

Paying the Preacher Her Due:

Wages and Compensation Among United Methodist Clergy

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September 23, 1995

Paper Submitted to the Project on United Methodism and American Culture.

*This is a revised version of a paper presented at the conference on United Methodism and American Culture, St. Simons Island, Georgia, on August 26, 1995. The author thanks her colleagues on the Hartford Study of Ordained Clergy, Barbara Brown Zikmund and Adair Lummis; David Roozen, Carl Dudley, William McKinney, and Nancy Ammerman of the Center for Social and Religious Research at Hartford Seminary; and Mary Jane Ross and Sheryl Wiggins for research assistance in this project. The research for this paper was funded by the Lilly Foundation.

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Paying the Preacher Her Due
Wages and Compensation Among United Methodist Clergy

On a recent trip, I found myself sitting next to an ordained clergywoman of the United Methodist Church¹. When she heard about my research on clergy salaries she shared with me the following story. In one of her previous appointments she served a congregation for four years at a very low salary. In response to her requests for a more livable wage, her bishop replied that because she had a working husband, she didn't need a higher salary. After she left, the congregation hired a young male pastor out of seminary and raised his salary by \$6000. This story appears to confirm the perception that sex discrimination still persists within the church. It relates the story of a less qualified man getting paid more for doing the same job as a woman.

I mulled over this story for the rest of my journey. I had certainly heard of similar experiences in interviews and personal encounters during my research. This event had happened in 1985, it was now 1995. Would this bishop still make the same decision today? Would he be as likely to pay a male pastor less if his wife had a good job? Could one imagine the church extending this principle to its logical conclusion and deciding that clergy with independent wealth should donate their services altogether and not be paid at all for their ministry?

The study of salary differences is important because it represents a relevant indicator of how an organization values the relative worth of its personnel. In this sense, it is a

¹Hereinafter referred to as UMC.

particularly useful mechanism for evaluating equity between the sexes. As the story above suggests, wage determination is often guided by more than simply experience, training and qualifications. Subtle, and often unexamined value judgements also determine the dollar amount we place upon a persons time and services. This essay will focus upon statistical analyses of the reported salary and benefits of clergy from 15 Protestant denominations, including the United Methodist Church. The chief advantage of this kind of analyses is that it allows us to summarize data from a large number of respondents and to understand the contributing factors associated with wage differences in useful ways. However, such analyses offer a general picture of trends that may sometimes obscure individual features of the entire picture. In order to call attention to these elements, this essay will draw upon a variety of sources of information gathered from survey data, telephone interviews with over 300 clergy, and the research of other sociologists studying gender inequality in the labor market.

This chapter will seek to answer three questions related to the issue of value in the clergy labor market in general, and the value of women in the clergy labor market in particular:

- 1) What factors affect clergy salaries? i.e. How do age, experience, education and gender influence clergy earnings?
- 2) How does the United Methodist Church compare with other denominations in terms of salaries and employment?
- 3) What do salary analyses reveal, and more importantly, what do they mask, about gender equity in the United Methodist Church and other denominations?

The analyses will use two kinds of information. The first source is based on self reported earnings and benefits information from the Study of Ordained Clergy conducted by

Hartford Seminary in 1994-1995 (Zikmund, Lummis, and Chang 1994). This study collected survey information from random samples of fully ordained male and female clergy in 15 Protestant denominations, including the United Methodist Church. From 10,000 questionnaires we received a 49% overall response rate, or 4900 valid returns. Respondents were asked for the cash salary and a dollar estimate of their benefits i.e. housing, car, education allowance etc. for their current job. The amount of salary and benefits were combined for this analysis. The analyses are further supplemented by data collected in structured telephone interviews with over 300 clergy from various denominations by the research team at Hartford Seminary.

Factors affecting clergy compensation.

The first question we examine is: What factors affect clergy salaries overall? This question looks at the determinants of salary for all the respondents from 15 denominations in the Hartford Study (including the UMC). Because salary information is a sensitive issue only 3081 respondents reported usable information for this analysis (1478 men/1603 women). Based on these responses, we use human capital theory (Becker, 1962) to guide the selection of variables used to test the determinants of salary differences. Briefly, human capital theory suggests that salaries reflect rewards for investments in human and social capital. We pay surgeons more than garbage collectors, for example, because the surgeon invests more in years of education and training for his or her profession than the garbage collector. The surgeon must be paid more to compensate for these sacrifices and also to provide the social incentive for others to pursue such difficult and lengthy training. From this perspective, age, experience, and education represent social investments that are duly compensated by salary (Mincer and Polachek 1974, 1978; Polachek, 1981). In this analysis we use multiple

regression to look at the effects of these factors plus gender and job type. Multiple regression analyses allows one to look at the independent effect each of these factors has on salary while simultaneously adjusting for the presence of all the factors in the equation.

