

A STATEMENT
OF THE
ORDER AND ORGANIZATION
OF
**THE GENERAL CHURCH OF THE
NEW JERUSALEM**

AMENDED TO DATE BY

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FOREWORD

“The church is from the Word, and with people it is such as their understanding of the Word is... It is the soundness and purity of doctrine, thus the understanding of the Word that establishes the church. And it is a faith and life in accordance with doctrine that establishes and constitutes the special church in the individual.” (TCR 243, 245).

From its inception the General Church of the New Jerusalem has believed that its constitution is the threefold Word – the Old and New Testaments and the Writings for the New Church. Therefore, it has no formal statement of doctrine which is binding upon individuals, for its purpose is to lead people directly to the Lord Himself as He has revealed Himself in His Word. A living church is one which looks to the Lord in the present. It should indeed appreciate the study of previous generations, but it is not bound by their conclusions, for it seeks directly from the Lord the truths which will constitute its life and faith (see AR 224).

This revision of the Order and Organization of the General Church is written with deep appreciation for the understanding of the Word contributed by more than 100 years of scholars within this Church body. We hope an ever-deepening understanding will be built as new generations of the Church continue to heed the Lord’s urging in *The True Christian Religion*: “My friend, go to the God of the Word, and thus to the Word itself, and so enter through the door into the sheepfold, that is, into the church, and you will be enlightened” (TCR 177).

Peter M. Buss, Bishop of the General Church
August 2000

(Amended July 2008)

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INTRODUCTION

What follows is not a written constitution. It is a statement of the organization of The General Church of the New Jerusalem (*also referred to as the General Church, or simply the Church*), by the Executive Bishop in consultation with his Consistory and his administrative heads.

Because the General Church is a living body developing under the leading of Providence, we know that in the future other statements will be made. Nothing in this statement, therefore, is intended to bind the future. It is a record of the order and organization of the Church at the present time.

PURPOSE

The General Church of the New Jerusalem exists to promote the worship of the Lord as He is revealed in His threefold Word, to propagate throughout the world the truths of the Writings for the New Church, and to promote through worship, instruction and mutual support the faith of the New Church and a life of charity in accordance with it.

God is one in Essence and in Person, and the Lord Jesus Christ is that God, in whom is the Divine Trinity of Father, Son and Holy Spirit: “The Lord from eternity, who is Jehovah, came into the world to subjugate the hells and glorify His Human. Without this no mortal could have been saved; and those are saved who believe in Him” (TCR 2).

The Old and New Testaments are the Word of God. Within every word, they have a spiritual sense which speaks throughout of the Lord, His kingdom, and the way to heaven.

The Theological Writings given by the Lord through Emanuel Swedenborg are also the Word of God. By means of this new revelation, the Lord has established a New Christian Church, which, unlike the former churches, will not end.

PRINCIPLES

The Old Testament, the New Testament and the Writings together are the supreme authority in matters of faith. Neither the Bishop of the General Church (*also referred to as the Executive Bishop, or simply the Bishop*), nor the clergy, nor any council or assembly of the Church should, by pronouncement or by majority vote, decide doctrinal issues and thereby bind the conscience of the Church.

The government of the Church is carried out with the assistance of council and assembly to allow for the freedom and illustration of both clergy and laity.

A “council” is used in the Church when it seeks to develop principles from the Word, and thereby to promote the uses that belong to a church body. The Bishop or a pastor uses councils so that uses may be discussed in a forum in the light of the truth.

The term “assembly” refers to the right of the members of the Church to come together in order to give consent to uses, and to affirm the nominations of executive and assistant executive bishops. In the Church as a whole, the General Assembly confirms the nomination of an Executive or Assistant Bishop. In a congregation, the society in its meetings approves the nomination of its pastor and assistant pastor, receives and approves business reports, and votes on uses which are brought before it.

In order to provide for consensus on uses, action may be delayed at the request of a minority. Doubt is an occasion for delay and for further study and discussion, but it is not the policy of the Church that a minority should for long postpone the implementation of its affairs.

