



GOD'S WORK IN WOMEN'S HANDS

PAY EQUITY AND JUST COMPENSATION



Approved by the 218th General Assembly
of the Presbyterian Church (U.S.A.)

Woman earns back wages under state's Equal Pay Act

Chicago Sun-Times, Feb. 2008

Closing the gap for equal pay

Denver Post, Oct. 2008

Women lawmakers, at convention, hammer pay equity issue

The Christian Science Monitor, Aug. 2008

Pay equity belongs in stimulus package

Miami Herald, Nov. 2008

Gender Pay Gap, Once Narrowing, Is Stuck in Place

New York Times, Dec. 2006

2008



January 2009

To: Pastors of Churches and Clerks of Sessions, Elders and Members, Stated Clerks and Executives of Presbyteries and Synods, and the Leadership of all Bodies and Academic Institutions related to the Church

Dear Friends,

In the church and in the world today there is a disturbing disparity in how people who work are compensated for their labor. Particularly distressing is the pay disparity that exists based on gender and race/ethnicity. As people who believe and proclaim that vocation is a gift from God, pay inequity stands as a sinful violation of God's covenant with all of humanity. (God's Work In Women's Hands: Pay Equity and Just Compensation, page 7)

With these words the 218th General Assembly (2008) calls God's people to examine our practices of faith and witness through a study of *God's Work in Women's Hands: Pay Equity and Just Compensation* and the recommendations included in this report. I commend to you this paper as we renew our commitment to the equality of women in society and church, to ending discrimination against women and to economic justice for all people.

The 211th General Assembly (1999) requested the Advisory Committee on Social Witness Policy and the Advocacy Committee for Women's Concerns to "initiate a church wide study on the current status of women in the church and society, with particular attention to issues of aging women, pay equity, child care, family/medical leave, and relations between women and men in places of work, home, and family..." In 2007 those same agencies convened a resolution team on pay equity. This report is the culmination of these initiatives and the General Assembly's response.

God's Work in Women's Hands: *Pay Equity and Just Compensation* provides a resource that:

- ▶ Reviews the Biblical and theological foundations of pay equality;
- ▶ Offers background information and research for understanding the gender wage gap;
- ▶ Provides tools by which congregations, presbyteries and synods can determine whether gender wage disparity exists among their employees and whether such disparity reflects unjust treatment of women and/or racial/ethnic minorities; and
- ▶ Presents recommendations from the 218th General Assembly (2008) to the church and its entities for taking action in providing a visible witness of Jesus Christ.

Particularly, but not only, in economic downturns, it is important that the church demonstrate integrity in its own life and effective concern for those unfairly paid in the secular workplace. I commend this report to the free Christian conscious of all members and congregations of the Presbytery Church (USA) for prayerful study, dialogue and action. In addition, I encourage you to complete the theology of compensation survey questionnaire located on page 41 of *God's Work in Women's Hands*. Comments and reflections submitted in response to this survey will be taken into consideration by the Theology of Compensation Study Team. May we all become more aware of how God is calling us to work to ensure that pay equity and just compensation practices become a reality in the church and society of the 21st century.

Yours in Christ's Service,

A handwritten signature in cursive script that reads "Grady Parsons".

Grady Parsons, Stated Clerk of the General Assembly

God's Work in Women's Hands:
Pay Equity and Just Compensation



Approved by the 218th General Assembly (2008)
Of the Presbyterian Church (U.S.A.)

Developed by
Advisory Committee on Social Witness Policy (ACSWP)
in consultation with the Advocacy Committee for Women's Concerns (ACWC)

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I. Introduction

This report is in response to a referral (*Overture 99-17. On Affirming the Equality of Women and Men—From the Presbytery of North Puget Sound [Minutes, 1999, Part I, pp. 80, 591–93]*) from the 211th General Assembly (1999). That assembly “requested the Advisory Committee on Social Witness Policy and the Advocacy Committee for Women’s Concerns to initiate a church wide study on the current status of women in the church and society, with particular attention to issues of aging women, pay equity, child care, family/medical leave, and relations between women and men in places of work, home, and family; with a report and any relevant action to be brought to the 214th General Assembly (2002)” (*Minutes, 1999, Part I, pp.80, 591*). Having addressed the other issues in subsequent years, the Advisory Committee on Social Witness Policy, in consultation with the Advocacy Committee for Women’s Concerns, convened a resolution team on pay equity in 2007. Members of the resolution team included: Gloria Albrecht (who served as consultant and primary writer), Esperanza Guajardo (chair), Andy Jacob, Vicky Lovell, Donna Misterly, Kirk P. Perucca, and Sandra Robertson.

Staff to the team were Molly Casteel, associate for Women’s Advocacy, Advocacy Committee for Women’s Concerns; and Belinda M. Curry, associate for policy development and interpretation for the Advisory Committee on Social Witness Policy.

The goal of realizing equity in the church and the world for all of God’s children is sealed in Scripture, rooted in the Reformed tradition, and consistently mandated in Presbyterian policy statements. From its founding, God’s church has been called to provide a prophetic witness wherever and whenever equity remains unrealized. Whenever there are patterns of inequality that profoundly distort what is equitable—what people deserve and need to sustain themselves—not necessarily strict equality, then both the witness and the unity of the church are at stake.

In the church and in the world today there is a disturbing disparity in how people who work are compensated for their labor. Particularly distressing is the pay disparity that exists based on gender and race/ethnicity. As people who believe and proclaim that vocation is a gift from God, pay inequity stands as a sinful violation of God’s covenant with all of humanity.

The above recommendations provide steps in the journey toward realizing pay equity for all women in both church and society. They are being offered faithfully, humbly, and hopefully: that they will help lead and guide our church and world in a prophetic witness for just compensation for all women.

In this paper the term “women” refers to all females of all races or ethnicities unless otherwise specified. While the expressions of racism and sexism are distinct, they become intricately entangled in the lives of women of color and impossible to separate. However, addressing the full range of issues raised by racial and ethnic discrimination, especially as it affects men as well as women, is beyond the mandate and capacities of this Resolution Team.¹ The Team has, however, documented the unjustified disparities that exist between white women and women of color, particularly African American women, as experienced in access to jobs and in wages. Living in the fullness of Christ requires that the experience of white women not be taken as the experience of all women. Nor are the experiences of African American women the same as those of other racial/ethnic women. Limitations in research limit the data that is available for some racial/ethnic groups. For purposes of this paper the term “white” refers to people of any European heritage. The team is aware that these terms do not accurately reflect the experiences of many people with multiple racial or ethnic heritages.

II. Biblical and Theological Foundations in the Reformed Tradition

Twice in the gospel accounts of the life of Jesus Christ does the Savior weep. In the Gospel of John, Jesus sheds tears of compassion while standing with Mary over the lifeless body of her brother Lazarus. He arrived in response to her desperate plea to intervene in the cycle of life and death. In his account of this event, John is very clear: Jesus’ tears are the product of his being “greatly disturbed in spirit and deeply moved” (John 11:33, NRSV). The account

goes on to suggest that Jesus' deep compassion is the result of his even deeper relationship with Mary, Martha, and Lazarus. Like Jesus, we have an immense capacity for compassion. And, also like Jesus, our compassion is often sparked by the pain we experience through others with whom we are in deep and abiding relationships.

The Gospel of Luke provides the other ground nourished by the tears of Jesus. On the brow of a hill overlooking Jerusalem as he prepares to descend on Palm Sunday, Jesus weeps for the city. Through his cloud of tears Jesus says, "If you, even you, had only recognized on this day the things that make for peace!" (Luke 19:42, NRSV).

In contrast to his compassion at the tomb of Lazarus, these Palm Sunday tears are not produced by the pain from an individual, personal relationship. They are rather the expression of the anguish—even anger—in witnessing corporate and systemic oppression and injustice in the wider community. Jesus' Palm Sunday tears mark how far the world is from God's plan for an abundant creation in which all is shared with justice and equity. In the following pages, facts, statistics, trends, and stories serve as markers for how far the world and the church are from sharing God's abundant creation equitably.

So, why this meditation on the tears and compassion of Jesus? Or on the righteous, prophetic anger expressed by Jesus? In lieu of offering a new and fresh biblical interpretation related to pay equity, we offer this meditation for two reasons.

First, we commend these stories as a clear and biblically based call to action. Both stories illustrate the centrality of, and capacity for, compassion in the life and ministry of Jesus. Both stories demonstrate the need to see, hear, and feel beyond ourselves. Nothing less than genuine compassion is called forth from the followers of Christ.

Most importantly, both of these stories illustrate the core truth that when faith culminates in compassion it is incomplete. After Jesus weeps with Mary for Lazarus, he raises him to new life. After Jesus weeps for Jerusalem he bursts into the temple, turns the tables, drives out the merchants, and pronounces, "My house shall be a house of prayer" (Luke 19:46, NRSV). Tears of compassion and expressions of concern that fail to nourish the seeds of action are hollow and lifeless. Thus, if this resolution taps our denominational capacity for compassion—even producing tears—but does not lead to concrete, prophetic, life-giving action, it is incomplete.

Secondly, these two accounts also provide a process—albeit a painful one—for prophetic action. Jesus' response to Mary was so quick and resolute exactly because of his emotional ties to her and her family. Compassion, action, and justice must be practiced at home with the ones whose pain we know and understand best. Therefore, even while ascending to a hill above the city to issue prophetic pronouncements about the injustices in the wider community, the church that faithfully claims Jesus Christ as Savior needs to recognize and address its complicity in those same injustices.

The Presbyterian Church (U.S.A.) has established a strong foundation for such prophetic action both in church and society:

1. Grounded in the biblical affirmation of the equality of women and men, each created in the image of God, the PC(USA) has developed a history of support for the equality of women in society and church as exemplified by these statements from previous General Assemblies:

- ▶ "In the church, men and women must act as equal partner. . . . The church must challenge and change anything which interferes with a person's full development and wholeness. It must reject attempts to force persons into stereotypes which destroy personhood and deny human freedom and creativity" (*Minutes*, UPCUSA, 1971, Part I, p. 299).
- ▶ ". . . God calls upon the church to act in society to end discrimination on the basis of sex and to challenge anything which interferes with women's full development and wholeness" (*Minutes*, PCUS, 1972, Part I, p. 178).

God's Work in Women's Hands: Pay Equity and Just Compensation

- ▶ “A political, economic, and social system that translates unalterable human differences—race, ethnicity, gender, age, and physical ability—into occasion for oppression, exploitation, and hopelessness, is incompatible with Reformed theology” (*Minutes*, 1995, Part I, pp. 59, 426).
- ▶ “. . . God works through all persons in a variety of ways without regard for a hierarchy based upon gender” (*Minutes*, 1999, Part I, pp. 80, 591).

2. Grounded in the biblical revelation that creation is God's first work and that humanity, women and men, are called by God to join in the work of sustaining and healing God's creation through our work, Reformed theology understands work as one of God's blessings: a vocation of service to God and neighbor. The holy God who works sanctifies work. Through work we not only fulfill our material needs, but we contribute to the well-being of the community as we exercise our God-given capacities. This theology, summarized in *God's Work in Our Hands*, includes the following principles:

- ▶ “Work, paid and unpaid, is an integral part of the believer's response to God's call” (*Minutes*, 1995, Part I, pp. 59, 426).
- ▶ “The foundation upon which all just employment policies are built is access to employment at a level of compensation that allows people to live in dignity and security” (*Minutes*, 1995, Part I, pp. 59, 426).
- ▶ “Inequalities in compensation and working conditions demand the strictest scrutiny” (*Minutes*, 1995, Part I, pp. 59, 426).
- ▶ “All conditions of paid employment, including compensation and working conditions, should sustain and nurture the dignity of individuals, the well-being of households and families, the social cohesiveness of communities, and the integrity of the global environment” (*Minutes*, 1995, Part I, pp. 59, 426).