Age: There is a common perception that older clergy suffer from greater disadvantages on the job market. We find moderate support for this hypothesis. Figure 1 shows that the trajectory of salary over age (for all respondents in the sample) increases most rapidly between ages 20 and 45 and then increases very slowly until age 60 after which there is a slight decline. Overall however, the decline seems rather slight. In dollar terms our analysis shows that annual salary tends to increase an average of \$1000 a year.

Experience: Experience, is measured as the number of years since ordination. Relative to age, it has a small effect on salary. Our analysis shows that net of other factors, every year of experience adds about \$159 dollars to one's yearly income. One caveat however, is that this variable measures every year accumulated since ordination, whether or not one is actually working during that period. In this sense it can be interpreted as a measure of the effects of life experience rather than labor force experience. Also, because it is highly correlated with age, these factors should be interpreted together.

Education: Because many clergy have the master of divinity degree (MDiv), we seek to distinguish educational differences in the kind of seminary the respondent attended. Using data from the Association of Theological Schools, we divide seminaries into four categories: denominational seminaries such as Garrett, Wesley or Illiff, university seminaries such as Princeton, Harvard or Yale and interdenominational and non-denominational seminaries such as the Graduate Theological Union, Union Theological Seminary or Fuller. All other

denominations were placed in a category marked "other".

The analysis suggests that where you go to seminary does indeed have significant returns in terms of salary differences. Attending a denominationally affiliated or sponsored seminary increases one's annual salary by about \$1400 over those who go to an inter-denominational or non-denominational seminary. The benefits of going to a university based seminary are even greater. University seminary alumni tend to receive salaries almost \$5000 higher than those who attend interdenominational or non-denominational seminaries.

Position: Of course, the most influential determinant of salary is likely to be the position one holds. Position, or job type reflects a number of unobserved factors in the analysis, namely, the level of promotion one has received since ordination². It may be something of a surprise that the highest paid positions are held by regional staff executives, followed by national staff executives. We use the salaries of co-pastors as a baseline figure and in comparison, regional staff make almost \$11,500 more than the annual salary of a co-pastor. National staff make approximately \$10,000 more than co-pastors. Senior pastors make about \$8,000 more. These salary differences might be even higher, but in the interests of generalizability, we deleted the highest salary outliers from these analyses. While some of our respondents reported salaries as high as \$145,000, 97% of our respondents earned less than

²We asked respondents to classify their current position from one of the following: senior pastor, sole pastor, associate/assistant pastor, co-pastor, interim pastor, regional staff, national staff, secular work, "other". We also asked them to identify their job title and coded these positions into a more detailed occupational classification. For purposes of cross-denominational comparison, the first schema is considered more valid and is used in these analyses.

\$78,000³. A final category labeled "other", which includes specialized ministers, hospital and military chaplains etc., earned annual salaries about \$3500 more than co-pastors. Assistant and associate pastors earned salaries approximately \$2700 higher than co-pastors, but there was no significant difference between salaries earned by sole pastors, interim pastors, and copastors.

One interesting finding is that in all the analyses, ordained ministers employed in secular work did far worse in terms of earnings. These persons averaged about \$10,647 less in salary and benefits than those in ordained ministry. This is a very surprising and potentially important finding since a central reason given by clergy for leaving the ministry is financial compensation. Our study shows that ordained clergy who are currently in secular work earn substantially less than clergy who remain within church employment. Table 1 shows the median salaries of men and women for two groups, the total sample and the United Methodist sub-sample⁴.

[Table 1 About Here]

Sex: Finally, one of the variables we are most interested in is whether or not being a woman makes a difference in one's salary after one accounts for differences attributed to age, education, experience, and position. The size of a statistically significant gender effect indicates the earnings difference for women, relative to men and is generally interpreted as the magnitude of discrimination.

³Using Box-Jenkins techniques we defined outliers as those more than 1.5 box lengths away from the lower boundary. A box length is the distance between the 25th and 75th percentile.

⁴Differences in the median salaries may not reflect differences reported in the text because median salary figures do not adjust for mediating factors.

We find that when comparing men's and women's earnings in the total sample of respondents, a wage gap between the sexes exists. Women with equal levels of education, age, experience and position still earn about \$3000 less each year than men. This news suggests that for our total sample, women are still experiencing wage discrimination compared to their male counterparts in similar positions.

The good news for those in the United Methodist Church is that women ordained in the United Methodist Church do as well as men and substantially better than most of their counterparts in other denominations. This brings me to the second question addressed in this paper: *How does UM Church compare with other denominations in terms of salary and employment?* In brief, men and women both do quite well under the United Methodist appointment system.

Compensation in the United Methodist Church

[Table 2 About Here]

Table 2 shows that average salary packages (inclusive of cash and benefits) for United Methodist clergy rank third for both men and women among denominations included in the Hartford Study, behind the Unitarian Universalist Association and the Episcopal Church.

