



# Board Briefs

## Salary Increase Adopted at IC

After a year of no salary increases or bonuses for employees at the International Center (IC) and no filling of vacant positions except in cases of absolute need, the Board of Directors has determined to relax one of the cost-cutting measures. While the hiring freeze will continue and the bonus budget will continue to be set at zero percent of the 2010/2011 salary budget, the board has adjusted salary ranges upward “by approximately 2.5 percent” using the compensation policy it established in 2006.

That policy was based on an IC compensation philosophy which the board described as “simple”: *In striving to be good stewards of the dollars entrusted to us, we shall pay fair salaries in a fashion which rewards performance in order to be able to attract, motivate, and retain employees.* It defined “fair” as “fair pay based upon the role within corporate Synod, striving to

pay at or within 10 percent of the market value for the job held (using not-for-profit standards to define the market value) and the incumbents’ performance in the position.”

The board’s decision to increase salary ranges reflected the compensation policy’s requirement that the “top paid 150 parish pastors and the top paid institutional executives shall be used as a guideline for the placement of the Class 6 executive directors of the program boards and commissions, with some being higher and some being lower.”

Accordingly, the board’s Personnel Committee did the necessary homework, including its annual review of local, national, and Synod salary trends in order to measure the ability of IC employers to compete within the Synod structure and the local non-profit job market for employees, all in the interest of fair compensation



of the IC staff.

The committee learned that the average increases in budgets proposed in mid-2009 by St. Louis and other Missouri employers was 2.9 percent, with a number of employers continuing to adjust their salary increase budgets in late 2009 due to continued uncertain economic conditions. Concordia Publishing House anticipates a 3 percent average salary increase budget for 2010, while Lutheran Hour Ministries projects (as of October 2009) a salary increase of 2.75 percent for its coming year. LCMS districts (as of September 2009) project a median increase of 1.8 percent.

As a result, along with adjusting salary ranges “by approximately 2.5 percent to reflect compliance

with the 2006 Board of Directors philosophy,” the board determined to set the “salary increase budget” at “two percent, with distribution at the discretion of each corporate organization,” also resolving, as noted earlier, that the bonus budget continue to “be set at zero percent of the [2010/2011] salary budget.”

The board believed this action to be the best it could do for the coming year (given current economic conditions and continually reduced unrestricted income) to meet its salary administration goals, “to attract competent employees; retain qualified, highly skilled employees; and provide competitive incentives for performance and personal development.” ■

## Board Names Pettit Candidate for Treasurer

The announced retirement of Vice-President-Finance-Treasurer Tom Kuchta set in motion a series of steps leading to the Board of Directors’ naming one candidate for the position, with the election to take place at the 2010 LCMS convention in Houston.

Pursuant to Bylaw 3.12.2, which names the Board of Directors as the Committee for Nominations for the treasurer position, a call for nominations was issued and a selection committee was established in late 2009. The committee, comprised of board members Gloria Edwards (chair), Roy Schmidt, Jeffery Schrank, and Raymond Hartwig, and Chief Administrative Officer Ron Schultz was assisted in the process by LCMS Human Resources Executive Director Val Rhoden-Kimbrough.



Paul S. Pettit

The call for nominations garnered 16 responses. Ten of the nominees declined to be considered or did not respond when contacted. The selection committee reviewed the applications and evaluations

of the remaining six nominees and determined that each met the core competency expectations for the position. After preliminary telephone interviews, three finalists accepted the offer to interview with the Board of Directors on Feb. 24.

The board decided to provide a slate of only one name to the convention. Paul S. Pettit of Lincoln, Neb., was selected and has agreed to allow his name to stand for election. Mr. Pettit’s biographical information will be included in the *Convention Workbook*, inserted into the report of the Committee for Convention Nominations. ■

## ANOTHER STEP FORWARD: Wittenberg Project

Samuel Nafzger, director of Church Relations and assistant to the president of the Synod, spoke of the Wittenberg Project as “a new opportunity to reach literally tens of thousands of people each year with the Gospel of Jesus Christ . . . in a way that is engaging, compelling, clear, and easily understandable.”

He was speaking of the potential use of the historic building in the center of Wittenberg, heart of the Reformation, that has been purchased for renovation and intended for outreach ministry. “The way we can do this is through an exciting, modern attraction there



Dr. Samuel Nafzger

that people will want to visit—a ‘museum,’ for lack of a better word, that offers interactive multi-media presentations of the Gospel-centered, Christ-centered theology of Martin Luther.”

