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**Churches Try to Keep
Church Staff Salaries Rising****BUREAUS**

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By Theo Sommerkamp

DALLAS (BP)--Many Southern Baptist churches appear to be trying to keep the income of pastors, ministers of education and ministers of music in line with the soaring consumer price index.

The Years Ahead, quarterly publication of the Southern Baptist Convention's Annuity Board here, observed this while studying reports of total compensation and comparing these with consumer price indexes between 1971 and 1973.

The publication indicated that unless churches heed the consumer price index, they may give increases in income which are not enough to match the pace of the rising cost of living.

A survey undertaken by the research services and church administration departments of the SBC Sunday School Board, based in Nashville, shows average total compensation for pastors in the SBC increased between 11.2 and 20.2 per cent between 1971 and 1973. The increase varied by size of church memberships.

During the same 24 months, the consumer price index spiraled upward 11.6 per cent, from 122.4 to 136.6 per cent. Although individual cases may vary from this, most reported increases in total compensation for pastors exceeded the 11.6 per cent rise in price index, The Years Ahead reported.

Total compensation includes salary plus housing and utilities allowances, auto expenses, church-paid retirement and insurance protection and certain other benefits.

The Annuity Board uses the total compensation figure as the basis for studying income, since it urges churches to pay retirement protection for their pastors and staff based on the higher total compensation amount, rather than on salary alone.

Between 1969 and 1971, when the last previous Annuity Board comparison was made, pastors' total compensation rose only in a range from 5.1 to 8.8 per cent, while the consumer price index moved upward 10.7 per cent, according to the Annuity Board periodical.

In other words, during the 1969-1971 span, compensation gains failed to match cost of living hikes.

Since the Sunday School Board survey was issued in October, 1973, the consumer price index has risen another 6.6 per cent over six months. This is not reflected in the Annuity Board conclusions, although, of course, many churches increased incomes when new budgets took effect with new calendar year on January 1.

This means that total compensation for many ministers may also have increased since October, 1973.

The largest increases in compensation, in percentages, occurred among churches of 500-749 members included in the Sunday School Board survey.

The average total compensation for pastors of churches with 500 to 749 members, as of the 1973 survey, was \$14,089. For churches with 750 to 999 members, the amount was \$15,503. It jumped to \$16,835 for churches ranging between 1,000 and 1,499 members, according to the Sunday School Board survey.

For churches in the 1,500 to 1,999 membership category, average total compensation for pastors stood at \$19,709. In the 2,000 to 2,999 member bracket, it amounted to \$22,316. The average for churches of 3,000 or more came to \$25,218.

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Ministers of education and ministers of music received increases which generally exceeded the percentage rise in the consumer price index, but not as uniform as increases for the considerably larger number of pastors surveyed. Many churches under 1,000 members, for example, don't employ ministers of education and music, an Annuity Board spokesman said.

The average total compensation for ministers of education in churches with 500 to 749 members, as of the 1973 survey, was \$12,580. It was \$9,903, on the average, for membership of 750-999; \$12,136 for membership of 1,000 to 1,499; \$13,225 for membership of 1,500 to 1,999; \$15,054 for membership of 2,000 to 2,999; and \$15,822 for membership of 3,000 or more.

For churches with 500 to 749 members, ministers of music averaged \$13,466 in annual income. In other membership categories, it was \$8,311 for 750 to 999 members; \$11,112 for 1,000 to 1,499; \$14,125 for 1,500 to 1,999 members; \$14,693 for 2,000 to 2,999 members; and \$15,366 for 3,000 members or more.

The survey revealed that ministers of education and ministers of music receive considerably higher average compensation from churches with 750 to 999 membership than from smaller congregations of 500 to 749 membership. Again, the Annuity Board spokesman explained, it would be unwise to make major assumptions with that statistic because of the comparatively smaller number of ministers of education and music surveyed.