3. Grounded in the prophetic biblical witness to God's passion for justice in economic life, hearing Jesus preach that he came “to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord” (Luke 4:18–19), the church recognizes poverty as “a moral scandal of maldistribution and unsustainability” (“Hope for a Global Future,” *Minutes*, 1996, Part I, pp. 546–47). The poverty of women and children, known as “the feminization of poverty,” due in part to an enduring, gender-based pay inequity, has been of special concern to the PC(USA).

- ▶ “The reconciliation of [humanity] through Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence of technological understanding, or rapid expansion of population. . . . A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God” (The Confession of 1967, *The Book of Confessions*, 9.46).
- ▶ “. . . affirming the goal of equity in economic life and particularly expressing support for economic justice for women” (*Minutes*, 1983, Part I, p. 360).
- ▶ “Reaffirms the urgency of issues related to women and economic justice and calls congregations, governing bodies, and individual Presbyterians to become familiar with the policies of the General Assembly on economic justice for women and their families and to advocate and support measures that would make those policies effective” (*Minutes*, 1984, Part I, pp. 327–28).

- ▶ “Reaffirms the goals of the Ecumenical Decade of Churches in Solidarity with Women” These goals included, “Enabling the churches to free themselves from racism, sexism, and classism; from teachings and practices that discriminate against women. . . .” (*Minutes*, 1999, Part I, pp. 80, 592).

Guided by these biblical and theological convictions of our Reformed tradition, the Resolution Team on Pay Equity re-examined the issue of gender pay equity in church and society for the purpose of determining what God's call “to do justice” (Micah 6:8 NRSV) demands of us, our churches, and the society in which we live today. In the following pages there is painful evidence of ongoing systemic pay inequity in the church of Jesus Christ, Presbyterian, and in the world, based on gender and race. Like Jesus, our compassion—and our action—must take effect in our own denominational home, as well as in our world. We must share our tears—and our action—with those in our own family whose labor is recognized neither adequately nor equitably. As the church of Jesus Christ strives to achieve within itself the just relationships to which God calls us, then we can, with integrity, seek to hold the wider community accountable to that same justice.

May God bless the compassion that the Spirit calls from these pages and guide the actions that seek to deliver God's justice.

III. Pay Equity in Church and Society

A. *Understanding Pay Equity*

1. *Equal Pay for Equal Work*

Currently, the Equal Pay Act of 1963 and Title VII of the Civil Rights Act of 1964 require that employees doing the same work for the same employer be paid the same. This reflects the value that wages should be based on a measure of the education, skills, experience, responsibilities, risks, and other working conditions required by the job regardless of the gender, race, or ethnicity of the worker. The concept of using a job evaluation system to measure and correct inequities in pay caused by gender and race bias is not new. During WWII, the National War Labor Board, in response to customary disparities in wages paid to women and racial/ethnic minorities, required equal pay for equal work, regardless of the gender or race of the worker. It is interesting to note that it also ordered equal pay for workers doing “comparable quantity and quality of work on the same or similar operations,” but with very limited actual success.²

However, the Equal Pay Act of 1963 and Title VII of the Civil Rights Act of 1964 did not follow this broader precedent. These laws require equal pay for workers who are doing the same work: equal pay for equal work. Even this protection is not always adequate. In a recent Supreme Court Case (*Ledbetter vs. Goodyear Tire and Rubber Company*, 2007), the Court decided that employees had to file a complaint within 180 days of the company's first discriminatory paycheck. It rejected the idea that each subsequent paycheck was a new act of discrimination. It rejected the reality that most employees do not know what other employees are being paid. Thus, the plaintiff, Ledbetter, lost her suit even though she had been given lower wage increases than her male co-workers in each year of her long employment.³

2. *Equal Pay for Comparable Work*

Anti-discrimination laws were critical to opening doors for women and moving toward equal employment opportunities. However, because women and men rarely do the same work, these laws have not been sufficient to close the gender wage gap. The term pay equity, therefore, has come to mean a strategy of comparing the relevant characteristics of different jobs. Jobs that are different, but which have the same characteristics, are evaluated as similar in value. Thus, workers in jobs that have been evaluated as similar in value, although of different categories within a company, would be paid similarly. The goals are:

- ▶ to base wages on the actual value of the work being done within an organization;

- ▶ to eliminate wage disparities created by past traditions about what women or racial/ethnic employees should be paid; and
- ▶ to eliminate embedded stereotypes about the value of work traditionally assigned to women or racial/ethnic groups.

The basic goal is fairness: women and racial/ethnic employees who perform work comparable with that of white males should not be disadvantaged by lower wages and benefits due to their gender or racial/ethnic identity. It should be noted, however, that other forms of injustice related to compensation, such as the growing disparity in median compensation between the highest paid executives and other employees, are not resolved even if pay equity is fully achieved.

3. *Pay Equity and Biblical Justice*

Biblical justice evaluates how the benefits and burdens of human life are shared so that all can live together with respect for the God-given dignity of each, including all genders, races, and ethnicities. Biblical justice calls for the healing of brokenness inherited from the past and the reconciliation of social divisions that burden some groups over others. In light of the disparity between women's and men's wages that existed in 1984, the 196th General Assembly adopted a *Resolution on Equal Pay for Work of Comparable Worth*. This resolution affirmed God's call for "justice and equity for all people," including "economic justice for women." It noted that the law of equal pay for equal work did not resolve the gender pay disparity. Therefore, it endorsed "... the concept of equal pay for jobs of comparable worth as a particularly effective means of obtaining economic justice for women" (*Minutes*, 1984, Part I, p.508).

In the Reformed tradition, glorifying God includes, indeed, requires, the just ordering of public life. Our response of love for one another must take the form of establishing justice in social life. To that end, the 200th General Assembly (1988) adopted the study paper, *All the Live Long Day: Women and Work* and urged every part of the church "... to advocate for public policies that support existing General Assembly policy statements on economic justice for women, including pay equity, child care, welfare reform, employment, and collective bargaining."⁴

Eleven years later, the 211th General Assembly (1999), expressing continuing concern for economic justice for women, mandated a review of the issue of gender pay equity. The persistence of the gender pay gap makes the goal of pay equity more relevant today than it was in 1984 since, at its present rate of closure, it will take 50 more years to achieve equal pay.⁵

B. *The Gender Wage Gap*

1. *A Brief History*

Women have always been a part of the U.S. workforce. In the 1700s, the low wages of most male workers drove low-income women of European heritages into domestic and agricultural employment, and, in the 1800s and 1900s, into the factories of the northeast. Legal slavery, sustained by landowners' desire for cheap labor, forced women of African heritages to work in fields and manor houses. After emancipation, continuing racial segregation required them to toil as agricultural and domestic workers.

However, gender stereotypes, enforced by laws and customs, severely restricted the kinds of jobs women could hold, the social value "women's work" commanded, and the wages provided. Employers refused to hire women for jobs they deemed unsuitable for females. Jobs were legally advertised as "men only" and "women only," as well as "white only" and "colored only." Women could be fired for getting married or becoming pregnant. Hours of work were often dictated by gender stereotypes. These stereotypes, enforced by both law and custom, were further refined by race and class biases. Women of color were typically assumed to be suitable for hard menial labor—labor

deemed inappropriate for most white women. Low-income women of any race or ethnicity did work unsuitable for “gentlewomen.” Despite the economic necessity of paid work for many women, a long-standing social norm cast a disapproving eye on any woman who worked outside the home, especially a mother.

2. *The Current Context*

Today, almost 50 percent of the U.S. workforce is female. This figure illustrates the remarkable shift that occurred in women's employment in the last half century. In 1950, only one-third of all U.S. working-age women were in the workforce, including about 40 percent of all working-age black women.⁶ By 2005, almost 60 percent of all working-age women were in the workforce.⁷ In the 1950s only about 20 percent of all married couples had employed wives; today about 50 percent of all wives are employed.⁸

Most surprising, perhaps, is the fact that almost 70 percent of all mothers with children under the age of 18 are in the labor force today,⁹ including nearly three-fourths of single mothers,¹⁰ and 54 percent of all mothers with children under one year of age.¹¹ Mothers, like fathers, are working to provide economic support for their families as well as for the personal fulfillment and social contribution such work provides. According to the Economic Policy Institute, if mothers in married, middle-income families had not entered the workforce, the average real income of these families would have increased by only 5.8 percent in the twenty-one years between 1979 and 2000. Because of mother's paid work, these families experienced an increase in income of 25 percent.¹² Working outside the home has become a necessity and a norm for most modern women and for their families.

Yet, a significant wage gap continues to persist between men and women. Each year the median annual earnings of full-time, year-round female workers is compared with that of full-time, full-year male workers. In 1955, the gender wage gap was 63.9 percent. Fifty years later, 2005, the gender wage ratio was 77.0 percent.¹³ This means that the median annual earnings of a woman who worked full-time, year round was 23 percent less than that of a man who worked full-time all year. The gender wage gap of African American and Hispanic American women workers (compared with white male workers) is much larger: 62.5 percent and 52.5 percent, respectively, in 1999.¹⁴ as women age, the gap grows, disadvantaging women at the point of retirement. Long-term studies indicate that progress toward closing the gender wage gap in the 1980s was due more to a decline in male wages than to an increase in female wages. Since 1996, the annual gender wage gap has fluctuated up and down, generally hovering around 75 percent.¹⁵

3. *The Cost of the Gender Wage Gap on Women and Families*

This disparity has enormous consequences for the well-being of all women and their families.

a. *Impact on All Women*

- ▶ In 2005, the median annual earnings of all women were almost \$10,000 less than that of men.¹⁶ When couples experience such a gap in pay, it is likely that the demands of the husband's better paying job will be prioritized over those of a wife's lesser paid job. Any accommodation of employment to the demands of family care work will logically be assigned to the lower-paid woman. This exacerbates lifetime earnings differences and jeopardizes women's economic security in the event of divorce and in retirement.
- ▶ Childcare costs may make employment unfeasible for lower wage women workers.
- ▶ In 2001, the median family income of single mother families was \$28,142, more than 40 percent less than that of single father families (\$40,715).¹⁷
- ▶ The average woman working full-time and all year, over the course of a forty-year career, will lose about \$523,000 due to the gender wage gap, seriously impacting her economic security both during her working years and in retirement via lower pension and Social Security income.¹⁸

- ▶ Almost 30 percent of all women workers make poverty-level wages or less.¹⁹
- ▶ It is estimated that the poverty rate of U.S. women would be reduced by 50 percent, “if women’s jobs were fairly paid—even taking into account the fact that many women work less than full-time.” The income of nearly 40 percent of poor white women would rise above the Federal poverty threshold.²⁰
- ▶ Families with a parent working in underpaid female- or race-segregated jobs, regardless of their gender or race, bear unfairly the burden of greater economic distress.

b. *Greater Impact on Racial/Ethnic Women*

- ▶ The average black woman worker earned \$17,400 less than the average white male worker in 2006. Over a thirty-five-year-long career, this would add up to a difference of \$696,600, jeopardizing economic security during working years and retirement.²¹
- ▶ Racial/ethnic couples must make up this difference in income by working more hours than white couples to achieve similar incomes. In 2000, black, middle-income couples worked 500 more hours per year to achieve the same level of income as white middle-income families.²² This adds up to ten more working hours per week each week of the year.
- ▶ College-educated African American women typically work more hours per year than do college-educated white women. This disparity in hours worked is over a month more of full-time work by college educated African American women workers.²³
- ▶ In 2005, 25 percent of white women, 37 percent of black women, and 46 percent of Hispanic women earned poverty level wages.²⁴
- ▶ If women of color were paid fairly, it is estimated that the income of nearly 50 percent of poor racial/ethnic women would rise above the Federal poverty threshold.²⁵

What causes this pay gap now that women are almost half of the workforce? Interest in pay equity is a response to this situation.