In a teleconference meeting with the European director of BRC Imagination Arts, a California-based firm that has developed projects worldwide (including the Abraham Lincoln Presidential Museum in Springfield, Ill.), it was underscored that the initial phase of museum development, the “vision phase,” sets the direction for future work, including fundraising and, in this case, discussions with government officials.

BRC Imagination Arts therefore recommends a professional feasibility

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# Enroute . . . to Increased Harmony

Resolution 4-01A of the 2007 LCMS convention assigned to the Council of Presidents (COP) and the Board of Directors (BOD) the responsibility “to initiate a specific plan for the sake of the whole church to restore harmony in our Synod.” This tall order included the instruction to “bring together a representative group of respected leaders throughout this church for a summit” in order to bring to the Council of Presidents and Board of Directors “a strategy toward harmony that demonstrates how this great church body can provide a God-pleasing witness of our confession and practice.”

The specific plan initiated by the COP and BOD included the naming of a task force to carry out the intent of Res. 4-01A. This task force, which has called itself the Task Force on Synodical Harmony, has submitted its “progress report” to the COP and BOD, who in turn submitted it as a report to the 2010 LCMS convention to be printed in its entirety in the *Convention Workbook*.

## Initial Conclusions

In its report, the task force includes “some initial conclusions” which it considered “foundational” to its work. Quoting from the report:

- While we will look at what divides and alienates us from one another, we must not ignore the abounding grace of God among us. God’s people still gather around the Word and the Sacraments to be graced with His forgiveness and together move forward in God’s mission in the world. The treasure of the church is still ours—the glory and grace of the Gospel of Jesus Christ.
- While disharmony in the Synod is nothing new (an undercurrent of quarrelling, rumor, and unkind words being present through most of our Synod’s history), in recent years it has deepened to the point of being destructive of both our unity in Christ and our concord in doctrine and practice.
- We are convinced that until we find a way to speak and to listen to one another in love, little hope exists for moving toward greater concord in doctrine and practice. Luther’s insight is compelling: “Where there is no love, there doctrine cannot remain pure” (*LW* 24, 244).
- We also believe that conflict can be a blessing in the church. Historically, the church has taken quantum leaps out of its conflicts. The debate at the Jerusalem Council clarified the church’s doctrine of salvation and united her in mission. The Arian conflict of the fourth century led to a trinitarian confession in the Nicene Creed. The conflict over justification in the 16th century led to the Reformation and the



Lutheran Confessions. Closer to home, the LCMS conflict of the 1970s yielded a church with a more clearly defined theology of the authority of the Scriptures.

- Disharmony in the LCMS is not just about what we say and what we do with one other; it is about the way we are with one another. It is a concern for our character as Christians who share a common loyalty to the Scriptures and the confessions and to walking together as a synod.

Based on these initial conclusions, the task force set about satisfying the expectation of Res. 4-01A that “a representative group of respected leaders” from across the Synod be brought together for a “summit.” The task force met with 29 LCMS leaders that were thought to be a “representative group,” each to answer the question: “What do you suggest as a strategy toward greater harmony in the LCMS?” Their 20-minute responses were followed by an additional 30 to 40 minutes of conversation with the task force.

## Aspects of Disharmony in the LCMS

From its conversations with the 29 leaders, the task force reported hearing “seven aspects of disharmony in the LCMS,” listed in random order in its report:

### 1. Inability to Deal with Diversity.

While most (not all) presenters agreed that our church is blessed with amazing concord in matters of doctrine, all recognized that we see diversity among us in practices. These practices relate to such issues as: admission to Holy Communion, worship substance and style, the Office of the Public Ministry and the role of laity, and the service of women in the church. Some of these practices are closely tied to our doctrinal beliefs—hence a concern among some of our presenters about unhealthy “doctrinal diversity” in the Synod. Others are simply a matter of tradition and preference. Holding high the values of preserving uniformity and tradition, we have not learned how to address diversity among us—whether it is perceived to be “doctrinal” or “non-doctrinal.” The same difficulty with diversity is apparent in the lack of inclusion in leadership positions experienced by women, ethnic minorities, and the young.

