary requirements. At the same time, the council called into question several parts of the legislation but indicated it did not rule on them because they were not properly before it.

Now the Board of Pensions is asking for a ruling on one of these provisions appearing in the Book of Discipline as Paragraph 1706.4(a)2. The request is expected to be on the council's docket next spring.

The provision in question makes it possible for an annual conference to give pension credit in fractions of a year to both members of a clergy couple under appointment.

The legislation relating to clergy couples was adopted in 1976 in an attempt to provide greater flexibility in ministry by such couples.

At least 2 other cases relating to these regulations will be before the Judicial Council at its meeting Oct. 26-29 in Boston.

Frequently, a congregation wants to pay their pastor a cash salary which is more than the suggested minimum of the median family income of the community. It is appropriate to do so. They want to do this to show their appreciation for their pastor's devotion to the Lord's work, for leadership and compassion, for years of experience and service, and for dedication. This practice is encouraged.

* * * * *

Special circumstances in certain churches create complexities that lead the congregation to conclude that the basic job to be done requires special talent and experience, and that it warrants a salary above the current median family income level. A difficult inner-city church, a highly mobile community, a two- or three-point rural field, a special ethnic situation, a highly-educated congregation, might be involved.

Due to the impact on the pastoral, counseling, and teaching responsibilities which relate to church size, the following pattern could be considered as a guideline:

400 - 650 members	an additional \$ 500
650 - 1,000 members	an additional \$1,000
1,000 - 1,500 members	an additional \$1,500
over 1,500 members	an additional \$2,000

Impact of other types of complexities could be equated to the above suggestion regarding churches of larger size.

* * * * *

Usually, it is considered appropriate to pay an assistant or an associate pastor, less than the senior pastor in a multi-staff church. Experienced, capable assistants and associates should receive a cash salary of at least 80% to 90% of the current median family income.

An inexperienced pastor, in first year out of seminary, might be paid 80% of the current family income.

A second-year pastor might appropriately be paid 90%, and a third year pastor, 95%.

Prepared by:

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and

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This Guide suggests a simple means of setting a reasonable and appropriate cash salary level for your pastor.

It was built on the premise that the cash salary level paid to any pastor should appear reasonable to the lay leaders of the congregation, to a majority of the members of the congregation, to the pastor, and to the pastor's spouse. For the peace and unity and for the effectiveness of the church general acceptance by all of these is essential, as the members and the pastor work together to carry out the mission of the church.

* * * * *

Discussions with many pastors bring these typical replies:

"I want a decent standard of living for my family" and, "I want my family to be able to live like the rest of the community" or "like the rest of the congregation."

Rarely do pastors say that they expect pay levels that parallel the higher income levels of other professional fields. Often they say that a high pay level would hurt the church by limiting their effectiveness.

* * * * *

There are numerous scriptural passages which substantiate the fact that pastors should receive from the congregation a reasonable and appropriate salary. These are helpful in setting up salary proposals of a reasonable cash salary level.

For example, scriptures support the "like the congregation" concept of paying a pastor:

Paul wrote in I Cor. 9:14 (RSV): "...the Lord commanded that those who proclaim the gospel should get their living by the gospel."

Paul also expressed his feelings when he asked the Christians in Corinth, "If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more?" (I Cor. 9:11,12, RSV).

To the church in Galatia Paul said, "Let him who is taught the word share all good things with him who teaches" (Gal. 6:6, RSV).

With this as the basis of our thinking, it is logical to conclude that:

A full-time pastor should be paid a cash salary which will permit the pastor and the pastor's family to live at the same general level of living as the rest of the congregation and the community where he serves.

Most lay leaders readily accept this approach as reasonable. They also indicate that they believe that the majority of church members will accept this approach. They often add, however, that it will take improved stewardship to put this fair approach into practice.

However, if the membership of a church calls a full-time pastor to share their lot in the community and to lead them in the Lord's work; then they, as members, should share their material blessings and level of living with that pastor, as the Bible indicates.

* * * * *

To determine the appropriate cash salary for your pastor, the following steps should be taken:

1. Determine what the current typical income pattern is for the community.
 - a. The best means of measuring the typical income pattern is to use the U.S. Census criterion and definition of "median family income."

"Income" means:
total income of salary and wage earners, and retired persons, before taxes; and
Net income of businessmen and farmers, after business expenses.

"Median" means:
half the families have an income which is above this figure; half have an income which is below this figure.
The median income level is invariably lower than the average income. Those with very high incomes have a heavier effect on the average income than on the median income.
 - b. Specific information about median family income for specific places is given on page "B" of the insert.
 - c. Use the dollar figure for the county or city that is shown on the insert as the median family income for the community and congregation unless there is definite indication that the income level of a particular community is higher or lower than that dollar figure.

2. Establish the cash salary level for the pastor for the following year at a dollar figure which is the same as the current median family income for the community as a minimum.

Traditionally, a pastor is provided with the free use of a manse, or is given a housing allowance, in addition to a cash salary. This guide is based on the premise that this practice of supplying a "housing provision" continues.

"Cash salary" and "the value of the housing provision" represent "real salary." Payment of pension dues by the local church, and any other payments such as medical and hospitalization insurance premiums, are fringe benefits and are not salary. Real salary would be used for comparison to income of other professionals, for example. Other professionals with comparable education have net incomes ranging generally from 50% to 200% above the median family income level; they average about 100% higher.

Since the goal is to provide a pastor with sufficient compensation to "live as well as," consideration must go beyond one particular year. The typical earning period for most of us is about 42 years (18-60). A pastor loses seven of those normal earning years while in college and in seminary; these are high expense, low-earning or non-earning years. As a result, a pastor has only about 35 years instead of 42. In order to "live as well as" a pastor must receive a real salary which is 120% of the median family income for those 35 years in lieu of 42 years at the median family income level. Other college graduates have their earning lifetime shortened also, but their income typically runs 50% to 200% higher than median and most live "considerably better than the typical family." In considering "living as well as," recognition must be given to such items as the necessity of repaying college debts and, subsequently, accumulating savings or house equity, particularly as related to acquiring a home for retirement.

Supplying a free use of a manse or a housing allowance, in addition to a cash salary which matches median family income, provides an acceptable means of providing the essential real salary level of 120% of median family income for the approximate 35 working years. However, a flat income of 120% of median family income, without a free use of manse or housing allowance, would be more straightforward and perhaps a better method in many cases.

When the local church pays a cash salary equal to median family income level of the community, it would not be expected to provide free utilities or an additional separate utilities allowance. Other families in the congregation pay their utility bills from their normal income. Designation of a part of the salary for utilities (not as a separate allowance) provides the same exclusion for income tax purposes.

The local church would pay the business expenses of the church which relate to the work of the pastor:

- (1) full payment of car expenses: an adequate car allowance, or a church-provided car.
- (2) conference, education and training expenses, or an allowance for such expenses.

Texas Conference

STATUS OF PASTORS ON MINIMUM SALARY 1957-71*

# Years on M.S.	Total # Pastors	Student Pastors	App. Lay Pastors	Other Supplies	Assoc. Members	Probationers	Full Conn.
One	130	30	19	26	2	31	23
Two	93	31	16	8	-	23	15
Three	50	28	7	-	-	10	5
Four	37	20	12	-	-	1	3
Five	20	13	4	-	-	2	1
Six	14	10	3	-	-	-	1
Seven	9	3	6	-	-	-	-
8 Plus	11	2	7	-	-	-	2
<hr/>							
	364	137	74	34	2	67	50
<hr/>							

* White pastors only; records for black pastors unavailable at time of research

This table indicates the pastor's status when he first began to serve a minimum salary charge:

- 38% were student pastors
- 20% were approved lay pastors
- 10% were supply pastors
- 18% were probationers (some of these were students also in addition to the 38% already indicated)
- 14% were in full connection

Average length of service on minimum salary was 2.6 years

Median length of service on minimum salary was 2 years

*Done by Long Perry
Tex. Conf. Commission*

PROFILE OF CONFERENCE MEN
1957 - 71

Profile of pastors* who had a conference relationship when they first began serving a minimum salary charge.

2 were associate members and still effective

67 were probationers. Of these -

- 48 became full conference members. Of these -
 - 36 are still effective
 - 5 transferred
 - 2 died
 - 5 terminated by vol. location or withdrawal
- 4 are still effective as probationers
- 6 transferred
- 9 were discontinued

50 were in full connection. Of these -

- 25 are still effective
- 12 retired
- 3 died
- 3 transferred
- 6 terminated by vol. location or withdrawal
- 1 was placed on emergency relief

During 1957-71 the rate of termination of conference relationship by location or withdrawal among all the men in full connection was 7.7% (54 men out of 700)
During this same period the rate of termination among minimum salary men was 9.7% (17 men out of 175)

14 men in full connection were on minimum salary just before retirement
(The 12 shown above plus 2 other lay pastors who later came into full connection.)

10 lay pastors were on minimum salary just before retirement.

*White pastors only; records for black pastors unavailable at time of research.

Profile of those who were lay pastors* when they first began serving a minimum salary charge.

137 were student lay pastors. Of these -

- 59 became full conference members; of these -
 - 49 are still effective
 - 4 transferred
 - 1 died
 - 5 terminated by vol. location or withdrawal

- 17 became probationers. Of these -
 - 5 are still effective
 - 7 transferred
 - 5 were discontinued
 became associate conference members

became approved lay pastors

are still lay pastors

dropped out and did not continue

74 were approved lay pastors. Of these -

- 17 became full conference members. Of these -
 - 14 are still effective
 - 2 transferred
 - 1 terminated by voluntary location
- 1 became a probationer but he was later discontinued
- 7 became associate conference members
 - are still effective as supplies
 - retired
 - died
 - apparently dropped out

34 were supplies (other than approved lay)

- 1 became a full conference member and later transferred
- 1 became a probationer but transferred or discontinued (record is uncertain)
- became associate member of the conference
- became approved lay pastors; Of these -
 - are still effective
 - retired
 - died
 - apparently dropped out

* White pastors only; records for black pastors unavailable at the time of research.

Salaries Paid

BLACKS

Pastors and
Associate Pastors
(Effective June 1973)

Over \$10,000
\$9,000
\$8,000
\$7,000
\$6,000
\$5,000
\$4,000
\$3,000
\$2,000
Under \$2,000

7
1
4
8
11
13
10
8
11
17

WHITES

Over \$20,000
\$19,000
\$18,000
\$17,000
\$16,000
\$15,000
\$14,000
\$13,000
\$12,000
\$11,000
\$10,000
\$9,000
\$8,000
\$7,000
\$6,000
\$5,000
\$4,000
\$3,000
Under \$3,000

3
5
5
8
9
10
15
20
22
36
47
49
43
39
25
22
36
20
31

The following ministers are already 65 years of age, and will be 72 before the June Conference as noted at the right:

1.	Allen, L. B.	1973	7338
2.	Weaver, C. S.	1975	9827
3.	Phylemon, Titus	1975	8400
4.	McCarty, H. C.	1977	4460
5.	Jones, Iowa	1978	5231
6.	Taylor, Ezekiel	1978	4348
6.	Brannon, George	1979	4255

The following Ministers will be 65 years of age before the June Conference in the year noted:

	1973	
8.	Rucher, I. O.	3100
9.	Harris, Emmett	2795
	1974	
10.	Brownlow, W. L.	11500
11.	Bookman, Bozie	3810
12.	Johnson, F. E.	2866
	1975	
13.	Adams, C. L.	9500
14.	Harris, Andrew	6400
	1976	
15.	Hayes, C. K.	10480
16.	Albudy, E. T.	7020
	1977	
17.	Tapp, W. H. B.	8692
18.	Winn, A. V.	4750
19.	Folk, R. E.	5732
20.	Lockett, W. P.	2500

The following Ministers in the Retired relation currently serve Charges:

1.	Scott, J. S.	5933
2.	Logan, F. W.	3983
3.	Pholps, Adam	3380
4.	Montgomery, B. L.	1980
5.	Buckley, S. D.	1500

* * * * *

White: Number of men who will be 65 at the June session of the Annual Conference of the year shown:

	Total	Pastors	Other
Already	15	10	5
'73	10	7	3
'74	7	6	1
'75	9	6	2
'76	10	9	1
'77	14	12	2
'78	5	5	-

BLACK MINISTERS AND THE CHARGES THEY SERVE

Salary	CM	LP	RT	ST	TOTAL
\$10,000	7				7
9,000	1				1
8,000	4				4
7,000	8				8
6,000	11 (2A)				11
5,000	9 (3A)	3	1		13
4,000	8	1	1	1	11
3,000	5		3		8
2,000	5	4		1	10
TOTALS	58	8	5	2	73

(In addition, there are 17 appointments paying less than \$2,000 annually, served by part-time pastors, primarily Lay Pastors, all of which are exempted from this study.)

(A identifies Associate Members included in the number)

AGE DISTRIBUTION OF BLACK MINISTERS

(Numbers indicate CM: others are identified by initials)

	over 60	50-60	40-50	Under 40	Unknown	Total
10,000	3	2	2			7
9,000	1					1
8,000	2	1	1			4
7,000	2	4	2			8
6,000	4		3	2	1+1Lp	11
5,000	4+1Rt	1	3+3Lp	1		13
4,000	1Rt+1Lp	3	2	1	1+15t+1Lp	11
3,000	3+3Rt	1			1	8
2,000	2	1	2		2+2Lp+1St	10
TOTALS	27	13	18	4	11	73

(Summary)

CM	21	13	15	4	5	58
RT	5		3		1	9
LP	1				3	4
ST					2	2

OBSERVATIONS ON BLACK MINISTERS

1. There are 58 Black Conference Members serving in the 73 Charges which currently pay over \$2,000 annually.
2. The Salaries of these 58 Conference Members are:
 - 20 receive more than \$7,000
 - 20 receive from \$5,000 to \$6,999
 - 18 receive from \$2,000 to \$4,999
3. The ages of these 58 Conference Members are:
 - 21 are over 60
 - 28 are between 40 and 60
 - 4 are under 40
 - 5 are unknown in age
4. At least 21 of these 58 Conference Members (36%) could retire in these next 5 years. Should they choose to serve past age 65, risks to health and energy will increase with age.
5. The 4 Conference Members under 40 years of age are:

Darnell Walker, 40	\$6,434
Lewis L. Jackson, 33	6,309
Noel L. Lark, 38	5,200
Robert E. Hayes, Jr., 26	4,000

This is not a very attractive picture to present an able man !

Conclusions:

1. The Manpower needs of the Conference for Black Ministers are currently being met.
2. There is small evidence that such FUTURE needs are being addressed at this time.
3. The current program of the Board of Equitable Salaries does not adequately help in this problem.
4. While it is not our responsibility to recruit manpower, it should be our responsibility to design a Salary Supplement Program that will support efforts to secure needed manpower for the present as well as the future.

COST CALCULATIONS

	Conf. Members	Lay Pastors	Semi- narians	Under grads
Transitional Package	8,000			
Full Work Loads	7,000	6,000	5,000	4,500
Special Situations	6,600	5,700	4,800	4,200

(Additional \$200 per church disregarded)

		White		Black		Total
A. CONFERENCE MEMBERS	66		48		114	
Transitional Package		(28) 31,893		(7) 8,591		(35) 40,484
Full Work Loads		none		(2) 2,870		(2) 2,870
Special Situations		(12) 14,683		(25) 48,776		(37) 63,459
No Benefits	21		9		30	
Not Calculated	5		5		10	
		(40) 45,576		(34) 60,237		(74) 106,813
B. LAY PASTORS	16		12		28	
Full Work Loads		(2) 1,855		(2) 892		(4) 2,747
Special Situations		(7) 10,590		(4) 4,594		(11) 15,184
No Benefits	7		6		13	
		(9) 12,445		(6) 5,486		(15) 17,931
C. SEMINARIANS	19		--		19	
Full Work Loads		(5) 4,233		none		(5) 4,233
Special Situations		(6) 3,301		none		(6) 3,301
No Benefits	8		--		8	
		(11) 7,534		none		(11) 7,534
D. UNDERGRADUATES	26		1		27	
Full Work Loads		(5) 5,694		(1) 1,200		(6) 6,894
Special Situations		(2) 1,089		none		(2) 1,089
No Benefits	19		--		19	
		(7) 6,783		(1) 1,200		(8) 7,983
	127	(67) 73,338	61	(41) 66,923	188	(108) 140,261

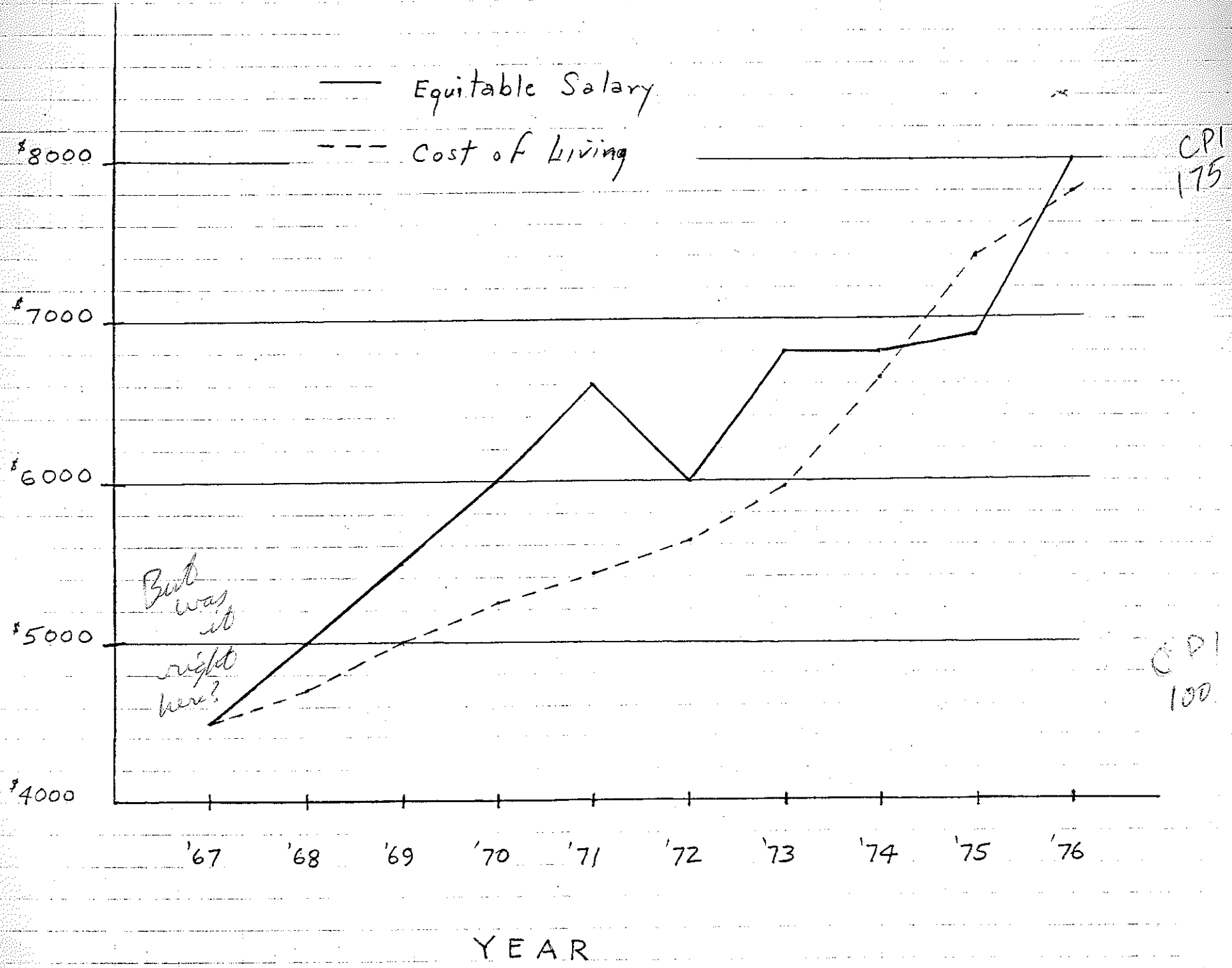
GRAND TOTAL-----\$140,261

Additions and Deletions: Salary Supplement Charges 1970 - 1974

<u>REMOVALS</u>		<u>Total Number</u>	<u>Black</u>	<u>White</u>
26%	Parish Re-alignment	16	5	11
	Combination of parish re-alignment and retired pastor	1	-	1
	Combination parish re-alignment and church raised salary	1	-	1
21%	Church raised salary	13	6	8
27%	Less expensive pastor appointed	8	1	7
	Retired pastor appointed	5	1	4
	Part time pastor appointed	1	-	1
	Pastor not eligible for approval as lay pastor	3	1	3
	Combination of appointment of retired pastor and too few members	1	1	-
16%	Too few members	2	1	2
	Too low salary	3	1	2
	Too few members and too low salary	5	4	1
	Unknown	2	2	-
TOTALS		<u>61</u>	<u>21</u> 34%	<u>41</u> 66%

<u>**ADDITIONS</u>		<u>Total Number</u>	<u>Black</u>	<u>White</u>
	Full time pastor replaced part time	1	-	1
	New pastor eligible, replaces ineligible	1	-	1
	Increase in salary made charge eligible	-	-	-
	Increase in equitable salary level made charge eligible	5	-	5
	Special concession or error	3	1	2
	Reason unknown	<u>4</u>	<u>1</u>	<u>3</u>
TOTALS		14	2	12

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COMPARATIVE PERFORMANCE ON 1973 APPORTIONMENTS

TEXAS ANNUAL CONFERENCE

145 Churches (10,300 members) receiving equitable salary support were compared with the 50 highest salaried Churches (93,825 members) of the Conference.