C. *Why Women Earn Less Than Men*

There are several causes for the existence and persistence of the gender pay gap: segregated occupations by gender and race, differences in education and work skills, and gender discrimination.

1. *“Women’s Work” and Segregated Occupations*

One cause of the gender wage gap is that women and men still tend to be employed in different occupations and industries: occupational segregation. Researchers find that occupational segregation accounts for as much as 30 percent of the gender wage gap.²⁶ Today 55 percent of all women workers are concentrated in female-dominated occupations (jobs where women comprise 70 percent or more of the workforce). These occupations reflect traditional gender stereotypes of women as caregivers, servers, and assistants: for example, childcare workers, receptionists, typists, bookkeepers, LPNs, legal assistants, and retail sales.²⁷ Racial/ethnic women are overrepresented in health and educational service work, private domestic work, retail sales, and institutional cleaning. Of course, occupational segregation also subjects men to gender stereotyping that can restrict their options or expose them to unhealthy working conditions. Religious institutions are not immune to these stereotypes.

In addition to the restrictions such stereotyping places on women’s contributions to society and their opportunities to develop their full human capacities, studies comparing sex- and race-segregated occupations with other occupations have uncovered a number of troubling conclusions that specifically disadvantage women:

- ▶ Workers in gender- or race-segregated occupations earn less than workers with similar education and skills in other occupations.²⁸
- ▶ Even when the characteristics of different jobs are similar, jobs held primarily by white men pay more than jobs held primarily by women or racial/ethnic men. For example, in 1984, Minnesota found that state-employed zookeepers (primarily male) were paid a great deal more than state-employed childcare workers (primarily female) even though the state's job evaluation system scored the jobs similarly.²⁹ A national survey reported in 1999 that childcare workers (primarily female) were typically paid less than parking lot attendants (primarily male).³⁰
- ▶ As the percentage of female or racial/ethnic male employees increases in an occupation, the average pay for workers in that occupation decreases.³¹

These studies suggest that the value society places on some occupations, such as elementary school teaching or home health care, continues to reflect the biases of previous times, rather than an occupation's actual contribution to the workplace or to society. Susan, a single mother, works as a nurses' aide:

Basically the job is to give care to the residents of the nursing home. We wash them, we feed them, we take them to the bathroom. You have to lift them out of bed into their wheel chairs. ... I've been doing this for six months and just passed my certification exam last month. ... I work from three in the afternoon until eleven at night. It pays \$5.70 an hour.³²

2. *The Role of Human Capital*

Two main variables in the qualifications of workers influence the jobs for which they may be considered: education/training and labor force experience. The term "human capital" refers to the job-related qualifications that workers gain through education and work experience. To the extent that women and racial/ethnic minorities do not have as much human capital as white men, one would expect to see a disparity in wages. However, as the data below show, the large differences that once existed between men and women, and between racial groups, have been closing. Thus, while differences in human capital may explain as much as 50–70 percent of the gender wage gap, researchers find that 30–50 percent of the gender wage gap is still left unexplained after taking human capital differences into account.³³

a. *Educational Attainment*

To the extent that the average educational achievement of women and racial/ethnic minority workers is less than that of the average white male worker, one would expect to see a wage gap. However, according to the U.S. Census Bureau, the gender gap in educational attainment has been largely closed for about a decade:

For the population 25 to 29 years in 2003, educational attainment levels of women exceeded those of men ... 88 percent of young women and 85 percent of young men had completed high school, while at the college level, the proportions were 31 percent and 26 percent, respectively. The last year young women and men had equal rates of high school and college attainment was 1995.³⁴

The gap in educational attainment by race/ethnicity is closing, but still significant. Among 25 to 29 year olds, in 2003, 89 percent of whites, 80 percent of blacks, and 57 percent of Hispanics had received a high school diploma. There is a much larger racial disparity in achieving a bachelor's degree among these young adults: 34 percent of whites, 17 percent of blacks, and 11 percent for Hispanics. Of all those over the age of 25, 30 percent of whites, 17.3 percent of blacks, 49.8 percent of Asians, and 11.4 percent of Hispanics have earned a bachelor's degree or more.³⁵ The multiple reasons for these disparities include the inequalities in both income and wealth that exist between white households and those of color, the unequal quality of public school education, the rising cost of college education, and the reduction in aid available to students through Pell grants and the G.I Bill. Since the early 1990s, in each racial/ethnic group, women have exceeded men in college enrollment and in degree attainment.³⁶

b. *Labor Force Experience*

In the 1950s, women's pattern of participation in the workforce tended to include employment before marriage, absence from the labor force between the ages of 25 to 34 while raising young children, and a return to the workforce after age 35 and especially after age 45. At every age level, men's workforce participation rate was about double that of women's. This pattern has changed drastically since the 1970s. Today, at every age level, women's participation rate has come within 15 percentage points of men's.³⁷ Most wives and mothers remain in the workforce and more than 75 percent of all women workers work full-time, year-round.³⁸ African American women have always participated in the labor force at higher rates than white women. For example, in 1900, 41 percent of African American women were in the workforce as were 16 percent of white women.³⁹ By 2005, the labor force participation rate of African American women reached 61.6 percent and that of white women reached 58.9 percent, almost closing that gap.⁴⁰

c. *Closing the Human Capital Gap*

While the strategy known as pay equity is important in addressing the gender wage gap, it does not address the differences that still persist in attaining education and work experience. These differences are particularly acute for people of color. Fully addressing the gender wage gap requires addressing those gender and race inequalities that continue to shape other social institutions. The PC(USA) is enriched by its tradition of support for racial equality and opposition to any form of racial discrimination in church or society. For example, the PCUSA stated, "... the Church [must] demonstrate in every phase of its life and work the reality of brotherhood in which no person or group is penalized by virtue of minority status" (*Minutes*, PCUSA, 1951, Part I, p.257). The PC(USA) has also developed a long tradition of support for ensuring quality public education for all children, but especially for children most at risk. The 208th General Assembly (1996) stated: "Education is a basic human right and is essential to human development because it enhances human capacities, improves opportunities, and widens the range of choices" (*Minutes*, 1996, Part I, p. 532). The 211th General Assembly (1999) spoke out against "resegregation and the withdrawal of resources from Black children" (*Minutes*, 1999, Part I, pp.77, 681). The goal of gender equality for all women calls the church beyond the strategy of pay equity and raises again the challenge of creating a society in which no person is disadvantaged in educational attainment or employment opportunities by gender or race.

3. *Gender Discrimination*

When a significant wage gap exists between similarly educated and experienced workers, a suspicion of employment discrimination seems reasonable. One recent study compared the average earnings of full-time, year-round, college-educated male and female workers at five-year intervals between college graduation in 1984 and 2004. At each point a gender wage gap existed. A gap of \$11,001 in 1984 increased to a gap of \$36,842 in 2004 when these workers were in their forties.⁴¹ Some of this gap may be due to the different college majors and subsequent professions that women and men choose. However, as the American Association of University Women points out, men in female-dominated professions, such as education or nursing, still earn more than their female counterparts. They also note that, "In biological sciences, a mixed-gender major, women earn only 75 percent as much as men earn."⁴² How much of the gender pay gap can be attributed to gender discrimination?

In 1998, the President's Council of Economic Advisors came to this conclusion:

... there still exists a significant wage gap that cannot be explained by differences between male and female workers in labor market experience and in the characteristics of jobs they hold. ... Some studies have tried to measure discrimination directly by looking at pay differences among men and women in very similar jobs or by comparing pay to specific measures of productivity. These studies consistently find evidence of ongoing discrimination in the labor market and support the conclusion that women still face differential treatment on the job.⁴³

For example, a comprehensive study of restaurant hiring practices found gender segregation related to “high” and “low” end restaurants. Male waiters were concentrated in restaurants where the meal service was more formal and more expensive. The authors concluded: “Our findings provide strong evidence of discrimination against women in high-price restaurants. . . .” Moreover, the earnings for wait staff are significantly higher in high-price restaurants, leading to gender differences in earnings among wait staff workers.⁴⁴

a. *The Dilemma of Women's Work Choices*

Explaining the “unexplained” gender pay gap that exists after differences in human capital and segregated occupations are taken into account has led researchers to consider how women’s “choices” about employment and their employment experiences are impacted by traditional gender expectations. While the decisions that women make are often referred to as “choices,” it is important to keep in mind that these are decisions made under conditions that limit women’s full options. The way a society organizes employment and domestic work and the relationship between the two shapes the decisions that individual women and men must make. For example, while most employed women work full-time, a majority of part-time workers are women—many trying to balance family and work demands by working part-time but others working part-time due to the lack of available full-time jobs. Other stereotypes affect how women “choose” to handle a variety of workplace situations. For example, much research shows that women are less likely to enter into negotiations over salary offers. However, additional research has shown that women who initiate salary negotiations are perceived more negatively than men. “What we found across all the studies is men were always less willing to work with a woman who had attempted to negotiate than with a woman who did not.” Women’s reluctance to negotiate salary is a reasonable reaction to how they will be treated if they do.⁴⁵

b. *Stereotyping Women Employees*

In our society, the traditional assumption that men “work” and women care for the home and children continues to create stereotypes and workplace practices that disadvantage women employees. Single women are disadvantaged by the assumption that they may, at some point, marry and have children. Simply becoming a mother makes women vulnerable to stereotypes. Studies show that even when motherhood has not reduced women’s paid working hours, mothers who are employed are likely to earn less than women who have no children or men who become fathers.⁴⁶ Regardless of their actual job performance, employees who are mothers may be perceived as not fully committed to their employment or as less competent, less available, or less competitive. They may be given less important and less demanding projects by supervisors who presume that mothers have particular work-hour constraints. In May, 2007, the Equal Employment Opportunity Commission issued guidelines for determining when different treatment of caregivers is illegal: “Because stereotypes that female caregivers should not, will not, or cannot be committed to their jobs are sex-based, employment decisions based on such stereotypes violate Title VII.”⁴⁷ However, because caregivers, per se, are not a protected class of people under Title VII, the law is not violated if employers treat mothers and fathers in a similar unfavorable manner.

The EEOC Guidelines discuss a variety of practices that could violate Title VII, including:

- ▶ Subjecting women who become mothers to less favorable employment treatment without evidence of changes in their work performance;
- ▶ Treating female workers less favorably based on gender assumptions about how caregiving responsibilities might interfere with work performance;
- ▶ Treating less favorably mothers who work part-time, or who take advantage of flexible working hours;
- ▶ Overlooking mothers as candidates for relocation on the assumption that mothers would not want to relocate;

- ▶ Interviewing women applicants, but not men, about how they will manage their current or future caregiving responsibilities.

c. *Family Responsibilities and Care Giving*

Much is being written today about work-family stress. In a competitive economy, employees who devote time to caring for dependents may be penalized whether they are women or men. However, despite most women's participation in the paid workforce and the economic importance of their work to employers and wages to their families, women are still society's primary unpaid caregivers for the young, the elderly, the chronically ill, and the disabled. With persistent cuts in health care, the burden of care, even for patients needing more skilled care, is shifting from a paid labor force of women workers in health-care institutions to an unpaid labor force of women in the home. The conflict created for women as the demands of employment and the demands of caregiving clash is sometimes called "the maternal wall."⁴⁸ In our society, the traditional assumption that men "work" and women care for the home and children continues to shape our social institutions in ways that create a real disjuncture between the important work of caregiving and the important work of employment. For example, the practice of mandatory overtime ignores the equally important family responsibilities of women and men. While employers may choose to provide paid leave, the Family and Medical Leave Act only requires employers of a certain size to provide unpaid leave to attend to sick children or parents making this leave difficult and costly especially for lower wage workers and racial/ethnic workers. In a survey of those caring for elderly relatives for more than eight hours a week, two-thirds of the caregivers reported having lost promotions and training opportunities at work.⁴⁹ There is much research showing that women work fewer hours in employment than they would like and interrupt their hours more than men because of childcare concerns. The cost of childcare absorbs 15 percent of the average working mother's income and 35 percent of the income of mothers in low-income families.⁵⁰ For the most part, the work place still assumes that workers have, or should have, no responsibility for caregiving work.

