



REVIEW AND FINANCIAL SUMMARY 2013

THE NATIONAL LEVEL OF THE CHURCH OF SWEDEN

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FOR THE NATIONAL LEVEL OF THE CHURCH OF SWEDEN**

CONTENTS

The Archbishop	5
The Secretary-General	8
About the Church of Sweden	12
Report of the Board	13
The discovered elections	33
Open churches for a whole society	36
High time to reassess and adopt a new perspective	38
Sustainability report	40
How the Church of Sweden is run	46
Dioceses in the Church of Sweden	48
Financial summary	50
Income statement	52
Balance sheet	53
The Central Board of the Church of Sweden	60
For those of you who want to find out more	62
Image gallery	63

PERSEVERING AND SUSTAINABLE

THE ARCHBISHOP'S THOUGHTS

“As it was in the beginning, is now, and ever shall be, world without end”. Many people recognise these words as the end of the exhortation, *“Glory be to the Father, the Son and the Holy Spirit”*. It sounds as though nothing should be changed, as though it is best that everything stays as it has been in the past.

That is not the intended interpretation of these words. They state that God is to be honoured, throughout the ages. We must continue to praise and thank him as we always have done! Our gratitude must be conveyed. Our song of praise to the glory of God must never cease! Circumstances sometimes improve and sometimes get worse, but by giving thanks to God we are kept close to God.

COMMUNION WITH GOD, WHAT HAS BEEN SAID THROUGH THE PROPHETS AND WHAT HAS BEEN SAID AND TAKEN PLACE THROUGH JESUS, are always needed. Life is change, and we have a responsibility to contribute to it. We have been given talents to contribute to better living conditions and better societies. Nature gives us resources that we must help to safeguard.

New technology gives us new opportunities. Sometimes we fear our own or other people's curiosity and eagerness to make new discoveries. We need to assess risks and resolve new difficult issues. However, I am convinced that it is more dangerous for us to want to continue living with injustice and damaging societies, and old and dangerous techniques, because we are so used to the prevailing situation. It can always be improved!

The Golden Rule remains our ideal: we must treat others as we wish others to treat us. That's why we must not give up and not be content with how things are!

Perhaps we think that others should do more. Why should it be me who should give and exert myself more and more? Perhaps it is because you overestimate your input and underestimate that of others?

Above all, it is because we believe in a generous God who always gives more than we can ever achieve. God gives boundlessly, regardless of the recipients' attitude. God's gifts rain down over both evil and good people. In addition, God does not stop lavishing gifts upon us, despite the fact that we do not always make good use of them. God gives out of grace and we gain many new opportunities to receive.

The Church of Sweden has persevered in pursuing sustainability issues. Some people have started to grow tired of the Church's involvement and do not think that the Church should deal with such issues – they are political!

However, they are also central issues in Christian tradition. Sustainability is so much more than moralism and scaremongering propaganda. Sustainability is about respect for belonging to a context that we have not created ourselves. We are all interdependent and we all have responsibility. Sustainability and holiness touch upon each other. What is holy is an end in itself. What is holy is not intended to be a means of attaining something else. What is holy is therefore not for sale. It has value in itself. The Creation is a carrier of holiness and we must endeavour to use it without using it all up, manage it without destroying it. Furthermore, our endeavour to make our society sustainable is strengthened by hope, self-esteem and empathy.

God gives us good gifts, regardless of whether we deserve them or not. That's why we as Christians should try to live showing the same generosity and care. It is not through ruling and owning that life gains substance. Life gains meaning

when we experience involvement, context and hope. The Christian message provides a foundation for commitment to sustainable development that the entire society needs. We need to take responsibility for both the message and the commitment, because they are interdependent. The Church needs to strengthen both faith and commitment for the sake of life.

THE SPIRITUAL CLIMATE

The Church should be self-expanding, self-financed and self-governing. The church in China has stated these aims for a long time. If the three "selves" do not work, the Church is not sustainable. The Church of Sweden is self-financed and self-governing, but its self-expanding credentials are not as good. Since we stopped being a church that was closely connected to the state, the school system and the moral education of the people, it has much more clearly become the task of everyone in the Church to convey information, share, and conduct mission work.

During my work as archbishop, I have had the opportunity to convene two special meetings: one about climate issues and one about the right of children and young people to spiritual development. Both concern sustainability and both are based on our faith. Both concern the link between holiness and sustainability.

If the Church is to make a sustainable contribution to society, we need to equip and encourage each other to deepen our faith and living tradition. Services of worship must be celebrated with care and ambitions, so that the sensational nature of the grace of God is noticeable. Life is a gift from God – so simple and so remarkable. This creates a solid foundation for the universal value of human beings.

Our society needs audible and well-developed Christian traditions in order to develop well. The Church as an institution does not do this for us, but the Holy Spirit helps us – both individually and together as a Christian community. And when we dare to contribute, we can do so in and through the institution that is the Church!

"Glory be to the Father, the Son and the Holy Spirit – now and ever, and to the ages of ages!"



ANDERS WEJRYD
ARCHBISHOP AND CHAIR OF THE CENTRAL BOARD OF THE CHURCH OF SWEDEN
2006–2014



THE CHURCH OF SWEDEN IS BOTH

THE SECRETARY-GENERAL'S COMMENTS

A lively debate took place in newspapers and social media about the Church of Sweden's faith and theology in 2013. Under the postings you can discern various thoughts about the Church's nature and mandate. What is or who are the Church? To whom is the Church's preaching? One answer highlights the congregation who go to a church service on Sundays. Among the 5, 30 or 100 in the congregation – that's where the Church is. Another answer is based on the 6.4 million Swedes who, for various reasons, choose to be members of the Church of Sweden.



DISCUSSIONS ABOUT FAITH, THEOLOGY AND IDENTITY HAVE ALWAYS TAKEN PLACE AND ARE NECESSARY FOR THE CHURCH. We need to remind ourselves of this, so that we do not grow nervous when the debates become turbulent. But we must also remember that the logic, perhaps especially in the media, which requires a stand to be taken for one thing or another is not our logic. The Church is not Sunday's little gathering or the many who attend baptisms, weddings and funerals. The Church of Sweden is both.

Thinking in terms of both of these things – i.e. dialectically – is a legacy from the Reformation. We recognise Martin Luther's words *simul justus et peccator*: people are both righteous and sinners. On the basis of Luther's dialectical perspective, we can describe the Church's mandate as being both. We have a mandate to preserve tradition and to pass it on. This must be done with precision and care. But we equally have a mandate to those who do not feel at home in Christian language and the long-established forms of the Church. Nathan Söderblom, Archbishop of the Church of Sweden in the early 20th century, said that the Gospel has an ally in the heart of every person. Finding new forms of expression – in words, images, music and actions – that strike an existential chord that touches every person's heart, is also part of the Church's mandate. This movement between the small circle of people in the Church and the larger one outside it is part of the Church's natural movement between history and the future. Safeguarding tradition means being loyal to your history and facing the challenges of the future – at the same time.