### 2. A Lack of Civility.

Simple Christian virtues like kindness and gentleness often are lacking in our dialogue, especially among LCMS clergy. Rumors, sarcasm, and satire characterize much of our conversation over our differences. At times there is an actual breach of the commandments, as lies and slander seem to become the expected behavior among us. Reflecting the same incivility we see in the political world today, our church has conformed to the world’s standards of character and conduct when confronting our differences. Paul’s descriptive words in 1 Cor. 1:3 seem especially appropriate here: “You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?”

### 3. A Politicized Culture.

National and some district conventions have become more politically charged than ever. Political lists have become the norm. The LCMS is becoming a denomination of parties, each seeking to elect its own candidates as leaders. In recent decades, the parties in power are perceived to proceed with a “scorched earth” policy, totally disenfranchising the losing party. Rather than valuing all the voices in the LCMS, the “losing” voices are silenced until they can amass enough votes to gain power and do the same to the other party. Helpful here is Jesus’ description of “the rulers of the Gentiles who lord it over them” (Matt. 20:25).

### 4. Primarily a Clergy Problem.

Repeatedly, the task force heard that the problem of disharmony in the LCMS is primarily a clergy problem. Certainly laypeople have participated in our Synod’s disharmony as well, but pastors seem to be in the forefront of practices and attitudes unbefitting God’s people. While some clergy may contend that “anything goes” when fighting for truth, such an approach ignores both our unity and concord as Christians and as confessional Lutherans. Is there something in the personality of some of our pastors that brings on an attitude of judgment, criticism, and elitism toward other pastors? Is there something lacking in pastoral formation at our seminaries that allows pastors to enter the ministry with little appreciation for collegiality and mutual encouragement? The apostle Paul counsels the young pastor Timothy: “And the Lord’s servant

must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently teach in the hope that God will grant them repentance leading them to a knowledge of the truth” (2 Tim. 2:25-26). Have many of our clergy lost their confidence that gentle teaching from the Word is the way to truth?

### 5. Poor Communication Across “Party Lines.”

Though some progress has been made through theological convocations in recent years, we still seem unable to communicate well across the lines that divide us. We have lost the ability or the will to listen. We also balk at true transparency, often failing to speak the truth in love with one another (Eph. 4:15), a sign of spiritual immaturity. The task force is eager to find ways by which healthy communication can happen among us. Whatever process may be developed, it must be centered in the Word and the Sacraments, prayer, and confession and absolution.

### 6. Lack of Accountability.

Pastors causing disharmony by sinful attitudes and behaviors must be held accountable. Currently no code of conduct exists for LCMS pastors, especially as it relates to collegiality and public behavior. With no standards for reference, it becomes difficult to hold one another accountable. No matter the person’s “party” within the Synod, there must be consequences for sinful behavior. District presidents and circuit counselors, who serve as ecclesiastical supervisors in our Synod, have this responsibility and must exercise it. They must admonish, teach, encourage, and model “churchmanship.” Where laypeople are concerned, local pastors and elders are responsible for this accountability.

### 7. Distrust.

The product of the above is a deep distrust among clergy. The years of many pastors spending a decade together in pastoral formation are gone. Pastors don’t get to know each other as they did in the past. Even within circuits they have little contact with one another’s families. This distancing of clergy and years of politicization have led to a damaging distrust, which makes communication and a commitment to civility very difficult. The task force is eager to recommend ways by which trust can be built or enhanced among both clergy and laypeople.

The presentations of the 29 leaders included suggestions for moving the Synod forward toward increased harmony. The task force intends to continue meeting and ultimately present a plan to the COP and BOD that will enable the Synod to “make every effort to keep the unity of the Spirit through the bond of peace” (Eph. 4:3). ■

## PARTNER VISIT:

# Lutheran Hour Ministries

The Board of Directors regularly invites leaders from other agencies of the Synod to participate in “partner visits” during its regular meetings. Reports of these “visits” in *Board Briefs* are intended to inform the entire Synod regarding the work of these “partners.”