Women in lower-paid work, who are disproportionately women of color, experience this conflict more severely. Stable childcare, that is affordable and of good quality, is often out of reach of low-income workers. They may have to rely on public transportation to get to childcare and to work. And low-income workers are typically employed in work characterized by nontraditional and unstable working hours, mandatory overtime, and rigid workplace policies regarding lateness and absences. Julie has an associate's degree and two children in elementary school:

I went to work and told them I could not work nights any more because of the two children. The manager had a ten o'clock meeting at night. It is one of the coldest winters in history. My oldest daughter has asthma. He said, "You will be there at that meeting or you'll be fired." I said, "I can't bring my children out in that kind of weather. Find a baby-sitter. I can't find a baby-sitter, not at ten at night." He said, "Either you be at the meeting or you are fired." So I quit.⁵¹

Higher income and professional women do not escape these conflicts as evidenced by the findings of the Glass Ceiling Commission in 1995 and the report of the Equal Employment Opportunity Commission in 2004.⁵² Taking time out, even occasionally, to respond to the needs of children or other dependents is seen by supervisors as a loss of labor market experience and commitment that hurts career opportunities, including future wages.

Faced with this conflict, some women choose to work fewer hours, take less demanding work or, in other ways, structure their paid employment to fit their caregiving responsibilities. For example, although about 25 percent of women employees work part-time, women make up a majority of part-time workers. For low- and moderate-income families, however, part-time work has a high cost: lower wages per hour as well as fewer hours and less access to pensions, health insurance, family leave, and unemployment or disability insurance. It has long-term negative consequences for Social Security benefits. By taking up the important and necessary unpaid work of caregiving, some women pay the price of greater economic vulnerability and less opportunity to develop their full human capacities. Jessie has two elementary-age children:

I need to work during the day so I can be here with my kids at night. ... My kids are first. My kids are always first. Basically everything I work for or think of working for is around them ... the hours, the pay, the kind of work I do—all the decisions revolve around them.⁵³

d. *Closing the Work-Family Gap*

Do women need to become like men (that is, free of primary caregiving responsibilities) to achieve economic justice? In fact, this is the claim of some who deny the reality of gender discrimination and the gender wage gap. According to Denise Venable:

When women behave in the workplace as men do, the wage gap between them is small. June O'Neill, former director of the Congressional Budget Office, found that among people ages 27 to 33 who have never had a child, women's earnings approach 98 percent of men's. ... Rather than being "funneled" into low-wage, low-prestige and part-time positions, women often choose these occupations. ...⁵⁴

One problem with this perspective is that it limits its focus to this specific, young age group. This focus allows it to ignore the impact of marriage and childbearing on women's wages at any age. It also illustrates the underlying error of our society's current concept of work. The secular meaning and value of "work" is limited to only those activities that earn a wage by serving the marketplace. In this conception, the broad range of families' needs and what parents do to meet those needs is not "work." In fact, family responsibilities detract from real work. Wages and hours of employment that are insufficient to support the income needs of workers are justified as the free choice of less-skilled workers, or the free choice of mothers. According to this view, those who "choose" to respond to the care needs of families and dependent persons can be said to have freely chosen to deny themselves and their families' economic well-being.

In the Reformed tradition, both paid and unpaid work, work that produces material things and work that forms families and communities, are essential to human well-being. Societies literally cannot survive without the work of families. Both are of equal dignity. This broad and encompassing biblical meaning of human labor is celebrated in the Reformed tradition as vocation, a blessing, and a response to blessing. We serve God and receive God's blessings by serving the well-being and reconciliation of all people and the care of God's creation. Given this foundation, economic justice for women requires the mending of the work-family division. It requires society's commitment to the value of caregiving, to the economic well-being of all caregivers, paid and unpaid, and to men's and women's equal sharing of the joys and burdens of caregiving. It requires a workplace fit for parents and other caregivers.

The 216th General Assembly (2004) approved the policy, *Transforming Families*, which clearly acknowledged the destructive effects of work-family conflict on women, men, and families:

As we strive to fulfill our covenantal vocation as Christians in both work and family life, we struggle with the difficulties of balancing the two and of bringing about conditions in our society that are truly family friendly and that recognize the great value of reproductive, nurturing, and caregiving work. (*Minutes*, 2004, Part I, p. 781)

In response, the assembly called on all levels of the PC(USA), including individual Presbyterians, to advocate for legislation that would:

- ▶ "Make generous financial support available for the care of children and other dependents. Such support should not discriminate among those who choose to have dependent family members at home, those who choose commercial care, and those who choose other care arrangements. The goal is to ensure quality, affordable, and safe care for every child and dependent" (*Minutes*, 2004, Part I, pp. 57, 759).

- ▶ “Induce employers to offer more flexible work hours, more paid leave for the care of dependent persons and child-related activities, more telecommunications options, more possibilities for part-time jobs with prorated wages and benefits, family-supporting wages for all workers, and more available, affordable, and flexible child-care programs” (*Minutes*, 2004, Part I, pp.57, 759–60).
- ▶ “Ensure ‘the right of every person to have access to quality health care that is adequate, affordable, and accountable’ as a necessity for family life” (*Minutes*, 2004, Part I, pp.57, 760).

To fully address the gender wage gap, the church must recommit itself to healing work-family conflict and to public policies that value all families and their work of nurture and caregiving (refer to Recommendation 2.c. of this report). A number of secular organizations provide information on pay equity tools and companies that are trying to reduce work-family conflict.⁵⁵ Appendix 2 provides an example of an investment company’s screening criteria for gender equity.

IV. Women in the Global Workforce

While it is far beyond the scope of this paper to analyze adequately women’s experiences of employment around the world, the globalization of trade, labor markets, and finance creates ties between U.S. Christians and workers worldwide.⁵⁶ According to the International Labour Office (ILO), women now make up 47.9 percent of the world’s wage and salaried workforce. About 52 percent of working age women participates in the world’s workforce. In 2006, most employed women worked in service sector jobs (42 percent) or agricultural jobs (40 percent). Seventeen percent worked in industry.⁵⁷

Most countries, but not the U.S., have ratified the Equal Remuneration Convention, 1951 (No. 100) which establishes nondiscrimination as a human right. Nonetheless, the ILO report, *Time for Equality at Work*, found that gender stereotypes continue to shape women’s work even in the developed world.⁵⁸ For example, in England the majority of women workers are “... concentrated in ‘the five Cs’: caring, cashiering, catering, cleaning and clerical.”⁵⁹ In most of the world’s economies, women earn less than their male co-workers earn, even in high-skilled occupations such as computer programming and even in female-dominated occupations such as nursing. The ILO distinguishes between those variables in either an individual’s or an industry’s characteristics that may create pay differences that are not due to discrimination and those pay differences that are discriminatory: (a) when different pay is given for the same work, and (b) when different pay is given for jobs that are different but of equal value—as when traditionally female jobs are valued less than traditionally male jobs due to stereotypes about the value of women’s work. It concludes that the elimination of sex-based pay discrimination “requires an in-depth review of job evaluation practices and pay policies of enterprises in order to definitively eradicate sexist prejudices and stereotypes.”⁶⁰

Research by the Project on Global Working Families found work-family conflict and punitive treatment of caregivers in countries around the globe.⁶¹ A significant percentage of families with children under six years of age have all adult members (over 18) in the paid labor force: 50 percent of Russian households with young children, 41 percent of such households in Brazil, 68 percent in Vietnam.⁶² For many low-income families the tragic choice is between earning enough money to feed their families (income) and being physically present to care for their children. Having caregiving responsibilities makes paid work difficult to find. Staying home to care for a sick child means losing pay, or having to work twice as many hours to make up for the lost time, or losing the job.⁶³ As in the U.S., low-income and poor families experience fewer supports for handling caregiving conflicts (less leave, paid or unpaid, less time flexibility, rigid working conditions, inadequate wages, and so forth). The health, safety, and educational needs of children suffer.⁶⁴ Parents cannot be in two places at once. In Botswana, Numuko Ndebele described what happened while she was at work:

They were cooking while I was at work, using the gas stove. I think they switched one button on but didn’t light the stove. I can’t say what happened, but whatever they did, the whole house was in flames. Everything was burned out.⁶⁵

Thus, despite their increased participation in employment, the working conditions of the women of the world continue to create greater economic vulnerability for women, and, consequently, for their children. In some developing nations the focus on low-priced export products, such as clothing, electronics, and shoes, provides low-wage industrial work for women. However, these jobs provide no opportunity for advancement beyond their subsistence wages. Global competition for lowest waged workers makes such industrial work unstable as companies move from country to country. Competition between countries to attract low-cost export industries reduces the power of workers and governments to demand decent conditions that sustain families. In some places companies treat women workers as subcontractors producing for export from their homes.⁶⁶ The ILO estimates "... that women make up at least 60 percent of the world's working poor."⁶⁷ Unfortunately, these poor conditions for employed women may justify to families and governments a lack of investment in education and training for girls, resulting in no or slow generational progress toward economic justice for women. It is important to note that both religion and culture play a role in maintaining and justifying the stereotypes that disadvantage women.

V. Pay Equity in Religious Organizations

A. Other Christian Groups

Although the Resolution Team on Pay Equity was mandated to study the issue of pay equity in both church and society, the team did not have the resources to do an exhaustive analysis of Christian groups. Our limited research showed that many church bodies formally affirm the equality of women and men. Some have taken actions to achieve that within their structures. The examples that follow suggest principles for those serious about addressing pay equity issues:

- ▶ It is essential to use valid research tools to uncover unintended gender, racial, and ethnic differences that negatively and unjustly impact women employees. We will not know if we do not look.
- ▶ The affirmation of our belief in gender equity is insufficient without the commitment that results in effective employment policies, their routine application, and their consistent oversight by those charged with their implementation. Achieving gender equity must be an intentional and on-going process.
- ▶ Justice will only result when its vision is pursued by effective actions.

1. *World Alliance of Reformed Churches (WARC)*

The World Alliance of Reformed Churches, of which the PC(USA) is a member, states that "...the Church of Jesus Christ belongs equally to women and men." The WARC laments, however, that "... this is still a dream to be realized as the church manifests injustices against women and deep divisions embedded in the persistent patriarchal ideology..."⁶⁸ Through its Programme to Affirm, Challenge and Transform and its Department of Partnership of Women and Men, WARC has worked with member churches around the world regarding issues related to women, including ordination, violence, and economic justice. It has not yet addressed specifically the strategy of pay equity.

2. *World Council of Churches (WCC)*

Since 1948, the WCC has addressed the goal of "women's full and creative participation in church and society" in every "Assembly and other international ecumenical meetings."⁶⁹ This goal, and the guidelines developed for the WCC office in Geneva, are derived from the belief "... that men and women are made equally in the image of God, and, in the community of the baptized, are equal participants in the Body of Christ." The guidelines warn that the decision to address gender inequality involves dealing with gender imbalance both in the church and in the larger society and its culture and institutions. Therefore,

In order to build and to sustain a healthy and thriving community of women and men, members of staff need to be able to see the image of God in each other. In order to serve the justice and

dignity that this image implies, they need to be engaged in a constant process of learning and unlearning beliefs, attitudes and forms of behavior.