PREACHING THAT REACHES MANY PEOPLE

Allow me to try and express a dialectical approach to the Church in concrete terms using three events from 2013. The proposal for the new order of worship was tried out in the parishes during the year. The Sunday service with Holy Communion remains a principal service in the Church of Sweden; an order of service that goes back to the earliest days of the Church. Loyal churchgoers feel that the content of the proposal is recognisable. At the same time, it also contains expressions that may resonate with people not used to the Church, expressions that can open the heart of every person. Church ceremonies (e.g. baptism, confirmation, weddings and funerals) also include preaching that reaches out to many people. In decades to come, the wording of the order of worship will preach the Gospel to the hundreds of thousands who want to baptise their children, get married and be buried or cremated according to the order of service of the Church of Sweden.

CULTURAL HERITAGE THAT ENCOMPASSES MEANING

In June 2013 the Church of Sweden submitted a report titled *Ett rum öppet för alla* (A place open to everyone) to the Government. The report describes how, since the organisational change in 2000, we have worked with ecclesiastical cultural heritage and ecclesiastical heritage grants. In the actual church building, the innermost core of Christianity is expressed: at the altar, in words and in the sacraments. At the same time, the Church's buildings, art, texts and rituals constitute cultural heritage that encompasses meaning and depth – not just for those who attend services of worship, but for everyone who enters a church to admire medieval murals, listen to music or light a candle. People visit a church for various reasons, but they share a longing for the holiness of the space. The Church of Sweden owns the churches. In a broader sense, ecclesiastical cultural heritage belongs to everyone and is managed by the Church of Sweden.

CHILD IMPACT ANALYSIS CLARIFIES

Finally I would like to highlight the General Synod's decision on child impact analyses that came into force on 1 January 2013. The change in the Church Ordinance means that before the Church of Sweden makes a decision, its consequences must be examined from children's perspective. The idea that children have special status is strongly anchored in Christian faith. "Let the children come to me," says Jesus. By introducing requirements for child impact analyses, the Church wants to take this conviction seriously. For example, before a parish decides on a plan of operations, it must reflect on how the plan will affect children and young people. A child impact analysis clarifies how the Church chooses to prioritise in its finances, employment and activities. Work on a child impact analysis is therefore an administrative process that will be highly significant in terms of content – not for just a few but for many young people.

Discussions about the Church of Sweden's faith, theology and identity do not just take place on comments pages of newspapers, e.g. in articles for discussion, and online. The discussions are also reflected in the broad, in-depth and constant changes taking place in our parishes, dioceses and at national level. I am pleased to be part of this work.



HELÉN OTTOSSON LOVÉN
THE SECRETARY-GENERAL



SUSTAINABLE DEVELOPMENT

Sustainable development is often associated with the climate issue, but it concerns more than that. Sustainable development is also sustainable from an economic and social viewpoint.

The Church of Sweden views the ethical perspective as an integral part of work on sustainable development. Ethics and values are key elements of developing new institutions and structures for policies and markets. Lobbying, for instance through asset management, is therefore part of our work.

We report on our sustainability work according to the GRI standard. For more details go to our Sustainability report on page 40.

ABOUT THE CHURCH OF SWEDEN 2013

ORGANISATION, PEOPLE & FIGURES

- The Church of Sweden consisted of 1,426 parishes and 31 parishes abroad in 2013. The task of the parishes is to hold church services, teach, and carry out diaconia and mission work.
- The Church of Sweden has about 6.4 million members, 66% of the population. In the 13 dioceses of the Church, the proportion of members varies between 56% and 77%.
- In 2013 about 410,000 services of worship were held with nearly 16 million participants. A third of the services are baptisms, confirmations, weddings and funerals.
- About 98,000 people of all ages sing in approximately 5,200 choirs. (2013)
- The number of churches and chapels owned by the Church of Sweden amounts to 3,377; of these, 2,950 are protected by the Act Concerning Ancient Monuments and Finds. Of these 115 were built after 1940 – 35 of which after 2000. (2013)
- Visitors to the Church of Sweden's drop-in activities for children and young people aged 0–19 totalled about 1.9 million in 2013.
- Nearly 30,000 young people were confirmed during the year.
- The Church of Sweden's international work raised a total of SEK 158 million. In addition, the Church received SEK 192 million, mainly from Sida (the Swedish International Development Cooperation Agency) and the EU for its international work.
- The work at national level is largely carried out at the Central Church Office in Uppsala by about 330 employees. Roughly 100 people work abroad.
- In 2013 there were about 22,000 employees and 35,000 elected representatives in the Church of Sweden. In addition, many people work on a voluntary basis.
- The work in the parishes is largely financed through the Church fee, 89% of which goes to the local parish and 11% to the diocese and the national level.
- The carrying amount (book value) of the Church of Sweden's collective assets was SEK 40 billion in 2012.* Some of these assets, such as securities, provide returns, while others such as churches are very costly. Financial management takes place according to ethical principles and with a requirement for good yield.

*Data for 2013 will be available in June 2014.

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REPORT OF THE BOARD

AN EVENTFUL 2013

OUR MANDATE

The Evangelical-Lutheran Faith Community of the Church of Sweden accommodates a wealth of different activities that express the basic faith, creed and doctrine that the Church of Sweden stands for. The primary unit is the parish, which has the main task of holding services of worship, educating, and conducting diaconia and mission work. Regionally, the Church of Sweden takes the form of dioceses, whose task it is to promote and supervise parish life.

The national level, whose activities are described in this Review and Financial Summary, is in charge of the Church's joint affairs. This applies to the area of the surrounding world and relations, which includes representation, official relations with other churches and faith communities, and international mission and diaconia; the area of support to dioceses and parishes, which includes supporting them in their primary task, basic training programmes, research, cultural heritage, work among Swedes abroad and administrative support functions; and the area of standardisation, supervision and management.

ORGANISATION

Activities at national level are conducted in the registered Church of Sweden Faith Community. The highest decision-making body is the General Synod, whose 251 members meet each year. The General Synod appoints a Central Board for a four-year period. It is chaired by the Archbishop. The Central Board of the Church of Sweden is the Church's highest responsible body when the General Synod is not in session. It leads and coordinates the management of the tasks carried out by the national level. The Central Board deals with issues as stated in the Church Ordinance, decides on all overall and day-to-day issues at national level and represents the Church of Sweden. The Central Board is the General Synod's drafting and executive body. This

means that the Central Board can put forward proposals regarding various issues through written communications to the General Synod. It also carries out the tasks set by the General Synod.

According to the changed organisation that came into force on 1 January 2014, other Church bodies directly appointed by the General Synod consist of the Doctrinal Commission, the Bishops' Disciplinary Committee, the Election Supervisory Committee and the Appeal Committee. The Central Board appoints the council for the Church of Sweden Abroad and can also appoint councils for other parts of the organisation. The Central Board is responsible for all overarching operations. The Central Church Office in Uppsala is organised into nine departments and two secretariats that carry out activities at national level. Each section is led by a section head, and activities may be linked to one or more governing bodies in addition to the Central Board. The work of the Central Church Office is led by a Secretary-General.