It is the policy of the General Church to avoid passing regulations that would control its future actions. This is to encourage the freedom of future generations to obey the Lord in accordance with their own understanding of the truths of the Word. In the transaction of formal business, however, in both council and assembly, the rules of parliamentary order are followed, and decisions may be affirmed by voting.

MEMBERSHIP

The membership of the General Church is made up of those who have been baptized into the faith of the New Church, and who subscribe to the principles and purposes of the General Church. Membership is primarily individual, and is not limited by race, nationality or geography. Local churches may be received as societies of the General Church. When, however, these societies have members who are not members of the General Church, the societies are received with the understanding that the present membership remains intact, but from that time on these societies will admit to membership only those who have first joined the General Church. Applications for membership are submitted to the Bishop, who determines membership. Certificates signed by the Bishop and the Secretary are given to those who are received.

One becomes a member of a particular society by first becoming a member of the General Church and then by signing the roll of membership of that society. (See additional information concerning Districts, Groups, Circles and Societies further on in this booklet.)

PRIESTHOOD

The Writings teach that priests are to be the governors in the affairs of the church (NJHD 313-315). It is the primary duty of the priesthood to teach the truth and to lead by means of that truth to the good of life. Worship is also of the office of the priesthood.

A student wishing to enter the priesthood is trained over a period of years. An intensive study of the Lord's Word is the primary means of ordering the mind in preparation for this use. The course of study also includes practical courses in priestly work. Midway through the student's training the Bishop may make him a "candidate" for the priesthood. This allows him to preach sermons or give classes approved by a priest, and to serve for a term in a local society under the pastor. Upon successful completion of his training, including recommendation of the faculty, the Bishop determines whether to inaugurate him into the priesthood. He is then inaugurated as a priest of the New Church - the Lord's Church on earth - and then may be received by the Bishop as a priest of the General Church.

A membership committee of the Council of the Clergy considers a newly ordained priest for membership in that body. If it recommends him, the full Council votes to make him a member.

We have three levels of the priesthood - for instruction, pastoral uses and government. When a priest is ordained into the first degree, he enters into the uses of instruction. He is authorized to preach the Word of God according to the doctrine of the New Church. He is also authorized to lead in public worship, to administer the sacraments of baptism and the holy supper, to officiate at the rite of confirmation or confession of faith, and to lead in public worship. The sign of this degree is a white stole.

The ministry of pastoral uses is provided for by priests in the second degree. By ordination into the second degree, the minister is recognized as a pastor. In addition to the duties prescribed in the first degree, he is authorized to solemnize betrothals, to consecrate marriages, and to dedicate homes. He may also serve as the governor of a local society or church when nominated by the Bishop and called by that congregation. The sign of this degree is a blue stole.

A pastor may from time to time be called upon to represent the Executive Bishop in presiding over assemblies, to be a regional pastor of the Church, or to perform such other duties as the Bishop may delegate.

A priest of the first or second degree may be nominated by the Bishop and called as an assistant pastor of a society.

A priest in the first or second degrees of the priesthood may be appointed by the Executive Bishop as assistant to the pastor of a society. In this role he has no part in the government of the society, because the society has not called him. This is in recognition of the principle that all government should be with the consent of the governed. He may also be appointed to take temporary charge of a society under the supervision of the Executive Bishop of the General Church.

The difference between an assistant *to* the pastor and an assistant pastor is that the latter is called by the society and has a role in its government - subject to that of the head pastor and subordinate to him.

The ministry of government is provided for in the third degree of the priesthood. By ordination into this degree the pastor becomes a bishop and may enter fully into the uses of government. In addition to the duties prescribed in the first and second degrees, a bishop is authorized to ordain priests, to dedicate places of public worship, and to preside over a general body of the Church. The sign of this degree is a red stole.