Specifically, the guidelines for the Geneva Office include the following:

- ▶ “The appointment procedure will include an assessment of each applicant’s gender awareness in accordance with this policy, both through letters of reference and the interview process.”
- ▶ “Gender awareness training of new and continuing staff will further reflection on gender roles and relations.”
- ▶ “All jobs and job descriptions will include a clause calling for gender sensitivity.”
- ▶ “Jobs and job descriptions will focus on the role of each staff person within the framework of the needs of the Team.”
- ▶ “The Leadership Team will carefully monitor all staff appointments and set in place a strategy so as to reach a balance of gender in all appointments and grades.”
- ▶ “The monitoring process will form an integral part of the proposed ongoing evaluation of all work. . . .”

These statements suggest an approach that the PC(USA) could adopt for its own work toward the goal of employment justice.

3. *United Methodist Church (UMC)*

In 2000, the General Conference of The United Methodist Church, based on its affirmation of the “inherent value and equal worth in God’s sight of every person,” directed the General Council on Finance and Administration “... to evaluate internal wage structures and practices of general agencies of The United Methodist Church in light of the principle of pay equity and to include this assessment in its regular monitoring of equal employment opportunity compliance under *The Book of Discipline*. . . .” The resolution further directed this agency to develop a job-evaluation and classification system that would be uniform across all agencies of the church with the goal of developing a database of information and reducing the “opportunity for bias based on gender or ethnic status. . . .” The General Council on Finance and Administration is to “provide the 2008 General Conference with an evaluative report on pay equity in the general agencies, based on the monitoring of pay equity that has been conducted since implementation of the new systems and processes. . . .”⁷⁰

This action has enabled the UMC’s General Commission on the Status and Role of Women to gather a great deal of data about gender and racial disparities in representation, appointments, and wages. One conclusion reached is that a gap of 9 percent exists between the wages of clergywomen and clergymen with the same years of experience and same type of appointment.⁷¹ A 2004 study of the status of racial/ethnic clergywomen found that they “... experience no substantive support from the denomination, struggle with lack of opportunities for appointments and visible leadership roles, and receive salaries that are lower than those of their male and female European-American peers and their male racial-ethnic peers.”⁷²

B. *The Presbyterian Church (U.S.A.)*⁷³

In faithfulness to our biblical and theological foundations, the PC(USA) must look inward to its own practices. Are we truly open to hiring women equally with men? Do we practice “equal pay for equal work”? Do we challenge and undo gender and racial stereotypes that limit human freedom, creativity, and personhood? Do we establish equal pay for work of comparable worth in order to undermine these stereotypes? The Resolution Team analyzed the data available to it from several PC(USA) sources to explore the relative status of women, racial/ethnic persons, and men in the PC(USA). While the issue of pay equity includes non-clergy

employees of the church, no data about non-clergy employees were available to the team. In this section, we describe these sources and our findings. In addition, Appendix 1 provides a report from the Presbytery of Baltimore describing its work to achieve pay equity. More information about the methodologies used in the following section is provided in Appendix 3.

1. *Compensation Data from Individual Congregations*

Compensation data for clergy from five presbyteries in four synods were analyzed to explore differences by gender and by race/ethnicity.⁷⁴ The presbyteries represented are Western Reserve of the Synod of the Covenant, Mid-Kentucky and St. Andrew of the Synod of Living Waters, Heartland of the Synod of Mid-America, and Riverside of the Southern California and Hawaii Synod. To the extent possible, compensation or “terms of call” were defined consistently across all the congregations. The analysis looked at information regarding 286 clergy: 199 men and seventy women (seventeen cases do not have information on gender). Information is available to identify race/ethnicity for 194 clergy (165 Caucasian employees, 18 African Americans, 5 Asian Americans, 5 Hispanic Americans, and 1 Native American).

This dataset is not based on a random sample of Presbyterian clergy, and thus our findings may not reflect precisely the experiences of the entire PC(USA) clergy. It was, however, the only data available to the Resolution Team on Pay Equity. While data were made available for only a few presbyteries, and compensation may not be defined in exactly the same way among these presbyteries, this analysis sheds light on current practice in the PC(USA). The resolution team believes it is very likely that the issues documented by these data, in terms of differences in positions and earnings of women as compared with men, and whites as compared with racial/ethnic clergy, are very similar throughout the PC(USA). They also mirror findings from the broader U.S. workforce.

Analysis of complete, comprehensive data about all PC(USA) clergy compensation would be extremely valuable for understanding the impact of gender, race, and ethnicity on opportunities and compensation in the PC(USA).

Detailed findings from this analysis are presented in Table 1, below, and in the Appendix. Key findings are:

- ▶ Men earn substantially more than women (27 percent more) and whites earn substantially more than racial/ethnic clergy (26 percent more).
- ▶ Women clergy are less likely to be in the top position of their congregations than men are.
- ▶ Women and racial/ethnic clergy have fewer years of service than do men and whites.
- ▶ Men and whites serve in larger congregations than women and racial/ethnic clergy do.
- ▶ Women and racial/ethnic clergy work part-time more often than men and whites do.

These differences in clergy positions, and other factors that are not directly measurable in this dataset, lead to very different earnings for the groups analyzed here. Women earn an average of \$42,698, while men earn \$54,117; men's earnings are 27 percent higher than women's. The earnings gap is virtually the same across the racial/ethnic divide: whites earn an average of \$51,941, or 26 percent more than racial/ethnic clergy, whose average earnings are \$41,117.

God's Work in Women's Hands: Pay Equity and Just Compensation

Table 1. Distribution of Presbytery Clergy in PC(USA) Dataset by Gender, Race/Ethnicity, and Characteristics of Clergy Positions

Characteristics		Gender			Race/Ethnicity	
		Women	Men	ALL	Non-Hispanic White	Minority
Position	Pastor	54%	64%	61%	61%	69%
	Non-congregation based Pastor	1%	2%	2%	2%	0%
	Associate Pastor	17%	10%	12%	11%	16%
	Commissioned Lay Pastor	4%	4%	4%	4%	3%
	Interim Associate Pastor	3%	0%	1%	0%	3%
	Interim Pastor	4%	7%	6%	6%	3%
	Stated Supply	4%	7%	6%	6%	6%
	Temporary Supply	10%	5%	6%	7%	0%
	Temp. Supply Assoc. Pastor	0%	1%	0%	0%	0%
	Total	98%	100%	98%	99%	100%
Years of Service	1-10 years	28%	24%	25%	21%	50%
	11-20	50%	26%	33%	36%	17%
	20+	22%	50%	42%	43%	33%
	Total	100%	100%	100%	100%	100%
Church size	Small (1-100)	46%	43%	42%	43%	36%
	Medium (101-500)	43%	41%	44%	42%	56%
	Large (501-5,000)	11%	16%	14%	15%	8%
	Total	100%	100%	100%	100%	100%
Work schedule	Full-time	76%	89%	85%	86%	79%
	Part-time	24%	11%	15%	14%	21%
	Total	100%	100%	100%	100%	100%
Presbytery	Heartland	29%	28%	27%	31%	9%
	Western Reserve	30%	20%	21%	20%	44%
	Mid-Kentucky	17%	14%	14%	15%	9%
	Riverside	13%	16%	14%	14%	22%
	St. Andrews	11%	23%	24%	21%	16%
	Total	100%	100%	100%	100%	100%
Distribution across columns		26%	74%	100%	88%	12%
Median Terms of Call		\$42,698	\$54,117	\$50,840	\$51,941	\$41,117
Number of cases in dataset		70	199	286	239	32

Notes: Columns may not sum to totals due to rounding or missing data. Terms of Call is the total of salary, other income, and housing (effective salary).

Source: Institute for Women's Policy Research analysis of data collected by PC(USA) Resolution Team on Pay Equity

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In order to study the impact of being female or of a racial/ethnic group, we employed a statistical technique to isolate those factors from others that also affect the terms of call offered to clergy, such as position and years since ordination. (See Appendix 1 for more information on the statistical analysis.) We examined the effect of the following factors in determining individual clergy earnings:

Gender

Race/ethnicity: In two groups: whites, and all others.⁷⁵

Position: We grouped congregational positions into three categories: Pastors and Associate Pastors, Commissioned Lay Pastors and Stated Supply, and all other positions.

Years since ordination: Three categories: one to ten, eleven to twenty, and twenty or more.

Size of congregation: Small (one to 100 members), medium (101 to 500 members), and large (more than 500).

Work hours: Full-time or part-time, where full-time is defined as thirty-five hours per week or more.

The regression analysis confirms some very basic relationships between worker and job characteristics and clergy earnings. As one would expect:

- ▶ Full-time clergy earn more than those employed part-time.
- ▶ Pastors have higher earnings than other clergy.
- ▶ Earnings are much higher in larger congregations (26 percent higher in medium-sized than in small-sized congregations, and 60 percent higher in the largest congregations than in the smallest ones).

Terms of call vary widely among congregations: Earnings are 50 percent lower in both Mid-Kentucky and Western Reserve than in Heartland; Riverside trails Heartland by 25 percent; and St. Andrew's clergy earn 34 percent more than those in Heartland (when comparing clergy in the same position, work schedule, size of congregation, gender, racial/ethnic identity, and years since ordination).

Women and racial/ethnic clergy earn less than men and whites, even when they have the same position (by 4 percent and 13 percent, respectively). However, these relationships are not statistically significant. That is, the data suggest that being female or a racial/ethnic clergy lowers earnings, if all other factors are held constant, but the analysis cannot confidently rule out the possibility that the observed relationship in this data set is simply due to chance.

However, the lack of statistical significance does not mean that women and racial/ethnic clergy are not in fact paid less just because of being female and of a racial/ethnic group. The PC(USA) dataset is small, with only 70 women and 32 racial/ethnic clergy. For some observations, certain pieces of data were missing (e.g., work schedule); these were dropped from the regression analysis, making the sample size even smaller. (221 observations were available for the regression study.) In addition, women are more likely to serve in smaller congregations, have fewer years since ordination, and be in positions other than pastor (Table 1). It may be that systemic barriers in the PC(USA) prevent women from serving in larger congregations, or from being ordained in a timely manner. If this is the case, then some of the discrimination that women face will show up as differences by size of congregation or years since ordination, rather than as a gender effect.

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Other research suggests that many women in the clergy face the same kinds of discriminatory treatment that are reported by women throughout the workforce. A study by the PC(USA)'s Advocacy Committee for Women's Concerns quotes comments from women who experienced sexual harassment, biased expectations about doing "women's work," and discrimination in rising to leadership positions in the church.⁷⁶ Similar reports have been written of women clergy in other denominations.⁷⁷

2. Analysis from the Board of Pensions

The PC(USA) Board of Pensions provided information on average salaries of clergy to the Resolution Team on Pay Equity, with data by size of congregation and, within each size category, by gender and years of service (ten or fewer, and eleven or more).⁷⁸ Effective salary and number of clergy are indicated for full-time pastors and, for congregations of 201 or more, for full-time associate pastors.

Key findings from the team's evaluation of this report (Table 2) are:

- ▶ Women have a lower average effective salary as compared to men as both pastors and associate pastors in nearly all congregational size categories.⁷⁹
- ▶ There is a substantial wage differential between male and female pastors with ten years or less of service in congregations with 501 to 1,000 members—nearly \$21,000.
- ▶ There is only one female pastor in the 13 congregations with 1,501 or more members, so women's and men's earnings cannot be compared for that group.