SPECIAL MINISTERIAL SUPPORT

Small	\$ 7,349	\$ 6,227	85%	60¢
Large	75,729	70,949	94%	76¢
Remainder			83%	
Entire Conference			87%	

WESLEY FOUNDATION

Small	\$ 9,440	\$ 5,646	60%	55¢
Large	97,317	75,188	77%	80¢
Remainder			75%	
Entire Conference			75%	

MINISTERIAL EDUCATION

Small	\$ 8,592	\$ 5,529	64%	54¢
Large	88,923	74,345	84%	79¢
Remainder			77%	
Entire Conference			79%	

District	Size	Spcl. Min.			W. F.			Min. Ed.			Comp.
EMT	Sm	224	224	100%	289	63	22%	257	57	22%	45%
	Lg	8228	8228	100%	10576	8100	77%	9657	7396	77%	83%
ERY	Sm	758	758	100%	975	836	86%	891	695	78%	87%
	Lg	2407	2407	100%	3106	3106	100%	2836	2836	100%	100%
H-E	Sm	474	431	91%	607	488	80%	556	517	93%	88%
	Lg	8229	8229	100%	10577	6114	58%	9659	7797	81%	78%
H-N	Sm	750	465	62%	969	480	49%	885	549	62%	57%
	Lg.	11408	10469	92%	14658	6751	46%	13417	8513	63%	65%
H-NW	Sm	503	308	61%	648	396	61%	590	361	61%	61%
	Lg	11729	10250	87%	15072	12062	80%	13763	12027	87%	85%
H-S	Sm	502	239	48%	642	128	20%	587	181	31%	32%
	Lg	8469	8469	100%	10881	10446	96%	9938	9938	100%	99%
H-SW	Sm	133	133	100%	173	72	42%	159	66	41%	58%
	Lg	14911	12549	84%	19147	14957	78%	17481	13666	78%	80%
Lg-view	Sm	925	868	94%	1191	762	64%	1088	696	64%	73%
	Lg	3169	3169	100%	4071	4071	100%	3718	3718	100%	100%
Nacog	Sm	310	310	100%	392	326	83%	361	361	100%	94%
	Lg	1989	1989	100%	2559	2559	100%	2363	2363	100%	100%
Pales	Sm	695	650	93%	892	737	83%	803	665	83%	86%
	Lg	1787	1787	100%	2296	2296	100%	2098	2098	100%	100%
Tex	Sm	1172	1172	100%	1502	649	43%	1315	613	47%	61%
No Churches in Top 50											
Tyler	Sm	903	669	74%	1160	794	68%	1061	773	73%	72%
	Lg	3403	3403	100%	4374	4374	100%	3993	3993	100%	100%

Conference as a whole — 80%

EQUITABLE SALARY FUNDS

	<u>1971</u>	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>
Apportioned	\$182,015	\$175,590	\$186,752	\$165,358	\$117,588
Collected	153,386	142,948	163,003	147,066	112,656
% Collected	84%	81%	87%	89%	96%
Sent to Temp.Gen'l Aid (and Emerg.Relief)	43,163	30,590	41,752	41,752	25,656(est)
Rec'd from Temporary General Aid	18,954	17,310	21,485	23,915	22,610
Net Available for Salary Supplement Program	129,184	129,669	141,737	129,229	110,724
Spent on Salary Supplement Program	95,140	78,937	85,084	100,159	95,045
Equitable Salary Level	6,000	6,000	6,800	6,800	6,900
Spent Hospital Aid	- 0 -	4,399	9,667	11,065	11,707
Spent Relocation	- 0 -	- 0 -	- 0 -	2,920	2,033
Spent Board Expense	857	1,475	1,701	2,146*	1,816*
Total Spent	95,997	84,810	96,452	116,290	110,601
Balance in Account	33,187	44,859	46,286	111,226	111,339
			<u>50,000 **</u>		
			96,286		

* * In 1974 and 1975 Board Expense comes from World Service Fund

** Accumulated in previous years and restored from Revolving Fund
(See 1973 Journal, p. 193, and 1972 Journal, p.193, note 3.)

GUIDELINES

NATIONAL CONSULTATION ON EQUITABLE SALARIES THE UNITED METHODIST CHURCH

1. Membership in the National Consultation On Equitable Salaries shall be held by the Annual Conference, and a Conference becomes a member upon the payment of the annual dues, currently set at \$ 40.00. (Mission Conferences exempt from paying annual dues.)
2. The Chairman of the Annual Conference Commission on Equitable Salaries will be the Conference Representative to the Consultation, however, there will be no limit set on the number of persons who may attend full meetings of the Consultation.
3. The Plenary Session of the Consultation, meeting in the year preceding the regular meeting of the General Conference, shall elect two representatives from each Jurisdiction to serve as the Steering Committee for the following Quadrennium. No member of the Steering Committee may serve more than two consecutive terms. (A term is defined as all, or any part, of a Quadrennium.)

The Steering Committee will have full authority to act for the Consultation in the interim periods between meetings, providing such actions do not violate policies or practices set by the Consultation. This does not limit the Committee from starting new programs that fall within the spirit of the operation of the Consultation.

4. The Steering Committee will organize itself immediately following election by electing a Chairman, a Vice-Chairman, a Secretary, and a Treasurer. (Secretary and Treasurer may be held by one person, if desirable.) Officers elected by the Steering Committee will automatically hold the same office in the Consultation. No person may serve as Chairman for more than one term, consecutively.
5. To be eligible for membership on the Steering Committee a person must be a member of his own Annual Conference Commission On Equitable Salaries. (Cabinet or Staff members related to the Commission are considered eligible.) If membership on his own Commission ceases for any reason, he must immediately resign from the Steering Committee. The Steering Committee may elect a Successor to serve until the next full meeting of the Consultation.

Note: The above items were accepted by consensus at the Steering Committee Meeting in Chicago on January 30, 1976 as representing the spirit of the way in which we expect to operate.

Jan 1976

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NATIONAL CONSULTATION ON EQUITABLE SALARIES

Kansas City, Missouri

September 1975

LIST OF PARTICIPANTS

Rev. George R. Akers	438 Chenango Street, Binghamton, N.Y. 13901	Wyoming
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List of Participants

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Riley Burton	Route 1 Box 82 D, Terry, Miss. 39107	Miss.

THE NATIONAL CONSULTATION ON EQUITABLE SALARIES

KANSAS CITY, MISSOURI

Meeting of Business Meeting, September 25, 1975

Devotion by: The Reverend Ralph Fellersen

Item No. 1: Motion that the Consultation be continued on a basis of meeting in the Jurisdiction in the winter of 1976-77 and on general level in 1978."

Seconded and carried.

Item No. 2: Discussion of Steering Committee motion that "Steering Committee be empowered to expand to two persons per Jurisdiction."

Amendment: Amended that the Steering Committee be extended to one clergy and one lay.

Amendment defeated.

Substitute Motion: That "Present Steering Committee be permitted to expand realizing the inclusive nature of the United Methodist Church."

Seconded and carried.

Item No. 3: Motion that "Funding be on a more equitable basis as based on per capital expenditures of the Annual Conference."

Substitute Motion: That "Each Annual Conference pay an annual fee of \$40.00 to finance the Steering Committee planning for Jurisdiction and General meetings.

Seconded and carried.

Item No. 4: Motion that "Missions and Mission Conferences be included without assessment.

Seconded and carried.

Item No. 5: Persons not included in attendance sheet:

Elwood Rose
5914 Winding Way
Sylvania, Ohio 43560

Riley Burton
Route 1, Box 82D
Terry, Mississippi 39170

Dick Clark
15 South Locust Street
Colfax, Iowa 50054

Charles Kaiser
Box 604
Vine Grove, Kentucky 40175

Rodrick McLean
5707 Maple
St. Louis 63112

Item No. 6: Motion that "Definition of Equitable Salaries by James Womack and Dr. M. L. Roberts be recommended to each Annual Conference for their inclusion in their conference report." Seconded and carried

Item No. 7: Petitions to General Conference. (See distributed memo material.)

TENATIVE PROGRAM

NATIONAL CONSULTATION ON EQUITABLE SALARIES
September 23-25, 1975

MONDAY, SEPTEMBER 22-

- 2:00 P.M. Steering Committee meets (room to be announced)
The Steering Committee will make their own agenda for the day

TUESDAY, SEPTEMBER 23-

- 8:30 A.M. Steering Committee Meets
10:30 A.M. Registration
-Byron White will have responsibility for this. He will make room assignments, receive registration fees, etc.
12:00 Noon Lunch
1:30 P.M. Call to order in General Assembly Room
-Welcome and Devotional by Bishop ~~Earnest Dixon~~ **ROBERT GOODRICH**
-Recognition of Rev. Robert Carpenter, Commission Chairman of the Missouri-East Conference
-Address to set the tone of the Consultation- James Archer
2:30 P.M. Presentation and Discussion of Definition of Equitable Salaries Papers- James Womack and Cyril Stone
3:15 P.M. Break
3:30 P.M. First Workshop Session - **CAREER DEVELOPMENT**
Group A- Relationships of Equitable Salary to ~~Evaluation~~
-Matthew Gates
Group B- Salary Guidelines for Various Sizes and Categories of Churches- James Womack
Group C- Relationship of Salary Supplements to Mission Charges
-Harold Knudsen
Group D- The Basic Salary Plan- Pat Flarty
Group E- Salary Supplements that take variables of cost in living into consideration- Cyril Stone
4:30 P.M. Break for Dinner
7:00 P.M. General Assembly-
Discussion of ideas that are of interest and need clarification. Out of these discussions will come the ideas for legislation the Consultation will recommend to the General Conference.
- Define the term "Full-time Minister" including workload of same
- Is salary supplement designed primarily for the support of ministers or charges?
- Alternatives for strengthening ministries for charges. Such as:
-Parish Ministries
-Satellite Appointments
-Part-time minister and part-time associate appointments
9:00 P.M. Informal Coffee Hour

WEDNESDAY, SEPTEMBER 24-

- 8:30 A.M. General Assembly
Devotional and Announcements
9:00 A.M. Second Workshop Session
Group A- James Womack
Group B- Harold Knudsen
Group C- Pat Flarty
Group D- Cyril Stone
Group E- Matthew Gates
10:00 A.M. Break
10:20 P.M. General Assembly
Continuation of items of interest.
-Guidelines for salary supplement support
-Disposition of charges/churches that can never be self-supporting
-Across the board salary supplement support vs. graduated salary supplement based on years of service.
12:00 Noon Lunch
1:30 P.M. Third Session of Workshops
Group A- Harold Knudsen
Group B- Pat Flarty
Group C- Cyril Stone
Group D- Matthew Gates
Group E- James Womack
2:30 P.M. Break

WEDNESDAY, SEPTEMBER 24 CONTINUED-

During this break, time will be given for informal discussion with individual representatives as each representative choose. Perhaps he has heard an individual express an idea he would like to pursue.

3:15 P.M. General Assembly

Continuation of ideas of interest

-Purposes and Responsibilities of the Conference Commission on Equitable Salaries

-Does the Conference Commission need someone at a General Staff level to counsel Commissions, provide resource materials, etc.?

-Classification of ministers who could be covered under salary supplements

4:45 P.M. Break for Dinner

7:00 P.M. Fourth Workshop Session

Group A- Pat Flarty

Group B- Cyril Stone

Group C- Matthew Gates

Group D- James Womack

Group E- Harold Knudsen

8:00 P.M. General Assembly

Begin firming up resolutions the Consultation wishes to recommend to the General Conference

9:00 P.M. Informal Coffee Hour

THURSDAY, SEPTEMBER 25-

8:30 A.M. General Assembly

Devotional and Announcements

9:00 A.M. Fifth Workshop Session

Group A- Cyril Stone

Group B- Matthew Gates

Group C- James Womack

Group D- Harold Knudsen

Group E- Pat Flarty

10:00 A.M. Break

10:20 A.M. General Assembly

Continuation of General Conference recommendations

12:00 Noon Lunch

1:30 P.M. General Assembly

Final Session for completion of General Conference recommendations, Discussion of continuation of Consultation and election of a Steering Committee if desired.

3:00 P.M. Adjournment

NOTE: The above tentative schedule is for your consideration. After having heard from each of you, I felt that the above might be a composite of your thinking. Feel free to criticize and to offer improvements. I have assigned workshop responsibility as I feel would best serve our interests. However, I think it would be good if you would offer each person responsible for a particular topic your ideas of what this topic should consist of in subject matter. The idea behind the workshop, as I understand it, is for the leader to prepare a paper, philosophical in nature, for presentation to his group and then lead a discussion of the ideas presented. The paper itself should not exceed thirty minutes at most. It will be helpful if the leader could give a resume of the thoughts expressed in his workshops.

able to house all participants. However, all meals will be available at the school.

AGENDA:

The Steering Committee is presently at work on agenda items. It is our desire to so structure the agenda so as to best serve those attending the Consultation. We will be happy to consider any agenda items that is of great concern to you.

STEERING COMMITTEE FUNDING:

Since there are no funds available from the General Church for this type of activity, the original participating Annual Conferences agreed to contribute \$20.00 each to get the National Consultation under way. As this money is used, the treasurer requests additional funds from these Conferences. However, it would be most helpful if all Conferences across the nation would participate in this endeavor. Funds are needed to put together a meeting on a national scale and your prompt response in this area will be greatly appreciated. Send checks made out to, NATIONAL CONSULTATION ON EQUITABLE SALARIES, to:

The Rev. Byron L. White
Hargrove Memorial United Methodist Church
1812 Hargrove Road, East
Tuscaloosa, Alabama 35401

INFORMATION REQUESTED:

1. Names and address of your Commission chairperson and secretary.
2. Statement of interest in participating in the National Consultation on Equitable Salaries.
3. Copies of 1975 Equitable Salaries program.

Send to:

Rev. James D. Archer
Flint Hill United Methodist Church
Dadeville Highway at Scott Road
Alexander City, Alabama 35010

AN INVITATION TO ATTEND

the

NATIONAL CONSULTATION ON EQUITABLE SALARIES

Saint Paul School of Theology

Kansas City, Missouri

September 23-26, 1975

To: Chairpersons,
Conference Commissions on Equitable Salaries


Dear Colleagues:

The Steering Committee of the National Consultation on Equitable Salaries joins me in extending your Conference Commission on Equitable Salaries an invitation to send representatives to the 1975 National Consultation on Equitable Salaries. It is our hope that you will respond to this invitation by beginning now to make plans to send representatives. Further explanation and information concerning the Consultation will be made as this communication develops.

Perhaps you are not aware of the work of the National Consultation on Equitable Salaries. Let me briefly give you the background. After struggling with the Commission's responsibilities for some time after the change in name from the Minimum Salary Commission to the Equitable Salary Commission, the North Alabama Conference Commission felt that since there was no one beyond the Annual Conference level responsible for Equitable Salaries that it would be beneficial to call together representatives of various Annual Conference Commissions for the purpose of sharing programs, policies and problems common to all. A poll of selected conferences, primarily in the Southeastern Jurisdiction, was made in the winter of 1973 to find out if there was sufficient interest to warrant calling for such a meeting. The response was such that the North Alabama Conference Commission initiated the first Consultation and issued invitations to selected Conference Commissions in each of the church's jurisdictions. Twenty-five of the thirty-five Conferences invited responded by sending representatives to the first Consultation

on Equitable Salaries, held in Birmingham, Alabama in February of 1974. Four significant things happened: (1) There was a sharing of existing programs and problems in each of the participating Annual Conferences. (2) A tentative working definition of Equitable Salary responsibility was agreed upon. The definition will be finalized at the 1975 Consultation. (3) Participants felt there was a definite need to continue the Consultation and expand it to include every Commission of every Annual Conference in the United States. (4) A Steering Committee, composed of James D. Archer, James H. Womack, Matthew Gates, Patrick Flaherty, Harold Knudsen, Cyril Stone and Byron L. White, was selected to plan for and promote the 1975 Consultation on Equitable Salaries. All Jurisdictions of the Church are represented on this Committee.

We look forward with eagerness to your participation and support.


James D. Archer, Chairperson
The Steering Committee

FOR:

- Chairpersons, Conference Commissions on Equitable Salaries
- Vice-chairpersons, Conference Commissions on Equitable Salaries
- Other concerned members of Conference Commissions on Equitable Salaries
- Conference staff related to Conference Commissions on Equitable Salaries

You are encouraged to have a minimum of two representatives from your Annual Conference attend.

PURPOSE:

Perhaps some of you are asking, "Why have a meeting of leaders of Commissions on Equitable Salaries?" Especially, when travel is expensive and time is at a premium.

But it seems of vital importance that we become involved across the nation to perceive more clearly our new responsibilities and our new possibilities. There are areas where we have had difficulty in shifting from "Minimum Salary" to the full potential of Equitable Sal-

aries. It may be that we can open some new horizons and find some new understandings by sharing together our problems, our frustrations and our needs. It just may be that some of us have findings that may be life savers to others. Such a meeting may come as a group approach to solutions that are not easily available to us as individuals. Here are some of the purposes for research at a meeting such as is planned:

1. To clarify and detail the purposes and responsibilities of the Commission on Equitable Salaries in the Annual Conference.
2. To pursue, in depth, the various areas of concern and responsibility and, to attempt to find where we may establish some common bases for all Annual Conferences in terms of salary, travel allowances, utilities, housing and fringe benefits for which the Commission on Equitable Salaries has responsibility.
3. To collectively gain some understanding of the full responsibility Commissions on Equitable Salaries have for all the ministers of the Annual Conference, beyond the "minimum" levels. For instance, is there a need for us to assist both Pastor-Parish Relations Committees and pastors alike to understand the various forms of distribution of the pastor's salary and thus develop a better means of negotiating together to arrive at a truly equitable salary in each charge?
4. To provide time for informal periods wherein we may talk about our common needs, problems, policies and programs and share our written reports as established by the various Annual Conferences.
5. To determine areas wherein we may wish to memorialize the General Conference in matters concerning Equitable Salaries.
6. To strengthen and support each other as we grapple with items that are alike and different in responding to needs in the Annual Conferences.

COST:

Each Annual Conference will be responsible for all costs involved in sending representatives to the National Consultation on Equitable Salaries. However, the Steering Committee is conscious of soaring costs and has arranged for the use of the facilities of the Saint Paul School of Theology. The cost of room and board per day per person at present is approximately \$13.00. Of course, you realize that the fare will be subject to inflation. Nearby motels are available should the school not be

STATEMENT OF PURPOSE FOR THE 1975 CONSULTATION ON EQUITABLE SALARIES

To: Annual Conference Commissions on Equitable Salaries

Perhaps some of you are already asking, "Why have a meeting of leaders of Commissions on Equitable Salaries? Especially, when travel is expensive and time is at a premium."

We respond by answering, it is of vital importance that we become involved across the nation to perceive more clearly our new responsibilities and our new possibilities. There are areas where we have had difficulty in shifting from "Minimum Salary" to the full potential of "Equitable Salaries." It may be, by coming together, we can open some new horizons and find some new understandings by sharing together our problems, our frustrations, and our needs. It just may be that some of us have findings that may be life savers to others. The solution you have been looking for may come as a result of the group approach to problems, ideas, etc., which is not easily available to us as individual Commissions. Here are some of the purposes we would propose for research at a meeting such as is planned:

1. To clarify and detail the purposes and responsibilities of the Commission on Equitable Salaries in the Annual Conference.
2. To pursue, in depth, the various areas of concern and responsibility and, to attempt to find where we may establish some common bases for all Annual Conferences in terms of salary, travel allowance, utility allowance, housing, and fringe benefits for which the Commission on Equitable Salaries has responsibility.
3. To collectively gain some understanding of the full responsibility Commissions on Equitable Salaries have for all the ministers of the Annual Conference, beyond the "minimum or supplemental" levels. For instance, is there a need for us to assist both Pastor-Parish Relations Committees and pastors alike in understanding the various forms of distribution of the pastor's salary and thus develop a better means of negotiating together to arrive at a truly equitable salary in each charge?
4. To provide time for informal periods wherein we may talk about our common needs, problems, policies, and programs and to share our written reports as established by the various Annual Conferences.
5. To determine areas wherein we may wish to memorialize the General Conference in matters concerning Equitable Salaries.
6. To strengthen and support each other as we grapple with items that are alike and different in responding to the needs of the Annual Conference.