Candidates for the priesthood whose inauguration or ordination into any degree of the priesthood is pending may, in case of need, be authorized by the Executive Bishop to perform, for a limited time, any duties of the priesthood except that of ordination.

If a pastor becomes ill and unable to perform his duties for a period of time, or in the absence of a pastor, the Executive Bishop, at his discretion, may authorize candidates and/or recognize a lay person as a lay leader of a group, circle or society. This action authorizes that person to conduct worship (a lay leader preaching sermons prepared by ordained priests), Sunday School, reading classes, group meetings, and other activities as a representative of the General Church. Such authorization is granted for a limited period of time, is limited to the region in which he serves, and is subject to renewal.

Where a society or circle has no pastor or visiting minister, the Bishop is the pastor pro tem.

THE BISHOP OF THE GENERAL CHURCH

To keep the affairs of the Church in order there must be wise and God-fearing governors who are skilled in the Divine Law. There must also be subordination among the governors lest from caprice or ignorance evils contrary to order be sanctioned (*New Jerusalem And Its Heavenly Doctrine* 311, 313).

The Executive Bishop of the General Church is its chief governor and general pastor. He is confirmed by the General Assembly, but his selection is progressive. He is nominated by the Council of the Clergy, and the choice of that body is then referred to the Board of Directors of the incorporated Church (*also referred to as the Board*) for counsel and response. Thereafter, the nomination is placed before a General Assembly of the Church for confirmation.

The nomination of any Assistant Executive Bishop follows the same process.

As the General Pastor of the General Church, the Bishop visits societies, circles and groups on a regular basis, often meeting with their Joint Councils. Should he consider it useful or necessary the Bishop may assume any of the pastoral responsibilities and administer any of the ecclesiastical affairs of a society, circle or group in which he is present

A priest of the second degree of the priesthood may be ordained into the third degree when the need exists. After ordination, the Executive Bishop may appoint him as an Assistant to the Bishop. His duties are then assigned by delegation.

By virtue of his ordination every priest in the third degree of the priesthood has ordaining power. Yet it is important for the preservation of order within the organized body of the Church that this power not be exercised apart from the consent of the Executive Bishop.

When the Executive Bishop has been selected, he continues in office until he resigns or is removed by death or incapacity, or until he is separated from his office by the same procedure by which he was selected.

One of the duties of the priesthood is to maintain order. In accordance with the teaching of the Writings (*New Jerusalem And Its Heavenly Doctrine* 318), the Bishop may remove from membership in the General Church someone who disturbs the Church. He will not take such a step without careful consultation with his Consistory, with the local pastor, and perhaps with others.

The Executive Bishop may appoint pastors (or other Bishops) to positions of responsibility over areas of the Church's uses. Currently there are the following:

An *Assistant to the Bishop*, who oversees areas of the Church which have been delegated to him, and certain aspects of the central organization.

Directors of the Offices of Education and General Church Outreach, who oversee these two uses in the General Church.

Regional Pastors, who oversee the work of the General Church in a region and may preside over local assemblies. A Regional Pastor serves with the consent of the priesthood and the congregations in a region.

Bishop's Representatives, who serve as consultants to pastors in an area, and may preside over local assemblies. After consultation with the priesthood and congregations in a region, they are appointed by the Bishop.

In the event of the death, resignation, separation or prolonged incapacity of the Executive Bishop, the Assistant Bishop, (or if there is not one, the Assistant to the Bishop), will govern in the interim. If there is no Assistant to the Bishop, the vice president of the General Church Corporation, who will be either the Bishop Emeritus or a senior pastor, shall govern until the Clergy has provided for the government of the Church. It is necessary for the Council of the Clergy to come together as soon as possible to provide for this government pending the selection of the next Executive Bishop or the return of the Executive Bishop to active duty. This call to the Council of the Clergy to meet would come from the Secretary to the Council and from the interim governor.

Any recommendation of the Council of the Clergy concerning the interim government of the Church should be forwarded to the Board of Directors for counsel and response.