As we know, the "appointment" or "itinerancy" system creates a unique kind of labor market that distinguishes United Methodists from almost every other Protestant denomination. In this system, ordained clergy have practically guaranteed employment and can count upon being moved to a different pastoral position within his or her conference every three to four years. While one often hears complaints about the continual transitions, there are also distinct

advantages to the system. It is normative for UM clergy to make a lateral or upward career move each time they are transferred. UM clergy tend to serve a broader variety of parishes and so are more likely to gain valuable ministerial experience or on the job training.

Likewise, one is more likely to be given the chance to learn from mistakes and given the opportunity to start fresh in a new situation than in other denominations. Last but not least, the practice of guaranteed employment offers a degree of job security that is unusual in any organization.

This situation translates into tangible advantages for UM clergy relative to clergy in other denominations. In particular, this system helps women overcome some of the most serious obstacles they observe in building a productive career. In our interviews among the larger sample, women reported difficulties in getting their first job and even more difficulties in getting their second and third jobs. They also reported that once they were tracked into poor paying parishes in isolated areas they found it difficult to move into the kinds of higher paying jobs that lead to career advancement.

The UM itinerancy system overcomes these problems, first by guaranteeing employment throughout one's career, and secondly by ensuring that one moves through a variety of parish experiences. It would be difficult for a group or class of persons to be tracked into a series of dead end jobs given that employee circulation is a mandatory feature of this system.

When one compares UM clergy to the clergy in the rest of the sample there are a few

notable differences⁵.

Age: When we compare the effect of age on salary for UM clergy with all respondents in the sample in figure 1, we find that the slope of the age effect is both steeper between age 20-45 and also declines more sharply after age 45. While age discrimination may be a factor here, we believe that it may also be a reflection of the increasing age of ordination cohorts. Older ordinands may be retiring before they reach their peak earnings potential gained through successive appointments.

Experience: Because of the lower number of respondents, the numbers of years one is ordained does not have a statistically significant effect on one's salary. This may be due to the high correlation between age and experience.

Education: The United Methodists appear to reward a university seminary education more highly than the rest of the denominations in the sample. Here university seminary grads earn approximately \$5400 more than their colleagues, compared to those university seminary grads who earn \$5,000 more than their colleagues in the rest of the denominations. Unlike the rest of the sample, there is no significant wage difference between UM clergy who go to a denominationally affiliated seminary and those who go to an inter-denominational or non-denominational seminary.

Position: The distribution of salaries within the UMC tends to be broader than the rest of the sample although the ordering is similar. Regional staff tend to get the highest salaries, almost \$23,000 more than full-time co-pastors. The wage difference between co-pastors and

⁵ These analyses are comparing a sample of 108 full time United Methodist clergy (approximately half of which are women) with the combined sample of clergy men and women in all other non-United Methodist denominations.

regional staff in other denominations is about \$10,000. Senior pastors in the UMC get paid about \$14,500 higher than co-pastors. Sole and assistant pastors get paid about the same amount on the average.

Sex: The big news here is that there does not appear to be a wage difference between male and female clergy in the United Methodist Church when one compares full time clergy and adjusts for age, experience, and rank. Here we define full time as those who are paid for more than 30 hours a week of employment. The conclusion that we may draw from this is that the structural features of the itinerancy system of the UM church manages to overcome many of the serious drawbacks that women face on the job market. In our interviews among the general sample, women complained that they were unable to get good entry level jobs or move up the ranks of their denomination. Some felt they were denied access to important job experiences that could help them advance their careers, and they were often forced to take the least desirable and poorest paying jobs in their district in order to survive. If we are to judge simply by economic terms alone, it would seem that there is no appreciable wage difference between male and female full time clergy in the United Methodist Church.

So, what have we learned from these analyses? From our sample of 15 denominations we have learned that age, education, experience and position all explain significant differences in salary among men and women clergy. We have also learned that within this group, women tend to be paid \$3000 less for the same kind of job even when levels of age, experience, and education are held to be equivalent. United Methodist clergy, however, fare better than average both in terms of average clergy salaries and in addressing salary inequities between the sexes.

These findings are important because they suggest that, all things being equal, the institutional features of the appointment system may result in greater structural equity in the labor market.

Beyond salary: Other Issues in Gender Equity in the Labor Market

Although significant, fair compensation is only one element of gender equity in the labor market. Research on sex discrimination in non-religious markets suggests that other forms of discrimination also prevail against equitable labor situations. We review some of these arguments here.

Career Interruptions

An important factor affecting women's earnings over the span of a career is job interruption. Women are more likely to take a long leave from work to have children, raise a family, or take care of sick or aging parents. Despite the fact that more women are working today and contributing to household income, they are still more likely than men to quit work when a family crisis emerges (Bergman, 1986). Women are thus more likely to take time out of the labor force and this action may inevitably have a negative impact on career earnings, lead to a higher drop out rate among women, or lead to a higher incidence of what is called "under-employment". Underemployment occurs when one takes a job for which one is over qualified. Both the literature on women's labor market experience (Bergman, 1986; Reskin and Roos, 1990) and our own data suggest that women are more likely to take part-time work to handle conflicting demands of career and family. We found in our larger sample that

women were far more likely than men to be employed part-time⁶. Of those respondents in the United Methodist Church who reported information on the number of hours worked, all 15 respondents who reported working part-time hours were women. Whether this is by choice or necessity is difficult to say.