Bruce Wurdeman, Executive Director of Lutheran Hour Ministries (LHM), joined the board for one of those visits during its February meeting. During his presentation to the board, he identified “four primary areas of ministry” in which the International LLL is involved:

- 1. The Lutheran Hour**, today broadcast over 963 U.S. radio stations, has more than 600,000 listeners weekly. *The Lutheran Hour* goes where churches can't/won't go, including nursing homes, prisons, truck cabs, hospitals, and the lives of those who have left the church.
- 2. International Ministries** use media to generate responses, enroll respondents in Bible correspondence courses, and partner with local church bodies to follow up on correspondence course enrollees. With a St. Louis staff consisting of a director and assistant director, and area counselors in Latin America, Africa, Asia, and Europe, indigenous workers in 31 offices handle 546,000 responses each year, enrolling 200,000 to 250,000 people in Bible correspondence courses.
- 3. Men's Network**, begun only recently (2008-2009) currently has registered 2,765 LCMS and 750 other congregations in 49 of the 50 states. This Internet ministry offers Bible studies, features a ministry called the *Baloney Shop*, and provides helps for men's ministry, including fellowship opportunities, retreats, a forum, and other “man stuff.” To date, nine Bible studies have been prepared, of which 2,349 copies have been ordered and 2,545 have been downloaded.

**4. Woman to Woman** is a half-hour talk show featuring Phyllis Wallace, recently brought back and enjoying renewed popularity. It is carried over 301 radio stations with 75,000 listeners each week.

Expressing his appreciation for the LHM staff (“a dedicated, gifted leadership team”) and for the increasingly solid financial footing the LLL is experiencing (including a growing donor base), Executive Director Wurdeman reported that with income up and expenses down, LHM has been able to pay off a \$4.5 million line-of-credit loan in a little more than a year's time. But he also noted some of the challenges his organization is facing:

- Maintaining focus on the mission
- Continuing to grow its donor base
- Locating major donors
- Paying off another \$3 million in debt on its building
- Finding a new Lutheran Hour Speaker
- Finding the right international director
- Telling the story ever better
- Working increasingly closely with LCMS entities without losing identity
- Selecting the best of many doors open to LHM

He also noted some of the opportunities and “new things on the horizon”:

- Instead of annual conventions, biennial regional conferences during intervening years
- More deployed staff
- A closer working relationship with LCMS congregations
- A 2012 TV special
- An expanded international ministry
- A possible new format for *The Lutheran Hour* broadcasts
- A possible new format for *Woman to Woman* broadcasts
- An expanded Men's NetWork ministry
- A women's ministry coordinated with the Lutheran Women's Missionary League ■



## PARTNER VISIT:

# Board for Communication Services

The Board of Directors welcomed Board for Communication Services (BCS) Chairman Dennis Clauss and BCS Executive Director David Strand for their “partner visit.” They announced a three-fold purpose for their time with the board: (1) To share ideas regarding the future of LCMS communications; (2) to speak of possible uses for available funds from the sale of KFUE FM; and (3) to respond to questions from the Board of Directors.

BCS Chairman Clauss noted that the LCMS invests significant resources in communications efforts without substantive data regarding their effectiveness. Quoting George Bernard Shaw, “The major problem with communication is the illusion that it has occurred,” he outlined four major communication challenges for the Synod: (1) We have volumes of information and numerous messages; (2) we have different audiences and constituencies, making it rare for any one message to be meaningful and beneficial for all; (3) we have multiple channels available for communicating; and (4) we have expense concerns, reduced revenue making it imperative that all communication expenditures be justified.

The Synod is blessed with seven “mass media channel” opportunities: (1) print, with its strong connection to Martin Luther, the first and one of the most aggressive users of this then-new technology; (2) recordings, with origins in the late 1800s; (3) cinema, as of the early 1900s; (4) radio, used extensively by the Synod since around 1910; (5) television multi-media and broadcast capabilities, used off and on by the Synod since the 1950s; (6) the Internet, allowing interactivity, search capabilities and social networking for the past 20 years at low cost; and (7) mobile communications, 10 years old and promising to dominate mass media worldwide in the very near future.

The vision of the BCS is to provide demonstrably outstanding communication services by engaging LCMS corporate constituents with impactful messages delivered in an efficient manner and at the lowest acceptable cost, envisioning a multistage process to achieve this goal. Information must be developed, adapted, and disseminated using appropriate mass media in such a manner that the message sent is verified and its value appraised to learn what has worked and what hasn't and why. Organization must be structured to fit the process, engaging people who can create, who understand technology, and who are able to analyze impact.