COUNCILS

The **Council of the Clergy** meets to discuss doctrinal issues, provide counsel to the Executive Bishop, discuss the uses of the Church, hear and discuss reports from the leaders of various uses, and provide mutual counsel on pastoral and other matters. It also has the governmental role of nominating an Assistant or Executive Bishop. It considers for membership every priest who has been recognized by the Executive Bishop as a priest of the General Church. These names are considered by a Membership Committee, consisting of the Bishop as Chair with four members elected by the Council for terms of four years. Recommendations from this committee are presented to the entire Council for vote.

Apart from its own business this Council is not administrative, except in conjunction with the Executive Bishop and the Board of Directors. The Executive Bishop is *ex officio* head of the Council of the Clergy.

Consistory to the Executive Bishop is composed of priests selected by the Executive Bishop to serve on a rotating basis. The purpose of consistory is do doctrinal research and serious reflection about various topics and applications. It is not a council to decide upon doctrine, but to thoroughly explore the teachings of the Word so that the entire of Council of the Clergy can be informed and thus help in the development of doctrine and its application in the life of the church.

The **Advisory Council** consists of members of the Bishop's Consistory, appointed by him, to advise him on nominations for pastoral and priestly leadership positions, and to support and promote the work of individual members of the priesthood.

The **Education Council** is a deliberative body consisting of all teachers in the Academy and General Church schools. It is organized to provide a forum in which all who are actively engaged in the work of formal New Church

education may have the opportunity to share in the development of a distinctive educational system based upon the teachings of the threefold Word. By delegation of the Bishop, the Council is administered by the Director of the Office of Education. It is open to all who wish to support and discuss its uses.

New Church Teacher is the official publication of the Education Council. It is subtitled "*Education Council Bulletin*."

BOARD OF DIRECTORS

The **Board of Directors** is a body of thirty (30) members elected by the Corporation of the General Church to serve for a period of three years. The terms of ten (10) members shall expire each year. Members may serve for two full terms. The Board of Directors administers the business, financial and legal affairs of the General Church. It has been a principle of the General Church that these supportive uses be administered by lay people and that the Executive Bishop is *ex officio* the chair of the Corporation and its Board of Directors.

ASSEMBLIES

General Assembly of the members of the Church is held at the call of the Bishop, normally every four to six years. Its purposes are to hear and discuss presentations on the doctrine and life of the Church, to provide mutual support in people's efforts to worship and obey the Lord, and to support one another in striving to establish His Church upon the earth. Further purposes are to act to confirm nominations for Executive or Assistant Executive Bishops, and for the Editor of *New Church Life*.

The General Assembly is different from the General Church in that it is composed only of those members of the Church who are in attendance. However, since it represents the whole Church, voting on important affairs such as the confirmation of an Executive or Assistant Executive Bishop may be done by absentee ballot.

The Secretary of the General Church is appointed by the Executive Bishop.

National, Regional and District Assemblies are held from time to time. National Assemblies are composed of all the societies and individual members of the General Church in a nation. Regional Assemblies are composed of several societies within a district, including the scattered members of the General Church residing in the district.

These assemblies are called by the Bishop or Regional Pastor, and are presided over by the Bishop, the Regional Pastor, or by someone appointed to represent the Bishop

REGIONS, GROUPS, CIRCLES AND SOCIETIES OR LOCAL CHURCHES

The members of the General Church are organized in groups, circles or societies; also into countries and regions.

A **REGION** is an area under the direction of a priest appointed by the Bishop. District pastors and visiting pastors are appointed by the Bishop.

A **GROUP** consists of all interested receivers of the Heavenly Doctrine in any locality who meet together for worship and mutual instruction under the general supervision of pastors who visit them from time to time.

Groups and individuals having no pastor are under the direct supervision of the Bishop or his Assistant.

A **CIRCLE** consists of members of the General Church in any locality who are under the leadership of a resident or visiting pastor. A circle served by a visiting pastor is distinguished from a group by its ability to take responsibility for local uses in the interim between his visits; also by membership size. The pastor of a circle may be appointed by the Bishop or, if the circle is large enough, the pastor may be called, by the circle (see procedure under "Society").