Plan to attend the National Consultation on Equitable Salaries at the Saint Paul School of Theology, Kansas City, Missouri, September 23-25, 1975.

--The Steering Committee

CHAIRMAN- James D. Archer; NORTH CENTRAL- Patrick Flaherty; NORTHEASTERN- Matthew Gates; SOUTH CENTRAL- Cyril Stone; SOUTHEASTERN- James Womack; WESTERN- Harold Knudsen; and SECRETARY-TREASURER- Byron White.

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WORKSHOP ON THE RELATION BETWEEN EQUITABLE SALARIES AND CAREER

DEVELOPMENT:

Kenneth M. Lambert, Workshop Leader

This workshop was designed to be a time for the sharing of ideas and experience in the field of Equitable Salaries taken in its broadest possible perspective. Salary supplements to a minimal level do not exhaust this perspective. A view of the career of the minister, how it develops, and what aid a system of equitable salaries might offer represents this broader view.

The workshop first identified the Minister as a professional, thus recognizing that he has a career. Dr. James Glasse in his book Profession: Minister offers the following as descriptive of the Minister as a professional:

- | | | |
|---------|----------------|--|
| First, | educated, | a master of some body of knowledge. |
| Second, | expert, | a master of a specific cluster of skills. |
| Third, | institutional, | related to society and rendering service through a historical social institution. |
| Fourth, | responsible, | professing to act competently in situations requiring a minister's services. Committed to high standards of competence and ethics. |
| Fifth, | dedicated, | professing something of value for society. |

This Minister who is a professional follows a pattern of experiences typical of any professional in the development of his career. Dr. Charles Stewart in his book Person and Profession: Career Development in the Ministry identifies the following stages as typical of career development:

- Professional Training
- Place of beginning
- Concern about progress with reference to peers
- Family financial need
- Continuing education and sabbatical
- Emergencies (health)

Relocation
Retirement and its approach

Non-linear concerns:
Dignity
Competence and morale
Evaluation
Experimentation

In joining the two ingredients---professionalism and career development---two observations were made with reference to the concerns of Commissions on Equitable Salaries.

1. A balance must be maintained which assures that the concerns of the Conference, the Charge, and the Minister are each fully honored. The Conference should not usurp the time-honored tradition by which the Charge makes the essential evaluation and salary decision. The Charge should not ignore its place within the Conference as the focus of career-long identity for the Minister. The Minister should recognize that he is not a loner strictly "doing his thing"; he is a Minister of the Church.
2. Clarity of orientation will enable a system of supplemental salaries to contribute in a maximal way to the career development of the Minister. If the system is viewed as a "base" under the salary plan system then it is little more than a minimal plan, no matter how named. If the system is viewed as an "umbrella" over the salary system from which funds can be drawn for whatever is in vogue at the moment then it can become a mere slush fund into which to dip instead of facing and resolving problems. If the system can be seen as an assured "foundation" enabling Charge, Conference, and Minister to grow, then time and calmness of attitude can be claimed in dealing with immediate needs and projecting long-term solutions to problems.

Afterthoughts and conclusions of the workshop leader.

1. Most participants had a sense of career in view as they approached the program of equitable salaries in their respective Conferences. More precision was gained in this regard.
2. Commissions on Equitable Salaries may be doing their best work when they function as enablers of parallel groups or of charges as they grow in their own understanding. We do not have to spend our own funds to be getting the job done in all instances.
3. Inequities still exist. The issue of incompetence is the most persistent problem. Some break-through in the area of "quality control" is crucial if support systems are to continue to grow.
4. Sabbatical leaves are desired and needed, but almost nonexistent. In all likelihood the Conference will need to take the lead in fashioning a way to provide for these. This is a largely unsolved concern, but one which might be an appropriate new area for Commissions on Equitable Salaries.
5. The most persistent concern expressed was a desire for direction on how to get started on the larger agenda which has become apparent to most participants. A sense of inspiration, information, and direction was found in the Consultation for opening the subject of these larger issues upon returning to home Conferences. Some system of distributing ideas is highly desirable among the Conference Commissions.

Summary of Workshop Sessions on "SALARY GUIDELINES FOR CHURCHES

NOT RECEIVING EQUITABLE SALARY SUPPLEMENTS".

Your Steering Committee, believing that the Commission on Equitable Salaries has responsibilities for seeing that equitable salaries prevail for all Ministers, planned this Workshop to deal with methods for influencing Pastor/Parish Relations Committees as they deal with the question of setting salaries for their Ministers.

After presenting a few procedures used by various Conferences, the workshop was opened for discussion and reporting of procedures used by those in attendance. Other useful ideas were then presented, and some concerns expressed for which we must seek solutions. These were listed on the newsprint on the wall, and are as follows:

1. Need for a uniform Moving Policy in each Conference so that all may be treated equitably.
2. Need a uniform definition of what constitutes a "full-time Minister".
3. Provide P/P Relations Committee with information and advice on Tax-Deferred Annuity Plans such as HR 501-C.
4. Performance Evaluation can be very beneficial to Ministers as he plans for furthering the effectiveness of his ministry. A broad-based group should be in on evaluation processing.
5. Recognize need for sharing information developed by various Conferences on Salary Guidelines.
6. Put travel expense on direct reimbursement basis so that it may be treated as operational expense for Local Church, not cluttered up in the Minister's Salary.
7. Need for equity in apportionments as affected by salary.
8. Importance of proper treatment of Social Security when setting salaries.
9. Question of increments based on years of service, number of dependents, etc. Is it salary, or is it welfare?
10. Need to develop "A Rationale For Setting Salary Of Minister".
11. Need study on value of housing vs. housing allowance.
12. Concern for large group of Ministers with long years of service who are just above minimum.
13. Need for a salary classification system for entire Conference on some equitable basis such as size of membership, etc.
14. A promotion system based on Professional Values.
15. Need to update and broaden content of P/P Relations Workbook.
 - a. Training program for new members on committee.
16. Effect of salary on motivation of Minister.
17. Program to encourage Charges not to use the minimum scale as guideline for salary; set salary according to capabilities of Charge, and needs and performance of Minister.
18. Recognition that mediocrity exists and needs to be dealt with. Proper place for correction is in appointment system, which needs revision either in principle or in application.

As the Workshops progressed, there seemed to develop a general consensus among the groups that the responsibilities of this Commission did indeed go far beyond that of setting minimum salary scales, and this is borne out by the decision in the final Plenary Session to petition the General Conference for legislation to more fully and clearly define such responsibility.

James W. Womack
Western North Carolina Conference

SUMMARY OF WORKSHOP
MISSION APPOINTMENTS AS RELATED TO EQUITABLE SALARIES

1. The first and basic question discussed is the understanding of whether equitable salary is to the church or is it to the minister. The two points of view seemed to be that if it is to the church it is to provide a fuller ministry in particular community or need. If to the minister, it is most likely to provide a level of economic support to a person and family. It was the general consensus of the group that most of us think of it in both ways.

2. It seems when one begins to understand it that it can be used for the church it opens the door for consideration of mission appointments.

3. This has led to the recognition of a need for a conference agency to correlate the distribution of support and mission monies in an annual conference.

4. The group seemed to be almost unanimous in their opinion that the Cabinet, primarily the district superintendents, become the basic group for preparing and presenting the request to Equitable Salaries and Board of Missions for any combined group.

Harold C. Knudsen,
Workshop Leader

September 29, 1975

The Equitable Salaries Commission and the task of writing in variables to basic salary supplement; Written by Dr. Cyril Stone.

There is a clear call for adequate, competent ministry at all levels in the Annual Conference if we are to be responsible disciples for our Lord as well as those who enable the ministry of the laity.

If we heed the admonition to go in to all the world and preach and teach the gospel, we are called to provide ministers for the lost and least, the oldest and the youngest, the highest and the holiest. Fulfilling that role will recognize that from some source funds must be forthcoming to challenge a minister both in service and in creativity.

This much would say then that Equitable Salaries Commission of the Annual Conferences would be alert to a number of issues that would bear on a fair and livable salary or support for ministry where the local church or agency may be unable to provide fully.

The Annual Conference Equitable Salaries Commission will want to be aware of the cost of living index in the area. In addition they will honestly and seriously investigate the levels of similar professional persons in that area. A guideline used in some Annual Conferences sets a base salary level at not less than the starting salary for a public school teacher, and possibly with a Master's Degree. A third requirement would be for the Annual Conference Equitable Salaries Commission to know something of what the Conference can and will support for fair and just salary base in terms of the request from Annual Conference Council on Finance and Administration for proper apportioning.

The next step then will obviously be a consideration of the local church or charge fulfilling its obligations rather than allowing

a poverty mind to develop, as much as to say, "The Annual Conference will cover salary support, so let us not be concerned." Consequently, Equitable Salaries Commission will need to develop some tool of encouragement at this point for the new or old charge where help may be given.

In order to be fair, also, the consideration will call for recognition of a minister as a qualified, capable, caring and concerned person who needs to be free to minister to all levels of society, without fear of threat to reduce his financial ability or "keep him humble" as the case may be.

Some definitions may be in order:

1. Equitable Salaries Commission needs to be in touch with and know the charges which may need or will be receiving support and encourage them to summon their best resources. If necessary, to accomplish this, Districts Superintendents may be appreciative of a handle by which two or more smaller charges may be brought together in a larger parish more effectively to serve the people.
2. Equitable Salaries Commission would want to establish a floor which is equitable and fair. This would recognize also the responsibility to prevent a minister from feeling he is punished by an appointment to some financially poorer charge. It recognizes, also, the need to feel he is equal with his co-laborers and not dehumanized, though such an attitude may unwisely be developed.
3. Variations in academic or educational accomplishment may provide some basis for supplement. Some recognition of difference may be made between the Master of Theology or the Bachelor of Divinity Degree, and the student, lay or associate

minister. Yet, to be fair and equitable is important, because the costs of living may be more nearly alike.

4. Conference relationships may have some bearing on supplement, also. In some instances, increments for years of service are automatic. Feedback from this has emphasized that it may produce a willing incompetence, a laziness, and consequently, may be related to requirements for continuing education and increased evidence of competency.
5. Recognition of marital status may also provide another option for supplement. Probably the most desirable arrangement here has recognized the difference in food, clothing and medical variations of single, married and married with children categories. With some care, the feeling that we might be encouraging population growth would be deleted. At this point, also, it is valuable to establish a level for family (i.e., married and children) increments in case of a couple, who are ordained and appointed to the same or separate charges.
6. Probably, one of the most consistent areas where supplement is needed is in parish related travel and cost of operating. The Annual Conference Equitable Salaries Commission may use any one of several formulas to provide travel aid. Where two or more churches are a part of a single charge, it is recognized a considerable cost is involved as the pastor visits his constituency, and makes hospital calls. So the mileage factor for carrying out ministry could be one part of the

formula. Another might be unusual weather conditions that might require exceptional auto care. Travel allowance at a rate that actually covers operational costs would prevent unusual exploiting of salary for rendering of ministry.

7. One additional area may include such items as partial payment of Conference medical insurance premiums, or more equitable salary level for the minister in service.

While these are probably items of highest profile in supplementary assistance beyond basic salary support, there are probably others, some of which may be peculiar to an Annual Conference or geographical area. Each Equitable Salaries Commission will of necessity need to study its needs, the effects of meeting those needs, and the manner of financing to provide equitable salaries.

Petition to the 1976 General Conference

To: Members of the General Conference

From:

Paragraph #1260.6 reads: "Proportional Payments—The board shall compare the records of the amounts paid by each pastoral charge for the support of pastors and for pension and benefit programs, computing the proportional distribution thereof and keeping a permanent record of defaults of the ministers of the conference who have failed to observe the following provisions pertaining to proportional payment, and shall render annually to each minister who is in default a statement of the amounts in default for that and preceding years.

- a) When the apportionment to the pastoral charges for the pension and benefit program of the Annual Conference has been determined, payments made thereon by each pastoral charge shall be exactly proportionate to payments made on the salary or salaries of the minister or ministers serving it.
- b) The treasurer of the pastoral charge shall be primarily responsible for the application of proportional payment, but in the event of the treasurer's failure to apply it, the pastor shall adjust cash salary and payment according to the proper ratio, as provided above, before the pastor enters the respective amounts in the statistical report to the Annual Conference.
- c) The conference statistical tables shall provide separate columns for reporting the amount apportioned to each pastoral charge for pension and benefit purposes and the amount paid thereon.

Paragraph 1260.6 continued:

- d) On retirement, the amount that a pastor is in default shall be subject to deduction from the pastor's pension, in accordance with rules and regulations of the specific program or programs under which the pension is provided.
- e) If a retired minister, while serving as a supply pastor, fails to observe the provisions of this paragraph pertaining to proportional payment in any conference year, the amount of such default shall be deducted from the minister's pension the ensuing conference year.
- f) It shall not be permissible for a pastor to receive a bonus of other supplementary compensation tending to defeat proportional payment. The board may recommend to the conference that the pastor's pension credit be disallowed for the year during which such bonus or supplementary compensation was so received.

We recommend the retention of this paragraph.

Submitted by:

SUBJECTS AND DETAILS OF INTEREST GROUPS

V. NATIONAL CONCERNS

1. Ramifications of Rescinding Paragraph 1260.6 of the Book of Discipline: regarding Proportional Payment

- a. We recommend a petition to General Conference that #1260.6 be retained without change.

2. A National Method of Reporting Salary

- a. We recommend that a petition be prepared so that #895 be amended so that reporting of support should include reporting as separate items:

- (1) Cash salary
- (2) Fringe benefits including but not limited to:
 - (a) Utilities paid directly by church
 - (b) Health and Life Insurance Premiums
 - (c) Taxable pension contributions by church
- (3) Business Expense including but not limited to:
 - (a) Transportation expense
 - (b) Travel Expense
 - (c) Office and equipment expense
 - (d) Education expense

(d) Housing allowance or equivalent rental value of parsonage.

3. We decided not to make any recommendations on the Definition of Average Salary.

4. Issues Involved in the Parsonage System

- a. Basic issues: (Positive)

- (1) Facilitation of Appointment System
- (2) Economic saving to church
- (3) Facilitates first appointment of Seminary graduates

- b. Negative

- (1) No provision for retirement housing
- (2) Possibility of bad landlord-tenant situations including children's pets
- (3) Minister has no opportunity to become a home owner

5. Uniform Guidelines for Setting Salary Supplements

- a. We think this is not desirable. It is a local issue.

NATIONAL CONSULTATION ON EQUITABLE SALARIES

WORKSHOP REPORT: BASIC SALARY PLAN

P.F. FLAHERTY

Paragraph #893 of the Book of the Discipline provides for a "Basic Salary Plan" in the United Methodist Church. The purpose of the five workshops conducted by me was to discuss with the delegates to this N.C.E.S. what possibilities there might be of ever implementing this paragraph in an Annual Conference. We also had as a goal some directives that sought to improve this legislation, or eliminate it altogether.

To the best knowledge available, no Annual Conference has ever been able to put this paragraph into operation. There have been as many as 27 Annual Conferences who have in recent history tried to arrive at such a workable solution. It was deemed necessary to unify our thoughts. The approach I took to the issue was simple and to the point. We began each workshop with a small introduction of the issue, and then distributed copies of paragraph #893. I led the group in discussion of the following four concepts:

1. Weaknesses in our present system.
2. Strengths in our present system.
3. Weaknesses in the Basic Salary Plan.
4. Strengths in the Basic Salary Plan.

Items dealing with our present system were designed to get the group to look at what is currently happening, and then to be realistic about its potential for improvement. Following such a discussion, the group was much more willing to examine the Basic Salary Plan with an open and somewhat prepared mind.

It would be of no use for me to compile a summary of what the group had to say about the present system, as that was not the object of the workshop. A summary of the thoughts concerning the Basic Salary Plan, would however be of use in evaluating the effort. The following is a composite of the ideas gleaned from the effort.

Weaknesses of the Basic Salary Plan:

1. It cannot be implemented by an Annual Conference.
2. Assumes that those involved are all Christians.
3. The loss of "grass roots" control.
4. The danger of a growing apathy on the part of the local church concerning the Pastor's needs.
5. The motivation on the part of the congregation to improve its salary out put, would be possibly lost.
6. Paragraph #893.5, is a built in loop-hole, that could defeat the whole purpose and intent of the plan, by allowing the larger more wealthy churches to pay their pastor whatever they would like, after reaching the minimum apportionment payment.
7. The plan would have a tendency to reward incompetence, by guaranteeing salary increments without a performance check.
8. It would have the potential of killing initiative on the part of some who would see no need to work harder and be more creative.

9. The local church would have a lower sense of responsibility toward its pastor.
10. This would result in a definite step toward more centralization of power and control.
11. It would limit the ability of those responsible to compute variables.
12. It would necessarily create a large beauracracic entity, responsible for the administration of the effort.
13. The plan would tend to encourage mediocrity.
14. The cost for administration would be financially difficult to cover and justify.
15. The general feeling is that it would tend to reduce giving to other Conference collected funds, i.e. World Service, Conference apportionments, etc.

Strengths of the Basic Salary Plan:

1. In essence a desirable goal for the Church.
2. It would allow for more freedom of movement by pastors and the Cabinet.
3. The plan is more consistent with the concept of the "connective system."
4. It would eliminate the need for a Commission on Equitable Salaries, but would of course require the establishment of a Basic Salary Commission.
5. It was the feeling that such a plan would encourage longer tenures in the local church.
6. It was very strongly felt that this plan would encourage, and more nearly match the skills and abilities of a pastor, with the specific needs and requirements of a Church.
7. The pastor would be more free to minister, without concern for his salary or other needs.
8. It would tend to increase the trust level between pastors in a given annual conference, and perhaps would reduce the high level of competition between pastors.
9. This plan could be seen as a "prophetic model" and could be used to lead and encourage our society in a direction of common concern.
10. It would be an encouragement for the establishment of new congregations, allowing us to extend the ministry.
11. It would encourage the establishment, and adventure out, into new forms of ministry.
12. There is a feeling that this plan would result in the case of disaster, the last resort of strength and support.
13. The plan is consistent with the philosophy of mission service, District Superintendents, and Bishops, salaries.
14. It would encourage and stimulate the concept of vested interest in stewardship.
15. It was felt that along with fewer moves each year, there might also be a developing concern for the total situation of the church, and a feeling of commitment to the cause.

At the conclusion of each workshop I polled the members present about what possibilities there were for implementing the plan, or if there were any suggestions as to how to proceed. We discussed the revising of the paragraph and attempting to make it possible to implement. There were a wide range of suggestions.

1. Revise to leave only 893.1.
2. Remove only 893.5, and leave the rest in tact.
3. Clarify 893.2, and define how it is to work.
4. Appoint a task force to draft an entirely new plan.
5. Remove paragraph #893 entirely.

At the conclusion of the Consultation, our workshops were given the responsibility of either presenting to the General Conference a piece of legislation that would enable the plan to be used in the annual conferences, or to suggest its removal. After all was clarified it was the decision to ask for removal.

I henceforth presented this suggestion to the entire assembly and it was agreed that we could petition General Conference of the elimination of paragraph #893 of the Book of the Discipline.

The workshops did a lot more than is possible to include in this report. There was a real feeling of openness and sharing, and a real desire to have the matter clarified for use.

Sincerely in Christ,

Pat Flaherty, National Steering Committee
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Implementation

Salary vs. Total Support
Minimum - Equitable.

ORGANIZATIONAL MECHANICS OF EQUITABLE SALARIES COMMISSION

In order to function most effectively, each Annual Conference may well develop a commission on Equitable Salaries as indicated in THE DISCIPLINE, 1972, Paragraph 892.2. Such a Commission needs to be a separate entity in order to be free and capable to maintain its multiple functions and relationships as indicated in this paper.

1. INTERNAL ORGANIZATION

- A. General organization of Commissions on Equitable Salaries may call for different types of task forces or committees. It would seem of utmost importance to have a person or group of persons who would serve as a Committee on Finance. This committee would receive and evaluate the monthly reports of income and disbursement from the Conference Treasurer. In so doing, the Commission would constantly be prepared to report on its financial status. This committee could also be prepared to counsel with District Superintendents for understanding and encouragement where local churches are not complying with regular monthly remittances as called for in paragraph 889. A further function of this committee would be to develop a formula to recommend for adjustments of support under inflationary gains. The Committee on Finance might also help develop processes and requirements for the distribution of those funds under the supervision of the Commission on Equitable Salaries. This person or group may also help determine benefits beyond salary and define variables.
- B. It is to be recognized that the Commission on Equitable Salaries is a program agency and thereby, is related to the Conference Council on Ministries. It becomes a programming agency in its encouragement of studies to develop merger of churches for accountability and stewardship of ministerial manpower and use of funds. It would be further entering into programming by encouraging local church or charges to regularly research and evaluate such questions as "How are you enabling your minister to involve in continuing education?" "What are you doing evangelistically to increase good stewardship and develop the spiritual life of the charge?" "What are you doing annually to provide every member an opportunity to share in financial support?" - *evangelism / stewardship*
- C. Equitable Salaries Commissions further involve in the development of the member standards; that is, parish development studies and the minimum number of members for participation in Equitable Salaries Funds.
- D. Whether the General Board of Global Ministries deals directly with the Commission on Equitable Salaries or with the Conference Board of Global Ministries, a part of the Commission may very well direct attention to studying support funds as they apply to the salaries of the ministers, provided from the National Division Funds. It may well desire to do in depth studies of salary support in either charges or agencies and prepare program and fund plans. It is to be noted that these salary support funds may come from three different sources under the National Division. Namely, Support for Action Ministries, The Office of Urban Ministries, and the Office

attached to Study letter of 3/17/72

of Ethnic Ministries. It would be important, at this point, to know the conference representative from the Board of Global Ministries who deals with the development and approval of this kind of support. Should the Commission on Equitable Salaries not be directly involved, it would be important to have a representative meeting with the Conference Board of Global Ministries, or another group, who are responsible in order to gain a knowledge of where support is granted, the amount of that support, and to whom it is granted.