Taking an extended leave hurts a woman's earning power when she tries to re-enter full time employment. Its difficult to get a job equal to, or better than, the one you left when you haven't been working for awhile. After a career interruption, its more likely that one loses contacts who can help you find a job, experiences a decline of skills, and is simply out of touch with one's profession. This does not suggest that women should have to choose between having a useful career and having a family. Rather, it signals a realistic assessment of future labor issues that will arise as more women become ordained. The ordination of increasing numbers of women make family issues a central concern that denominational leaders and deployment officers need to think about in a proactive manner. There needs to be clear procedures of guidance, counseling and planning between the district superintendent and the clergy person anticipating an extended leave. Some questions that need to be addressed are "How can women who decide to have children remain active and productive members of the clergy?", "What kinds of productive solutions can be found for women who for family reasons may have to work part-time?", "What can be done, prior to and during one's leave to facilitate eventual re-entry into the labor market?" Rather than let these valuable members of the community drop out or lose touch with the church, how can they remain an active,

⁶Of those clergy who were paid for less than 30 hours a week, 71 were men and 353 were women.

contributing member of the church community without sacrificing their family's needs?

Sex Segregation

Another form of labor inequity between men and women is found when the same type of work is segregated into different positions and women are tracked into the lower paying position for the same kind or skill level of work. Numerous studies have found that "womens work" tends to be paid less than "mens work" even when fewer skills are required (England et al 1988; Sorensen and Trappe, 1995). A classic illustration of this was provided in a class action lawsuit against the city of Denver Colorado. Lawyers found that tree trimmers were paid more than city nurses even though the professional skills and training required for nursing was far higher. They also found that female hospital administrators were given different job titles than their male counterparts and paid substantially less (cf Bergman, 1986). This "tracking" of men and women into male dominated and female dominated job titles which are rewarded unequally for similar kinds of work is often referred to as sex segregation (Bielby and Baron, 1986). In clergy labor markets a form of sex segregation has been hypothesized that suggests the following question: "Are women more likely than men to get tracked into poor paying, dead end jobs such as those in small rural parishes, and from which it is very difficult to move into better paying positions?"

It would seem that the itinerancy system in the United Methodist Church makes it difficult for this to happen among clergy in full connection (fully ordained). Almost all clergy are likely to gain a broad experience and training with a variety of church settings, although it has been observed that some clergy are tracked into the kinds of jobs that lead to senior ministries while others are tracked into the kinds of jobs that lead to sole pastorates. In

order to examine evidence of possible tracking more closely, we examine the percentage of men and women in each of six kinds of clergy positions.

[Figure 2 About Here]

As we can see, for the United Methodists, women are more likely than men to have positions as sole pastors, assistant pastors, co-pastors, and "other" (this latter category includes interim pastorates, regional and national staff positions, and specialized ministries). Men were more likely than women to end up as senior pastors. Women in our sample were more likely than men to have taken up secular work. One way to interpret secular work is "dropping out" of the church. This figure appears to confirm the perception that women are slightly more likely than men to leave the church.

If we compare this distribution to the total sample (all 15 denominations) we find that the gender composition of positions in the United Methodist Church is basically the same as that in other Protestant denominations, with the exception of sole pastorates. In the UMC, there are about 5% more women than men in sole pastorate positions and in the larger sample there are perhaps 2 percent more men in these positions.

Since most of our respondents are in sole pastorate positions it is informative to look at this position more carefully. Among our respondents, most expressed an ambition to be the sole pastor of their own church so it seems a large number of men and women are achieving that ambition in their present position. However, as we also know, there is a big career difference between pastoring a small church, or multiple small churches and being the sole

pastor of a medium or large sized church.

In order to examine the question of whether women are disproportionately placed in small churches we selected the sole pastorates and reclassified them by size (see figure 3). We define a "small" church as one whose average Sunday attendance is below 75 persons, "medium" as a church whose average Sunday attendance is between 75-150 persons, and a "large" church as one whose average attendance is above 150 members. As we can see, women are more likely to occupy positions in small churches and least likely to occupy positions in large churches. They are slightly more likely than men to be in medium sized churches. Still, this is more encouraging progress than found in the total sample, where women are most likely to be in small churches, less likely than men to occupy medium sized churches, and least likely to occupy large churches.