A group may become a circle when, on recommendation of the pastor and by signed application of the members of the General Church in the group, it is formally recognized as such by the Bishop.

A SOCIETY or LOCAL CHURCH consists of the members or the General Church in any locality who have been organized under the leadership of a resident pastor called by the society to maintain the uses of regular worship, instruction, and social life. The resident pastor of a society is called by joint action of the Bishop and the society, the Bishop nominating and the society electing. As part of this process the Bishop or his representative meets with a committee selected by the society to consider first the uses of the society, and then the names of prospective candidates for the office of pastor before the Bishop presents his nomination to the society.

A CIRCLE may become a society by application to the Bishop and formal recognition by him. Only those who are members of the society may take part in its formal government. Adults who are not members are welcomed as "members of the congregation," but may not vote.

Once a pastor has accepted a pastorate, he serves in that capacity for an indefinite period. Pastoral changes are made when the need arises, whether locally or in the Church at large. In order that such changes may be made with due regard to the welfare of the whole Church, the Bishop should be kept informed of any need for change by the pastor and by the joint council of the society through an annual development review process. For the same reason, should a pastor wish to resign, he would take such action only after conferring with the Bishop.

The pastor is the head of the society to which he has been nominated and elected, and it is his duty to preside over and maintain order in the society church under his charge. In extreme cases he may remove from membership someone who disturbs the congregation, after first taking careful counsel with the Bishop and his pastor's council.

The Bishop *ex officio* administers the ecclesiastical affairs of a society which has no pastor.

In order that an accurate record may be kept, every priest should promptly report to the office of the Secretary of the General Church all official acts, which will then be published in *New Church Life*. An annual report to the Bishop for all priests is due as of July 1, together with a statistical report from the secretary of every society, circle and group.

The pastor of a society appoints a Pastor's Council.

A priest may be appointed by the Bishop to take temporary charge of a society without formal action by the society. It is understood that this arrangement is for an interim and would be taken only after careful consultation with the society or its representative bodies. Alternatively, a society may be asked to vote to affirm an interim pastor nominated by the Bishop.

Like the pastor of a society, an *assistant* pastor, is chosen by the joint action of the Bishop and the society, the Bishop nominating and the society electing. However, the pastor participates in the process of arriving at the nomination and must approve the nomination before it is presented to the society. An assistant pastor is directly responsible to and under the governance of the head pastor. He also reports to the society which calls him, always under the leadership of the head pastor. Duties are assigned to him by the head pastor, and he is responsible both to him and to the society for the proper conduct of those uses which have been delegated to him.

Most societies have incorporated or otherwise provided for their property through electing a business committee or board. The Board and the Pastor's Council (and sometimes other elected bodies), form a society's Joint Council. In the case of reduced uses in or dissolution of a society, the remaining members of that society will act to preserve the assets for the future work in that area or allow them to revert to the General Church.

THE GENERAL CHURCH AS A CORPORATE BODY

"General Church of the New Jerusalem" is a corporate body, organized under the laws of the State of Pennsylvania. It is charged with the administration of the business, financial and legal affairs of the unincorporated General Church. Anyone who has been a member of the General Church for three years is eligible to become a member of the Corporation. Membership automatically becomes effective thirty (30) days after the Secretary of the Corporation's receipt of a completed registration form.

The Corporation was first organized under the laws of the State of Illinois, with the following objectives: To present, teach, and maintain throughout the world the Doctrine of the New Jerusalem Church as contained in the Theological Writings of Emanuel Swedenborg; and to take over and carry on all the business, financial and legal uses of the ecclesiastical body known as The General Church of the New Jerusalem (see Journal of the General Assembly, *New Church Life* for 1907, page 585).