The strategy of the BCS will be to address both functional and channel improvement. Functional improvement will include consolidation of communications in the International Center (IC), where at present more than one-half of the \$6 million spent on communications is spent outside the IC. Better leverage of these resources for organizational identity and a corresponding reduction in duplication could result in a reduction of four to seven positions in the IC. Cost of communication efforts will need to be tracked, including costs for development, technology, and dissemination. A customer base will need to be built for better follow-up and focus, thereby reducing the number of communication instruments necessary to produce impact. Plenty of room must be allowed for collaboration and skill management, people sharing, and helping each other.

Channel improvement will include focusing on four of the seven available mass media opportunities: print, radio, Internet, and mobile. LCMS improvement is needed in each of these areas as advanced technologies continue to become available.

None of this can be done without money, with a price tag greater than what is available at the present time. The sale of KFUE FM provides opportunity “to put legs on this vision.” Taking into consideration all the variables, including personnel changes to add people with skills and abilities to move into advanced areas (social networking requires people and not machines), the need for capital improvements, the availability of some restricted funding, the potential need for short-term help for areas where people permanently on staff will not be needed, and the uncertainty caused by possible structural changes by the 2010 convention, money in an account that could be carried over from year to year will be very helpful.

The BCS visit concluded with a reiteration of the desired result of a new concentrated effort at improved communications: “Outstanding LCMS corporate communications with impactful messages, efficient operations, and proven results.” ■

# Endowment Investing and Spending Policies

The Board of Directors has been discussing endowment investment and spending policies for some time. During its February 2010 meeting, the board adopted endowment investment and spending policies upon recommendation of the Synod's legal counsel. These are important principles and policies for all who generously support the work of the Synod with major gifts to fund endowments. The specific wording of these policies is provided in the minutes of the meeting.

## Endowment Investment Policy

Under the new policy, 40 percent of all endowment fund investments will be in the Foundation's Standard Fund-Fixed Income or Mortgage Pool Fund, and 60 percent in Standard Fund-Equity, with the Synod's treasurer responsible for all investments and for annual review to make certain that investments' market value is in compliance with these percentages.

The Synod is required, when managing and investing endowment funds, to consider the charitable purposes of the Synod, subject to the expressed intent of the donor. The Synod may incur only such costs as are appropriate and reasonable in relation to the assets, the purpose of the Synod, and the skills available to the Synod, and must always make a reasonable effort to verify facts relevant to the management and investment of the fund.

In managing endowment funds, the Synod must consider general economic conditions, possible effects of inflation or deflation, expected tax consequences, an investment's role in the overall portfolio of the fund, other resources of the Synod, the needs of the Synod and the fund to make distributions and preserve capital, and an asset's special relationship or special value, if any, to the charitable purposes of the Synod.

Except as provided by law, the Synod may invest in any kind of property or investment consistent with law, ordinarily diversifying the investments of an endowment fund. When receiving property, the Synod will carry out decisions concerning its retention or disposition that will bring the endowment fund into compliance with the purposes, terms, and distribution requirements as needed.

Subject to any specific limitations set forth in a gift instrument or law, the Synod may delegate the management and investment of a fund to an external agent, or it may delegate management and investment functions to its committees, officers, and employees. Upon donor consent, the Synod may release or modify a restriction contained in a gift instrument on the management, investment, or purpose of an endowment fund. The Synod also may seek the release of such a restriction to the extent permitted by law.

## Endowment Spending Policy

The stated objectives of the new spending policy include providing a reliable stream of income for current operations derived from endowment investments, increasing the endowment investment portfolio every year by approximately the rate of inflation, increasing the revenue stream every year approximate to the rate of inflation, balancing the spending of investment returns for current operations and for reinvestment in such manner as will equitably provide for both the current and future needs of the organization, and acting in accordance with Generally Accepted Accounting Principles and applicable laws.

Except for endowments that will be excluded from these policies because of restrictive investment language, in which case their earnings will be invested according to donor directions, other interest, dividends, and gains will be subject to the Synod's policies. All permanently restricted endowments will be recorded and maintained at original values. As a general rule, as long as endowment investments are underwater, there will be no distribution of earnings or appropriation to fund expenditures.