THE GROUP

The Church of Sweden's national level includes a subsidiary in the form of the management company Svenska kyrkans förvaltningsaktiebolag and the dormant education and training subsidiary Svenska kyrkans utbildningsaktiebolag. Svenska kyrkans förvaltningsaktiebolag owns and manages the Fjärdingen 15:2 property in Uppsala, which meets the main part of the Central Church Office's requirement for office premises. The national level of the Church of Sweden also owns shares in the associated companies Fairtrade Sverige AB and Berling Media AB. As of 2013 no consolidated accounts are prepared because of the minor extent of the above operations in relation to the overall operation at national level.

THE YEAR UNDER REVIEW

SURROUNDING WORLD AND RELATIONS

THE ARCHBISHOP'S TRIPS AND OFFICIAL VISITS (A SELECTION)

- 24 February Service of worship with members of Travelling communities in Högsbo Parish, Gothenburg Diocese.
- 5–8 March The World Council of Churches' Executive Committee, Geneva.
- 11 March Visit by Germany's ambassador.
- 21–22 March Installation of the new Archbishop of Canterbury.
- 3–5 April Climate seminar in Washington, jointly with the Episcopal Church.
- 26 April Nordic Roma-Romani conference, Oslo.
- 7 May Democracy seminar, Sigtuna Foundation.
- 17–25 June Visit to the Lutheran Church in Tanzania.
- 1–5 July Participation in the week of political discussions in Almedalen.
- 8–11 August The Sami Ecumenical Forum i Mo in Rana, Norway.
- 12 September Eritrea's ambassador, the Eritrean Embassy.
- 26–29 September Göteborg Book Fair.
- 29 September – 1 October Participation in the St Egidio ecumenical peace conference in Rome.
- 14 October Demonstration *I solidaritet med utsatta troende* (In solidarity with vulnerable believers), on Mynttorget Square in Stockholm with the Christian Council of Sweden.
- 26 October – 9 November The Assembly of the World Council of Churches, South Korea.
- 13 December Speech in St Paul's Cathedral, London.

REPRESENTATION

ELECTION OF A NEW ARCHBISHOP

Bishop Antje Jackelén was elected to be the new Archbishop of the Church of Sweden on 15 October 2013. She gained a clear majority in the first round of voting. Antje Jackelén succeeds Anders Wejryd, who in 2006 was the first archbishop to be elected directly by the Church of Sweden. Before 2000 all bishops were appointed by the Swedish Government from three candidates selected by the Church. Bishop Antje Jackelén is the first woman



The Archbishop and others talking about calculation models and perspectives for paying the Swedish climate bill.



Antje Jackelén, Bishop of Lund Diocese who will take up her new position as Archbishop in mid-June.

to be the Archbishop of the Church of Sweden, but she has several female colleagues in the same position around the world, such as in the Church of Norway. Antje Jackelén is 58 years old and has been the Bishop of Lund Diocese since 2007. She previously worked at the Lutheran School of Theology in Chicago. She has also worked as a parish priest in Lund Diocese. Antje Jackelén was ordained in 1980 for Stockholm Diocese. She will be installed as the new Archbishop during a service with Holy Communion in Uppsala Cathedral on Sunday 15 June 2014.

BISHOPS' CONFERENCE

The bishops of the Church of Sweden met at a bishops' conference eight times in 2013. The meeting is chaired by the Archbishop. The issues addressed include those that the Central Board of the Church are to decide on that have doctrinal, theological and ecumenical implications, and issues regarding diocese management and official responsibility. A few examples of issues that were topical in 2013: the order of worship, current inquiries/studies, the bishops' missive, drop-in baptisms, social media, ecumenical dialogues and statements on current issues.

BISHOPS' MISSIVE

The bishops' missive *Kallad till diakon och präst i Svenska kyrkan* (Called to be a deacon and priest in the Church of Sweden) was drawn up in 2013. The Bishops' Conference with Sweden's 14 bishops is responsible for the publication. It is aimed at those who feel called to be a priest or deacon and at recruitment managers in the Church of Sweden. The main aim of the missive is to describe admission criteria and the common model for admitting priest and deacon candidates in the Church of Sweden. It also presents a picture of the identity of priests and deacons and a view of how a priest and deacon should act and work.

BISHOPS ON CLIMATE CHANGE

In the project *Utåtriktat klimatarbete* (Outreach climate work) the Archbishop has chosen to re-address the climate issue. A number of activities took place in 2013: seminars during the Almedalsveckan week of debate among political parties on the island of Gotland, a programme with an international guest at the Göteborg Book Fair, and a report about the opportunities associated with adaptation to climate change.

In a joint article for discussion written in September, the Church's 14 bishops stated that: "humanity is facing its biggest ever challenge: to curb climate change. This crisis has

reached such proportions that all good forces must now cooperate for the sake of life." The UN's climate report formed part of the background to the article. The Bishops' Conference states that people's right to a tolerable life is at stake, and we in the wealthy part of the world must shoulder considerable responsibility to lead the way and change our lifestyle. The bishops want to ensure that Sweden's Government takes bold decisions to reduce greenhouse gas emissions in Sweden and abroad, not least in the EU.

CLIMATE MEETING IN WASHINGTON

In May Archbishop Anders Wejryd was one of the participants at a climate meeting in Washington, USA, together with two US churches. The Archbishop said that the churches want to tackle the climate challenge with defiant optimism based on justice, solidarity and empathy. The participants met US politicians and civil servants. The Archbishop and his US counterparts Katharine Jefferts Schori from the Episcopal Church and Mark Hanson from the Evangelical Lutheran Church in America also met representatives of the White House and the Senate.

CLIMATE CONFERENCE IN WARSAW

In 2013 the annual climate negotiations within the UN body UNFCCC (United Nations Framework Convention on Climate Change) were held in Warsaw, Poland. The Church of Sweden was present and participated via the networks that we are part of through ACT (Action by Churches Together) and WCC (the World Council of Churches). Lobbying is conducted in discussions with delegates from various countries and comprises showing them the importance of making long-term decisions that take account of the vulnerability of the poor, of the opportunities of future generations and of the integrity of the Creation. The Church of Sweden is a significant actor in the international ecumenical movement regarding climate and justice.

HEARING ABOUT ARMS EXPORTS

Archbishop Anders Wejryd participated at a hearing about arms exports in the Riksdag, the Swedish Parliament, in February and said, "Sweden's export cooperation with many countries violates human rights." At present, Sweden cooperates regarding military equipment exports with many non-democratic governments, and governments that violate human freedoms and rights, despite the restrictive nature of legislation on paper. "A society is damaged if words and actions do not correspond to each other in politics. Sweden has a global responsibility and a global

political role to allow the perspectives of the poor and the rights perspective to permeate all Swedish politics. The shift in emphasis that has taken place in recent years towards very expansive business-policy promotion of military equipment is unfortunate,” continued Anders Wejryd.