For reasons stated in *New Church Life* for April 1950, pages 184-186, new articles of incorporation were taken out under the laws of the State of Pennsylvania in August 1949. The Pennsylvania Corporation was organized to engage in the same activities, and to perform the same functions as those formerly performed by the Illinois Corporation.

This Corporation of The General Church holds its annual meeting in Bryn Athyn, Pennsylvania, or at the place where a General Assembly is held, for the purpose of transacting such business as may come before it under its organization and charter. The Corporation elects a Board of Directors to conduct and manage the business affairs of the General Church.

ACADEMY OF THE NEW CHURCH

The Academy of the New Church (*also referred to as the Academy*) is incorporated under the laws of the State of Pennsylvania "for the purpose of propagating the Heavenly Doctrines of the New Jerusalem, promoting education in all its various forms, educating young men for the ministry, publishing books, pamphlets, and other printed matter, and establishing a library." These uses of the Academy are now being conducted at Bryn Athyn, Pennsylvania. The annual meeting of this Corporation is held in the borough of Bryn Athyn, Pennsylvania. The Academy consists of the Boys and Girls Secondary Schools, the Bryn Athyn College of the New Church and the Theological School.

The Academy of the New Church has been recognized as an educational arm of the General Church and the Bishop of the General Church is *ex officio* the Chancellor of the Academy, chairing its Corporation and Board. The bylaws require that members of the Corporation and the Board of Directors of the Academy must be members of the General Church of the New Jerusalem.

The ecclesiastical affairs of the Academy, including the religious instruction given in the schools and the ecclesiastical leadership of the Corporation and Board, have, by resolution of the Board of Directors of the Academy, been placed under the supervision of the Bishop of the General Church of the New Jerusalem. As Chancellor, the Bishop nominates a priest of the General Church as the President of the Academy to serve as its Chief Executive Officer, and the Board votes on his election. Once the President has been nominated and elected, the responsibility of ecclesiastical leadership falls to him.

OTHER CORPORATIONS

The General Church of the New Jerusalem in Canada (an Ontario Corporation) operates within the framework of the Order and Organization of the General Church. Its officers include the Bishop of the General Church as its President, the Bishop's Representative in Canada as its Executive Vice President (or, if there is no Bishop's Representative, a nominee of the Bishop), and a lay administrator elected by the Corporation.

The General Church of the New Jerusalem Council Limited in Great Britain operates within the Order and Organization of the General Church. In addition, it is responsible for operating the British Academy, which supports summer school activities for British and European students.

The South African Corporation of the General Church of the New Jerusalem operates in South Africa within the framework of the Order and Organization of the General Church. It exists to facilitate the uses of the New Church in this region.

he Midwestern Academy of the New Church, an Illinois Corporation, looks to the Bishop of the General Church for leadership in its educational policy. It is administered by the Pastor of the Immanuel Church of the New Jerusalem in Glenview, who is usually the Regional Pastor in the Midwestern United States and the elected President of the Midwestern Academy.

NEW CHURCH LIFE

New Church Life is the official publication of the General Church: that is, it is the editorial policy of the magazine to reflect accurately the doctrinal thought and life of the General Church. This magazine is also used for the publication of the official reports and transactions of the Church.

Because of this, whenever a vacancy occurs in the editorship, the Bishop may make a temporary appointment which becomes permanent if and when it is confirmed by action of the General Assembly. As the Editor is in a pastoral relation to the whole Church, a priest is chosen for this office.

CENTRAL OFFICES

GENERAL CHURCH SECRETARY

The Secretary of the General Church, appointed by the Bishop, maintains the official records of the Church, compiles statistics on church attendance, membership, baptisms, marriages and so on, publishes statistical reports, and answers business inquiries.

OFFICE OF EDUCATION

New Church education has as its purpose to prepare students for life in both the spiritual and natural worlds. New Church education is therefore primarily an ecclesiastical use, under the leadership of the priesthood. A principal of a General Church school may be either a lay person or a priest, but the ultimate responsibility for the school rests with the pastor.