Consumer price index figures, issued by the government Bureau of Labor Statistics, show family budgets ranging from \$7,233 to \$8,939 a year in the "low budget" category, not including Alaska and Hawaii, where they were noticeably higher.

For the intermediate or moderate level budget, families lived on between \$10,959 and \$14,448 a year. In the highest budget range, the figures went from \$15,743 to \$21,999 a year.

The lowest budgets in each category came generally from the Southwest and the highest from the Northeast section of the United States, again excluding Hawaii and Alaska, said The Years Ahead.

Rising food prices hit hardest those living on low and moderate budgets, the Bureau of Labor Statistics reported. The federal agency carefully defines its family on which the budget is based--four members including a father, 38, working full-time; a wife and mother not employed outside the home, and a son, 13, and daughter, 8.

The hypothetical couple has been married 15 years and the family is settled in the community where it lives.

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Analysis

8/15/74

Why Bolt the Baptists,
Asks SBC Seminary Prof

By Henlee Barnette

LOUISVILLE, Ky. (BP)--"I don't intend to remain in the Southern Baptist Convention," declared the young ministerial student as we began a breakfast conference recently in the cafeteria of one of our Baptist colleges. His companion, also a ministerial student, nodded his troubled consent. Both were considering affiliating with another denomination.

When prodded for a rationale for such a move, both voiced genuine concern that Southern Baptists drag their ecclesiastical feet on critical and social issues until it is "safe" to take a stand, and they had come to the conclusion that they could not preach prophetically and still remain as pastors of Southern Baptist churches.

Since these two students were among numerous others who have voiced such concerns to me on other campuses in dialogues, I was not shocked; rather, I was eager to give my reason for hope in the Southern Baptist fellowship.

First, I explained that there is similar apathy and antagonism toward prophetic preaching in the other so-called sophisticated denominations. I urged these young men to remain in the Southern Baptist Convention, at the same time working for social change.

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Admittedly, this stance required patience and wise strategy. I reminded these students that their own social concern and vision had evolved from thoughtful study of the Bible and enlightened education, as well as the influences of dedicated saints and prophets who sought to "live out their witness in life's arena." Hopefully, these young ministers should patiently lead their flocks to acquire ethical perspectives on moral issues.

Jesus gave his disciples a strategy when they found themselves in hostile situations. He said, "Be as wise as serpents and harmless as doves."

I pointed out that there are two ways to proceed through a door--turn the knob or knock it down. Turning the knob can be more effective in raising the moral insights of a congregation. Likewise, the step through the door must be made by the individual. If we shove another through the door, disastrous consequences can result.

I related to the two young ministerial students how a former student of mine at Southern Baptist Theological Seminary in Louisville went to be pastor of a church in a Southern state.

Six months later he called me and expressed appreciation for his seminary education and what he termed the privilege of studying with me. Then he said, "I put your teachings into practice in my church and I have just been fired!" I sympathized, but reminded him that I also taught him that he must love his church members, gain their confidence and lead them in accepting the biblical teachings on moral problems. This young pastor had mistakenly believed he could alter his congregation's attitudes on the racial problem in a matter of days.

Finally, I assured these two students that they could and should be proud of their Baptist heritage. I reminded them that some of the great social and religious reformers in America have been Baptists.

Indeed, our country has produced only a few genuine prophets, and Baptists have been outstanding among them: Abraham Lincoln was brought up in a Baptist home; Walter Rauschenbusch, America's foremost Christian social thinker, was a Baptist preacher and church historian; Martin Luther King Jr., leader of the Civil Rights Movement, was a Baptist preacher; and Clarence Jordan, founder of Koinonia Farm and translator of the New Testament, was also a Baptist preacher. All of these men were, in truth, prophets; and predictably they suffered the fate of prophets.

Southern Baptists are not without their contemporary living prophets even today. Witness the prophetic expanse of T. B. Maston, John Claypool, Foy Valentine, Frank Stagg, James Wood, Coy Privette, Charles Trentham, and others.