[Figure 3 About Here]

Senior Women

Another indicator that people often use to determine how well women are doing in a given occupation is to count the number of women there are within leadership positions in the organization. Within the UMC, this manifests itself as a concern with the number of women who hold positions as senior pastors in their conference or denomination. Yet our data suggest that this measure should be assessed carefully. Many studies, including ours, have shown that there are some important differences between the ways that men and women view career goals (Brenner and Tomkiewicz, 1979; Lueptow 1980; Peng et al 1981). While individuals naturally vary within these groups, we found that as a group men and women tend to view

their careers and vocations in different terms. In a question asking respondents to recall their career aspirations after leaving seminary, only 8.2% of the women expressed that a senior pastorate was their explicit career goal compared to 14% of the men⁷. We also found that in general, women were less likely than men to measure job satisfaction in terms of salary and position.

As part of our data collection we had conversations with a group of 29 senior women pastors and listened to their reflections on the senior role. One of the most interesting stories we heard was that some women said that they applied to senior positions not out of career ambition, but for financial reasons. In a two career family there is often a negotiation between the couple as to whose career will take a priority. For some of these women, they applied to senior positions to compensate for the financial sacrifices their husbands made to follow their wives careers.

We also found that senior women sometimes face a slightly different set of leadership issues than their male colleagues. Many spoke of the lack of adequate role models, especially when called upon to manage staff positions. Accustomed to doing everything for themselves, it was difficult for some women to adjust to "telling others what to do, and how to do it". Some who came from sole pastorate positions found it more difficult to make this transition while those who served as associates had more experience with role models to develop their own style. All we spoke to had solved this problem in their own fashion but agreed that they thought their male colleagues were better prepared for this particular task because they felt

⁷We cannot ignore the possibility that one reason why fewer women express a preference for the senior pastors position is that they do not feel it is a realistic aspiration within their denomination.

males had more socialization to leadership roles and had more role models publicly, privately, and within the church, to draw upon.

This problem is not entirely gender specific, however it suggests the value that experience as an associate pastor, or member of a multi-staff church provides for aspiring senior pastors, particularly women. It also echoes another problem which, while again not gender specific, is exacerbated for women. This is the feeling of isolation that pastors often feel in their role within the church. It seems that there is little time, and much less opportunity, for finding support from others in this profession. For senior women pastors it is particularly difficult to find mentors and role models to whom they can turn for advice and support. They may be less able to find adequate understanding from male district superintendents and bishops who have had little experience with the particular problems that women face. One difference that many supervisors do not directly take into account is the fact that most women pastors cannot always depend upon their spouses as an unpaid assistant. For years the role of "clergy wife" has been an unofficial and unpaid position on many church staffs. Today, with more spouses working, and most male spouses unable or unwilling to fill this role, a greater burden is carried directly by the pastor, and particularly female pastors. Congregations may unknowingly be projecting the expectations of both a pastor and clergy wife onto female pastors, a role which no single person can adequately fulfill.

Conclusion:

This essay sought to answer three questions.

1. What influences clergy salaries?
2. How does the experience of UM clergy compare with other denominations?

3. What do salary analyses tell us and more importantly, what don't they tell us about the situation of women clergy?

We find that in our total sample, women still get paid an average of \$3000 less for the same job even when adjusting for levels of age, experience and education. We also find that age, experience, education, position, and gender play important roles in assigning monetary value to clergy positions. Salaries tend to increase with age and experience. Attending a university seminary translates into higher earnings over one's career. On average, interim, sole and co-pastors tend to get paid about the same salaries. Interestingly, those clergy who go into secular work tend to get paid less not more than those who remain in the ministry. This would seem to contradict the perception that clergy who drop out for higher financial benefits actually do better than if they stayed in the ministry.

Comparing these findings to the United Methodist Church we find that UM clergy tend to do better than average. They make the third highest average salary compared to those in our sample, and they tend to have greater job security and opportunities to increase their skill base than clergy in other denominations. Relative to other female clergy, women clergy in the UMC gain huge advantages from this system and we find that there is no evidence of wage discrimination between men and women in the United Methodist Church. We believe that the relative equity women experience in the UMC is largely a result of the institutional features of the appointment system which tends to equalize access to structural opportunities.

In assessing evidence on other labor trends in the UMC, we find that women are more likely to have part-time positions, are slightly more likely to be in sole pastor positions, and slightly more likely to be in small or medium sized churches. Yet there is not enough

systematic evidence to suggest that women are necessarily tracked into these kinds of positions. We argue that simply counting the number of senior women may be a misleading indicator of gender equity. Studies show that men and women's approaches to career goals differ in important ways. Denominational leaders must also be aware of the ways in which women's experiences in the same roles as men may differ significantly. Whereas much of the literature on women clergy has emphasized equal access and representation in church positions, it is important to realize that equity is something which must be proactively pursued to be achieved. For the full potential of ordained women to be realized, one cannot simply apply the same rules developed for men to women. Until society changes dramatically, the church must recognize the differences that effect women's lives. Single women require a decent living wage to pursue their ministry, married women may need to interrupt their careers to have children, until women are represented in greater numbers in positions throughout the church, leaders need to actively seek a greater understanding of the particular challenges women face in their congregations and ministries. The church is an institution which can be progressive and proactive. As more women become ordained, the same policies and expectations that were developed for men cannot be simply applied to women in a wholesale fashion. In order to retain women and realize their full potential contribution to the church, denominational leaders must have a greater understanding of women's experiences in the church. Hopefully this paper makes a small contribution in that direction.