Local schools are under the governance of the local pastor and of the board and/or school board of the local society. The General Church Office of Education cooperates with the local schools in providing support and leadership in the use of New Church education, providing professional training and development for principals and teachers, and giving leadership towards the development of New Church curriculum. In addition, because the teachers of the General Church schools have a relationship with the Church as a whole, a teacher career system, approved by the General Church Board of Directors, establishes the employment policies of our schools.

Local conditions may cause employment policies to vary. Therefore, responsibility for the employment or termination of teachers rests with the local society.

The Office of Education also provides services to children not in New Church schools through an early childhood education program, Sunday school lessons, religion lessons, children's books and other publications, support for home schooling, and festival lessons.

The Executive Committee of the Office of Education, appointed and chaired by the Director of the Office of Education, includes consulting teachers and selected school administrators. It conducts the official uses of the Office of Education. These uses include the work of the General Church schools in the functions of support and evaluation, assistance to local schools in finding suitable candidates for teaching positions, review and confirmation of degrees and credits and the determination of career levels. Additional uses include curriculum development, assisting teachers with immigration issues, teacher in-services, publications, seminars and the administration of special education funds. In order to provide support for this work and to represent it when the Director reports to the Board, the Bishop, in consultation with the Director appoints members of the Board of Directors of the General Church to this committee.

In determining and conducting these uses, the Executive Committee acts in consultation with the administrators of local schools, the Education Council and the administration of the Academy Secondary Schools and the Bryn Athyn College of the New Church.

GENERAL CHURCH OUTREACH OFFICE

Evangelization "involves declaring the truth about the Lord, namely His Coming, and about the things of which He is the author, namely things that belong to salvation and eternal life" (AC 9925).

The Director of the Office of General Church Outreach appoints an Evangelization Committee to consider the uses of evangelization, and to counsel him on his leadership of this use. In order to provide support for this work

and to represent it when the Director reports to the Board, the Bishop, in consultation with the Director appoints members of the Board of Directors of the General Church to this committee.

To help educate the Church in these matters General Church Outreach publishes a periodical, *Outreach Magazine*, which records and publicizes evangelization efforts throughout the Church.

YOUNG ADULT CONNECTION

In order to follow-up on the work of New Church Education and Evangelization, the General Church has created an office to provide services to the young adults who have been baptized into and raised in the Church, or to young adults who become interested in its teachings. This office is under the leadership of the Director of General Church Outreach.

CENTRAL SHARED SERVICES

The Central Shared Services Group (or CSS) is headed by the Chief Administrative Officer (CAO) who is also the Treasurer. It provides the following services to both the General Church and the Academy: finance and accounting; buildings and grounds; information technology; and human resources.

1. *Finance and Accounting:* The Treasurer, with the Controller's office, administers the Church's financial affairs.
2. *Buildings and Grounds:* The Consolidated Plant Operation in Bryn Athyn maintains the local General Church offices and is occasionally available to other centers for advice on building matters.
3. *Information Technology:* A central office of information technology provides services to employees, coordinates information sharing, and has general supervision of the General Church Database system, which has its own manage
4. *Human Resources:* The office of Human Resources provides services to all employees as well as retired employees who receive pensions. It administers payroll services in the United States and also handles overseas moves and other employment matters.

CHIEF INVESTMENT OFFICER

The Chief Investment Officer is responsible for the investment of the endowment of the General Church and the Academy, and of other trust funds. In this capacity he serves as Chairman of the New Church Investment Fund Partnership.

DEVELOPMENT AND COMMUNICATION

The Director of Development for the General Church is responsible for public relations, fund raising (also providing advice to local treasurers in this regard), and communication between the central church and its congregations about the uses of the Church. The Director of Communication is under the Office of Development and works closely with the Director of Development and the Bishops to provide adequate communication to and from the center of the Church.

OFFICE OF TRANSLATION AND RESEARCH

This office works on translation of the Writings into English and, where appropriate, into other languages. It also provides for deeper study into the doctrine and the history of the General Church.