HISTORIC ARMS TRADE TREATY

The Church of Sweden was represented when the international Arms Trade Treaty (ATT) was signed at the UN headquarters in New York. The treaty is a historic step towards better global arms control. Each year 750,000 people die due to armed violence. The signing in June 2013 was the first step for the governments to indicate that they intend to ratify the treaty. The treaty confirms a ban on exporting weapons and ammunition that can be used for crimes against international humanitarian law and human rights.

ALMEDALEN WEEK

The aim of the Church’s involvement in the Almedalen week of debates between the political parties is to highlight the political (the term interpreted in a broad sense) issues that we perceive as important. The Church’s unique contribution in Almedalen, apart from formulating demands and change, is to talk about freedom and new life. We invited people to seminars and discussions about topics such as cultural heritage, refugee children who flee alone, climate and sustainable investments. Leading representatives of the parties in the Swedish Parliament attended the *Nikodemussamtalen* talks in Visby Maria Cathedral for heartfelt conversations. The voice of the Church was heard clearly and broadly in debates and social media.

ECUMENICAL CONTACTS

ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES (WCC)

At the turn of October/November, the WCC Assembly took place in Busan, South Korea. The theme of the meeting was *God of life, lead us to justice and peace*. The assembly attracted 3,000 participants from member churches worldwide, including 800 official delegates. The Church of Sweden was represented by a delegation of four people led by Bishop Eva Brunne. The Archbishop, who stepped down from the Central Committee, was elected president for Europe, and Bishop Eva Brunne and Celina Falk were elected to the Central Committee. Dr Agnes Abuom from Kenya was elected Moderator of the WCC Central Committee and is the first woman in this position in the history of the WCC. Representatives of the Church of Sweden helped to organise workshops about water supply and indigenous peoples and ecumenical conversations about the rights of children and their place in the church.

LUTHERAN WORLD FEDERATION

The Lutheran World Federation (LWF) Council met in June. The council meeting extensively discussed the situation that followed the decision of the

The voice of the Church of Sweden was heard clearly and widely in both debates and social media.



The Uppsala report was written as a proposal for revision of the vision, strategic goals and organisation of the Conference of European Churches. It was adopted by the General Assembly in Budapest in July.

Mekane Yesus Church in Ethiopia to end its cooperation with the Church of Sweden and the Evangelical Lutheran Church in America in January 2013 due to differing views on homosexuality. The basis for the discussions was the document *Claiming the Gift of Communion in a Fragmented World*. One result of the meeting was confirmation that the federation's member churches will remain a communion of churches despite disunity regarding certain issues.

ALL AFRICA CONFERENCE OF CHURCHES

The All Africa Conference of Churches, with which the Church of Sweden cooperates, celebrated its 50th anniversary in conjunction with its Assembly in Kampala in June. The theme was *God of life, lead Africa to peace, justice and dignity*, and was one application of the theme of the WCC Assembly. Bishop Emerita Caroline Krook represented the Church of Sweden and gave the sermon at one of the services of worship.

LATIN AMERICAN COUNCIL OF CHURCHES

In May the Latin American Council of Churches held its Assembly in Havana, Cuba, on the theme of *Ecumenicism in action*. The participating churches were urged to provide support to the rebuilding work in the wake of Hurricane Sandy that struck Cuba in the autumn of 2012. Besides elections and other formal negotiations, a consultation was held as commissioned by the UN Population Fund about the churches and sexual and reproductive rights. The council expressed its gratitude for the many years of support provided by the Church of Sweden.

APRODEV'S GENERAL ASSEMBLY

APRODEV (the association of protestant development agencies) constitutes the lobbying office in Brussels for church development organisations related to the WCC and ACT. The annual meeting of APRODEV took place on 15–16 May. The most important item on the agenda was the issue of how APRODEV will be integrated into ACT Alliance. The previous roadmap with the goal of APRODEV in future becoming a fully integrated part of ACT was confirmed at the meeting and a formal decision about allowing APRODEV to become part of ACT will be made at the annual meeting of APRODEV in May 2014.

A recommendation was made to set up a regional ACT forum for Western and Central Europe to be responsible for governing and financing the Brussels office (currently APRODEV), because there are strong synergies between the lobbying in Brussels and what is happening on home

turf in relation to our own national governments – for example in issues concerning climate, agricultural reforms and the Israel-Palestine conflict.

EVANGELICAL LUTHERAN CHURCH IN TANZANIA 50 YEARS OLD

The Evangelical Lutheran Church in Tanzania has celebrated its 50th anniversary. A number of Lutheran churches and missions formed a joint church in 1963. The Church of Sweden has had a close relationship with the country both before and after the joint church was formed, and the Archbishop therefore represented us at the celebrations in June. The event to mark the anniversary consisted of a seminar, at which challenges and visions for the future were discussed, and a large service of worship with more than 2,000 people in the congregation.

CONFERENCE OF EUROPEAN CHURCHES

Delegates of 120 member churches in the Conference of European Churches met for the General Assembly in Budapest in July. In Sweden, the Church of Sweden and *Equmeniakyrkan* are members.

The theme was the question *And now what are you waiting for?* The quote is from Acts 22.16 and are the words of Ananias urging Paul to get baptised. Today, these words are aimed at the European churches, challenging them to reflect on what their task consists of. The major event at the assembly was the decision on a new constitution. Karin Burstrand, Cathedral Dean in Gothenburg, was elected to the new board.

PORVOO COOPERATION

The Porvoo Communion of Churches, which already includes the Lutheran churches in the Nordic and Baltic countries and Anglican churches in the British Isles, gained several new leaders and prospective member churches during the past year. The Church of England gained a new Archbishop when the Bishop of Durham, Justin Welby, took up his new position as Archbishop of Canterbury in March. Archbishop Anders Wejryd represented the Church of Sweden at the installation. In September the Church of Ireland elected Patricia Storey as its first female bishop. In October the presiding bishops of the Porvoo Communion met in Reykjavik and made a decision in principle to approve the Lutheran Church in Great Britain and the Latvian Evangelical Lutheran Church Abroad becoming full members of the Porvoo Communion of Churches.

CHRISTIAN COUNCIL OF SWEDEN

The Christian Council of Sweden elected a new board at its annual meeting in May. The Archbishop was elected chairperson for one year. The Christian Council of Sweden enables Sweden's churches to get involved in various issues together. Together with the Swedish Mission Council (SMC) a demonstration was held for persecuted Christians around the world. The participants gathered for a prayer service in the church S:ta Klara kyrka in Stockholm, in which the Archbishop took part. It was followed by a torch-lit procession to the square Mynttorget where a speech was given.