Often our criticism of Southern Baptists for their reluctance to come to grips with critical problems is a reflection of our own lack of courage to do so individually at the place where we live. After all, the term "Southern Baptists" is an abstraction and can be invoked as a convenient scapegoat on which to place our own sins of irrelevancy and apathy toward moral problems.

I plan to remain with the Southern Baptists and work within this fellowship which has nurtured me on my own pilgrimage. Hopefully, I can continue to help students find the reasons for rejoicing to be in their Baptist heritage and forging a niche within this framework wherein their own unique gifts can be utilized in Christian love for the humanization of humanity.

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Henlee Barnette is professor Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky.

Failure to Close Fire and
Smoke Doors Expensive

8/15/74

NASHVILLE (BP)--A fire which began around midnight destroyed one of the four buildings of the 1,600-member Woodmont Baptist Church here and did extensive smoke damage to the other three buildings.

The fire marshal is investigating the possibility of arson and confirmed that finger prints had been lifted from beer bottles thrown through the window of an educational building but said this might have been a separate act of vandalism.

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Metro Nashville Fire Marshall Howard Boyd said that fire and smoke doors throughout the building were open causing the smoke damage in adjoining buildings.

"This is the situation in any church I've ever been in, Boyd said. "These doors are left open. Damage would have been limited to the place of its origin and smoke damage to other buildings would have been avoided if the doors had been closed," he said.

The fire apparently started in a small room used to store clothing for the needy.

Pastor Bill Sherman said that damage to the church buildings was estimated at \$400,000 but that the church had adequate insurance. The 30-year-old building contained a chapel and education rooms.

Little damage was done to the church's television equipment. The church broadcasts its Sunday morning services in the Nashville area.

Earlier, fire destroyed the sanctuary of South Knoxville Baptist Church, Knoxville, Tenn., also doing extensive damage to the office area and educational building.

Pastor Richard Allison said arson caused the fire which was started in three separate places in the church.

Several suspects have been questioned by Knoxville police, but no charges have been placed.

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Conference Urges Upgrading
of Communication With Deaf

8/15/74

GLORIETA, N. M. (BP)--The Southern Baptist Conference for the Deaf passed a resolution here urging Southern Baptist churches to use every communications method in ministering to deaf persons.

Some 250 messengers to the deaf conference at Glorieta Baptist Conference Center here passed other resolutions asking the SBC to provide captioned religious films for the deaf and urging investigation of the possibility of forming a junior deaf organization to develop future leaders.

Conferees asked that a committee be named to cooperate with the Southern Baptist Home Mission Board in coordinating a program to encourage deaf men who feel the call of God to enter the ministry and to encourage churches to call them as ministers.

The conference also voted to send \$500 to Japan through the SBC Foreign Mission Board for support of deaf ministries in that nation.

New officers elected were N. S. Draughn of Temple, Tex., president; Dean Pritchard of Jacksonville, Fla., first vice president; Gary Shoemaker of Mobile, Ala., second vice president; Judy Jones of College Park, Ga., secretary; Leslie Hall of Kansas City, Mo., treasurer and Larry Bennett of Alexandria, La, and Janet Masess of Greensboro, N. C., trustees.

Outgoing president Jack Earwood, associate pastor of deaf congregation at First Baptist Church, Dallas, Tex., said the resolution on total communication would be presented for approval by the Southern Baptist Convention next June in Miami Beach.

"It simply encourages churches with deaf ministries to use every means possible--speech, audio visual aids or any applicable communications medium--to help share the message to deaf persons," Earwood said. He explained that many churches use sign language only in deaf ministries and that sign language alone is often inadequate in expressing spiritual truths.

The deaf conference meets annually, rotating the sites of sessions between Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers, and a city somewhere in the United States. Next year's meeting will be at Ridgecrest, August 16-20. The 1976 conference will be July 31-Aug. 6 in Richmond, Va.

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(BP) Photo will be mailed to state Baptist papers.