- E. One of the new coordinating bodies in some annual Conferences is the Council on Professional ministries. Membership generally is made up of Chairpersons of the Commission of Equitable Salaries, Board of Pensions, Committee on Insurance, and Board of Ministry. This body helps to coordinate action, prevent overlapping, and to see areas needing further care in total support of the ministry. Within this body some recommendations are generated and assigned to member bodies for carrying out.
- F. Another area of concern for which the Commission on Equitable Salaries may prepare is that of training and cultivating local church Pastor-Parish Relations. Often the PPR Committee must deal with salary setting without a basic knowledge of factors involved. Such documents as is attached may offer guidelines to enable better approaches to salary and other support recommendations for the minister. In addition to actual salary setting PPR Committees may find helpful guides to enable them to really deal with ministries of the laity and of the pastor. Help may be given along these lines by Commission on Equitable Salaries, thereby strengthening a support system. Or such approaches may be developed in conjunction with the Board of the Ministry.
- G. Some internal organization may involve efforts to develop competency and continuing education for local church pastors. Some cooperation with the Conference Board of the Ministry may be needed. However, the Commission on Equitable Salaries may provide incentive by a wider separation of amounts of support offered for effort to increase competency, and for amounts indicated for full members of an annual Conference, Associate and Probationary and Lay Pastors, as well as students and retired ministers. General Conference action may necessitate attention to this area.
- H. A Committee on Evaluation may be of value to the Commission. Such a committee would (1) provide documents and direct studies of charges receiving support and consider and evaluate continuing support needs and requirements; and (2) recommend guidelines for qualification of local parishes for continued participation in E.S.C. funding.

II. THE CHAIRMAN AND SOME EXTERNAL RELATIONSHIPS

A. The Chairman

1. The Chairman is a member of the Conference Council on Ministries.
2. The Chairman advises the District Superintendent where income from local churches is slow in remittance.
3. The Chairman should secure from each District Superintendent an accurate accounting of all salary support for a pastor from all sources.

4. The Chairman should present to Conference Council on Finance and Administration requests for funding and apportionment.

B. Internal Functions

1. Responsible for informing and interpreting action of E.S.C. for Conference Treasurer and District Superintendent.
2. Chairman is responsible for approving action on requests from Charges or District Superintendents, where these requests fall in guidelines established by the annual conference.
3. The Equitable Salaries Commission works with the various Charges for financial support. The Board of the Ministry is responsible for Ministerial qualifications. The Cabinet and the Bishop are responsible for appointments. Such identification of responsibility helps to define relationship.
4. The report to the Annual Conference is a responsibility of the whole commission, and may be drafted by a task force for that purpose.
5. Various other responsibilities and relationships may call for modifications in organization.

1. How to relate to Conference
2. How to relate to Conference -
nom. Com -
How to draw local church into process to secure E.S.C. support -
3. Theology of organization, one body -
how to provide Ann Conf members. support -
for "feed in"

MECHANICS OF OPERATING A COMMISSION ON EQUITABLE SALARIES.
(OUTLINE FOR WORKSHOP)

1. Work to see that Nominating Committee selects qualified people who are interested in work of Commission.
2. Set goals for commission for quadrennium:
 - A. Financial goals(1) Salary ranges you wish to achieve.
(2) Budget limits you wish to observe.
(3) Number of participants-limits.
3. Methods of operation for achieving goals:
 - (1) Full support and cooperation of commission members.
 - (2) Close liaison with Bishop and Cabinet.
 - (3) Set realistic salaries that Ministers and Cabinet will accept, and budget amounts that Conference will support.
 - (4) Workshops in districts on stewardship, emphasizing the Charge's prime responsibility for minister's salary.
 - (5) Influence Charges that are above minimum support.
4. Mechanics for processing applications, and for disbursing funds:
 - (1) Involve pastor, charge, district, and commission in the review and approval for minimum support.
 - (2) Disbursement of funds by Conference Treasurer VS. by Commission Treasurer; comparative costs and advantages.
5. Maintaining proper minimum salary levels:
 - (1) Equitable : a. to Minister, b. to Conference.
 - (2) Research; a. Cost of Living Index, b. salaries by others, etc.
6. Continually work to increase support from Charges.
7. Reporting to Annual Conference:
 - (1) Realistic policies and guidelines for operation.
 - (2) Openness and clarity in reporting.
8. Maintain good relations with all boards and agencies with which you work - firm but cooperative.

James H. Womack
3/8/76

OK 3/20/76
Hedrickson
Hedrickson
Ken in Portland
talked with Ralph Bellman
about Winter Fund Workshop
tentative date - Oct. 14-15
at Burlington, Col.
See you in June at Nashville

Copy mailed 9/21/76
a

SEPTEMBER 21, 1976

DEAR CYRIL,

TODAY I DECIDED TO SET ASIDE THE TIME TO GET THIS WORKSHOP STRUCTURED. I AM SENDING A LENGTHY DESCRIPTION OF MY ASSUMPTIONS. PLEASE DO NOT TAKE THESE AS THE LAST WORD. HOWEVER, DO ASSUME THAT I WILL PROCEED ON THE PLANS AS STATED UNLESS I HEAR BETTER IDEAS FROM YOU. I HAVE ALSO NOTED SOME ASSUMPTIONS ABOUT RESPONSIBILITIES FOR DETAILS WHICH ARE YOURS. IF YOU WANT TO SWAP OFF A FEW, SAY SO. PERHAPS FROM THESE YOU CAN SHAPE A PRINTED PROGRAM AS YOU SUGGESTED.

TUESDAY, EARLY AFTERNOON

REGISTRATION, WITH NAMETAGS, COFFEE, IN A SETTING WHICH ENCOURAGES MILLING AND MEETING: YOUR RESPONSIBILITY. YOU GET MATERIALS AND LINE UP HELPERS.

TUESDAY 2:30 FORMAL OPENING, ORIENTATION, DISTRIBUTE SCHEDULES, TELL WHO, WHAT, WHEN, WHERE
YOUR RESPONSIBILITY: YOU GET MATERIALS & PERSONS.
(MATERIALS WOULD ONLY INCLUDE SCHEDULES I THINK, AND YOU ARE LIKELY THE ONLY PERSON, PERHAPS WITH A WELCOME FROM DWAYNE BRUCE.)

FIRST SESSION (GROWS OUT OF ORIENTATION)

"WHERE DO YOU COME FROM?"

SETTING: GROUPS OF 10-15

PURPOSE: TO GET ACQUAINTED WITH OUR PERSONNEL & THEIR BACKGROUND. WE WANT TO KNOW THE EXPERIENCE, BACKGROUND, & ORIENTATION OF OUR PEOPLE.

BELLEVUE METHODIST CHURCH

METHOD: CASE STUDY
PRESENTATION OF THREE SITUATIONS. ENGAGE THE GROUP IN DESCRIBING HOW THEIR PROGRAM WOULD DEAL WITH EACH

RESPONSIBILITY--LAMBERT

I WILL BRING PRINTED CASE STUDIES &
INTRODUCE THE PROCEDURE AT END OF ORIENTATION.

REASSEMBLY: LIST ALL THE WAYS THESE THREE SITUATION COULD HAVE
BEEN HELPED IN OUR MANY PROGRAMS (ALL POSITIVE)
NOTE WAYS WE WOULD CHOOSE NOT TO HELP AND
REASONS WHY (NEGATIVES)

SESSION TWO: TUESDAY EVENING, DINNER SETTING.

ADDRESS: DR. STAN MORROW, GENERAL SECRETARY, BOARD OF PENSIONS
"MONEY AND MINISTRY"
(HE SAID YES IN JULY BUT HAS NOT ANSWERED MY RECENT
LETTER OFFERING DETAILS.)

PURPOSE: TO ENLARGE OUR PERSPECTIVE AS WIDE AS POSSIBLY ON
THE POSITIVE RELATIONSHIP BETWEEN MONEY AND MINISTRY.

PANEL: FOUR EXPERIENCED WORKERS IN EQUITABLE SALARIES

TO FOLLOW UP ON MORROW, TO DELINEATE ISSUES, TO ENGAGE HIM

ISSUES: DO WE HELP THE CHURCH OR THE MAN?

WHAT ARE THE DIFFERENCES BETWEEN MINIMUM, EQUITABLE,
AND ADEQUATE?

ARE WE ENABLING MINISTRY OR FUNDING INCOMPETENCE?

RESPONSIBILITY: LAMBERT: GET PANEL, PREPARE MORROW, MODERATE

STONE: PRESIDE AT DINNER, FIELD PROCEDURAL QUESTIONS
REGARDING WORKSHOP AS A WHOLE.



1968
OPEN 6 ECKOFF

BETHANY UNITED METHODIST CHURCH

SESSION THREE:
WEDNESDAY MORNING HOW TO BUILD A PROGRAM.

1. WHAT DOES THE LAW ALLOW? THE 1976 DISCIPLINE
LAMB-RT: (I'LL BRING COPIES OF OUR LEGISLATION)
2. WHAT ARE ~~THE~~ THE GOALS OF YOUR CONFERENCE IN SALARY SUPPLEMENTS?
SIX MAN GROUPS, SHARPENING WHAT THEY OUGHT TO BE.
ISSUE: SEPARATING MOTIVATION FROM WELFARE.
RESPONSIBILITY: LAMBERT, TO INTRODUCE
3. LOOK AT YOUR OWN CONFERENCE PROGRAM. (WHOLE GROUP)
WHAT ARE ITS GOALS?
HOW CAN THEY BE STRENGTHENED?
HOW CAN THEY BE CHANGED?
RESPONSIBILITY: LAMBERT, LEAD GROUP RAP SESSION

SESSION FOUR WEDNESDAY AFTERNOON
SELLING THE PROGRAM: BUILDING RELATIONSHOPS

1. PAPER ON RELATIONSHIPS--CYRIL STONE (YOU PRESENT IT.
YOU BRING COPIES.)
2. NEWSPRINT: WHAT ARE THE ISSUES?
(GROUP FEEDBACK) EITHER YOU OR ME
3. ROLL PLAY THREE RELATIONAL EXPERIENCES
(LAMBERT TO INTRODUCE & RECRUIT ACTORS)
 - A. CES & A PASTOR: SORRY, NO SUPPLEMENT
 - B. CES & A DS : THIS DESERVES SPECIAL EXCEPTIONS
 - C. CES & CFA : ON DETERMINING THE APPORTIONMENT
 FEEDBACK FOLLOWS EACH, LAMBERT
4. SUMMARY OF WHAT WE NEED TO DO TO SELL THE PROGRAM
 - A. HOW TO EDUCATE THE AC ON NEEDS & PROGRAM
 - B. HOW TO SENSITIZE THE AC TO NEEDS.

LEADS
OF THE BOOKS



SESSION FIVE--WEDNESDAY NIGHT ADMINISTERING THE PROGRAM

1. SHOW AND TELL: HOW WE DO IT.

A. ONE LARGE CONF. PROGRAM

B. ONE SMALL CONF. PROGRAM

2. SPREADING THE WORD

DEALING WITH THE LOCAL CHURCH (PPR), PASTORS, DS,
DISTRICT SEMINARS

3. TECHNIQUES OF RESEARCH AND DEVELOPMENT

DATA YOU NEED, DATA YOU USE, DATA YOU SHARE
(NASHVILLE SHOULD HELP ON THIS)

4. HOW TO EVALUATE YOUR PROGRAM

ITS COST. ITS ACHIEVEMENT OF GOALS, ITS PRODUCTIVITY

RESPONSIBILITY: LAMBERT ET AL

SESSION SIX WHERE SHOULD WE BE HEADED?

1. LECTURE: HOW DO DOLLARS AFFECT CAREERS?
(GUEST LECTURER THRU D. BRUCE: STONE RESP.)

DISCUSSION OF THE ISSUES; PERHAPS A PANEL
THIS TIME USE NEW MEN WORKING IN CES.
WE WILL SET IT UP AFTER WE GET THERE.

2. CLARITY IN REPORTING CLARIFYS GOALS SALARY, BENEFITS, EXPENSES LAMBERT

3. NEEDS: THEY MUST BE DELINEATED BEFORE THEY CAN BE ADDRESSED.

4. A TIME FOR DREAMING: "I WISH WE COULD....."
SABBATICALS, DMIN, CONTINUING ED, KEY SITUATIONS, ETC

5. EVALUATION OF THIS WORKSHOP

CONCLUDING HOUR WORSHIP--FOCUSED ON OUR CALL TO MINISTRY
(I PLAN TO CALL TOM SHAIPP TO LEAD THIS.)



STEN E' BCKOFS

BELLEVILLE UNITED METHODIST CHURCH

WELL, THERE IT IS, AT LEAST IN OUTLINE FORM. I HAVE FOLLOWED YOUR SUGGESTION THAT I SHAPE THE PROGRAM AND YOU HANDLE THE PROMOTION OF IT. IF THERE IS OPPORTUNITY TO COMMUNICATE WITH THE PERSONS WHO ARE COMING, LETS ENCOURAGE THEM TO BRING THEIR RECENT JOURNAL AND ALSO SOME COPIES OF THEIR PROGRAM. THESE ARE NOT FOR DISTRIBUTION BUT FOR SPECIFIC REFERENCE BY THE REPRESENTATIVES AND COMPARISSION WITH OTHER PROGRAMS INFORMALLY.

IT APPEARS THAT YOU NEED TO BRING (OR GET) REGISTRATION MATERIALS, COPIES OF YOUR OWN PAPER, AND COPIES OF WHATEVER SECHEDULE YOU WISH TO DISTRIBUTE.

FROM DWANE BRUCE WE NEED (1) THAT GUEST ON CAREERS AND (2) NEWSPRINT WITH WRITING INSTRUMENTS.

I WILL BRING (1) THREE CASE STUDIES, (2) MATERIAL FROM THE DSICIPLINE, (3) SCENERIOS FOR ROLL PLAYING, (4) EVALUATION SHEETS, AND (5) SOME DATA SHEETS FROM NASHVILLE. I WILL ALSO WORK ON SOME THOUGHTS REGARDING PERSONELL TO DO VARIOUS JOBS. PERHAPS WE CAN USE MOST OF THE PARTICIPANTS IN LEADERSHIP.

AS YOU CAN TELL I CHOSE NOT TO HAVE THE SECRETARY RECOPY ALL OF THIS. IT AINT SO NEET, BUT YOU CAN GET THE MESSAGE. CAN YOU DIG THROUGH ALL THIS AND MULL IT A BIT? THEN CALL ME, PERHAPS FRIDAY AND LETS SEE WHERE WE ARE. I HOPE YOU ARE HAVING AS GOOD A YEAR AS I AM--BUT I HOPE YOU ARE HAVING A LITTLE MORE TIME TOO. I WILL LISTEN FOR YOUR CALL FRIDAY--OR MONDAY IF THAT DOESN'T HAPPEN.

THANKS A MILLION. YOU'RE A GREAT GUY TO WORK WITH.

BELLEVUE UNITED METHODIST CHURCH

YOURS SINCERELY,


SALARY GUIDELINES FOR VARIOUS SIZES AND CATEGORIES OF CHURCHES.

If you came here today expecting this topic to tell you exactly how much salary you should pay to a given United Methodist Minister on a particular Main Street, USA, then you may be entitled to a refund. If, on the other hand, you are looking for some ideas on the subject of how to set guidelines, and how to get implementation of these ideas into action - well, hopefully, you are at the right place.

For a few minutes I am going to share with you some of the thoughts that I have on the matter, and when we get into the discussions you will be able to hear the ideas of others assembled here. (And the greatest part of it, you will be able hear what others know.) At the end of the meeting all of you should have some useful ideas that you can take home with you. Please keep in mind that Dr. Cyril Stone will be dealing with Minimum Salary problems, and that I will be dealing only with the Charges that are fully self-supporting.

It will not be news to any of you when I say that the relationship between the Minister and his congregation has changed 180 degrees over the years, but, to set the mood for what I want to say, I think it is necessary to recount some of the history of where we have been in the past. In the early days of the Methodists in this Country, the Circuit Rider drew a small salary (about \$50 per year) and literally "lived off of the land" as he rode his circuit. Average life span of 36-38 years. His "meeting places" were in the homes of his people. As the population grew and the country began to grow into communities, towns, and even cities, churches were built and congregations formed. Local, or Lay Pastors - "Tent-makers", if you please, came into being. These Lay Pastors - millers, farmers, craftsmen - had their own regular vocations as a means of support. At first they received no compensation, monetarily speaking, but later the congregations, as a token of appreciation, began to pay small salaries and to otherwise evidence their appreciation through "poundings"; a few vegetables, eggs, etc., in the summer, and perhaps a side of beef in the fall. Everyone was happy with this arrangement.

Gradually conditions changed - Ministers became more that Lay Pastors, they went on to schools, to colleges, and some even to seminaries. They obtained degrees, and moved into the top echelons of the professional life of the day. Unfortunately, a great many of our people seem not to have realized that this change has occurred, and they still have many of the old ideas of remuneration, but all of them have all of the new ideas of what to expect from their Minister - professional preacher, professional counselor, complete pastoral care, but all for the same old amount of salary. (There are many, many reasons for this attitude, and some of them can be laid at the door of the Ministry, but that is another subject in itself.)

Now this is not to say that all Charges act this way, for some of them have acted in a very responsible, business-like, Christian-like manner.

Neither do I mean to imply that there is no longer a valid place for the tent-maker. I think we need both, and maybe some of the gradations in between, but we need to recognize which is which, and to have a policy that fits all situations. Most of all we need a program that will clarify the differences for our people, and teach them their responsibilities under any given situation.

For the large Churches in the cities there are usually members on Pastor-Parish Committees who are accustomed to dealing with salaries of professionals. They are familiar with all of the techniques of evaluating job content and responsibility, cost-of-living factors, merit increases, etc., etc., and for the most part do a fairly good job of setting proper salaries.

There are other Churches where the financial capabilities for equitable salary treatment exists, but where the leadership lacks experience at the management level of the business world. In many cases here we are dealing with people who still carry over some of the old ideas for paying the preacher - a feeling that he should never be paid more than the average income of the congregation (though no one is certain what that amounts to), and certainly should not be paid more than any member of the Pastor-Parish Committee.

Well, we have all kinds of people to deal with, so we need all of the tools that we can possibly get to work with. In addition, we need to develop the proper techniques to get these tools into the hearts and minds of those who need them. In this connection, I think that we should always remember that the Bishop and his Cabinet will prove to be the key to success for almost any program that you may develop. They are the ones who have primary contact, and primary influence, on the Local Church, so be sure that you have their full support before you launch your programs.

And now we are to the point where we are going to talk about some of the tools and techniques that have proven to be successful in some of our Conferences. I, of course, will be dealing with those used in my own Conference, or those which a few of you have sent in to me. I am sure that many of you have other ideas which you have used in your own Conferences, and we look forward to hearing about these in our Workshops.

EXHIBIT 1 - WHAT SHALL WE PAY OUR PASTOR IN 1975 ?????

In this letter to the officials of the Charges we have presented a very simple approach to a Cost-Of-Living Guideline. The main thrust of the letter was to get each Charge to take a look at itself; to evaluate its salary treatment for its Pastor for the past eight years, and, hopefully, to impress on them the fact that with anything less than an increase of 45.6% over this period they would have in effect been reducing the standard of living for their Pastor and his family. Any recognition for meritorious service would have to be above this.

They were challenged to do at least this much for their own Minister, and certainly to be "equitable" in their treatment of him. No doubt there were other factors involved, such as the influence of the Cabinet, but, for whatever reasons, the over-all result was a Conference-wide increase of 7.75%. Needless to say, we were pleased with the results.

EXHIBIT 11 - MINISTERIAL SALARY SUPPORT PROGRAM - WEST MICHIGAN AREA.