EQUENIAKYRKAN

The Methodist Church of Sweden, the Baptist Union of Sweden and the Mission Covenant Church of Sweden formed a new church together in 2011; it was given the name Equmeniakyrkan in spring 2013. The church comprises more than 800 parishes with about 60,000 members. A dialogue between the Church of Sweden and the faith community has been under way since 2012 to find a form of mutual relationship that can facilitate future ecumenical cooperation between parishes.

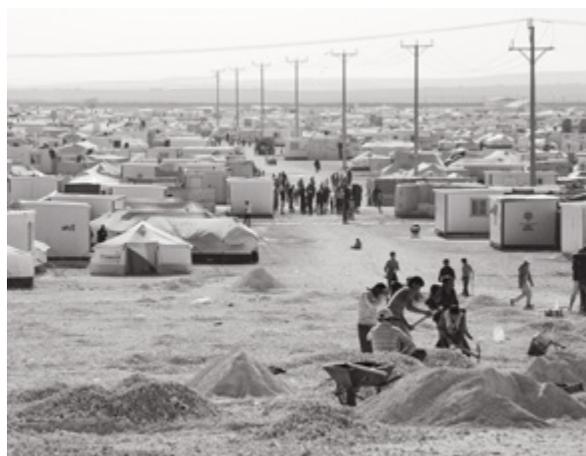
RIGHT LIVELIHOOD AWARD

The cooperation between the Church of Sweden and the Right Livelihood Award Foundation (also known as the "Alternative Nobel Prize") is continuing as planned. The idea behind our cooperation is to highlight the issues that the Right Livelihood Laureates are working on and that are close to our international activities. In July a conference was jointly organised in Bogotá, Colombia, for Right Livelihood Laureates from Latin America and the Caribbean, focusing on environments that facilitate. Right Livelihood Laureates in 2013 were Paul Walker, USA; Raji Sourani, Palestine; Denis Mukwege, DR Congo; and Hans Herren/Biovision Foundation, Switzerland.

INTERNATIONAL WORK

SYRIAN REFUGEES IN JORDAN

The Church of Sweden is present in the Za'atari refugee camp in Jordan and in several of the border towns that have received large numbers of Syrian refugees. In the camp, more than half of all the refugees are children under the age of 18. Half a million people have fled to Jordan. They have very considerable material and social needs. The support is used for distribution of items such as clothes and sheets to



The Za'atari refugee camp in Jordan at the end of November 2013. The Church of Sweden is on site in the camp, attempting to provide support to the large number of refugees from Syria.

ACT

The Church of Sweden's international work is part of ACT Alliance, Action by Churches Together, a global collaboration between churches and organisations that work together on disaster relief, development and lobbying.

tens of thousands of refugees and for robust barracks for families with special needs, for example. Conflicts permeate their daily life, which affects the children in the camp. That's why a key area in 2013 was to give the people in the refugee camp tools with which to address conflicts by training local leaders in conflict resolution and mediation. The Church of Sweden has also built a "peace oasis", a sort of recreation centre where young people have the opportunity to play, do sports, make music and paint.

SUPPORT TO THE PHILIPPINES

Together with ACT Alliance, the Church of Sweden launched measures to help 235,000 people who had been affected by the typhoon in the Philippines. The measures have included providing food, clean water, medication and temporary accommodation. The Church sent staff to the Philippines in November to assist in the work for people affected by the typhoon. The Church has built up special knowledge of how best to treat and support people in disasters and has special responsibility in ACT Alliance for psychosocial work.

COUNTRY OF ORIGIN LABELLING, ISRAEL/PALESTINE

During the Christmas fundraising campaign, the Church of Sweden's international work highlighted the issue of labelling the country of origin of goods and products from illegal settlements on occupied Palestinian territory. Today these goods are marked as being from Israel and cannot be differentiated from goods that come from Israel within recognised borders. This is a breach of the EU's directive. The issue was raised after an appeal from churches in Palestine that are currently affected by the settlement policy. The Church of Sweden, alongside the Swedish Government, the EU and the US, feel that the settlements constitute a major obstacle to sustainable peace between Israel and Palestine.

LENTEN FUNDRAISING CAMPAIGN

The Lenten fundraising campaign in 2013 on the theme of *ALLT för att utrota hungern* (EVERYTHING to eradicate hunger) had a special focus on equality and social protection systems. The campaign encompassed many fundraising activities, such as the Church of Sweden's *matkasse* (literally, bag of groceries, but in practice a campaign to encourage people to donate monthly to fund education and other long-term help) and *Livsloppet*, an outdoor walk and quiz in Uppsala, which included the Archbishop among its participants. The 2013 Lenten campaign raised SEK 31.5 million.

CHRISTMAS FUNDRAISING CAMPAIGN

In 2013 the Church of Sweden's annual Christmas fundraising campaign was on the theme of *Ge alla barn en framtid utan våld* (Give all children a future without violence). Children were the focus of the campaign, which emphasised measures that support children in wars and conflicts. The campaign ended on 6 January (Epiphany) 2014; the target was to raise SEK 34 million and the end result was SEK 38 million. With examples from South Sudan, Syria and other countries, the Church of Sweden wants to demonstrate its work around the world that aims to help people change their situation and provide for themselves. The Christmas fundraising campaign involves thousands of volunteers and employees in the Church of Sweden's parishes.

DISTINCTION FOR PROJECT IN ETHIOPIA

In May in Ethiopia the fundraising project *Nytt liv för kvinnor* (New life for women), which the Church of Sweden has supported for several years, was awarded the distinction of being the best project of 2012 by the current Consortium of Christian Relief and Development Association. This is a large platform comprising more than 300 development organisations in Ethiopia. The project is run by the Ethiopian Mekane Yesus Church to help young women in Addis Ababa out of prostitution and support them in their endeavour to provide for themselves in different work.

AWARD FOR WORK AGAINST POVERTY

The Swedish Development Forum (FUF) presented the FUF Award to Gunnel Axelsson Nycander from the Church of Sweden in 2013. She received the award for her work for social protection systems in developing countries, which is documented in the publication *Pengar i handen – sociala trygghetssystem som metod att bekämpa fattigdom och hunger* (Cash in hand – social protection systems as a method of combating poverty and hunger). The Church of Sweden works on this issue because cash benefits such as child benefit and state pensions help to reduce hunger and poverty in developing countries.

AGREEMENT WITH SIDA

During the year an application was submitted to Sida for the 2014–2016 period. The Church of Sweden applied for a total of about SEK 95 million, which was granted. During the year Sida also assessed the framework criteria for the Church of Sweden's international work. The aim is to determine how well we meet the requirements set on Sida's

framework organisations. In the final report the Church of Sweden was awarded a predominantly high score.

REPORT FROM THE SWEDISH AGENCY FOR PUBLIC MANAGEMENT

During the year the agency performed and reported on a review of the Swedish framework agreements system as a form of development cooperation. This shows that Sida has useful tools for following up the development work of civil society actors.