Table 2. Presbyterian Church (U.S.A.) by Congregation Size, Effective Salary, Position, Tenure and Gender

	50 or less	51 to 100	101 to 200	201 to 500	501 to 1,000	1,001 to 1,500	1,501 or more
FULL-TIME PASTORS							
<i>10 or less years of service</i>							
Percent who are women	19.69%	37.97%	31.75%	21.67%	13.46%	0.00%	7.69%
Percent who are men	80.31%	62.03%	68.25%	78.33%	88.71%	100.00%	92.31%
Average effective salary:							
Women	\$36,627.39	\$38,530.64	\$42,076.85	\$51,038.16	\$50,357.00	n/a	n/a
Men	\$36,027.95	\$40,263.15	\$45,472.66	\$55,665.41	\$71,128.33	\$75,561.64	n/a
<i>11 or more years of service</i>							
Percent who are women	22.47%	17.44%	16.03%	9.89%	6.26%	7.25%	0.96%
Percent who are men	77.52%	82.56%	83.97%	90.11%	93.74%	92.75%	99.04%
Average effective salary:							
Women	\$36,866.86	\$41,322.39	\$47,552.81	\$52,850.99	\$71,201.15	\$88,446.33	n/a
Men	\$38,594.93	\$42,218.57	\$48,260.43	\$60,089.36	\$78,346.57	\$102,192.72	n/a
FULL-TIME ASSOCIATE PASTORS							
<i>10 or less years of service</i>							
Percent who are women				40.11%	45.79%	45.97%	40.00%
Percent who are men				59.89%	54.21%	54.03%	60.00%
Average effective salary:							
Women				\$44,953.54	\$48,465.85	\$51,098.97	\$59,931.79
Men				\$46,601.96	\$51,108.25	\$55,036.55	\$65,741.09

■ Table 2 continued on next page

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■ *Table 2 continued from previous page*

FULL-TIME ASSOCIATE PASTORS							
<i>11 or more years of service</i>							
Percent who are women				53.06%	33.33%	25.00%	26.76%
Percent who are men				46.94%	66.67%	75.00%	73.24%
Average effective salary:							
Women				\$47,910.56	\$53,680.12	\$60,877.78	\$77,908.74
Men				\$53,532.52	\$61,176.12	\$64,152.32	\$79,648.17

Source: Church Leadership Connection, *Applicants and Positions Report* (4/25/2007);

Compiled by the Institute for Women's Policy Research for the Presbyterian Church (U.S.A.) Resolution Team on Pay Equity.

Notes: Includes pastors working at least 35 hours per week. Associate pastor positions are only in congregations larger than 200 members. "n/a" indicates salary information was suppressed to protect confidentiality due to the small number of employees in a reported category.

3. Information Provided by the Church Leadership Connection

The resolution team was also provided with information from the Church Leadership Connection. These data include some relevant comparisons of women and men in the PC(USA). However, the data does not distinguish racial/ethnic identities in general nor racial/ethnic identities by gender.

a. Women Are Under-represented as Ministers Compared with Their Presence as Candidates

Table 3 shows the percent of active ministers who are women, and the percent of clergy candidates who are women, from 1997 to 2005. Over this entire period, women constituted half or more of all candidates for clergy positions, while only one-fourth to one-third of all active ministers were women. Women are half of all clergy candidates, but only one-third of ministers.

Table 3. Presbyterian Church (U.S.A.): Percent of Ministers and Candidates Who Are Female, 1997–2005

Year	Women as a percent of:	
	Active Ministers ¹	Candidates ²
1997	24%	50%
1998	25%	52%
1999	26%	50%
2000	28%	53%
2001	29%	53%
2002	30%	52%
2003	31%	53%
2004	32%	53%
2005	33%	54%

Source: Church Leadership Connection, *Applicants and Positions Report* (4/25/2007); compiled by the Institute for Women's Policy Research for the Presbyterian Church (U.S.A.) Resolution Team on Pay Equity.

¹Includes retired ministers.

²Data are for "candidates under care" only, and do not include "inquirers."

³Data supplied by the Office of Resourcing Committees on Preparation for Ministry. All other data supplied by the Office of the General Assembly.

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b. *Women's Presence in Church Leadership Is Not Growing*

From 2000 to 2005, the share of pastors and co-pastors and of associate pastors who were women remained nearly constant: Just over one-fourth of pastors/co-pastors are women, while a smaller share—about one-sixth—of associate pastors are women (Table 4). (These numbers are different from those presented in Table 3 because retired persons are not represented in Table 4.) Women's leadership role in the church is not growing.

Table 4. Presbyterian Church (U.S.A.) Active Ministers by Percent Female

	Pastors/Co-Pastors	Associate Pastors
2000	28%	17%
2001	28%	17%
2002	29%	16%
2003	30%	15%
2004	29%	15%
2005	29%	14%

Source: Church Leadership Connection, *Applicants and Positions Report 4/25/2007*, compiled by the Institute for Women's Policy Research for the Presbyterian Church (U.S.A.) Pay Equity Taskforce.

Notes:

¹Less than 0.5 percent rounds to zero.

²Only active ministers are included in this table; retired ministers have been excluded.

c. *Women Are Under-represented in All Synods*

There is some variation among synods in the integration of women into pastoral positions, but only within a small range (Table 5). The Synod of the Northeast has the highest percent of female ministers, at 26 percent, and the Southern California and Hawaii Synod has the lowest, at 17 percent. The problem of women's exclusion from church leadership is widespread.

Table 5. Presbyterian Church (U.S.A.) Percent Female Minister by Synod

Synod	Percent Female
Alaska-Northwest	21%
Boriquen en Puerto Rico	20%
Covenant	23%
Lakes and Prairies	26%
Lincoln Trails	23%
Living Waters	18%
Mid-America	21%
Mid-Atlantic	21%
Northeast	26%
Pacific	22%
Rocky Mountains	23%
South Atlantic	18%
Southern California and Hawaii	17%
Southwest	18%
Sun	21%
Trinity	20%

Source: Church Leadership Connection, *Applicants and Positions Report (4/25/2007)*; compiled by the Institute for Women's Policy Research for the Presbyterian Church (U.S.A.) Resolution Team on Pay Equity.

4. *Conclusions*

Although little data were available to the Resolution Team on Pay Equity, what we were able to analyze suggests that women and racial/ethnic clergy are limited to a supporting role in the PC(USA). They are paid less, have positions in smaller congregations, and are more likely to work part-time.

The fact that women and racial/ethnic clergy continue to average fewer years since ordination is particularly troublesome given that the PC(USA) approved the ordination of women in 1956. It may be that institutional factors—the way curricula are designed, or the support students have while studying for the ministry—somehow discourage women and racial/ethnic persons from completing their studies, or makes it more difficult for them to complete in a timely fashion. If so, it will be difficult for these groups to catch up to higher-paid and more prominent male and white clergy. In fact, women's strong presence among minister candidates is not paying off; men candidates are more likely to become ministers than are women candidates.

This data analysis is preliminary. Without a comprehensive dataset, it is impossible to draw conclusive findings about the experiences of women and racial/ethnic clergy in today's PC(USA). If the recommendations recommended by the team are approved and fully implemented, a more definite analysis could be completed. This review of the team certainly suggests that there are factors in the way terms of call are settled on, and in congregations' decisions about what positions to offer to which candidates, that are hostile to women and racial/ethnic clergy.

**Appendix 1
Clergy Compensation Equity in the Presbytery of Baltimore**

The Pay Equity Resolution Team thanks the Presbytery of Baltimore, its committee on ministry, and George Fisher for providing us with the following description of their work:

In 2007, the Committee on Ministry of the Presbytery of Baltimore formed a task group to examine clergy compensation in the presbytery to determine the extent to which race or gender may be influencing clergy compensation. Because the Presbytery of Baltimore has for many years ranked clergy positions according to a numerical factoring system,¹ the task group has been able to examine questions of pay equity more quantitatively than would otherwise be possible.

The COM provided the task group with information on clergy compensation (as of December 21, 2007), along with information on the status and factoring of each position, and the racial grouping and date of ordination for each pastor. We divided the information into groups on the basis of gender and race, and prepared two plots of total compensation against position factor, one comparing compensation for male and female pastors (Figure 1), the other for white and non-white male pastors (Figure 2).

In an attempt to capture the trend of the data on compensation for male and female pastors, we calculated least-square regression lines for Figure 1. Given the relatively small number of points in Figure 2, we chose not to calculate regression curves for those data. And because the presbytery includes only one non-white woman pastor, we chose not to produce a plot of racial differences for women pastors.

The plots of gender differences and racial differences are broadly similar. Both show that in positions factored at the minimum value, race and gender have little effect on compensation. Both show that no women or non-white men occupy positions factored above about 800. And both show that in positions factored between about 600 and 800, increasing factors are associated with smaller increases in the compensation of women and non-white men than in the compensation of white male clergy. A similar disparity emerges from comparison of the distribution of salary levels in positions factored at the same level: median salaries for women clergy are 13 percent above the minimum levels, while median salaries for men are 26 percent above the minimum.

Women and non-white male clergy in the Presbytery of Baltimore are thus in positions associated with lower factors than are their white male colleagues, and are compensated at lower levels than their white male counterparts in positions with similar factors. Part of these differences in compensation may reflect differences in experience: the median time since ordination is six years less for women clergy (17 years) than for male clergy (23 years), and nine years less for non-white male clergy (15 years) than for white male clergy (24 years). We will continue our study of these data to explore other factors that may influence differences in compensation.

¹The system of factoring used by the Baltimore Presbytery represents an attempt to rank clergy positions according to their complexity and the level of professional expertise expected. Factors for positions requiring ordained clergy range from a minimum of 520 to a maximum of 1070. Each year, the presbytery establishes median, minimum (80 percent of the median), and maximum salaries (120 percent of the median) for each factor. A more complete explanation of the factoring system used by the Presbytery of Baltimore is available online at <http://www.baltimorepresbytery.org/documents/Factoring-FAQ2006.pdf>.