In determining whether to appropriate or accumulate, the Synod will act in good faith and with the care that an ordinarily prudent person in a like po-

sition would exercise under similar circumstances, taking into consideration the duration and preservation of the endowment fund, the purposes of the Synod and the endowment fund, general economic conditions, the possible effect of inflation or deflation, the expected total return from income and appreciation of investments, other resources of the Synod, and the investment policy of the Synod.

With an annual endowment spending rate of 5 percent, the Synod quarterly will move 1.25 percent of the endowment investments value at the beginning of the year from temporarily restricted net assets to unrestricted net assets. The spending rate to be reviewed annually by the Treasurer of the Synod to determine whether it is still applicable or whether adjustments will be necessary.

For a gift to limit the authority of the Synod to appropriate for expenditure or to accumulate, the gift instrument will need to state that limitation specifically. ■

## WITTENBERG (Continued from page 1)

study conducted by a separate firm that will cover such issues as the anticipated number of visitors to such a museum, its impact on the local economy, and a basic financial model for its operation. BRC representatives, after visiting Wittenberg and inspecting the building, commented that they were "impressed by the potential" and became "even more enthusiastic" over possible use of the centuries-old former school as a museum: "As we mentioned, the building has some challenges, but more important: It has a lot of possibilities to do something world class also."

The Wittenberg Project's managing director, David Mahsman of LCMS World Mission, has discussed the museum idea with select individuals in Wittenberg, one of them an architect who was impressed by the work done by BRC, who in turn contacted a prominent government official to arrange a meeting to discuss possible financial assistance.



Rev. David Mahsman

Dr. Nafzger, acknowledging the project to be "a brilliant idea that has not [until now] been well executed," nonetheless spoke of some of the important benefits to be derived from the project. It can be

- a means for presenting the Gospel to tens of thousands of people each year, especially German visitors (the nearby *Lutherhaus* museum currently receives more than 70,000 visitors per year, and the Castle Church [only blocks away] 200,000 visitors);
- a platform for developing other ways (conferences, symposia, etc.) to present and promote biblical, confessional Lutheran theology;
- an attraction that will provide a very visible presence in the birthplace of the Lutheran Reformation and a positive identity for the LCMS, partner church SELK, and confessional Lutheranism worldwide; and
- a potential focus for considerable interest and support on the part of

LCMS church members interested in confessional Lutheran theology and outreach.

The cost of a recommended feasibility study is estimated at approximately \$140,000. The Board of Directors discussed the matter at length and then took the following action:

WHEREAS, The Board of Directors of the Synod has concluded that the Wittenberg Project is a synodwide opportunity; and

WHEREAS, Managing Director David Mahsman's report to the Supervisory Board of International Lutheran Society of Wittenberg gGMBH (ILSW) recommends that the building be used as an interactive museum; and

WHEREAS, The ILSW board believes it necessary to conduct a vision and feasibility study in order to develop a business and fundraising plan; and

WHEREAS, The ILSW board adopted a resolution to undertake a vision and feasibility study for a museum, contingent upon obtaining the funds; and

WHEREAS, The commitment of Concordia Publishing House, the Board for Human Care Ministries, and the Board for Mission Services of \$140,000 to ILSW will be used to fund partially the operating budget of ILSW of \$177,000; therefore be it

*Resolved*, That the Board for Mission Services and the Board for Human Care Ministries be requested to ask for \$100,000 from the Thrivent bloc grant; and be it further

*Resolved*, That the Board of Directors approve an expenditure not to exceed \$50,000 from the contingency account, to be used for the vision and feasibility study requested by the ILSW; and be it finally

*Resolved*, That this decision be made with the understanding that further future funding for the project will need to be forthcoming from sources other than the undesignated funds budget of the LCMS Board of Directors. ■

## Other Actions

The Board of Directors took the following convention- and property-related actions during its February 2010 meeting, the specific resolutions available in the minutes of the meeting:

- Adoption of an overture for submission to the 2010 convention of the Synod to commit the Synod to involvement in and support of the Lutheran Malaria Initiative.
- Approval of use of Synod-owned properties in Hong

Kong as collateral in support of Concordia International School Hanoi.

- Approval of use of proceeds of Hong Kong property sales for reinvestment in properties in Hong Kong for missionary housing and in Macau for the Concordia English Center.
- Approval of change to Concordia Portland Master Facilities Plan to include purchase of property in Boise, Idaho for a law school. ■