SUPPORT TO DIOCESES AND PARISHES

COOPERATION WITH THE DIOCESES

One of the priorities of the Central Board of the Church consists of collaboration with and support to the dioceses. *Directed parish grants* continue to be distributed to the dioceses. The criteria for obtaining the grant are that it will be used for measures that lead to greater collaboration between parishes, with the aim of achieving lasting changes and streamlining activities.

THE ORDER OF WORSHIP

During the year many Church of Sweden parishes used a proposed new order of worship on a trial basis. Until and including the Sunday before Advent 2013, more than 500 parishes celebrated services of worship based on the proposal, tested new music and tried new wording in texts and prayers. Evaluations of the proposal from parishes, dioceses and other referral bodies will form the foundation of further work on the structure of services of worship. To varying extents, the proposed order of worship has been translated into the national minority languages of Finnish, Meänkieli and Sami (Lule Sami, Northern Sami and Southern Sami) and into Swedish sign language. Work was also started to translate texts used in services of worship into varieties of Romani Chib.

SHARE FAITH – SHARE LIFE

The focus on the Church's education and mission for people of all ages was named *Dela tro – dela liv* (Share faith – share life) in 2013. In the autumn of 2013 employees at the diocesan offices were invited to talks about how the parishes' work on education and mission can be further reinforced to bring the Christian faith and tradition alive and to make them key topical issues. How will people who come into contact with the Church of Sweden gain opportunities to interpret their lives in the light of the Gospel – in a society in which knowledge about the Christian faith and the forms of expression of the Church have been diluted? This is the challenge when *Share faith – share life* will be established in practice in dioceses and parishes in 2014–2017 with support from the national level.



A sign stating that the church is open to visitors at Follingbo Church, Visby Diocese.

One of the reports describes the Church of Sweden's relationship with Roma and Travelling communities.

MEETINGS WITH THE BOARDS AND MANAGEMENT OF THE DIOCESES

In March 2013, as part of cooperation with the dioceses, the Central Board of the Church held discussions with the diocesan boards about the joint focus on teaching, training and mission. The next phase was a meeting with the managers of the diocesan offices. A consultation about continued administrative cooperation has also taken place. The managers of the diocesan offices and the management group of the Central Church Office meet three times a year for discussions and consultations. In early April the group went on a study visit to Luleå Diocese and were informed of creative parish work in both rural and border areas.

BOARD DISCUSSIONS WITH VÄXJÖ AND VÄSTERÅS

The Central Board of the Church visited Växjö Diocese in February. The Diocesan Board provided information on topical issues, the development project titled *Till tro* (To faith) and the structural issues of the diocese. Later on in February the Central Church Board welcomed representatives of Västerås Diocesan Board for information and the sharing of experiences about welfare issues and future challenges.

MULTILINGUAL WORK

The Church of Sweden has worked in accordance with the Central Board's decision regarding measures to strengthen the work on minority languages. The emphasis has been on surveys and analyses.

One of the reports describes the Church of Sweden's relationship with Roma and Travelling communities. A report about the rights that the children of minorities have to their language was presented to the Committee of Experts of the Council of Europe before Christmas. A survey of work with multilingual children and young people was launched during the autumn.

The Church of Sweden has also been involved in the rights of indigenous peoples, for example through articles for discussion, participation in a demonstration and participation in the Sami Ecumenical Forum that was held in Mo i Rana in August. The main theme was *Hellig jord! Hellig Ord* (Holy Earth! Holy Word) and centred on belief in the Creation, the climate issue and indigenous peoples. The programme addressed Sami identity and encouraged deeper spiritual exploration and reflection.

DUTY PRIEST

Pastoral care by phone, *Jourhavande präst*, the Duty Priest service, received about 70,000 calls during the year.

A report about the emergency services available by calling emergency phone number 112 (Swedish Government Official Report SOU 2013:33) proposes that the emergency services available via the 112 phone number should be streamlined and that the Duty Priest service and others should be excluded from it. The Central Board of the Church submitted a response to the report stating that it opposes a narrower definition of the emergency services line: "The number of suicides exceeds the number of fatalities in traffic accidents each year. The interception service that connects callers to the Duty Priest is a function that saves both lives and money. The vision to prevent all suicides that applies in our society is counteracted by the report's proposal." The Duty Priest service will expand its activities and will also be available via an online chat.

WELFARE PLATFORM

In 2013 the Central Board of the Church adopted a welfare platform that defines the different roles of the Church of Sweden as a representative voice (i.e. to help people make themselves heard), partner and provider in the welfare system. The platform applies to the national level of the Church, but may serve as guidance for parishes and dioceses. The aim of the platform is to describe motives, principles and values that are to guide our work. The platform is independent of what is known as the *Välfärdsutredningen* (inquiry into welfare) that published its report in the autumn. The Church Board is now continuing its work on welfare issues.

CHURCH ELECTIONS

On election day, 15 September 2013, direct elections took place to decision-making bodies in the Church of Sweden. A total of nearly 800 nomination groups stood in the elections with 51,000 candidatures (33,000 different people). Voters elected 17,000 members and 9,000 deputies. In the 2013 church elections 23,325 individuals were elected to be members or deputies in a directly elected decision body. Voter turnout rose slightly to 12.8%. The church elections are one of the Church's largest collaborative projects, and the evaluations show that the elections took place as planned. The evaluations will be studied further to see what changes and improvements can be made prior to the Church elections in 2017.

BASIC TRAINING PROGRAMMES

In 2013 work started on building a new cohesive form of training for the Church's profile courses that are now to be

grouped in the Church of Sweden's educational institute. In the future the parishes will continue to need well-qualified staff in order to be able to run activities of high quality. The reform aims to further equip employees for service in an age in which the surrounding world is making new demands. There will be *one* pastoral theology course for deacons, parish educational officers, organists and priests. The year/term at the Church's educational institute will enable the candidates to receive their pastoral theology training together with prospective colleagues in other professions. The four programmes contain joint sections but also courses that are specific to each profession. The training builds on the training for each profession and aims to prepare candidates for service in the Church's parishes.

CHILDREN AND YOUNG PEOPLE

Children have a special place in Christian beliefs and need to be particularly highlighted in the Church of Sweden's activities. This is emphasised in the Church Ordinance. The Church's activities among children and young people are motivated by the innermost aspects of Christian faith. Through a decision made by the 2012 General Synod, since January 2013 the Church Ordinance stipulates that, in its parishes and dioceses and at national level, the Church of Sweden must conduct a child impact analysis before making decisions. By doing so, the Church wants to put the UN Convention on the Rights of the Child into practice.