The "STATEMENT OF PHILOSOPHY FOR ESTABLISHING RELEVANT SALARY COMPENSATION" was first presented to the West Michigan Conference in 1970, having been developed by a lay committee appointed by the Resident Bishop for that purpose. It was adopted as a proper formula for that Conference, and has been updated and approved each year since.

The suggested salary (not to be confused with a guaranteed salary) is based on the "Average Household Buying Power" for that area, with additions and subtractions developed by the special study committee. It is as follows:

- 1) The household effective buying power in Michigan as reported each year in the Survey Of Buying Power, Sales Management magazine, be used as the base of determining salary support.
- 2) The household effective buying power be reduced \$2500 to correlate with the average cost of housing for the parsonage provided by the local church.
- 3) A twenty-five percent (25%) increase to the base figure be added to recognize the special training and professional responsibilities of the minister.
- 4) The percentage increase of the Consumer Price Index be added to the base figure to establish the most realistic up-to-date salary figure.
- 5) Reduce the total salary \$1000 to represent car expense.

(Based on the above formula for Michigan, the 1976 salary would round off to \$16,000. The average for 1975 is \$12,000+, so, while they have not "achieved perfection", they are moving in that direction.)

Personally, I would feel a little more comfortable using a per-capita income figure for the base as it would prevent attacks on the basis of "we are employing an individual, not a household". This is a matter of judging, and you are urged to adapt that which would be most easily understood and accepted in your own Conference.

EXHIBIT 111 - SOME GUIDELINES FOR PASTOR-PARISH RELATIONS COMMITTEES, COMMITTEES ON FINANCE AND MINISTERS - TO AID IN NEGOTIATING A FAIR SALARY. NEW MEXICO CONFERENCE.

This exhibit is another effort on the part of one Conference to reduce to writing a "guideline to aid in negotiating an equitable salary". It

is a philosophical approach, yet it has many subtle ideas and suggestions to stimulate the reader into taking specific actions. It does not give a specific formula for arriving at a specific result, as does Exhibits I & II, but it does furnish data that may be used to develop a formula suitable for the Charge. It also guides the reader by raising the following issues:

- 1) What factors ought to be considered?
- 2) What does the pastor pay out of his salary before actual "Purchasing Power" begins?
- 3) What constitutes the ability of the Church to share in meeting pastoral salary needs?
- 4) Other factors to consider in arriving at salary figure.
- 5) In addition to regular salary, what additional support might a congregation want to provide?

I like the idea of putting these points in the shape of questions. It strongly provokes the thinking of the reader, suggesting that he must come up with the answers. At the same time it does not leave him to flounder around, but instead subtly supplies possible answers. I think it is a very cleverly conceived paper.

EXHIBIT IV - REPORT OF TASK FORCE ON THE SUPPORT OF THE MINISTRY - WESTERN NORTH CAROLINA CONFERENCE.

This is a follow-up report of an overall study of the support of the Ministry in the Western North Carolina Conference. Previous reports dealt specifically with salary, travel reimbursement, pensions, sabbaticals, etc., and this report deals with indirect methods of achieving those things which the prior report pointed out as needs.

The first part of the report deals with the uniqueness of the life of a Minister and his family; his and their special styles of living; the special training he must have and which he must continue to get; the special resources that should be provided for him such as counseling, etc.; the unique problems of the Itinerant Ministry itself. In short, it attempts to inform and guide the parishoners in their personal relationships and responsibilities with their Minister.

The second part of the report deals with a "Program For Self-Improvement In The Ministry"; an evaluation process being the vehicle used. The Minister does a self-evaluation; the Pastor-Parish Committee and the District Superintendent continue to evaluate, but this time on a uniform basis. The Questionnaire asks a series of questions which the Minister must answer, eyeball to eyeball with himself.

After all forms have been completed, the Minister, the Pastor-Parish, and the District Superintendent get together to discuss the results. After the discussion, the Minister alone answers the evaluation section as he considers the results and plans his personal program and goals for the new year. (The program is optional for the Minister.)

EXHIBIT V - "EXTRA" EXPENSES INCURRED BY UNITED METHODIST MINISTERS

The "extra" expenses peculiar to the profession are seldom thought of by the average layman. These are very real to the Minister, and should always be a part of the considerations when setting salary amounts for him. (hand-out is fully self-explanatory)

EXHIBIT VI - "DO-IT-YOURSELF" PENSION PLANS FOR SELF-EMPLOYED

(hand-out is self-explanatory)

*(Ministers not eligible for IRA or Keogh plans,
but are eligible for RR-501 c)*

We have attempted to cover many phases of a problem in the matters that we have dealt with. There is, however, one underlying theme for all of our efforts here - to develop ideas for guidelines that may be tailored to fit the needs of each Conference. The situations that exist in each Conference are probably different- economically, philosophically, and perhaps even spiritually. Let us recognize these differences so that we do not fall into the trap of trying to provide uniformity where diversity exists.

We can then push toward EQUITABLE SALARIES for all.

James H. Womack

To: Chairmen, Pastor-Farish Relations
Chairmen, Administrative Boards

August, 1974

WHAT SHALL WE PAY OUR PASTOR IN 1975 ????

This question is probably haunting some of you at this very time. It has been asked of our Commission on numerous occasions.

We, of course, cannot answer that question for you. We can furnish you one of the guidelines most frequently used by the business world in determining cost-of-living salary adjustments-the Consumer Price Index, familiarly known as the "Cost-of-Living" chart prepared by the U.S. Department of Commerce.

Using the Consumer Price Index as a guideline for cost-of-living salary adjustments, the effect on a base salary of \$ 8,000. in 1967 would be as shown in the following example:

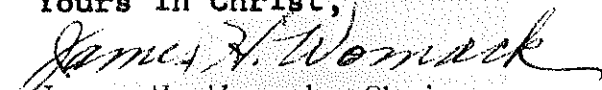
<u>YEAR</u>	<u>SALARY</u>	<u>CONSUMER PRICE INDEX</u>
1967	\$ 8,000	100.0%
1968	8,320	104.0
1969	8,784	109.8
1970	9,304	116.3
1971	9,704	121.3
1972	10,336	129.2
1973 (11 mos.)	11,008	137.6
1974 (Spring Est.)	11,648	145.6

This chart makes no allowance for merit increases, but simply illustrates the adjustments necessary to hold an even standard of living, based on 1967. No firm estimates are yet available for 1975, but indications are that the inflation rate will continue an upward trend.

If you have not already done so, we suggest that you substitute the salary of your Minister for 1967, make the calculations as shown above, and use the result as a guideline when you discuss 1975 salary with your own Minister.

We wish you well, and we hope that this data will be helpful to you in finding the proper answer for equitable salary treatment for the Minister for whom you have responsibility.

Yours in Christ,


James H. Womack, Chairman
Commission On Equitable Salaries
Western North Carolina Conference

West Michigan Area

IV. Ministerial Salary Support Program

Pursuant to the provisions of the Plan of Union for the merger of the Methodist Church and the Evangelical United Brethren Church in the West Michigan Area, Bishop Dwight E. Loder appointed laymen from the six districts of the Methodist Area and one layman from the EUB Area to serve on the Ministerial Support Study Committee.

The purpose of the study committee was to comprehensively study the matter of ministerial support and submit any recommendations it felt essential that would maintain strength in the role of the ordained ministers in the West Michigan Conference of the United Methodist Church. The committee subsequently submitted the following reports: STATEMENT OF PHILOSOPHY, page 196 of the 1969 Journal; MINISTERIAL SALARY SUPPORT STUDY REPORT, page 193 of the 1970 Journal; SUPPLEMENTAL MINISTERIAL SALARY SUPPORT STUDY REPORT, page 161 of the 1972 Journal; and BASIC SALARY PLAN STUDY REPORT, page 101 of the 1973 Journal.

The "Statement of Philosophy for Establishing Relevant Ministerial Compensation" was adopted by the 1969 Annual Conference, and became the basis for the Ministerial Salary Support Program adopted by the 1970 Annual Conference. Three factors were established as the criteria for developing salary guidelines to be used by local churches and the Annual Conference:

- 1) The household effective buying power in Michigan as reported each year in the Survey of Buying Power, Sales Management magazine, be used as the base of determining salary support.
- 2) The household effective buying power be reduced \$2500 to correlate with the average cost of housing for the parsonage provided by the local church.
- 3) A twenty-five percent (25%) increase to the base figure be added to recognize the special training and professional responsibilities of the minister.
- 4) The percentage increase of the Consumer Price Index be added to the base figure to establish the most realistic up-to-date salary figure.
- 5) Reduce the total salary \$1000 to represent car expense.

On the basis of the above criteria the calculation for establishing the 1976 Salary Schedule is as follows: 1973 Average Household Buying Power in Michigan is \$14,678, less Housing Benefit of \$2500 equals \$12,178. Add 25% Ministers Benefit of \$3044 and 12.2% Consumers Price Index increase of \$1790 for a total of \$17,012. Subtract \$1000 for car allowance and have left a rounded off Base Figure of \$16,000.

Service years	Other Than Full Members			Full Members on Charge Appointment			Directors and Superintendents		
	-35%	-25%	-15%	-15%	Base	+15%	+2-1/2%	+15%	+25%
1	10400	12000	13600	13600	16000	18400	16400	18400	20000
2	10800	12400	14000	14000	16400	18800	16800	18800	20400
3	11200	12800	14400	14400	16800	19200	17200	19200	20800
4	11600	13200	14800	14800	17200	19600	17600	19600	21200
5	12000	13600	15200	15200	17600	20000	18000	20000	21600
6	12400	14000	15600	15600	18000	20400	18400	20400	22000
7	12800	14400	16000	16000	18400	20800	18800	20800	22400
8	13200	14800	16400	16400	18800	21200	19200	21200	22800
9	13600	15200	16800	16800	19200	21600	19600	21600	23200
10	14000	15600	17200	17200	19600	22000	20000	22000	23600
11	14400	16000	17600	17600	20000	22400	20400	22400	24000

New Mexico Conference

SOME GUIDELINES FOR PASTOR-PARISH RELATIONS COMMITTEES, COMMITTEES ON FINANCE AND MINISTERS - - TO AID IN NEGOTIATING A FAIR SALARY

A national study written by George Cornell, AP religion writer, indicates some things that most of us know. Pastors are among the lowest paid in comparison with their educated professional contemporaries and their paychecks have lagged further behind these other community dwellers. Most pastors have indicated, that in spite of their relatively low income, they have a great joy in their work.

The results from a study of 19 Protestant denominations indicate further that pastors of local churches currently are paid an average of \$7,703 annually in salary. This is about half the average earnings of an attorney, accountant or personnel director, and puts the minister at the bottom of the list economically among professionals of comparable education in other fields.

Now, having said all that, it also can be said that there are a number of dedicated lay persons in our churches who would like to help in changing that pattern, but lack the knowledge or the tools to work out some things.

It is still the responsibility of the Pastor-Parish Relations Committee of the local church to recommend to the Committee on Finance a fair and reasonable salary for the pastor. So this report is not designed to do more than to offer to concerned Christian persons some idea of the various items that need to be considered in the development of a fair salary for the minister that seeks to serve them and our Lord.

I. WHAT FACTORS OUGHT TO BE CONSIDERED?

A. FAIRNESS

Lyle Schaller reports that personal income should have risen in 1974 by 6.7% and the cost of living index for the year would be a minimum of 6 to 7% above that of last year. If "fairness" defined to include some form of "merit" increase or reward for superior performance an increase of perhaps eight to ten percent is in order. Otherwise, fairness might provide an increase equal to the average of all persons in the labor force, which would mean an increase of six to eight percent. Fairness should relate to the cost of living index.

B. WAGE AND PRICE GUIDELINES

Where these may have any application, it may bring to the surface how much increase has been made by the congregation over the past five years. (Median family income for 1974 is up 84% over median income figures for 1965.)

C. PROPORTIONS

A common question would be, "What percent of the church budget should be allocated to the compensation for the minister?" This is a real question that must be fairly dealt with? What happens if the dollar receipts of the congregation have risen by only an average of 3% per year for the past several years?

D. CHOICES?

What are the choices open to a pastor who capably serves a congregation which has not been able to grant more than a 2-3%

increase annually for the past several years? Should he simply continue quietly to serve at a declining salary in terms of comparative buying power. Should he move? Should he seek a part time job? Or should he encourage his spouse to find a job?

II. WHAT DOES THE PASTOR PAY OUT OF HIS SALARY BEFORE ACTUAL "PURCHASING POWER" BEGINS?

- A. Social Security - as a self employed person, he pays the full percentage, without the benefit of partial involvement as is the case in other employment many times.
- B. 3% mandatory minimum savings plan under the Annual Conference.
- C. Proportion of Life and Hospital Insurance under the Conference Group Plan.
- D. Travel expense incurred in earning his salary or serving the congregation.
- E. Continuing education expenses such as Pastor's School, etc.
- F. Annual Conference expense.
- G. Moving expense, when moving from one appointment to another and in effect, has to be pro-rated over the period of time given in service for the congregation.
- H. Books, professional journals, and other items that are essential to staying abreast of the needs of persons.

These are several of the items that must be considered before actual income can be considered for purchasing essentials for a family.

III. WHAT CONSTITUTES THE ABILITY OF THE CHURCH TO SHARE IN MEETING PASTORAL SALARY NEEDS?

- A. Actual Income--this is what is secured through efforts of the Committee on Finance.
- B. Prospective Income--what does the congregation do with real concern for tithing and the stewardship of possessions?
- C. What is the potential of growth of the congregation? Is this being given the care and attention that serves to meet needs of the community and the people for whom the church is responsible or is there too small a number of persons involved in reaching out to others iwth the Good News?
- D. What is the potential for growth in attendance? The income factor is directly related to the attendance at worship service, and in other means of sharing and serving together.
- E. What efforts are made regularly to enable persons to commit themselves to support of the work of the Church, especially those new members that are coming in shortly after they become related to their new church home?

IV. OTHER FACTORS TO CONSIDER IN ARRIVING AT SALARY FIGURE

A. ECONOMIC CONDITIONS OF THE AREA SERVED.

1. Full-time pastor, as a minimum should receive a salary equal to the median family net income of the community in which he serves.
2. The minimum is keyed to the fact that typical male professional age of 25-64 years of age in fields in which 5 or more years of college or higher education are utilized earns more than twice as much as the median net income of the families of the community.
3. "Median income" is the amount which divides the income distribution into two equal groups--one having income above that figure, and the other an equal number of income below that figure. "Net income" for small business men and farmers is here intended to mean gross receipts minus operative expenses--for wage earners that would mean all earning before paying taxes.

B. COMPLEXITY OF THE JOB SITUATION

1. The size of the congregation has a notable bearing on the decision.
2. Other complicating factors are demands on the pastor's time; educational or other community factors which require of us special abilities to meet needs more than normal; counseling; visiting, and other needs of the congregation and the community.

V. IN ADDITION TO REGULAR SALARY, WHAT ADDITIONAL SUPPORT MIGHT A CONGREGATION WANT TO PROVIDE?

- A. Social Security--this would be recognized as additional income as an allowance, but without such an allowance it comes out of pocket and even if he received an increase in salary equal to the increase in tax, he would have stayed even dollarwise. To indicate the situation, in 1972 the tax was \$675, in 1973 it was \$864 and in 1974 it is \$1,056. There is an added help for the clergy in that this type of income has some insurance benefit, buying immediate disability and death benefit coverage.
- B. Parsonage or housing allowance with utilities--this can be computed as a dollar amount that has added value in that it is reported in determining the income for Social Security purposes but does not have to be reported for income tax purposes.
- C. Adequate reimbursement for business expenses, including automobile allowance, and in some instances, some form of help for the variety of luncheon and other expenses he incurs as a part of carrying on the work of the church beyond the local church or as a part of it.
- D. Some provision for continuing education allowance.

Negotiating the pastor's salary becomes a complex matter. It is sometimes difficult also in that attempting to arrive at a fair compensation

without information or "tools" can be hurtful unless those who are attempting to fairly arrive at the right and fair amount have some experience or understanding of the task.

All of us want to be fair and reasonable. Maybe this document will be helpful in some ways to provide for better negotiation each year as the time comes for budget setting and annual planning. It is submitted in that spirit.

Western North Carolina Conf.

Report of

TASK FORCE on the SUPPORT of the MINISTRY

Annual Conference 1975

The Task Force on the Support of the Ministry believes that "support" is far more than salary, and a feeling of "lack of support" may have root causes in areas other than money. They believe that better support can be made available to the ministry by strengthening the existing support program in this Conference (Part One) and through participation in a self-improvement program (Part Two).

Part One

PROPOSED MINISTERIAL SUPPORT PROGRAM

Demands on the ordained ministry today are complex and exhausting. Even if a minister is dedicated and trained for ministry, he/she still requires resources and supports to renew his/her energy and maintain his/her morale at a level adequate for personal satisfaction and effective ministry.

The minister lives among and works with people, but this role often sets one apart and causes one to experience loneliness. The minister's family, too, is often set apart and needs support to meet their personal needs and maintain helpful family relationships. In a unique way, a minister's family is involved in one's ministry.

The following proposals suggest resources and support systems to undergird the personal and professional life of the minister and to enable the minister's family to maintain their identity as persons while sharing in the life and work of ministry.

I. Professional Training for the Minister

The ordained ministry, in addition to personal commitment, requires professional training embracing a wide range of knowledge and skills. College and seminary education provide the basics, but the rapid pace of change today requires continuing exposure to new insights and approaches that will enable the minister to keep abreast of new demands. Such exposure includes up-to-date knowledge and competence in preaching, pastoral care and counseling, church management and program planning, calling forth and equipping laity for their work in ministry, and personal exploration of intentional ministry.

Continuing education experiences, therefore are important, indeed, essential. Listed below are some continuing and new programs whose value and importance we recognize and support. The Annual Conference must see the significant place and value of these programs.

- A. The Board of the Ministry is planning a School for Beginning Ministers, the first to be held in the 1975-76 conference year. We recommend that:
- 1) this School be held as early as practical in the conference year;
 - 2) adequate funding be provided for this School;
 - 3) along with the practical aspects of the parish ministry, beginning ministers be informed about the structure, programs, and agencies of the Conference;
 - 4) the School emphasize intentional ministry, the itinerant ministry of the United Methodist Church, and the role of the minister's family today;
 - 5) each beginning minister's spouse be invited to participate in the School.

B. The Conference program of continuing education offers a wide variety of opportunities for personal and professional growth. These are made possible through a Continuing Education Committee budget of \$17,250, support from the Duke Endowment, and support from the Parish Ministry Fund. Through these services this Conference has available more funding for continuing education for its ministers than any other conference in United Methodism. The programs are local, national, and international ministry seminars, the North Carolina Pastor's School at Duke, Minister's Week at Emory, Interpreter's House seminars for ministers, ministers' spouses, and lay persons, and the lectures on Preaching. Continuing education assistance is provided in a personalized way according to individual minister's needs. We recommend that:

- 1) the continuing education program be expanded and funded to enable ministers to participate in ways appropriate to their ministry;
- 2) District Councils on Ministry develop more continuing education programs at the district level and that they be adequately funded.
- 3) additional experiences for family enrichment and guidance of ministers' families be offered.

II. The System of the Itinerant Ministry

Methodism, historically, has operated within the framework of a system of itinerant ministry. We affirm our approval and support of this system of supplying ministers for churches and special appointments. We believe that this system in these times should be sufficiently flexible to be adapted to special needs and circumstances. It should not be weakened or abandoned. In order to assure that the itinerant system will function at a maximum level of efficiency, we recommend that:

- A. the Bishop and the Cabinet interpret the nature and importance of the itinerant system to beginning ministers and their spouses that they may

- understand and appreciate it as a viable way of deploying ministers and furnishing churches with ministerial leadership. We affirm our approval and support of the Bishop's Dialogue with ministers and their spouses where opportunities for interpretation of the itinerant system are available along with other concerns of the ministerial family.
- B. each District Superintendent give special attention to establish a supportive relationship with each ministers' family by visiting in the ministers' homes and being available for sharing and counseling.
 - C. the practice of consultation relative to appointments be utilized fully by the Bishop and District Superintendents; that "consultation" be defined by the Cabinet that the same approach to consultation be used by all District Superintendents, and that, as far as practicable, spouses be included in the consultation.
 - D. top priority be given by the Bishop to instituting a training program for new District Superintendents.
 - E. the Commission on Equitable Salaries be commended for their leadership in attempting to provide financial support for the ministry. We encourage the Commission to continue to furnish the Annual Conference with information and guidance that will assure adequate support.
 - F. the Conference Committee on Insurance be commended for the leadership they provide in securing adequate hospital and medical insurance for ministers and their families; that this Committee continue to explore the feasibility of an Annual Conference program of life insurance for the minister and minister's family, with definite proposals for a life insurance program to be submitted to the 1976 session of the Annual Conference.
 - G. the Annual Conference authorize and fund the Task Force on the Support of the Ministry to continue the study of the feasibility of instituting a Retirement Homes Program for ministers in this Conference.