Figure 1

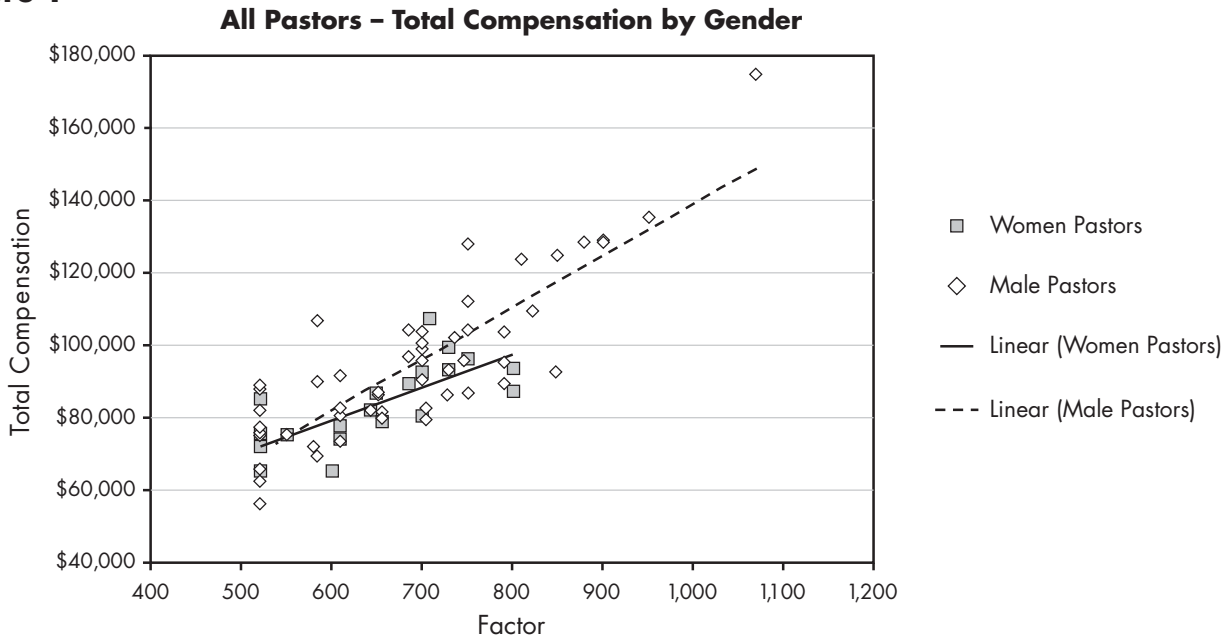
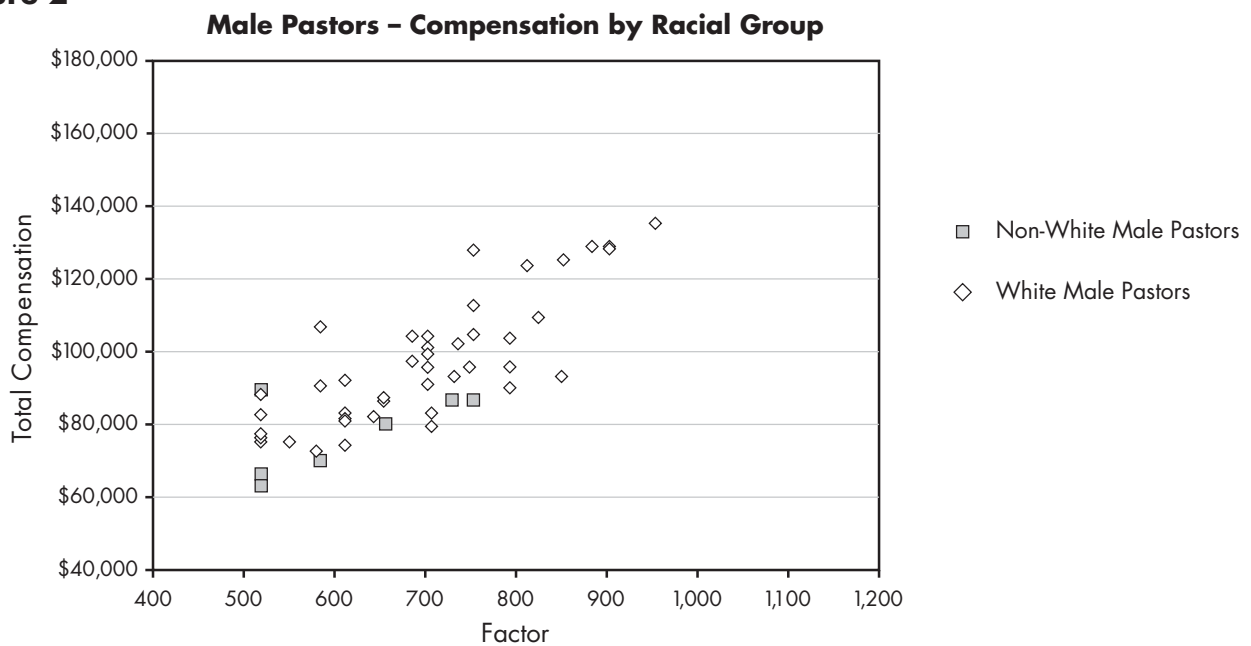


Figure 2



Appendix 2

Calvert Investment Principles: Women's Employment Equity

The Calvert Group, Ltd. has established seven principles as “a code of corporate conduct to empower, advance, and invest in women worldwide” (See www.calvert.com/pdf/womensprinciples.pdf for the entire policy). Below is a list of the principles with some of the criteria Calvert uses to define those principles that are particularly relevant to this study of pay equity.

1. Disclosure, Implementation, and Monitoring: Corporations will promote and strive to attain gender equality in their operations and in their business and stakeholder relationships by adopting and implementing proactive policies that are publicly disclosed, monitored, and enforced.

In this regard, companies agree to take all reasonable steps to:

- A. Publicize their commitment to these Principles through a CEO statement or comparably prominent means, and prominently display them in the workplace and/or make them available to all employees in a readily accessible and understandable form.
 - B. Be transparent in the implementation of these Principles, and promote their endorsement and implementation by affiliates, vendors, suppliers, customers, and others with whom they do business.
 - C. Engage in constructive dialogue with stakeholder groups, including non-governmental organizations (NGOs), business associations, investors, and the media on their progress in implementing the Principles.
 - D. Establish benchmarks to measure and monitor progress toward gender equality, and report results publicly.
 - E. Develop and implement company policies, procedures, training, and internal reporting processes to ensure observance and implementation of these Principles throughout the organization.
 - F. Establish an unbiased, non-retaliatory grievance policy allowing employees to make comments, recommendations, reports, or complaints concerning the treatment of women in the workplace.
 - G. Conduct periodic audits, self-evaluation, public disclosure, and reporting on status and progress made in the implementation of these Principles.
 - H. Ensure that these Principles are observed not only with respect to their own employees, but also in their relations with independent contractors, sub-contractors, home-based workers, vendors, and other non-employees with whom they do business.
2. Employment and Income: Corporations will promote and strive to attain gender equality by adopting and implementing wage, income, hiring, promotion and other employment policies that eliminate gender discrimination in all its forms.

In this regard, companies agree to take all reasonable steps to:

- A. Pay the legal wage to all women.
- B. Establish pay equity policies that pay comparable wages and benefits, including retirement security benefits, to men and women for comparable work.
- C. Eliminate all forms of discrimination based on gender or cultural stereotypes, including wages, hours, benefits, job access and qualifications, working conditions, or other work-related privileges or activities.
- D. Develop verifiable programs to hold managers accountable for attaining measurable progress in the hiring, training, retention, and promotion of women.
- E. Prohibit discrimination based on a woman's marital, parental status, or reproductive status in making decisions regarding employment or promotion.
- F. Implement reasonable and equitable policies regarding layoffs, contract work, and temporary work that do not disproportionately affect women.
- G. Undertake concrete, verifiable actions to provide pregnant and post-natal women with employment security that allows for interruptions in their work for maternity, parental leave, and family-related responsibilities.
- H. Facilitate or otherwise provide information regarding the availability of childcare or family care facilities or assistance to employees.

- I. Strive to pay a living wage to all women.
3. Health, Safety, and Violence: Corporations will promote and strive to attain gender equality by adopting and implementing policies to secure the health, safety, and well-being of women workers.
4. Civic and Community Engagement: Corporations will promote and strive to attain gender equality by adopting and implementing policies to help secure and protect the right of women to fully participate in civic life and to be free from all forms of discrimination and exploitation.
5. Management and Governance: Corporations will promote and strive to attain gender equality by adopting and implementing policies to ensure women's participation in corporate management and governance.
6. Education, Training, and Professional Development: Corporations will promote and strive to attain gender equality by adopting and implementing education, training, and professional development policies benefiting women.
7. Business, Supply Chain, and Marketing Practices: Corporations will promote and strive to attain gender equality by adopting and implementing proactive, non-discriminatory business, marketing, and supply chain policies and practices.

Appendix 3

Details of Analysis of Compensation Data for the Presbyterian Church (U.S.A.)

A. General Findings

Table 1 summarizes relevant information about the observations in this PC(USA) dataset. Most of the individuals in the dataset are Pastors (162 out of 264 reported cases); others are Associate Pastors (31), Temporary Supply (18), Stated Supply (16), Commissioned Lay Pastors (11), Interim Pastors (16), Interim Associate Pastors (2), VAL (4), and four are other employees in various positions. Women are less likely to be pastors than are men, and more likely to be interim pastors or temporary supply clergy. Whites and racial/ethnic group members are roughly equally likely to be pastors, but whites are less likely to be associate pastors and more likely to be commissioned lay pastors or temporary supply.

About one-quarter of women and men have one to ten years since date of ordination. Half of women clergy have eleven to twenty years since ordination, with the other quarter having twenty or more years. Men have much more seniority: one-quarter are in the middle range, and half have more than twenty years since ordination. Racial/ethnic clergy are more concentrated among those with only one to ten years since ordination, while whites are mostly in the eleven-to-twenty and twenty-or-more categories. Individual clergy take many paths to seminary and may have different experiences between seminary graduation and acceptance of a clergy position. Demographic groups with fewer average years since ordination are likely to be offered lower terms of call on the basis of their having less experience. If there are barriers to women and racial/ethnic groups becoming ordained, those structural impediments will have important impacts on women's and men's, and whites and racial/ethnic clergies' earnings.

Male clergy are more likely to be in large churches (more than 500 members) than are women, and whites are much more likely than racial/ethnic clergy to have access to those positions. Here again, structural barriers that restrict women and racial/ethnic clergy to smaller churches will have an impact in lowering earnings for these groups, as larger churches tend to have the resources to offer higher compensation.

Full-time clergy positions are filled more often by men than by women (89 percent of men, and 76 percent of women, work full-time), and more often by whites than by racial/ethnic clergy (86 percent and 79 percent, respectively). These differences in work-hours reduce women's and racial/ethnic clergy's earnings relative to men's and whites'.

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B. Results of regression modeling

The dependent variable in our regression analysis is compensation, which is defined as salary plus housing.⁸⁰ The analysis indicates that being female or a racial/ethnic person reduces compensation, when controlling for other factors (Appendix Table 1).⁸¹ That is, when comparing two individual clergy who have the same work schedule (full-time or part-time), work in the same size of congregation and in the same position, and in the same Synod, if one is a woman and the other a man, the woman earns less than the man; if one is a racial/ethnic person and the other a white person, the racial/ethnic individual earns less than the white person. As expected, working full-time, having more years since ordination, working for a larger congregation, and being a Pastor or Associate Pastor also increase compensation. Overall levels of compensation in some of the Synods in our dataset are lower than others, with Heartland and St. Andrew having the highest compensation in general.

Taken together, the factors included in the regression model explain more than half (58 percent) of the variation in terms among clergy in the PC(USA) dataset. The remainder is affected by factors that are not measured in the data available to the Resolution Team.

Appendix Table 1. Results of regression analysis of PC(USA) compensation

Factor affecting compensation	Regression coefficient	
Female	-0.04	
Works full-time	0.49	***
Works in medium-sized congregation	0.27	***
Works in large congregation	0.61	***
11 to 20 years since ordination	-0.03	
20 or more years since ordination	0.07	
Commissioned Lay Pastor or Stated Supply	-0.63	***
All other clergy positions	-0.30	***
Racial/ethnic	-0.13	
Mid-Kentucky Presbytery (Synod of Living Waters)	-0.50	***
Western Reserve Presbytery (Synod of Mid-America)	-0.49	***
Riverside Presbytery (Synod of Southern California and Hawaii)	-0.25	**
St. Andrew Presbytery (Synod of Living Waters)	0.34	***
Constant	10.58	***
R ² = 0.58		
n = 221		

*** p < 0.001

** p < 0.05

Omitted values: Male, part-time, small congregation, ten or fewer years since ordination, Pastor or Associate Pastor, white, Heartland Presbytery.

Endnotes

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16. Institute for Women's Policy Research, "Fact Sheet: The Gender Wage Ratio: Women's and Men's Earnings," (August 2006)
17. Business and Professional Women's Foundation, "101 Facts on the Status of Workingwomen," available at www.bpwfoundation.org.
18. Ibid. and Rosemary Hays-Thomas, "Pay Equity," p. 4.
19. Mishel, et. al, *The State of Working America 2006/2007*, 128. A poverty-level wage is defined as the hourly wage that a full-time, year-round worker must earn to sustain a family of four at the poverty threshold: \$9.60 in 2005 (125).