CHILDREN AND YOUNG PEOPLE AGED 0–18

The programme titled *Barn och unga 0–18 år i Svenska kyrkan* (Children and young people aged 0–18 in the Church of Sweden) ran in 2009–2013. The Church of Sweden wants to strengthen the rights of children and young people in the Church and in society. *Kyrkostyrelsens riktade utvecklingsstöd* (the Central Board's directed development support) focused on children and young people in 2008 and 2009. A few examples of events during the programme period:

- baptism and baptism teaching have been a priority area in the programme,
- the basis for discussions *Svenska kyrkan och skolavslutningar* (the Church of Sweden and schools' end-of-term services),
- research that resulted in the publication *Och han tog dem i famnen* (And he took them in his arms),

- the perspective of children and young people in the work on the proposal for a new order of worship,
- internationally, child poverty has been highlighted,
- during the programme period, training courses focusing on children and young people who need special support were provided,
- in 2011 revised guidelines for work to prevent sexual assault were issued,
- a special youth film award is presented each year in conjunction with Lund Diocese and Malmö Pastorat (group of parishes),
- one large project within the programme has been *Barn och unga – ärkebiskopens möte 2012* (Children and young people – the Archbishop's meeting in 2012),
- further training, courses and conferences were held with the Church of Sweden Youth and the Church of Sweden Employers' Association.

CHILD IMPACT ANALYSES

The work on child impact analyses has been initiated in the programme *Barn och unga 0–18 år* (Children and young people aged 0–18).

An online training course about child impact analyses was presented to the General Synod in November. The course is aimed at employees and elected representatives in the Church of Sweden and is part of the implementation of the decision about child impact analyses that the General Synod made in 2012. The training provides basic knowledge on children's rights issues and a child impact analysis in five steps. In 2013 the national level met dioceses and parishes to provide information about the General Synod's decision in 2012 and to introduce the *Handbok för Barnkonsekvensanalyser i Svenska kyrkan* (Handbook for child impact analyses in the Church of Sweden). An estimated 1,500 people were met.

PROJECT 13+

The three-year project *Projekt 13+* started in autumn 2013. Its aim is to boost the continual and long-term development work that concerns meetings with confirmation candidates but also with teenagers who choose not to get confirmed. This involves work internally in the Church's organisation and outreach work aimed at target groups and other stakeholders. The task includes coordinating and supporting the dioceses in work in this area. The project is significant to



In the run-up to election day, interest and discussions were sparked in social media. The election results rose slightly compared to the previous election, and many voters were young.

the Church of Sweden as a whole and will be a key contribution to the dioceses' exchanges of experiences, evaluation and development of confirmation candidate matters. An important future task will address the living conditions of young people, youth culture and social media.

YOUNG PEOPLE AND ECUMENICAL WORK

In October the Church of Sweden, in cooperation with the Church of Sweden Youth, sent 12 young adults to the WCC Assembly in Busan, South Korea. The goal of the strategic focus is to increase young people's knowledge and understanding of and interest in ecumenism. The participants encountered the breadth of international work for justice and peace that the churches strive to achieve together. They have also taken part in the fundamental discussions about what it is to be a church, which is the motivation behind this work. They have been urged and encouraged to continue working locally and globally.

A course in ecumenism has also been organised at the WCC Ecumenical Institute at Bossey in Switzerland for students at the Pastoral Institute in Uppsala. As part of the youth and ecumenism project titled *UngEk* young adults sent out by the Church of Sweden have written entries on the ecumenism blog at svenskakyrkan.se.

WORK AMONG SWEDES ABROAD

DEVELOPMENT OF SERVICES OF WORSHIP

A vital part of the work performed by the Church of Sweden Abroad comprises the development of services of worship. Ten parishes abroad have taken part in the project to test the proposed new order of worship, which was well received. The number of wedding services and blessings is increasing. This makes demands of the priest and other employees in the team who have the task of ensuring that the event is unforgettable. There is a constant search for new ways of working; one example is a preparatory marriage discussion via Skype or using other modern technology.

PRIEST WITH MOBILE POSITION

The first priest to have a purely mobile position of employment was stationed in South America in 2013. This is a pilot project that took place over one year. The priest worked half-time in a parish in Sweden and half-time as a vicar in a mobile position in South America. Opportunities of launching similar activities in Asia and Africa are being investigated in parallel.

CENTENARY IN PARIS

The Swedish parish in Paris was founded in 1626 and is the Church of Sweden's oldest parish abroad. It has a wealth of history and has constituted a hub for Swedes in the area. The current church building in Sofia Parish turned 100 years old in 2013 and the centenary was celebrated in April.



St: Tomas Church in Vällingby centrum was designed by architect Peter Celsing and consecrated in 1960.

ECCLESIASTICAL CULTURAL HERITAGE

The Church of Sweden manages the country's largest collection of cultural heritage. The Church's cultural heritage is both material and immaterial: churchyards and memorials, church buildings and traditions, instruments and music. The Church of Sweden is entitled to a certain level of compensation from the Government for cultural heritage costs incurred in conjunction with care and maintenance of historical church premises and property. The compensation is part of a mutual undertaking by the Government and the Church of Sweden and aims to guarantee that the churches' cultural heritage values are preserved. Preventive work and cooperation with the cultural environment sector are prerequisites for long-term preservation, use and development of the cultural values. The Church of Sweden's responsibility also includes ensuring that all citizens can access and use the ecclesiastical cultural heritage. The Church decides how to distribute the ecclesiastical heritage grant according to the conditions of the Central Board of the Church. The annual grant totals SEK 460 million. In turn, the diocesan boards decide on how to allocate the ecclesiastical heritage grant on the basis of the applications submitted by the parishes.

ANNUAL GOVERNMENT REPORT

Each year the Central Board submits a report on the ecclesiastical heritage issues to the Ministry of Culture. The report for 2012 *Svenska kyrkans redovisning för 2012 angående de kyrkliga kulturvärdena och användningen av den kyrkoantikvariska ersättningen* (regarding churches' cultural values and use of the ecclesiastical heritage grant) was submitted to the Ministry of Culture in May. The report gives an account of and analyses the use of the ecclesiastical heritage grant as well as preservation and use of the grant during the past year. Use of this government grant amounted to SEK 536 million in 2013, compared to the ecclesiastical heritage grant of SEK 460 million that the Government paid to the Church of Sweden at the start of 2013.

A PLACE OPEN TO EVERYONE

In June 2013 the Church of Sweden submitted the outline report *Ett rum öppet för alla – Svenska kyrkans redovisning till regeringen angående de kyrkoantikvariska frågorna inför kontrollstationen 2014* (A place open to everyone – the Church of Sweden's account to the Government of ecclesiastical heritage issues in preparation for Checkpoint 2014). The report describes the Church of Sweden's work on issues regarding ecclesiastical cultural heritage and the related grant in 2000–2013. A detailed presentation and analysis

of the work throughout the period are included. The report also describes development needs and strategies on the basis of the current situation and probable future for the ecclesiastical heritage grant and the churches' cultural heritage itself. *Kontrollstation* (Checkpoint) 2014 can be described as a time at which to review the current status of ecclesiastical heritage issues.

IN PREPARATION FOR CHECKPOINT 2014

In October the first discussion was held at the Ministry of Culture with the reference group for ecclesiastical heritage issues in preparation for Checkpoint 2014.