- H. the Annual Conference designate the Board of the Ministry to oversee and implement the Policy for Sabbatical Leave for Ministers which was approved at the 1973 session of Annual Conference (see Conference Journal, 1973, page 382); that a cadre of retired ministers and persons in special appointments who could supply for ministers on leave that the appointment level at the point where one goes on sabbatical be guaranteed for a minister upon returning from such leave; that sabbatical leaves for study be encouraged.

III. Personal Resources

In addition to the same stresses that impinge on other persons in modern society, the minister and minister's family are subjected to those peculiar to the profession today. The minister's family needs resources and support to strengthen their identity as persons and undergird the stability of the family. We recommend that:

- A. the Annual Conference Committee on Pastoral Care and Counselling develop a plan for making professional counselling available for ministers and their families throughout the Conference at a reasonable cost, and that the plan be reported to the 1976 session of Annual Conference.
- B. support groups be developed within each district to provide opportunities for fellowship and support among ministers and their families; that, where possible these support groups be developed along the "cluster" concept.
- C. training for Pastor/Parish Relations Committees on a continuing basis be provided by the Conference Work Area on Lay Life and Work, enlisting such resource persons as necessary; that special attention be given to the Committee's supportive and interpretive role for the minister, that such a program of instruction and guidance be funded by the Conference to begin no later than December 1, 1975 and continue at least on a biennial basis.
- D. the Conference Work Area on Worship be instructed to provide each minister's family with guidance in personal and family devotional resources; that

spiritual life and personal enrichment retreats be given special attention at the district level.

IV. Pension and Retirement Program

The The Ministers' Reserve Pension Fund, with supplements provided through the Duke Endowment and the Cole Foundation, provides a significant pension and retirement program for the ministers of the Conference. The minister has the option of increasing his retirement income if he desires; or in case of salary less than average, he has the option of paying into the Fund on that basis. We heartily commend this program in its totality.

Part Two

MINISTERIAL EVALUATION

A Program for Self-Improvement in the Ministry

"Meditate on these things, give yourself entirely to them, that your progress may be manifest to all. Take heed to yourself and to your teaching, be earnest in them. For in so doing you will save both yourself and those who hear you."

I Timothy 4: 15-16

Purpose of the Ministerial Evaluation Process:

To provide a means for continuous self-discovery, and discovery within the community of the church, of one's own value and potential as a child of God; to provide a climate of concern and support for each minister, such climate being created and sustained by the persons with whom one serves in the church; to demonstrate the concern that the church (laity and clergy) has for the minister as a person; to provide a framework for helping openly to discover and meet the needs of each minister; to help overcome weaknesses and affirm strengths; to support personal growth and enrichment; to provide the opportunity for on-going, honest and open dialogue in a supportive framework which can contribute to continuous growth for the minister, personally and professionally.

Assumptions of the Ministerial Evaluation Process:

1. Personal assessment by self and others is ordinarily productive and beneficial, leading to personal growth and enrichment.
2. Continuing growth, intellectual, personal, and spiritual, is desirable for all persons in ministry. Evaluation is one step needed for such growth.
3. Individual accountability and evaluation should be based on goals mutually determined by the church and the minister. The process is most beneficial when personal and professional goals can be integrated with congregational goals.

4. Ministerial evaluation is not to be related to salary and/or appointment decisions.
5. A good method of performance evaluation communicates to the minister that someone cares deeply about him/her.
6. Performance evaluation is going on all the time for all ministers. This plan gives opportunity to open up these evaluation to honest, mature dialogue thus opening the way to more authentic personhood and ministry.
7. Evaluation will affirm strengths and identify needs. Subsequent counsel and aid should help a person capitalize on strengths and work in areas where one needs to grow.
8. Evaluation should help a person understand himself/herself better, be more effective in ministry, and find ministry more fulfilling.

Objectives of Ministerial Evaluation:

1. The Minister's Objective: To clarify his/her unique personal and professional goals and how these goals relate to the church's goals.
2. Evaluation of Programs and Performance: To clarify how well the minister is accomplishing his/her objectives and how he/she can improve in the future.
3. Cooperative Evaluation: The Minister and the Pastor-Parish Relations Committee and the District Superintendent independently and systematically evaluate minister's performance and share together their perceptions of what is going on in the church and in the work of the minister. The Conference Staff, the district superintendents, the Bishop, and those in special appointments will evaluate their ministry and have their ministry evaluated by person/persons to whom they are accountable.

Working toward these objectives, the Ministerial Evaluation Process would: reduce conflict about roles and expectations; reduce ambiguity about what the minister is and is not expected to do; evaluate performance based upon goals and programs and give the minister assurance that someone cares about him/her as a person and about his/her work.

Evaluation of the Minister

Pastoral Evaluation of _____ Age _____ Date _____
Present Appointment _____ Year(s) of service here _____
Year(s) in the ministry _____

Recommended Steps in the Process:

1. Read this entire paper before completing any part of it.
2. Fill out one copy for yourself, give one copy to each member of your Pastor-Parish Relations Committee, and one to your District Superintendent to fill out. Then each of you mail them to the District Superintendent and he will make a consensus tabulation of the results.
3. When the tabulation is complete the District Superintendent will contact the minister and the Chairperson of the Pastor-Parish Relations Committee to set a meeting date for the discussion of the findings together.
4. After that meeting the minister will then fill out the Process Evaluation sheet to outline the influence of the process on the next year's work.
5. When this is done the minister may wish to discuss his/her goals with the District Superintendent and Pastor-Parish Relations Committee so that they can work together to achieve their goals.
6. Keep a copy of this in your files for frequent reference and for assisting in next year's evaluation.

Keep in mind there are three levels of evaluation - Category / importance, Degree of Importance, and Effectiveness of Performance. The first column asks how important you judge the category of ministry to be. (No number can be marked more than once in this column.) The second column asks how important you judge each task in the category to be. The third column asks you to evaluate the minister's performance of each task listed. One represents a very low degree of adequacy, six represents a very high degree of adequacy. A response of zero is provided if you have insufficient knowledge to make a judgment.

	<u>Importance of Category</u>	<u>Degree of Importance To You</u>	<u>Effectiveness of the Pastor</u>	<u>Insufficient Basis for Judgment</u>
<u>PASTORAL MINISTRY</u>	1 2 3 4 5 6			
Ministering to the sick, dying, and bereaved.....		1 2 3 4 5 6	1 2 3 4 5 6	0
Availability		1 2 3 4 5 6	1 2 3 4 5 6	0
Counseling with people about their moral and personal problems; including marriage and vocational issues		1 2 3 4 5 6	1 2 3 4 5 6	0
Leading others to personal commitment to Jesus as Lord		1 2 3 4 5 6	1 2 3 4 5 6	0
Enlisting new members		1 2 3 4 5 6	1 2 3 4 5 6	0
Assimilating new members		1 2 3 4 5 6	1 2 3 4 5 6	0
Assisting persons toward Christian maturity		1 2 3 4 5 6	1 2 3 4 5 6	0
Visiting in the homes of the congregation		1 2 3 4 5 6	1 2 3 4 5 6	0
Ministering to the aged and shut-ins		1 2 3 4 5 6	1 2 3 4 5 6	0
Concern for people		1 2 3 4 5 6	1 2 3 4 5 6	0
Relating to children		1 2 3 4 5 6	1 2 3 4 5 6	0
Relating to youth		1 2 3 4 5 6	1 2 3 4 5 6	0
Relating to adults		1 2 3 4 5 6	1 2 3 4 5 6	0
Other _____ _____ _____				
<u>PUBLIC WORSHIP MINISTRY</u>	1 2 3 4 5 6			
Leading Public Worship		1 2 3 4 5 6	1 2 3 4 5 6	0
Administering the sacraments (Lord's Supper and Baptism)		1 2 3 4 5 6	1 2 3 4 5 6	0
Conducting Weddings		1 2 3 4 5 6	1 2 3 4 5 6	0

Importance of Category	Degree of Importance To You	Effectiveness of the Pastor	Insufficient Basis for Judgment
Conducting Funerals	1 2 3 4 5 6	1 2 3 4 5 6	0
Creative use of liturgy	1 2 3 4 5 6	1 2 3 4 5 6	0
Evidence of Sermon preparation	1 2 3 4 5 6	1 2 3 4 5 6	0
Grounding of sermons in Biblical sources	1 2 3 4 5 6	1 2 3 4 5 6	0
Sermons related to social issues	1 2 3 4 5 6	1 2 3 4 5 6	0
Sermons related to personal issues	1 2 3 4 5 6	1 2 3 4 5 6	0
Delivering sermons in an effective manner	1 2 3 4 5 6	1 2 3 4 5 6	0
Relating the Bible and theology to contemporary life	1 2 3 4 5 6	1 2 3 4 5 6	0
Meaningful pastoral prayers	1 2 3 4 5 6	1 2 3 4 5 6	0
Other _____ _____ _____			
<u>NURTURING MINISTRY</u>	1 2 3 4 5 6		
Equipping lay persons for effective ministry	1 2 3 4 5 6	1 2 3 4 5 6	0
Encouraging the educational ministry of the church	1 2 3 4 5 6	1 2 3 4 5 6	0
Guidance in prayer and the inner life	1 2 3 4 5 6	1 2 3 4 5 6	0
Confirmation and membership training (adult).....	1 2 3 4 5 6	1 2 3 4 5 6	0
Serving as a teacher (other than church school)	1 2 3 4 5 6	1 2 3 4 5 6	0
Helping to develop lay educational leadership	1 2 3 4 5 6	1 2 3 4 5 6	0
Counseling with lay church school personnel	1 2 3 4 5 6	1 2 3 4 5 6	0

<u>Importance of Category</u>	<u>Degree of Importance To You</u>	<u>Effectiveness of the Pastor</u>	<u>Insufficient Basis for Judgment</u>
Encouraging discussion of biblical and theological issues	1 2 3 4 5 6	1 2 3 4 5 6	0
Recruitment for ministry	1 2 3 4 5 6	1 2 3 4 5 6	0
Other _____			

ORGANIZATIONAL AND ADMINISTRATIVE MINISTRY..... 1 2 3 4 5 6

Working with administrative board, council on ministries and other committees and task forces	1 2 3 4 5 6	1 2 3 4 5 6	0
Managing the church office - records, correspondence, etc.	1 2 3 4 5 6	1 2 3 4 5 6	0
Promoting and creating enthusiasm for local church programs	1 2 3 4 5 6	1 2 3 4 5 6	0
Supporting and promoting the benevolent program of the United Methodist Church	1 2 3 4 5 6	1 2 3 4 5 6	0
Helping in the management of church finances	1 2 3 4 5 6	1 2 3 4 5 6	0
Enabling a "team", like the Council on Ministries, to set goals and initiate action	1 2 3 4 5 6	1 2 3 4 5 6	0
Working as a part of a staff or team of ministers and laymen	1 2 3 4 5 6	1 2 3 4 5 6	0
Helping other team members realize their potential leadership	1 2 3 4 5 6	1 2 3 4 5 6	0
Other _____			

	Importance of Category	Degree of Importance To You	Effectiveness of the Pastor	Insufficient Basis for Judgment
<u>SOCIAL MINISTRY - LOCAL COMMUNITY AND THE WORLD BEYOND</u> 1 2 3 4 5 6				
Encouraging ecumenical cooperation		1 2 3 4 5 6	1 2 3 4 5 6	0
Helping to inform laymen concerning important social issues and the relationship of the issues to the Christian faith		1 2 3 4 5 6	1 2 3 4 5 6	0
Participating in community life		1 2 3 4 5 6	1 2 3 4 5 6	0
Encouraging and supporting laymen to exercise Christian responsibility in community life		1 2 3 4 5 6	1 2 3 4 5 6	0
Working with groups who are victims of social neglect and/or injustice		1 2 3 4 5 6	1 2 3 4 5 6	0
Attempting to influence the policies of organization or institutions as well as the church to be more concerned with social justice		1 2 3 4 5 6	1 2 3 4 5 6	0
Promoting interest in and support for the connectional ministry of the church		1 2 3 4 5 6	1 2 3 4 5 6	0
Other _____				

<u>PERSONAL AND PROFESSIONAL DEVELOPMENT</u> 1 2 3 4 5 6				
Personal study habits		1 2 3 4 5 6	1 2 3 4 5 6	0
Participating in continuing education opportunities (pastor's schools, university or seminary courses, clinical training, etc)		1 2 3 4 5 6	1 2 3 4 5 6	0

Importance of Category	Degree of Importance To You	Effectiveness of the Pastor	Insufficient Basis for Judgment
Relationships with fellow ministers	1 2 3 4 5 6	1 2 3 4 5 6	0
Respect for the ministry as a profession	1 2 3 4 5 6	1 2 3 4 5 6	0
Intellectual growth	1 2 3 4 5 6	1 2 3 4 5 6	0
Spiritual growth	1 2 3 4 5 6	1 2 3 4 5 6	0
Other _____			

PERSONAL CHARACTERISTICS (In this section several of the items ask you to evaluate the personal characteristics of the minister rather than his performance)..1 2 3 4 5 6

Flexibility	1 2 3 4 5 6	1 2 3 4 5 6	0
Personal integrity	1 2 3 4 5 6	1 2 3 4 5 6	0
Personal appearance	1 2 3 4 5 6	1 2 3 4 5 6	0
Responsibility in personal and family financial affairs	1 2 3 4 5 6	1 2 3 4 5 6	0
Awareness of strengths and limitations	1 2 3 4 5 6	1 2 3 4 5 6	0
Openness to personal growth and change	1 2 3 4 5 6	1 2 3 4 5 6	0
Placing high priority on family responsibilities	1 2 3 4 5 6	1 2 3 4 5 6	0
Competence in interpersonal relations	1 2 3 4 5 6	1 2 3 4 5 6	0
Communicating the authenticity of his/her faith	1 2 3 4 5 6	1 2 3 4 5 6	0
Willingness to listen to others	1 2 3 4 5 6	1 2 3 4 5 6	0

Importance of Category	Degree of Importance To You	Effectiveness of the Pastor	Insufficient Basis for Judgment
Punctuality	1 2 3 4 5 6	1 2 3 4 5 6	0
Self-image	1 2 3 4 5 6	1 2 3 4 5 6	0
Security	1 2 3 4 5 6	1 2 3 4 5 6	0
Other _____			

SIGNED _____

PERSONAL ASSESSMENT OF MY MINISTRY:
(To be completed by minister only.)

- I. The following is my assessment of my ministry this past year:
 - A. What has happened that has been helpful or productive?
 - B. What has happened that has been harmful or counter-productive?
 - C. Looking at last year's goals/objectives for this church:
 1. Did you set some personal goals/objectives?
If so, state them:
 2. Did the church(es) you serve set goals/objectives for last year?
_____ If so, state them:
 3. What progress do you feel you and/or the church(es) made toward the above goals/objectives?
- II. How I see myself in ministry at this time:
 - A. My long-range goals, vision, for my ministry: (Not a specific appointment -- rather, what you'd like to accomplish, type of ministry you'd like, etc.)
 - B. In relation to these goals, I see myself now at this place:
 - C. To realize my goals, I may need to do these things:
 - D. My present appointment is _____ is not _____ a meaningful ministry to me.
State specific reasons for your answer:

III. My personal and professional development:

- A. I have participated in the following continuing professional education experiences in the past 12 months--24 months:
- B. Areas of reading this year:
 - 1. Name some books especially meaningful to you:
 - 2. What periodicals do you read regularly?
- C. In the future, I'd like to do the following in continuing education:
- D. What goals/objectives has the church you serve set for next year?
- E. What goals/objectives have you set for yourself for next year?

PROCESS EVALUATION

(To be completed by the minister after consultation with)
District Superintendent and Pastor-Parish Relations
Committee

- I. (a) How do I feel about what has happened in this process?
 - (b) How do I feel about our differences in my evaluation?
 - (c) How do I feel about our agreements?
- II. (a) In what areas has my effectiveness been affirmed?
 - (b) What will be necessary to maintain or increase my degree of effectiveness in these areas?
- III. (a) In what areas have I been evaluated as being less effective than I might be?
 - (b) What action will I need to take to become more effective in these areas?
- IV. What assistance and resources will I need to accomplish these goals which I have established for myself (such as funds, Pastor-Parish Relations Committee, District Superintendent, etc.).

RECOMMENDATION:

The Task Force on the Support of the Ministry recommends that Part Two of this report be accepted on an experimental basis; that the District Superintendents ask for volunteers among their ministers who wish to participate; that the Task Force be given a compilation of the Process Evaluation sheets by each District Superintendent to be used by the Task Force in making further recommendations to the 1976 session of the Annual Conference.

Mrs. Fletcher Nelson, Chairperson

Robert T. Young, Secretary

Dr. Charles White

Mrs. James E. Smith

Dr. Eugene Peacock

John McWhorter

Jerry D. Murray

Carl Johnson

Donald Haynes

Donald Ellis

"EXTRA" EXPENSES INCURRED BY UNITED METHODIST MINISTERS

Many Methodists, perhaps most, are not aware of certain expenses that Ministers have that are over and above those paid by the average layman. These should be brought to the attention of Pastor-Parish Chairmen for consideration when determining salary amounts for Ministers.

An educated guess-timate for average amounts based on a \$10,000 salary in the Western North Carolina Conference are as follows:

Social Security (self-employed portion)	\$ 205.
Books	250.
Continuing education	250.
Clothing	200.
Moving expense (Average every 4-years)	300.
Travel (above that which is reimbursed)	?
Auto (trade-in every 3-years, instead of 7-years)	?

The above items, and amounts, may vary from Conference to Conference, and should be adjusted accordingly.

RELATIONSHIPS OF EQUITABLE SALARIES TO OTHER CONFERENCE AGENCIES

1. The Annual Conference
 - a. ES presents the recommended base salary amounts for the coming year.
 - b. Interprets ES operation to the Annual Conference.
2. Council on Finance and Administration
 - a. ES presents its 12-month (Jan-Dec) budget requests at the (feb) annual hearing.
 - b. Interprets ES program to CF&A (i.e. What information we have available, etc.)
3. Cabinet
 - a. ES receives and processes requests for salary supplement after the cabinet has approved each request.
 - b. Meets in December with cabinet to evaluate and justify providing ES funds for each charge requesting them.
 - c. Each D.S. is responsible for coordinating and reporting all sources of the support package for each ES charge.
4. Council of Professional Ministry and Support

The Council serves chiefly as an arena for discussion and coordination of all matters which pertain to the professional ministry. Its functions are:

 - a. To be aware of all plans and programs that serve the professional ministry of the Annual Conference.
 - b. To enter into dialogue with the several Boards represented on the Council concerning projections of plans directly affecting the professional clergy.
 - c. To receive functions which may be assigned to it by any of the Boards and/or their Divisions or by the Annual Conference.

The Detroit Conference CPM&S includes:

Board of Ministry
Board of Pensions
Board of Equitable Salaries & Sustentation
Board of Moving Expense
Board of Insurance
Board of Endowment

Board of Global Ministries - Specialized Ministries

(Not all conferences have this structure, but these agencies are inter-related both in service to the clergy, and in the budgetary ways each one affects the others.)

5. Stewardship Section

ES is part of the whole Conference spending picture. The Stewardship Section needs to know this whole spending picture in order to be able to encourage more generous giving by local church members, and more faithful support of the Conference budget by congregations.

GUIDELINES

I. Define Equitability

- A. See definition as accepted by National Consultation.
- B. Relate this definition into criteria for your Conference.
- C. Relate Equitability to 1976 Section 10 of General Conference legislation.
- D. Relate definition into standards and standing rules to determine program of Equitable Salaries for your Conference program.

II. Define Elegibility

- A. To assure a minimal base salary
 - 1. A Charge's inability to pay adequate for a Pastor to live.
- B. What is the Stewardship Program developed in the Charge.
 - 1. Every member visitation
 - 2. What "other" resources available
 - a. District Mission Money
 - b. Other sources - such as Foundations - Trusts
- C. Local Charge and/or Pastor responsible to apply
 - 1. Not Superintendent's task.
- D. Urge a program of Education. - Evangelism, etc. which would help Charge to become self-supporting.
 - 1. Unless Charge works to remove itself from Continuing Support eligibility is questioned.
 - a. Needs to possibly link with another Charge.

III. Set formula for Salary Schedule

- A. Most tie to Average Conference Salary in some way.
- B. Equitability hinges on ALL Charge salaries - Section 10 of new legislation.
- C. Tie to economy of the Conference served.
- D. Make the formula understandable.
- E. Incentive increments need to be considered.

IV. Varieties of Benefits

- A. Keep benefits to a professional base.
 - 1. Such as travel - phone - utilities - advance education - etc.
 - 2. Children allowances foster improper incentives.
- B. Beyond travel, etc. - Professional growth.
 - 1. Need to grow in education.
 - 2. Time for study.
 - 3. Specific Conference for education
 - a. Such as lecture series, etc.
- C. Hospitalization and Medical Plans
 - 1. Those in lower income need such support more than any others.