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Figure 1

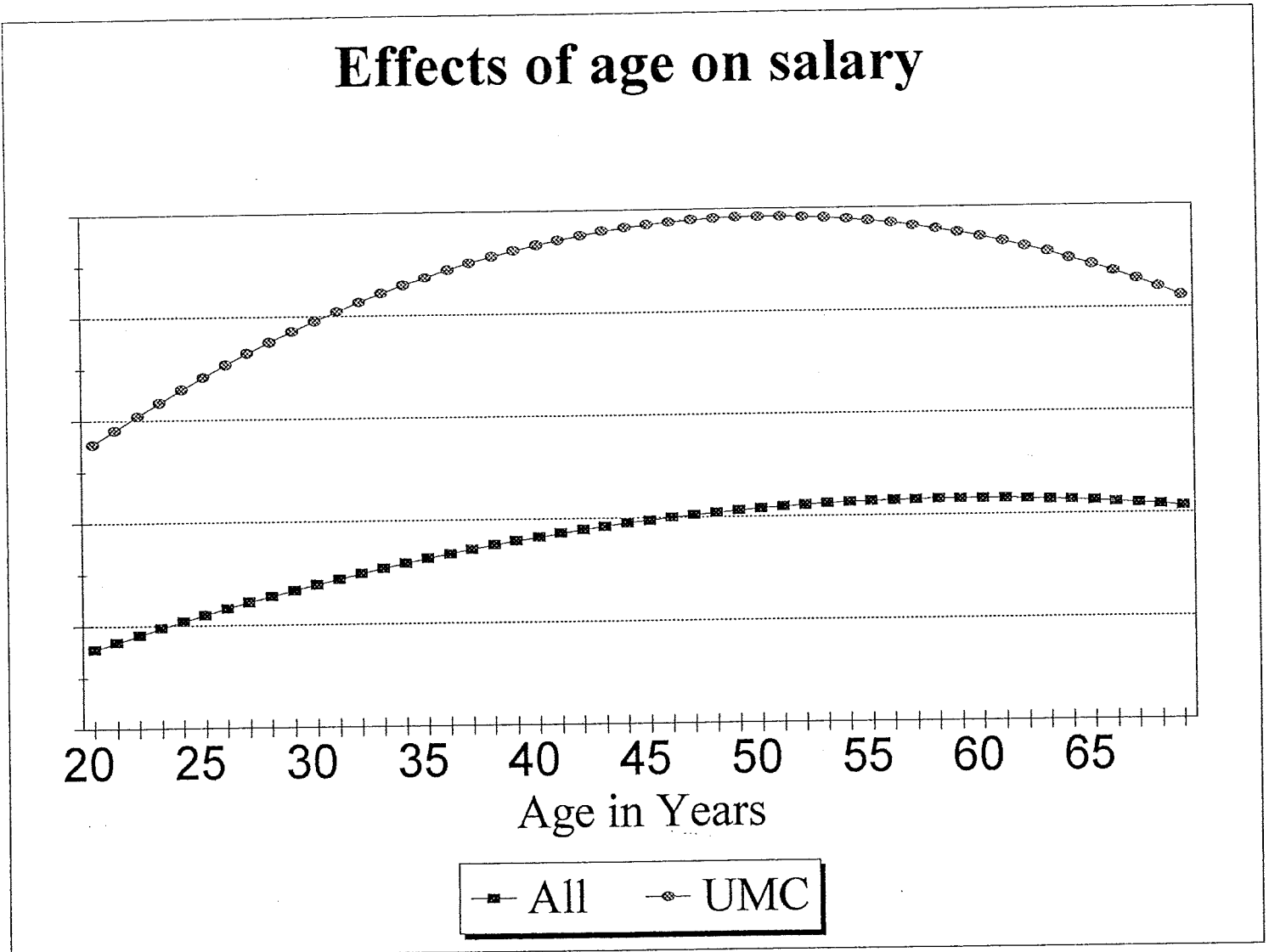


Figure 2

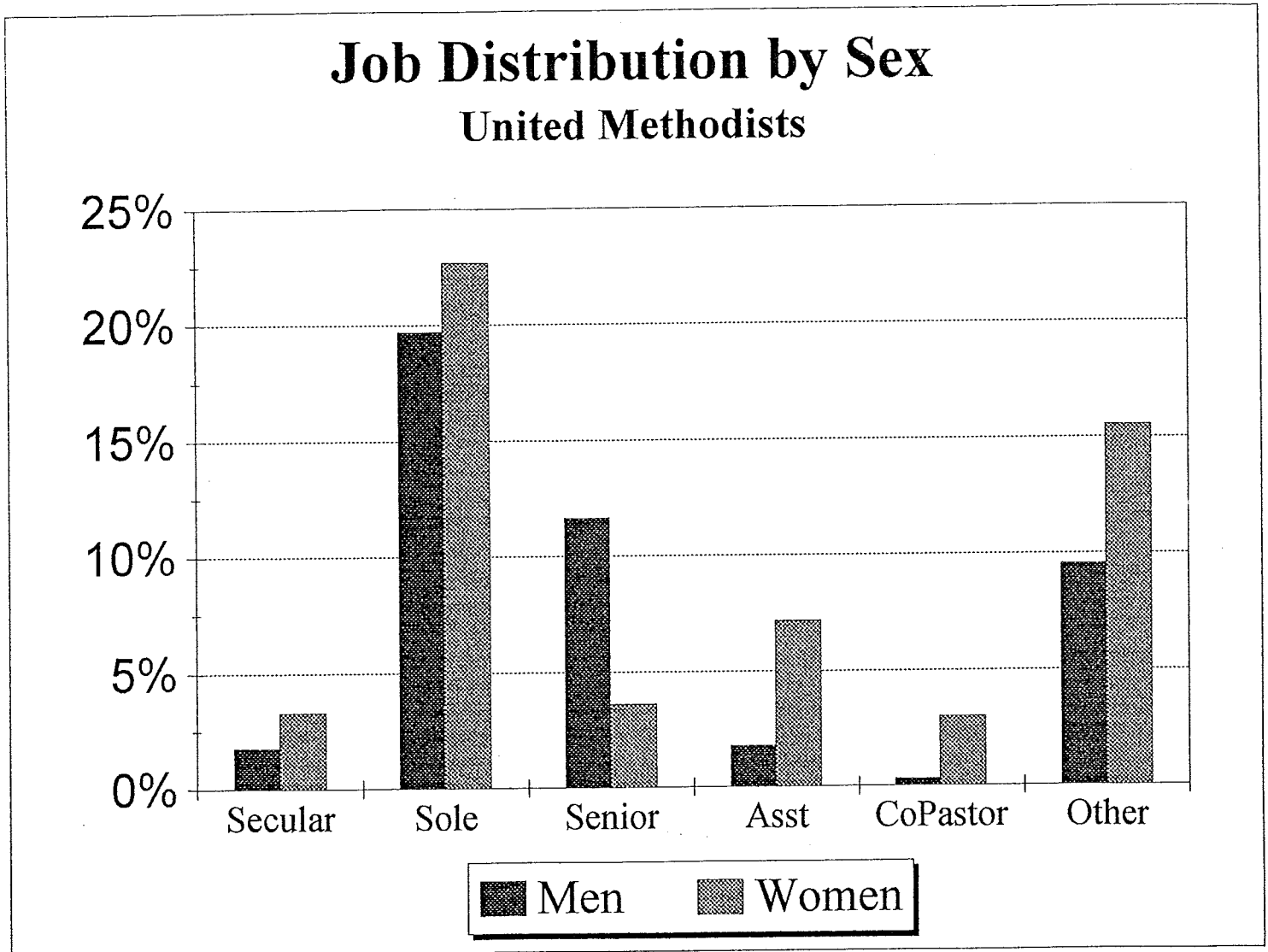


Figure 3

Sex Distribution in Sole Pastorates United Methodist Church

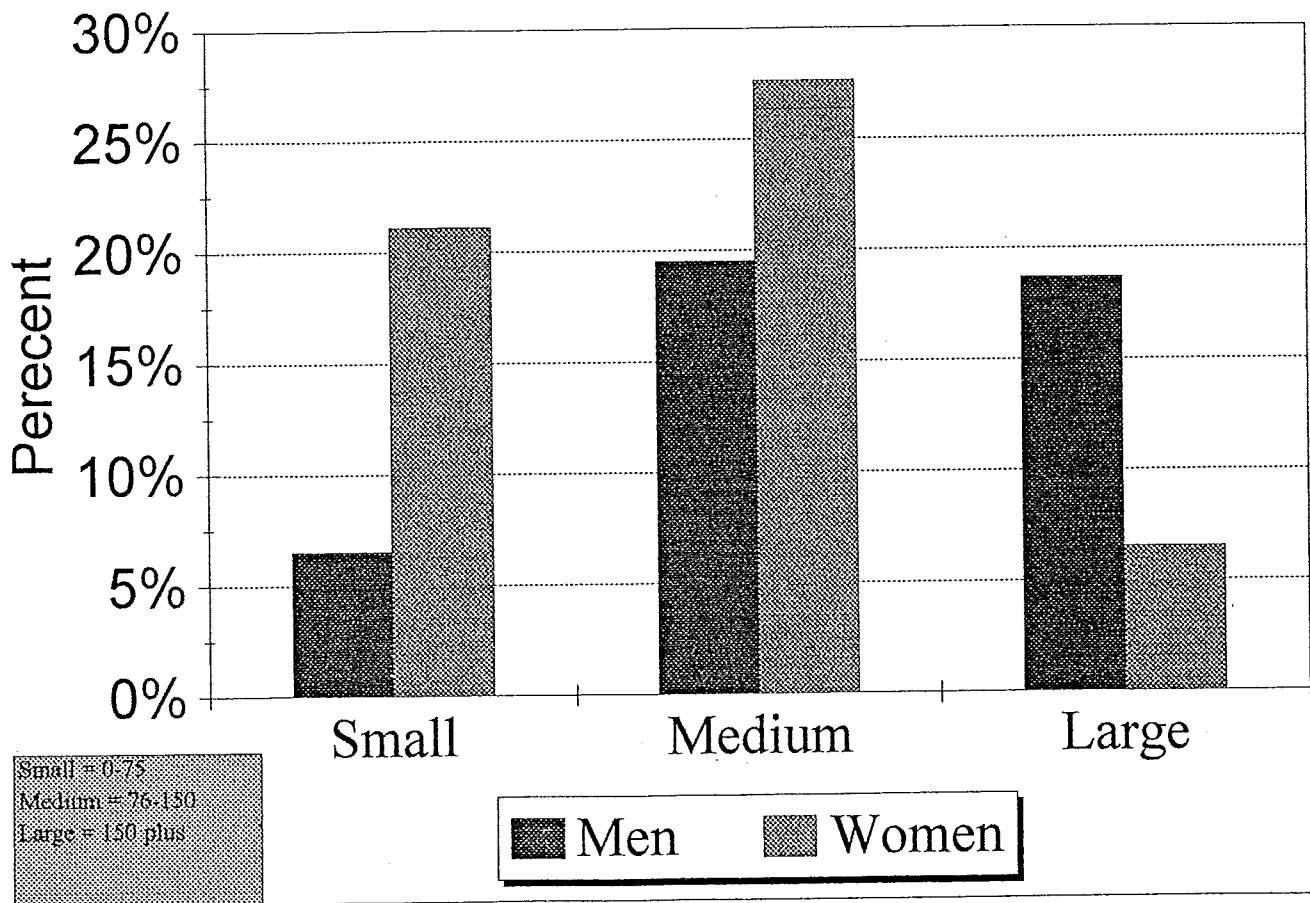


Table 1:

Median salary of Clergy by Position (includes PT and FT)

Median salary in thousands				
	UmethMen	AllMen	UmethWomen	AllWomen
Senior	48	47	46	43
Assoc	46	35	31.5	31
Sole	34	36	30	30
CoPastor	26	32.5	32	30
Interim	na	29	na	30
Regional	50	50	53	43
National	50.5	48.5	na	43
Other	50	43.5	36	31
Secular	33	19	12	10.5

Table 2:

Gender Differences in Average Salaries and Benefits

DENOMINATION	NUMBER	GENDER	TOTAL SALARY	CASH	BENEFITS
ABC	N=135	WOMEN	30,000	19,000	11,500
	N=116	MEN	38,000	24,000	14,000
AOG	N=12	WOMEN	17,000	10,000	6,700
	N=7	MEN	42,000	25,500	16,500
DISP	N=179	WOMEN	30,000	19,000	11,000
	N=154	MEN	38,000	24,500	13,500
COB	N=62	WOMEN	26,000	19,500	6,500
	N=39	MEN	35,500	26,000	11,000
NAZ	N=37	WOMEN	12,500	9,000	3,500
	N=85	MEN	29,000	17,000	
COG(Anderson)	N=29	WOMEN	19,000	13,500	5,500
	N=31	MEN	31,355	19,500	12,000
EPIS	N=167	WOMEN	37,000	23,000	14,000
	N=138	MEN	46,000	29,500	16,500
ELCA	N=192	WOMEN	31,500	21,000	11,000
	N=171	MEN	39,500	25,000	14,000
FREEMETH	N=7	WOMEN	18,500	12,500	6,000
	N=2	MEN	37,500	13,000	24,500
PCUSA	N=172	WOMEN	32,000	18,000	14,000
	N=131	MEN	39,000	23,500	15,500
REFORMED	N=2	WOMEN	31,500	26,500	5,000
	N=3	MEN	38,000	18,500	19,500
SBC	N=68	WOMEN	31,000	23,000	8,000
	N=66	MEN	35,000	22,500	13,000
U-U	N=178	WOMEN	38,000	20,500	17,500
	N=172	MEN	47,000	27,000	19,500
UMETH	N=140	WOMEN	35,500	25,500	10,000
	N=129	MEN	44,000	33,000	11,000
UCC	N=202	WOMEN	32,000	20,000	12,000
	N=178	MEN	38,000	23,500	14,500
WESLEYAN	N=9	WOMEN	19,500	15,500	4,000
	N=50	MEN	27,000	18,000	9,000