20. Rosemary Hays-Thomas, "Pay Equity," p. 4.
21. Bruce H. Webster, Jr., and Alemayehu Bishaw, "Income, Earnings, and Poverty: Data From the 2006 American Community Survey," U.S. Census Bureau, Report No. ACS-08, at <http://www.census.gov/prod/2007pubs/acs-08.pdf>.
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74. A convenience sampling technique was employed; that is, members of the resolution team contacted presbyteries with which they had a relationship to request compensation data.
75. We were not able to analyze race and ethnicity with any more detail, because our dataset contained only a very small number of racial/ethnic persons (32 out of 286 total observations).
76. Advocacy Committee for Women’s Concerns, Presbyterian Church (U.S.A.), 2005, *Clergywomen’s Experiences in Ministry: Realities and Challenges* <<http://www.pcusa.org/womensadvocacy/clergywomen/clergywomen-report05.pdf>> (downloaded August 23, 2007).
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78. *Report on Pastors Serving a Church: Effective Salaries as of 5/1/07, Congregation Size Data as of 12/31/06*.
79. The only exceptions in which women out-earn men are in the very smallest congregations (50 members or less), where women pastors with ten years of experience or less earn \$600 more than comparable men, and in congregations with 1,501 or more members, in which women associate pastors with eleven or more years of service earn \$3,707 more than men associate pastors with the same length of service.
80. We used the log transformation values.
81. Each regression coefficient indicates the impact of the associated factor on a clergy’s compensation, as compared with the omitted value of the factor. For instance, being “female” reduces compensation (as shown by the regression coefficient being negative), as compared with being male (the omitted value; see list of omitted values below the table); working full-time increases compensation as compared with working part-time (positive regression coefficient). Coefficients that are statistically significant—where the regression model can confidently confirm that the reported relationship is not an artifact of chance—are indicated with ** or ***, depending on the strength of the factor’s statistical significance.

Recommendations

The Advisory Committee on Social Witness Policy (ACSWP), in consultation with the Advocacy Committee for Women's Concerns (ACWC), recommends that the 218th General Assembly (2008) of the Presbyterian Church (U.S.A.) do the following:

1. As "the provisional demonstration of what God intends for all of humanity" (*Book of Order*, G-3.0200), that the 218th General Assembly (2008) commend the PC(USA)'s commitment to the equality of women in society and church, to ending discrimination against women, and to economic justice for women through "equal pay for jobs of comparable worth" (*Minutes*, 1984, Part I, p. 508).
2. As a demonstration of "the new reality in Christ" through "the quality of its common life" (*Book of Order*, G-3.0300c(2)), that the 218th General Assembly (2008) approve the following recommendations to uncover and correct unjustified pay disparities in the church caused by gender and/or race stereotypes:
 - a. That local congregations participate in the PC(USA)'s goal of assuring gender equity in pay by doing the following:
 - (1) fully completing and submitting in a timely manner the Session Annual Statistical Report and the Change in Terms of Call;
 - (2) using the data and tools of their presbytery, and the counsel of the committee on ministry, to evaluate the equity of their level of clergy compensation, with particular regard to women clergy and racial/ethnic clergy;
 - (3) assuring that unjustified pay disparities do not exist between male and female employees or white and racial/ethnic employees who are doing comparable work;
 - (4) prorating the compensation and benefits of part-time workers with full-time equivalents; and
 - (5) where women clergy are not employed, providing the congregation with the experience of women clergy leadership by, for example, inviting women clergy to serve as pulpit supply and in other leadership capacities.
 - b. That presbyteries participate in the PC(USA)'s goal of assuring gender equity in pay by doing the following:
 - (1) reviewing annually the terms of call of pastors in order to assess whether stereotypical patterns about race, ethnicity, and gender unfairly affect terms or task assignments;
 - (2) using evaluative tools to be provided by the Office of Vocation to determine if unjustified pay disparities exist among clergy of the presbytery due to gender or race/ethnicity;
 - (3) aiding congregations in their understanding of pay equity issues, including ways that inequitable compensation contributes to differential impacts on families of all racial/ethnic backgrounds;
 - (4) developing an annual report to the presbytery identifying the ratio of gender representation by staff position (including support staff) in small-, medium-, and large-sized congregations;
 - (5) setting progressive goals toward equal gender and racial/ethnic representation at all levels of church leadership within the presbytery;
 - (6) using the tools of a pay equity study to determine whether unjustified pay disparities exist among the presbytery's male and female employees or white and racial/ethnic employees who are doing comparable work; and

- (7) establishing mentoring programs in Committees on Preparation for Ministry for women candidates.
- c. That the Board of Pensions (BOP) of the Presbyterian Church (U.S.A.) participate in the PC(USA)'s goal of assuring gender equity in pay for clergy by providing the following data from members' annual reports to entities of the PC(USA) as requested for pay equity studies: total effective salary, gender and race/ethnicity of clergy member, year of ordination, position held, part-time or full-time, presbytery and size of congregation served.
 - d. That the Presbyterian Foundation (FDN), Presbyterian Publishing Corporation (PPC), Presbyterian Investment and Loan Program, Inc. (PILP), and Board of Pensions (BOP) participate in the PC(USA)'s goal of assuring gender equity in pay for its employees by providing the following data to entities of the PC(USA) as requested for pay equity studies: salary, position held, part-time or full-time, gender and race/ethnicity, date of hire, and highest level of educational achievement.
 - e. That the General Assembly Council (GAC) and the Office of the General Assembly (OGA) participate in the PC(USA)'s goal of assuring gender equity in pay for its employees, including mission personnel, by providing the following data to entities of the PC(USA) as requested for pay equity studies: salary, position held, part-time or full-time, gender and race/ethnicity, date of hire, and highest level of educational achievement.
 - f. That the Office of Vocation, in consultation with the Advocacy Committee for Women's Concerns (ACWC), presbyteries, and congregations, participate in the PC(USA)'s goal of assuring gender equity in pay for clergy by developing by 2010 a tool to enable presbyteries' committees on ministry to analyze clergy terms of call and compensation offers for pay equity purposes; and that this tool be placed on the PC(USA) Website that would include a place for presbyteries' committees on ministry accessing the tool to register their interest; and that the Office of Vocation report on the use of this tool to each General Assembly through 2020.
 - g. That the Office of Vocation, in consultation with the Office for Cultural Proficiency, participate in the PC(USA)'s goal of assuring gender equity in pay for clergy by developing and providing on-going training modules for committees on ministry and the councils of presbyteries and synods with regard to gender and racial/ethnic sensitivity in hiring and employment practices. Such training modules should include the identification of discriminatory questions and stereotypical assumptions in interviews about women's abilities to fulfill essential aspects of the position as well as ways to ensure that task assignments do not disproportionately assign women clergy to caring and nurturing activities and men to decision-making and leadership positions; and that this guidance be placed on the PC(USA)'s Website; and that the Office of Vocation report on its development and promotion to the 219th General Assembly (2010).
 - h. That the Office of Vocation and Racial Ethnic and Women's Ministries/Presbyterian Women, in consultation with the Advocacy Committee for Women's Concerns (ACWC) and the Advocacy Committee for Racial Ethnic Concerns (ACREC), participate in the PC(USA)'s goal of assuring gender pay equity by designing a program for women clergy interested in preparing to serve as heads of staff; and that the Office of Vocation report on this program to the 219th General Assembly (2010).
 - i. That the Advisory Committee on Social Witness Policy (ACSWP), in consultation with Theology, Worship, and Education Ministry Area and the Office of Vocation, update the PC(USA)'s 1983 "Theology of Compensation" report (*Minutes*, 1983, Part I, pp. 82, 116, 689-704) to provide theological guidance to church and society with regard particularly to the impact of secular market assumptions on the compensation practices of the PC(USA).

- j. That the Human Resources Department and the Offices of Racial Ethnic & Women's Ministries/ Presbyterian Women, in consultation with the Advocacy Committee for Women's Concerns (ACWC) and other appropriate entities, participate in the PC(USA)'s goal of assuring gender pay equity by conducting a pay equity study covering the employees of the General Assembly Council (GAC) and the Office of the General Assembly (OGA) and report the results of this study to the 220th General Assembly (2012).
 - k. That seminaries, Presbyterian colleges, universities, and schools (as listed in Item 12-06) participate in the PC(USA)'s goal of assuring gender equality by implementing a pay equity study for seminary employees and by developing educational opportunities, including curricular content and continuing education programs, to prepare women clergy to serve at all levels of church leadership.
 - l. That Mission Responsibility Through Investment (MRTI) participate in the PC(USA)'s goal of assuring gender pay equity by including pay equity and equal gender representation as criteria in its evaluation and monitoring of the businesses in which the church invests.
 - m. That the Theology, Worship, and Education Ministry Area, in consultation with Racial Ethnic and Women's Ministries/Presbyterian Women, prepare and distribute a user-friendly instrument based on the Reformed tenets of our faith for helping congregations achieve racial, ethnic, and gender justice in compensation and other employment issues.
 - n. That Presbyterian retirement centers review criteria for residence to assure that women are not disadvantaged.
 - o. That the Stated Clerk of the General Assembly communicate the PC(USA)'s appreciation to the World Council of Churches (WCC) and the World Alliance of Reformed Churches (WARC) for their global efforts on behalf of women's equality.
3. For the "promotion of social righteousness, and the exhibition of the Kingdom of Heaven to the world" (*Book of Order*, G-1.0200), that the 218th General Assembly (2008) commend the PC(USA)'s commitment to women's equality in society by
- a. recommitting itself to the support of institutional policies and legislation that would:
 - (1) expand women's civil protections to include equal pay for work of comparable worth;
 - (2) provide prorated compensation and benefits for part-time employees;
 - (3) heal work/family conflict through adequate financial support for those providing childcare and elder care, more flexible work hours, paid medical and family leave, family-supporting wages for all workers, and universal access to quality health care;
 - (4) establish quality education as a basic human right;
 - (5) uncover and eliminate racial bias in hiring and employment practices;
 - (6) reduce the growing inequality in wages, benefits, and wealth; and
 - b. directing the Presbyterian Washington Office (PWO) and the Presbyterian United Nations Office (PUNO) to advocate for ratification of the Equal Remuneration Convention;
 - c. urging synods, presbyteries congregations, and individuals to advocate for local, state, and federal legislation that support these policies; and
 - d. directing the Stated Clerk to publish the entire report, "God's Work in Women's Hands," in the *Minutes* and the Office of the General Assembly to place the report on the PC(USA)'s Website.

A Compensation Survey Questionnaire

The Advisory Committee on Social Witness Policy (ACSWP) invites the members of the Presbyterian Church (U.S.A.) to complete the following compensation survey questionnaire. Your comments and reflections will be taken into consideration by ACSWP's Theology of Compensation Study Team appointed to update the 1983 report entitled, *Theology of Compensation (Minutes, 1983, Part I, pp. 82, 116, 689-704)*. ACSWP will present its findings to the 219th General Assembly (2010). Thanks for your help.

Survey Questions

1. When considering how much to pay a church staff member (secretary, custodian, organist, pastor, etc.), what factors do you take into consideration?
2. Have you used any methods for determining that members of your church staff (both full-time and part-time) are receiving equal pay for work of comparable worth? If so, please describe your methods.
3. In what ways has your Presbytery helped you in making compensation decisions? Does your presbytery provide a listing of ministers' salary packages on an annual basis?
4. Have you ever observed or experienced personally situations in which you believe that race, ethnicity, or gender played a role in determining someone's qualification for work and/or their compensation? Please explain.
5. What theological and biblical principles shape your views about just compensation for church employees? Does your congregation or presbytery have stated principles or goals?

Please submit your comments and reflections to:
Advisory Committee on Social Witness Policy (ACSWP)
100 Witherspoon St., Room 3607
Louisville, KY 40202-1396;
Fax – 502-569-8041; or Email – acswp@pcusa.org

Endnote

1. Three goals of equal pay for work of comparable worth are: to base wages on the actual value of the work being done within an organization; to eliminate wage disparities created by past traditions about what women or racial/ethnic employees should be paid; and to eliminate embedded stereotypes about the value of work traditionally assigned to women or racial/ethnic groups.



Developed by
Advisory Committee on Social Witness Policy (ACSWP)
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