V. Report Systems

- A. Develop means to report all incomes from Church sources.
 - 1. District Societies.
 - 2. Trusts, etc. Personal trusts and income are not our business.
- B. Equitable Salary Commission good clearing house.
 - 1. Commission can report all incomes from Church sources.
 - 2. Clear with Cabinet - Conference Treasurer, etc. to see all sources for given pastor.
- C. Report all needs and expenses to Annual Conference (Disc. para. 862)

- D. Keep close relations of local Charge and Commission on Equitable Salary.
 - 1. Need to offer help and guidance.
 - 2. Strengthen structure of local Church through support.

VI. Organized for Service

- A. Develop organization to work with and support the Local Church in need.
- B. Have a member of the Commission on Equitable Salary in each District.
- C. Alternative is to have District Committees, the chairperson making up membership of Conference Commission.
 - 1. District Committee to work in and with Local Charge to support and guide them to growth and self support
- D. Make sure every Pastor has support.
- E. Guide ALL Pastors into a collegiality of support for each other.

by: Ralph Feltner
1976

THE EQUITABLE SALARIES COMMISSION AND VARIABLES IN THE
BASIC SALARY SUPPLEMENT

I. Determination for equitability of the base salary.

A. Approaches

1. Only cash paid for services rendered.
2. Packaging involving cash paid plus "variables".

B. Pegs for base salary determination

1. Percentage of the average salary for an Annual Conference as determined by the Board of Pensions.
2. Cost of Living Index Guide.
3. Comparison with other similar professional salaries in the area.
4. Conference relationship, i.e., lay, probationary, student, full connection.
5. Educational categories (Master of Theology, B.D., etc.).
6. Comparison with average cash salary of the Annual Conference.
7. Support of ordained husband-wife team, minimum and maximum, depending on appointment.
8. Other family member employment or retirement income received from other occupation not to be considered.

II. Variables

1. An increment amount for years of service which makes a point in increase.
2. Payment of Social Security, recognizing complications.
3. Reimbursement of travel expense.
4. Hospital and other forms of insurance.
5. On larger parish, increased compensation for more churches served.
6. Supplement for Action Ministries from the Board of Global Ministries.
7. Family size and status (number of dependents if married).
8. Parsonage utilities.
9. Competency and efficiency (to be determined - how to measure and by whom).
10. Continuing education and career development. (Reimbursement for cost and/or increased annual compensation for completion).
11. Resident and non-resident pastor and varying adjustments.
12. Reimbursement of professional expenses.
13. Utilities (anticipated local church payment for these, but considered in Commission on Equitable Salaries total compensation packaging).
14. Geographical location (i.e., "high rise", ghetto, etc.)
15. Moving expenses with consideration as to whether parsonage is furnished or not.
16. 3% pension or savings plan or contribution.

III. Other factors

1. Local church served encouraged to increase support annually.

2. For involvement in Equitable Salaries support, minimum membership of a church may be concerned.
3. Development of a support system involving Pastor-Parish Relations Committee, a District Superintendent, Charge Conference and pastor in application for funding.
4. Development of a job description clarifying the responsibility of pastor and membership in ministry indicating expectations of each.
5. Resident or non-resident pastor (on charge).
6. Procedures for funding from the Annual Conference from a percentage of the pastor's salary in each church setting basic salaries, or requesting funds from Council on Finance and Administration.
7. The development of a philosophy for equitable salaries for function and decision.
 - a. Equitable to persons receiving salary supplements and those who do not receive it.
 - b. Giving care to maintaining the personhood of those supported by Equitable Salaries Commission.

SUBJECTS AND DETAILS OF INTEREST GROUPS

I. WORKING DEFINITION (PREFACE)

Womack-Roberts Paper

II. TERMINOLOGY (COMMON UNDERSTANDING OF WORDS AND/OR TERMS)

1. Equitable
2. Basic Salary Support Plan
3. Minimum
4. Full Time Minister
5. Workload
6. Professionalism
7. Salary (Total Support)
8. Parish (Larger, Cooperative, Expanded, Yoked)
9. Mission Charge

III. STRUCTURAL RELATIONSHIPS OF C.E.S.

1. What are our unique responsibilities?
2. Working Relationship to the Cabinet
3. Who interprets Conference rules/policy and enforces them?
4. Realignment of Parishes for Ministry and Funds
5. Committee on Missions (Board of Global Ministries, District Committee and Conference Committee)
6. Temporary General Aid Fund
7. C.F.A. for Funding
8. To General Church Structure
9. To Conference C.O.M.
10. To Local Church Pastor-Parish Relations Committee
11. Board of the Ministry
12. To Salary Structure for Conference Personnel?

IV. PROFESSIONALISM: ATTITUDES AND FUNCTIONS

1. Is funding addressed to who the Minister is or what he does?
2. How do we deal with mediocrity and salary supplement?
3. Guidelines for Funding Husband-Wife teams.
4. What is our relationship to student and sabbatical appointments?

V. NATIONAL CONCERNS

1. The Ramifications of Rescinding Paragraph 1260.6 of the Book of Discipline (Pensions Responsibility of the Minister)
3. National Standard Method of Reporting Salary
3. What constitutes average salary?
4. Issues Involved in the Parsonage System
5. Uniform Guidelines for Setting Salary Supplements

THE UNITED METHODIST CHURCH
COMMISSION ON EQUITABLE SALARIES

The word equitable is defined as that which is "characterized by equity or fairness; just and right; fair; reasonable." The word minimum is defined as "the least quantity or amount possible, assignable, or allowable; the lowest amount, value, or degree attained or recorded." Thus, the concept of equitable salaries is quite different from that of minimum salaries, although a minimum salary may need to be established as a step toward arriving at what constitutes an equitable salary.

An equitable salary for a minister in the United Methodist Church implies remuneration commensurate with the qualifications of the minister and the demands and responsibilities required to serve a particular charge as well as remuneration which meets the minister's normal and reasonable living requirements. Salary should never be the attraction for one to enter the ministry, nor should it be the deterrent to one who is called. Some charges obviously require the service of a minister with special talents and qualifications, and an equitable salary in such situations may have little relationship to the ability of the charge to support that salary. New or rapidly changing situations are examples of such needs.

Establishing equitable salaries for ministers also implies that their salaries should approach at least the median level received in other professions which require comparable educational preparation and which are comparable in their importance to society. This concept of equity places major responsibility for determining salaries on the local charges; yet the Commission on Equitable Salaries must take the initiative to effect policies, procedures, and incentives which will insure that each full-time minister licensed by an Annual Conference will receive a fair and just salary for his professional services.

The Commission on Equitable Salaries is concerned with more than minimum salaries. It is as much concerned that the minister of the largest and most prestigious church in a Conference receives an equitable salary as it is that the full-time minister of

a small rural charge receives a fair and reasonable minimum salary. Too often charges with financial resources sufficient to erect magnificent buildings or to provide many special ministries to others fail to give equitable salary support for their own ministers. Such oversight is rarely deliberate. It more often reflects a failure on the part of the minister, the Pastor-Parish Relations Committee, and the Administrative Board to discuss objectively and honestly equitable salary support.

A rationale is required for equitable salary support which is sensitive both to the minister's needs and to the total ministry of the local church and the Conference. Opinions about equitable salaries may differ; but there can be no excuse for misunderstanding, lack of trust, secrecy, or heartbreak. This will not happen if all parties concerned consider the same questions, honor the same principles, respect the same needs, and work in an atmosphere of shared trust and confidence as equitable salaries are determined.

The Commission on Equitable Salaries must assume the responsibility for formulating guidelines for determining equitable salaries which local churches can follow in developing sound and realistic programs of financial support for all full-time ministers. In meeting this responsibility, the Commission must encourage and provide information and incentives for local churches to assess each year their resources for providing fair and reasonable salaries which will reflect such factors as the cost of living, the financial resources of each church and its membership, and the significance these members place on the role which the United Methodist Church should assume in their communities for proclaiming the Good News, for helping the poor and needy, for teaching the Word of God, for celebrating the presence of Christ, for healing sick minds and bodies, and for binding together in close and meaningful fellowship those who are determined that THE CHURCH will be the most influential institution in the world.

James H. Womack
Western North Carolina Conference

M. L. Roberts, Jr.
North Alabama Conference

SUBJECTS AND DETAILS OF INTEREST GROUPS

II. TERMINOLOGY (COMMON UNDERSTANDING OF WORDS AND/OR TERMS)

1. Equitable salary is defined as that which is fair, just, right and reasonable as to salary and support, in relation to comparable professional and to peers in the ministry.
3. Minimum salary may be defined as a "base figure" for salary and support as applied to ministry.
4. Full time minister: A minister whose major employment and commitment is in his or her duly appointed responsibility to the church.
5. Workload: The objective responsibilities and tasks inherent or assigned in one's particular ministry which are adequate to challenge the ability and creativity of the minister.
7. Salary: is that cash remuneration excluding all variables and additional benefits which a minister receives for his duly appointed responsibilities.

STRUCTURAL RELATIONSHIPS OF COMMISSION ON EQUITABLE SALARIES

I. OUR UNIQUE RESPONSIBILITIES

The 1972 Discipline, para. 892, lists:

Study needs

Set guidelines and policies, including such things as workload, educational requirements, etc.

Present estimates of need to C.F.A.

Collect and disburse funds

Provide an equitable salary system to make possible ^{best} deployment of leadership

Implied are:

Working with Cabinet

Interpret functions of Commission to Annual Conference

It expands the old idea of minimum salary to include whole areas of ministerial support.

II. WORKING RELATIONSHIP TO:

A. Board of Ministry

1. Some are under Higher Education & Ministry, as is the Board of Ministry, which is under Conference Council on Ministries. Requests go through C.O.M. to C.F.A.
2. In some conferences, the Board of Ministry classifies ministers who are to receive salary support but there is no direct relationship.
3. In one conference, the Commission is under the Parish and Community Committee of the Board of Conference Life, which is under the Conference Council on Ministries but there is no direct relationship with the Board of Ministry.
4. Many have a liason relationship with the Board of Ministry.
5. The Board of Ministry should provide information to the Commission relative to the minister's relationship to the conference which may affect salary support.

B. Cabinet and Bishop

1. Many Commissions have a Cabinet representative who is ex-officio member of the Commission.
2. Many Commissions have joint meetings with Cabinet.
3. Some Commissions meet with individual District Superintendents who are requesting salary support for their clergy. Others meet with both the district superintendent and those who are to receive the aid.
4. Some Commissions help cabinets to study parishes and workloads.
5. One C.E.S. Chairman is on Interagency Commission on Charge Boundaries, which must give approval that a charge is a legitimate charge before the minister serving it can receive equitable salary funds.
6. In some conferences, individual members of the Commission go to local churches and help interpret the work of the Commission.
7. Some Commissions work with cabinets to supply emergency funds.
8. Some negotiate with cabinets on special cases.
9. The Commission should develop guidelines for the Annual Conference which the cabinet and Commission will follow.
10. The whole matter of equitable salaries is a conference responsibility and not just a concern of individual district superintendents.

II. (cont.)

C. Pastor-Parish Relations Committee

1. Some have no relationship
2. Some feel that an advisory role to the Pastor-Parish Relations Commission is appropriate.
3. Some Commissions have purchased the book, "How To Determine Salary For Your Minister", a National Council of Churches publication, and have mailed them to local PPR committees.
4. Suggested that Commission provide materials such as Lyle Schaller's Parish Paper on salaries.
5. The Commission should provide materials for the cabinet members who work with the local PPR Committee.
6. The National Consultation and/or Annual Conference Commissions might consider developing a booklet on determining salaries which is specifically for United Methodist Churches.
7. No one should remove the initiative from the local pastor to negotiate his/her own salary with the PPR Committee.

D. Board of Global Ministries

1. Some conferences have cross representation.
2. In some conferences, there is no organic relationship.
3. There is a need for cooperation in evaluating needs, using resources, and determining what constitutes a viable mission opportunity.
4. There is a need to cooperatiomm defining: "mission church," "church in transition."

E. Conference Council on Ministries

1. Some Commissions are related through the Board of Higher Education and Ministry, whose chairperson is a member of the Conference Council.
2. Some are under the Conference Council.
3. Some go directly to the Annual Conference.
4. Some go through the Conference Council on Ministries to C.E.F.
5. Some feel that the Commission should be a member of the Conference Council while others feel that it definitely should not be a member.

F. Council on Finance and Administration

1. Budget requests go to CFA.
2. In some conferences, CFA makes distribution of funds.
3. CFA should be kept informed of what the Commission is doing.
4. The Commission should develop long-range planning with CFA so they will know where the Commission is going programwise.
5. Policy and funding should be approved by the Annual Conference before going to CFA.

III. RESPONSIBILITY TO AND RELATIONSHIP WITH:

A. General Church Structure

1. The 1972 Discipline, paragraph 892, requires each Conference to organize a Commission on Equitable Salaries.
2. There is, at present, no relationship of the Commission to the general church.
3. Some feel that it should remain as it is at present. Others feel that there should be some channel for information through some general church office.
4. The General Conference should define terms relative to the work of the Commission.

B. General Council on Ministries

1. The General Council on Ministries should place equitable salaries on the agenda as a part of their training of district superintendents.

C. General Conference - legislative process

1. Some feel the General Conference should spell out the criteria to be used in setting equitable salaries. Others feel that the present working of the Discipline provides the flexibility which is needed.

IV. REALIGNMENT OF PARISHES

1. The basic responsibility is with the cabinet.
2. The Commission on Equitable Salaries can recommend and develop guidelines to encourage realignment.
3. The Commission can help through annual reporting, defining of work load, and evaluation of charges receiving equitable salary funds.
4. The Commission can set up a graduated scale for charges to move towards self support.
5. Local churches want more involvement in realignment.
6. Often, there are not many options.
7. The committee which works on realignment might direct hostility away from the district superintendent.
8. 'Ground up' realignment is better than 'top down' realignment.

We recommend that the National Consultation on Equitable Salaries be continued on a regular basis.

RECOMMENDATIONS CONCERNING STRUCTURAL RELATIONSHIPS
OF THE COMMISSION ON EQUITABLE SALARIES

Recommendation 1.: That annual conferences organize a Council on Professional Minisrry. The purpose of this council is to coordinate and administer all affairs related to the ministers, i.e. Board of Ministry, Pensions, Insurance, Disability, Continuing Education and Equitable Salaries. The council may be made up of the chairmen of each of the constituent agencies.

Recommendation 2.: That the Commission on Equitable Salaries make recommendations to the Council on Ministries and the the Council on Finance Administration for the schedule of salaries of all ministerial employees of the annual conference, i.e. conference staff, District Superintendents, campus ministers, etc.

Recommendation 3.: Paragraph 892.2, line 1 be amended to include at least one cabinet representative on the Commission on Equitable Salaries.

Recommendation 4.: That the National Consultation on Equitable Salaries be continued:

Function

1. To facilitate the work of the annual conference.
2. To research concerns related to equitable salaries.
3. To share findings of annual conference commissions on Equitable Salaries.
4. To receive funds to finance these functions.

Form

1. A voluntary association with no structural relationship to General Conference.
2. A fellowship of persons responsible for Equitable Salary programs.
3. An informational network.
4. Two quadrennial meetings:
 - a. Jurisdictional level for information and orientation.
 - b. General church level for sharing and legislative concerns.

IV. PROFESSIONAL ATTITUDES AND FUNCTIONS

1. Is funding addressed to who the Minister is or what he does?
Sub Group - Agreed that the minister be considered as a professional when establishing a salary base.
The matter of work load consideration is still an unresolved question. -G. R. Akers
2. How do we deal with mediocrity and salary supplement?
 - (a) We encourage the General Board of Ministries to develop techniques of mechanism to evaluate pastoral performances and urge the cabinet and Board of Ministries to implement the program to the point of accountability.
 - (b) The Commission of Equitable Salaries require continued education or equivalency for pastors receiving supplement salaries from Commission, this being done in collaboration with Board of Ministry.
 - (c) That there be a mandatory mid-career evaluation for each minister, by the Board of Ministry and/or Cabinet.
3. Guidelines for Husband-Wife Teams
Negative aspects or possibilities:
 - (a) Place one on supernumerary
 - (b) Both appointed to one church at $\frac{1}{2}$ price for each. Two half-time clergy in one church now legally impossible
 - (c) Pressure on appointive system seeking to appoint two people to churches where both can serve is almost insurmountablePositive aspects or possibilities:
 - (a) Adjust system to accommodate such couples
 - (b) Remove stigma of voluntary location
 - (c) Allow two to serve for the price of one if couple wishes to do this, giving $\frac{1}{2}$ pensions to each
 - (d) Quit stretching point so many times or rewrite rules which guide those making appointments
 - (e) Request couple to work out satisfactory priorities for vocation and marriage-Betty Clymer, reporting
4. What is our relationship to student and sabbatical appointments?
Negative response - should stay away from this as much as possible.

SUBJECTS AND DETAILS OF INTEREST GROUPS

V. NATIONAL CONCERNS

1. Ramifications of Rescinding Paragraph 1260.6 of the Book of Discipline: regarding Proportional Payment
 - a. We recommend a petition to General Conference that #1260.6 be retained without change.
2. A National Method of Reporting Salary
 - a. We recommend that a petition be prepared so that #895 be amended so that reporting of support should include reporting as separate items:
 - (1) Cash salary
 - (2) Fringe benefits including but not limited to:
 - (a) Utilities paid directly by church
 - (b) Health and Life Insurance Premiums
 - (c) Taxable pension contributions by church
 - (3) Business Expense including but not limited to:
 - (a) Transportation expense
 - (b) Travel Expense
 - (c) Office and equipment expense
 - (d) Education expense
3. We decided not to make any recommendations on the Definition of Average Salary.
4. Issues Involved in the Parsonage System
 - a. Basic issues: (Positive)
 - (1) Facilitation of Appointment System
 - (2) Economic saving to church
 - (3) Facilitates first appointment of Seminary graduates
 - b. Negative
 - (1) No provision for retirement housing
 - (2) Possibility of bad landlord-tenant situations including children's pets
 - (3) Minister has no opportunity to become a home owner
5. Uniform Guidelines for Setting Salary Supplements
 - a. We think this is not desirable. It is a local issue.

B... 7 30
D... 1.00

NATIONAL CONSULTATION ON EQUITABLE SALARIES
September 23-25, 1975

TUESDAY, SEPTEMBER 23-

- 10:30 A.M. Registration - Byron L. White
12:00 Noon LUNCH
1:15 P.M. Call to order in General Assembly Room
-Welcome and Devotional by Resident Bishop
-Recognition of Rev. Frank Stever, Missouri-West Conf. Chm.
1:30 P.M. Presentation of Basic Equitable Salary Paper--
"Why We're Here-What We're About" James Womack/Cyril Stone
3:15 P.M. BREAK
3:45 P.M. First Workshop Session - 3 30 30
-Group 1. Relationships of Equitable Salaries to Career
Development-Kenneth M. Lambert
-Group 2. Salary Guidelines for Churches NOT receiving
Equitable Salary Supplements-James H. Womack
-Group 3. Relationship of Salary Supplement to Mission
Charges-Harold C. Knudsen
-Group 4. The Basic Salary Plan-Patrick Flaherty
-Group 5. Salary Guidelines for Churches RECEIVING
Equitable Salary Supplements-Cyril Stone
5:00 P.M. BREAK
7:00 P.M. Second Workshop Session
-Group 1. James Womack (Gen. Assembly Room)
-Group 2. Harold Knudsen (of just 2nd - 3rd floor) *Room 507*
-Group 3. Pat Flaherty
-Group 4. Cyril Stone
-Group 5. Ken Lambert
8:00 P.M. BREAK
8:15 P.M. Third Workshop Session
-Group 1. Harold Knudsen
-Group 2. Pat Flaherty
-Group 3. Cyril Stone
-Group 4. Ken Lambert
-Group 5. James Womack
9:15 P.M. INFORMAL COFFEE HOUR
9:45 P.M. Steering Committee Meets

WEDNESDAY, SEPTEMBER 24-

- 8:30 A.M. General Assembly - Devotional and Announcements
9:00 A.M. Fourth Workshop Session
-Group 1. Pat Flaherty
-Group 2. Cyril Stone
-Group 3. Ken Lambert
-Group 4. James Womack
-Group 5. Harold Knudsen
10:00 A.M. BREAK
10:15 A.M. Fifth Workshop Session
-Group 1. Cyril Stone
-Group 2. Ken Lambert
-Group 3. James Womack
-Group 4. Harold Knudsen
-Group 5. Pat Flaherty
11:15 A.M. BREAK
11:30 A.M. General Assembly - James Archer will lead discussion of ideas
of general interest not covered in workshops
12:15 A.M. BREAK FOR LUNCH
1:30 P.M. General Assembly - Continuation of general discussion
2:45 P.M. BREAK
3:00 P.M. Representative of Bishops, Council on Finance and Administration
and Board of Global Ministries can offer insight into where we
are with Equitable Salaries as they see it emerging from our
discussions
3:45 P.M. General Assembly
5:00 P.M. BREAK FOR DINNER
7:00 P.M. General Assembly
9:00 P.M. INFORMAL COFFEE HOUR
9:45 Steering Committee Meets

THURSDAY, SEPTEMBER 25-

- 8:30 A.M. General Assembly
9:15 A.M. Rough formulation of Petitions to the General Conference
10:15 A.M. BREAK
10:30 A.M. Continuation of perfecting Petitions
12:00 Noon BREAK FOR LUNCH
1:30 P.M. General Assembly (if needed) Finalizing of Petitions and
summary of Consultation
3:00 P.M. Adjournment
4:00 P.M. Steering Committee meets to get Petitions in order for presen-
tation to the General Conference and to evaluate our sessions

TOPIC- Ideas for Discussion in General Sessions.

MAIL TO: Rev. James D. Archer
Flint Hill United Methodist Church
Dadeville Highway at Scott Road
Alexander City, Alabama 35010

PURPOSE- Hopefully, these ideas will stimulate discussion to the point that we can make decisions concerning ideas which can be incorporated into Memorials for presentation to the General Conference.

INSTRUCTION- On a separate sheet of paper, using the number I have assigned to the statement, give full expression to your understanding or concept of the statement. I shall take your statements and incorporate them into one. In discussing these ideas with the Consultation, we need to be in common agreement on the presentation and ready if need be, to speak to these ideas.

I. IDEAS WHICH COME FROM THE TENTATIVE PROGRAM:

1. Is salary supplement designed primarily for the support of ministers or charges?
2. Alternatives for strengthening ministries for charges:
 - Parish Ministries
 - Satellite Appointments
 - Part-time minister and part-time associate appointments (the minister is serving in both appointments at the same time)
 - Other (identify)
3. Disposition of charges/churches that can never be self-supporting.
4. Define the term "Full-time Minister" including workload of same.
5. Across the board salary supplement support vs. graduated salary supplement based on years of service.
6. Classifications of ministers who should be covered under salary supplements.
7. A standardized plan for nation-wide salary remuneration reporting.
8. Purposes and Responsibilities of the Conference Commission on Equitable Salaries.
9. Do Conference Commissions need someone at a general staff level to work with the various Commissions on Equitable Salaries? If so, comment on the need for the following:
 - Coordinator of conference programs
 - Counselor to Conference Commissions
 - Serve as a source of information and as a depository for existing Conference Programs
 - Plan and conduct workshops for: (a) Conference Commissions (b) Pastor-Parish Committees
 - Research information needed for operation of program
 - Other (explain)

II. IDEAS WHICH COME FROM SUGGESTIONS MADE BY THE STEERING COMMITTEE AND FROM THE FIRST CONSULTATION.

1. Bonus programs.
2. Disqualifying incomes which prohibit the receiving of salary supplements.

3. Need for coordination with-
 - Cabinet in setting new charge lines where salary supplements are required
 - Board of Ministry in determining classification eligibility
 - Other Boards and Agencies (Committee on Missions, National Division, District Church Extension, etc.) which supplement salary remuneration
 - Other (identify)
4. Housing-
 - Equitable percentage in arriving at total salary remuneration
 - Parsonage furnished by charge vs. housing allowance
 - Parsonage standards
 - Provisions for retirement housing
5. Approval of applicants for salary supplements-
 - Who?
 - How?
6. What authority does the Commission on Equitable Salaries have in dealing with the ineffectiye minister who remains on salary supplements for years because of ineffectiveness?
7. How should the Commission on Equitable Salaries deal with husband-wife teams who qualify for salary supplement grants?
8. What income sources should disqualify the minister for consideration by the Commission on Equitable Salaries in making salary supplement grants?
9. Should the Commission on Equitable Salaries supplement the salary of a man who is receiving a pension earned from service in a special appointment?
10. Is there a need for uniform guidelines in setting salary supplements for use in all Conferences?
11. Define what constitutes an equitable salary for
 - a local church
 - an Annual Conference
12. Does the Commission on Equitable Salaries have a responsibility to supplement the salaries of students? If so,
 - Undergraduate students?
 - Theology school students?
 - Post-theology school students?
13. Should the Commission on Equitable Salaries act as a recommendation committee for setting the salary remuneration of the following:
 - Conference Staff?
 - District Superintendents?
 - Other Conference employed personel?

14. How do the following relate to equitable salaries:
 - Social Security?
 - Total insurance?
 - Continuing Education?

15. What requirements should be placed on the local church whose minister is receiving a salary supplement from the Commission on Equitable Salaries?

16. What responsibility does the Commission on Equitable Salaries have to the minister whose salary is not supplemented by the Commission?

III. OTHER TOPICS YOU FEEL MERITS ATTENTION (please list):

RESPONSES TO QUESTIONNAIRE

The following information was secured from a questionnaire sent to the chair person of the various Commissions on Equitable Salaries in the United States. More detailed information about individual Conference programs can be secured from the pack of Conference Programs given the chair person of your Conference Commission at registration on Tuesday.

Number of Annual Conferences in the United States:	73
Number of Annual Conferences responding to the questionnaire:	40

I. PASTORAL CHARGES:

Largest number of Pastoral Charges in reporting A. C.	712
Smallest number of Pastoral Charges in reporting A. C.	126
Average number of Pastoral Charges in reporting A. C.	409
Largest percentage of Pastoral Charges receiving salary supplements from the Commission on Equitable Salaries in reporting A. C.	22%
Smallest percentage of Pastoral Charges receiving salary supplements from the Commission on Equitable Salaries in reporting A. C.	2%
Average percentage of Pastoral Charges receiving salary supplements from the Commission on Equitable Salaries in reporting A. C.	12%

II. MINIMUM SALARY SCALES:

A. FULL CONFERENCE MEMBER:

Number of Conferences in reporting category:	40
Highest minimum salary for a reporting A. C.	9,440.00
Lowest minimum salary for a reporting A. C.	5,600.00
Average minimum salary for reporting A. C.	7,668.00

B. FULL TIME PROBATIONARY MEMBER:

Number of Conferences in reporting category:	38
Highest minimum salary for a reporting A. C.	8,500.00
Lowest minimum salary for a reporting A. C.	5,200.00
Average minimum salary for reporting A. C.	7,420.00

C. ASSOCIATE MEMBER-

Number of Conferences reporting in category:	37
Highest minimum salary for a reporting A. C.	8,500.00
Lowest minimum salary for a reporting A. C.	4,500.00
Average minimum salary for reporting A. C.	7,140.00

D. FULL TIME LAY PASTOR

Number of Conferences reporting in category:	37
Highest minimum salary for a reporting A.C.	8,300.00
Lowest minimum salary for a reporting A.C.	4,200.00
Average minimum salary for reporting A.C.	6,668.00

E. SEMINARY STUDENTS-

Number of Conferences reporting in category:	20
Highest minimum salary for a reporting A.C.	8,300.00
Lowest minimum salary for a reporting A.C.	2,333.00
Average minimum salary for reporting A.C.	6,078.00

F. UNDERGRADUATE STUDENTS-

Number of Conferences in reporting category:	20
Highest minimum salary for a reporting A.C.	7,875.00
Lowest minimum salary for a reporting A.C.	3,600.00
Average minimum salary for reporting A.C.	5,316.00

G. MAXIMUM AMOUNT OF SUPPLEMENT TO ANY ONE CHARGE-

Number of Conferences reporting in category:	36
Highest amount of maximum supplement:	4,400.00
Lowest amount of maximum supplement:	750.00
Average amount of maximum supplement:	2,324.00

NOTE: 21 Annual Conferences reported in the above listings. All others with the exception of two or three, who work from a percentage standpoint, there are no limitations as to the amount of maximum supplement.

H. INCREMENTS-

The kinds of increments given by the various Annual Conferences reporting are so different and varied that a tabulation cannot be adequately made. However it can be pointed out that most Annual Conferences have some kind of increment as an addition to the minimum salary supplement. These include increments for years of service, multiple church charges, family dependents, travel, and others such as housing, insurance, utilities, etc.

III. ADDITIONAL SUPPLEMENTS-

Number of Commissions giving additional supplements for New Church Situations:	7
Number of Commissions giving additional supplements for Larger Parishes:	8
Number of Commissions giving additional supplements for Inner City Missions:	4
Number of Commissions giving additional supplements for other types of ministries:	8

IV. MOST PRESSING CONCERNS OF CONFERENCE COMMISSIONS
(NO PRIORITY INTENDED)

- 1-Getting of D.S's. to follow the rules.
- 2-Getting into Action ministries.
- 3-We feel more guidance could be included in the Discipline as to how equitable salary effects every church in the Conference.
- 4-Use of District Committees to work with C.E.S. and local charges.
- 5-How to handle additional salary considerations- Social Security, Insurance, Travel, Utilities, etc.?
- 6-What is Equitable?
- 7-The effect of an Equitable Salary increase on the cost of funding-pensions.
- 8-Giving Equitable Salary charges help and motivation in becoming self-sustaining.
- 9-To make minimum salary truly equitable- differences in travel and utility cost from charge to charge.
- 10-How to evaluate needs of charges and to stimulate their independence.
- 11-Adequate support for Seminary Students (graduates) returning to an appointment.
- 12-Realigning of charges and/or parish boundaries and membership levels, etc.
- 13-Getting charges whose pastors receive C.E.S. help to increase their local giving to increase the pastors salary.
- 14-An even greater increase in minimum salary scale than our present program.
- 15-An inducement to help charges raise their salaries, year after year.
- 16-How to implement "Equitable" salaries. Now supporting "Minimum" salaries. Do not wish to take all autonomy away from local church.
- 17-Our salaries are increased by about 10% each year. This barely meets inflation. We are trying to provide parsonages for our black ministers to enable them to live on their charges.
- 18-Financing our increased equitable salaries program.
- 19-The large number of students- graduate and undergraduate- needing assistance.
- 20-Whether and how to move to projected Equitable Salary scale.
- 21-How to be fair in light of so many variables. i.e. resident and non-resident pastors, retired full-time and retired part-time, married and single, number of churches, New churches and older mission situations (rural and urban), Larger Parishes and station churches.
- 22-Where is the division of our responsibility from that of the Board of missions?
- 23-To raise the level of Equitable Salaries.
- 24-To get churches off Equitable Salaries that have been on for many years.
- 25-Our group is the "Division on Minimum Salary and Moving Expense" under the Annual Conference Board of Higher Education and Ministry. We are recommending this year for 1976 that Minimum Salary be listed only in our reports and that Professional expenses be on a requisition basis and that all utilities be paid by church.

- 26-To pay an equitable salary for pastors--- and to have adequate parsonages for black churches in order for them to live on the charge and give full-time to the ministry.
- 27-Developing a workable climate between the Cabinet, Mission Aid and our Commission.
- 28-Increasing amount of Equitable Salary.
- 29-To bring all salaries to a level where Pastor can live comfortably and above poverty level.
- 30-The problem of small churches: How long do we keep them alive, since salary needs go up and ability of local church to pay remains the same or decreases?
- 31-Interest in Basic Salary Plan
- 32-Implication in tenure principle in long run.
- 33-Equitable salaries for experienced Black members of the Conference (who should be above the minimum scale.)
- 34-Define supplement on the basis of Professionalism or Assistance.
- 35-Fringe benefits- how to handle?
- 36-Establishment of an Equitable Salary Base for ministers that will be commensurate with cost of living increase; and, the maintenance of motivation and morals.
- 37-Large number of small charges that have little hope of growing strong enough for self-support.
- 38-Not making desired progress toward goals.
- 39-Equitable salaries for men above minimum.
- 40-The tendency of charges to accept minimum salary as the norm.
- 41-Afflictions with "stationitis" on the part of both clergy and charges.
- 42-Does the current approach encourage mediocrity?
- 43-Raising of salaries between minimum and highest levels.
- 44-Coordinating salary decisions between Mission Aid subcommittee of Board of Missions and Commission on Equitable Salaries.
- 45-Contending with Commission on Finance and Administration on salary decisions.
- 46-Comparative data compiled and used on salaries paid in denominational judicatories within Western Pennsylvania area- only Lutheran Church in America and American Lutheran Church had higher salaries in 1975; UMC salaries on par with United Presbyterian Church.
- 47-Formula proposed and adopted by Conference that District Superintendents' salaries be two times the minimum base rate.
- 48-Conference has improved hospitalization, pension, minimum salary, and minimum travel allowance in past two years.
- 49-Tables included in 1975 Conference report reflecting purchasing power in relation to cash salary showing impact of current inflation upon pastors' salaries at minimum levels.
- 50-Have included responsibility for recommending salaries for District Superintendents and Conference Staff personnel although salaries are adopted by other bodies.
- 51-In last two years Commission has begun granting merit increases to pastors in minimum levels upon recommendation of District Superintendent and in situations where merit deserved but charge could not pick it up.

NOTE: The above concerns are listed without change in most instances as chair person gave them.

V. ANNUAL CONFERENCE SALARIES NOT INCLUDING SUPPLEMENTS:

A. FULL CONFERENCE MEMBERS-

Number of Conferences reporting in category	29
Highest Salary in the high range	32,965.00
Lowest salary in the high range	10,400.00
Average salary in the high range	22,458.00

Number of Conferences reporting in category	27
Highest salary in the low range	9,600.00
Lowest salary in the low range	2,740.00
Average salary in the low range	6,199.00

Number of Conferences reporting in category	19
Largest number of members in a reporting Conference	699
Fewest number of members in a reporting Conference	108
Average number of members in reporting A.C.	289

B. FULL TIME PROBATIONARY MEMBERS-

Number of Conferences reporting in category	23
Highest salary in the high range	12,900.00
Lowest salary in the high range	7,210.00
Average salary in the high range	10,045.00

Number of Conferences reporting in category	25
Highest salary in the low range	9,600.00
Lowest salary in the low range	900.00
Average salary in the low range	6,775.00

Number of Conferences reporting in category	19
Largest number of members in a reporting Conference	67
Fewest number of members in a reporting Conference	6
Average number of members in reporting Conferences	27

C. ASSOCIATE MEMBERS

Number of Conferences in reporting category	22
Highest salary in the high range	14,000.00
Lowest salary in the high range	7,500.00
Average salary in the high range	10,680.00

Number of Conferences in reporting category	25
Highest salary in the low range	9,600.00
Lowest salary in the low range	756.00
Average salary in the low range	6,149.00

Number of Conferences reporting in category	19
Largest number of members in a reporting A.C.	60
Fewest number of members in a reporting A.C.	2
Average number of members in reporting A.C.	26

D. FULL TIME LAY PASTOR-

Number of Conferences reporting in category	22
Highest salary in the high range	13,888.00
Lowest salary in the high range	5,000.00
Average salary in the high range	9,001.00
Number of Conferences in reporting category	23
Highest salary in the low range	9,600.00
Lowest salary in the low range	900.00
Average salary in the low range	5,342.00
Number of Conferences in reporting category	17
Largest number of members in a reporting A.C.	127
Fewest number of members in a reporting A.C.	2
Average number of members in reporting A.C.	32

E. SEMINARY STUDENTS-

Number of Conferences in reporting category	15
Highest salary in the high range	11,033.00
Lowest salary in the high range	4,500.00
Average salary in the high range	7,122.00
Number of Conferences in reporting category	13
Highest salary in the low range	9,600.00
Lowest salary in the low range	1,700.00
Average salary in the low range	5,153.00
Largest number of members in a reporting A.C.	47
Fewest number of members in a reporting A.C.	1
Average number of members in reporting A.C.	15

F. UNDERGRADUATE STUDENTS

Number of Conferences in reporting category	11
Highest salary in the high range	9,500.00
Lowest salary in the high range	4,400.00
Average salary in the high range	6,629.00
Number of Conferences in reporting category	9
Highest salary in the low range	6,900.00
Lowest salary in the low range	1,300.00
Average salary in the low range	4,171.00
Largest number of members in a reporting A.C.	26
Fewest number of members in a reporting A.C.	2
Average number of members in reporting A.C.	11

VI. THE AVERAGE ANNUAL CONFERENCE: A STATISTICAL PROFILE

1. From the data sent in by the various Commission chair persons, the average Annual Conference might be described as follows:

- 1. Pastoral Charges 409
- 2. Number of Pastoral Charges supplemented 50
- 3. Percentage of Pastoral Charges supplemented 12%
- 4. Minimum Salary Scale-
 - Full Conference Members 7,668.00
 - Full Time Probationary Members 7,420.00
 - Associate Members 7,140.00
 - Full Time Lay Pastors 6,668.00
 - Seminary Students 6,078.00
 - Undergraduate Students 5,316.00
- 5. Maximum amount of supplement, if applicable 2,324.00
- 6. Increments- Yes, but of such diversity that it cannot be averaged
- 7. Salary ranges (including base salary, travel expenses, utility allowances and health insurance).

	Highest	Lowest	Conf. Members
Full Conference Members:	22,458.00	6,199.00	289
Full Time Probationary:	10,045.00	6,775.00	27
Associate Members:	10,680.00	6,149.00	26
Full Time Lay Pastors:	9,001.00	5,342.00	32
Seminary Students:	7,122.00	5,153.00	15
Undergraduate Students	6,629.00	4,171.00	11

VII. STEPS NOW IN PROGRESS TO INCREASE SALARIES AT ALL LEVELS:

- Guidelines for use at both the District and local level with Pastor-Parish Relations Committees.
- Recommendations in reports to Annual Conferences urging local churches to make the minimum salary increase in excess of the cost of living.
- Studies concerning the present salary structure of the Annual Conference.
- Study of the Basic Salary Plan.

NOTE: 19 of the reporting Conferences are not involved in any program at the present to increase salaries at all levels.

The above information is based on 1975 programs now in use across the country. Each of the five Jurisdictions are well represented in the information.

TOPICS FOR DISCUSSION

The concerns listed below are those that came from the first Consultation or from the Steering Committee as they planned for this Consultation. These are questions and statements that need to be dealt with sometime during our general discussions.

1. Is salary supplement designed primarily for the support of ministers or charges?
2. Alternatives for strengthening ministries for charges:
 - Parish Ministries
 - Satellite Appointments
 - Part-time minister and part-time associate appointments (the minister is serving in both appointments at the same time.)
 - Inner City Ministries
3. Disposition of charges/churches that can never be self-supporting.
4. Define the term "Full-time Minister" including workload of same.
5. Across the board salary supplement support vs. graduated salary supplement based on years of service.
6. Classifications of ministers who should be covered under salary supplements.
7. A standardized plan for nation-wide reporting of salary.
8. Purposes and responsibilities of the Conference Commission on Equitable Salaries.
9. The need for a glossary of terms frequently used by Conference Commissions.
10. The need for someone at a general staff level to work with the various Conference Commissions on Equitable Salaries. Some possible responsibilities might be:
 - Coordinator of Conference programs.
 - Counselor to Conference Commissions.
 - Serve as a source of information and as a depository for existing Conference programs.
 - Plan and conduct workshops for: (a)Conference Commissions, (b) Pastor-Parish Relations Committees at the District Level.
 - Research information needed for the operation of the program.
 - Keep abreast of changing trends within the church and nation.
11. Bonus programs as a means of incentive.
12. Disqualifying incomes which prohibit the receiving of salary supplements.

13. Need for coordination with:
 - Cabinet in setting new charge lines where salary supplements are required.
 - Board of the Ministry in determining classifications of eligibility.
 - Other Boards and Agencies (Committee on Missions, National Division, District Church Extension, etc.) which supplement salaries.
14. Housing:
 - Equitable percentage in arriving at total salary remuneration.
 - Parsonage furnished by charge vs. housing allowance.
 - Parsonage standards.
 - Provisions for retirement housing.
15. Approval of applicants for salary supplements:
 - Who?
 - How?
16. What authority does the Commission on Equitable Salaries have in dealing with the ineffective minister who continues to draw salary supplements for years because of ineffectiveness?
17. How should the Commission on Equitable Salaries deal with husband-wife teams who qualify for salary supplement grants?
18. What income sources should disqualify the minister for consideration by the Commission on Equitable Salaries in making salary supplement grants?
19. Should the Commission on Equitable Salaries supplement the salary of a man who is receiving a pension earned from service in a special appointment?
20. Is there a need for uniform guidelines in setting salary supplements for use in all Conferences?
21. Define what constitutes an equitable salary for:
 - a local church.
 - an Annual Conference.
22. Does the Commission on Equitable Salaries have a responsibility to supplement the salaries of students? if so,
 - undergraduate students?
 - Theology school students?
 - Post-theology school students?
23. Should the Commission on Equitable Salaries act as a recommendation committee for setting the salary of the following:
 - Conference Staff ?
 - District Superintendents?
 - Other Conference employed personnel?

24. How does the following relate to equitable salaries:
 - Social Security?
 - Total insurance?
 - Continuing education?
25. What requirements should be placed on the local church whose minister is receiving a salary supplement from the Commission on Equitable Salaries?
26. What responsibility does the Commission on Equitable Salaries have to the minister whose salary is not supplemented by the Commission?