On 25 October Lund Diocese organised talks between, among others, the Bishop of Lund Diocese, the Secretary-General of the Church, and Lena Adelsohn Liljeroth, Minister for Culture and Sport, about churches' cultural heritage and the ecclesiastical heritage grant.

In March 2014 the Government presented a written communication to Parliament on these issues.

CULTURE

MUSIC IN THE CHURCH OF SWEDEN

All year round, throughout Sweden, the Church's services of worship and premises are filled with the creativity and vitality of thousands of choirs, orchestras and other musicians. The Church of Sweden is one of the country's largest concert organisers and an arena in which professional musicians and singers work alongside amateurs in a unique way.

In 2013 the national level of the Church of Sweden worked on music matters by, for example, supporting the dioceses' musical activities, working on the new order of worship, and – within the framework of establishing the Church educational institute – addressing the issue of the role of music and musicians in the Church of Sweden.

THE CHURCH OF SWEDEN FILM AWARD

The Church is participating in the dialogue about the existential issues of our time through film awards, film work in parishes and participation at film festivals. The Church of Sweden's Film Award with prize money of SEK 50,000 is presented annually to a film of high artistic quality that showcases existential, justice and social issues in its plot and in other forms of expression. The 2013 Award went to the film *Godheten* (Goodness), directed by Stefan Jarl. The Church's Youth Film Award for 2013 went to the film *Broken*, directed by Rufus Norris from the UK.

CULTURE GRANTS IN 2013

Every year the Church of Sweden awards SEK 500,000 to six innovative arts projects about existential issues. A record-breaking number of applications were submitted in 2013, namely 467. Four people received grants of SEK 100,000 each for projects in film, dance/music, sculpture and literature. Two grants of SEK 50,000 each were awarded for film and photography. The grants were awarded at the General Synod.

THE SAMI COUNCIL'S CULTURAL GRANT

In November, the Sami Council of the Church of Sweden presented its culture grant to the Sami choir *Sámi Jienat*. The choir was awarded the cultural grant because its work enriches Sami spiritual life and highlights the Sami language and the culture of these indigenous people.

GÖTEBORG BOOK FAIR

Through its presence at the book fair, the Church wishes to create scope for meetings and happenings in art, culture and life in society that can contribute to new views and expanded perspectives. The Church of Sweden is the largest partner of the book fair. With the title *Se människan* (See the human being) an extensive programme of stage events is organised comprising more than 70 discussions with authors in which literature, culture and existential issues are the main topics.

RESEARCH

The Church of Sweden conducts independent research and analysis work, for example in close cooperation with universities and colleges in Sweden and abroad. This gives us information for our theological and strategic reflection on identity and the surrounding world.

The research days are an expression of cooperation between academia and the Church, and a fruitful exchange took place in discussions about Reformation theology in general and Lutheran theology in particular. The Church of Sweden research days on the theme of *Remembering the Past – Living the Future* took place in cooperation with the Department of Theology at Uppsala University in October.

STUDY OF OLDER PEOPLE

The Church of Sweden and other organisations have taken part in the study *När man blir gammal på riktigt* (When we really grow old). It was performed by Kairos Future and concentrated on what happens when we are so old that we can no longer look after ourselves. The age at which this stage of life starts has gradually risen as we stay in good health for longer and live longer. The study centred on those born in the 1940s (the record generation), a group that was ground-breaking on several levels, and their expectations of their own ageing process. This population segment includes a high level of acceptance of active euthanasia, which is a challenge to the Church. The survey also included priests and deacons as separate groups.



The Church of Sweden's communication days in spring 2013

SURVEY WITH THE SOM INSTITUTE

For the second consecutive year the Church of Sweden took part in the SOM Institute's national survey of confidence in institutions, media habits and political opinion. SOM stands for society, opinion and media and the institute is linked to the University of Gothenburg. Questions about religion have been asked in Sweden since the 1980s. Religiousness has, of course, changed since then; some groups have decreased while others have been added, but on the whole the year's analysis shows that religiousness is relatively constant and that, for example, the same number of people pray to God once a month as play video games.

KYRKBUSSEN

At national level the Church has coordinated several of its questionnaire-based surveys under the name *Kyrkbussen* (church bus); the questionnaire is completed both within and outside the Church. The field work for the one completed outside the Church took place in November 2013. The questionnaire was sent to a random selection of people aged 16–75. More than 5,000 people completed the questionnaire, which covered a wide variety of issues. One key result of the survey was the knowledge that there is a large group, 700,000 people, who would consider contributing their time and involvement to working as volunteers in the Church. People mainly want to contribute their knowledge to the Church's social work. *Kyrkbussen* aims to compile the national level's needs for internal and external surveys. It will be more efficient and of higher quality. It also makes life easier for parishes because they have fewer questionnaires to complete. The first internal *Kyrkbussen* will be distributed in autumn 2014 and will go to the Church's employees and elected representatives.

COMMUNICATION

SOCIAL MEDIA

The Church of Sweden's presence online and in social media was developed during the year. New paths to creating involvement and discussions were tried, for instance in conjunction with the church elections, All Saints weekend and Christmas. The work done on adding a candle-lighting function to the online prayer web means that the function can be launched during 2014. Our pastoral online presence will be developed – supported by, for example, the strategy for digital communication that the Central Board of the Church adopted in May.

CHURCH OF SWEDEN COMMUNICATION DAYS

The Church's communication days in April attracted 330 participants from all over Sweden and parishes abroad. The days are aimed at everyone who works with or is responsible for communication in the Church. The theme was *Att arbeta tillsammans* (Working together). The discussions included the communication year and change communication.

TWO AWARDS TO SVENSKAKYRKAN.SE

The company MyNewsdesk annually presents an award for *Årets nyhetsrum* (Online newsroom of the year) in 12 categories. In 2013 the Church of Sweden won in the category for non-profit organisations. We won with the following citation: "With a theme that permeates the entire newsroom, this organisation shows how to showcase various parts of its activities in an interesting way by frequently publishing material about current topics. Together with the structure in the form of tagging and the clear presentation of contacts, this makes the newsroom a clear winner in its category."

The magazine Internet World publishes an annual list of Sweden's 100 best websites. In the list presented in 2013 the Church's external website shared second place in the Organisations category. The citation was: "The Church of Sweden's website is a favourite among organisations. Although they should let go a little more often and dare to stray from templates and frameworks, this is a well-structured, calm site that is oriented towards its target group."

ADMINISTRATIVE COOPERATION AND JOINT SYSTEMS

There is a need to redistribute the Church's resources so that a larger proportion is used for core Church activities in future. In 2013 the national level and all 13 dioceses continued to work on administrative cooperation through the three cooperation concepts GIP – *Joint IT platform*, GAS – *Joint administrative support* and GTP – *Joint telephony platform*.

More units have joined GIP in the past year, and the pace of implementation increased gradually in the autumn. By the turn of 2013/2014, 238 units, with 5,400 users, were connected to the system. It is estimated that half of the units at local level will be connected to GIP by the end of 2014. Connection to GIP is a prerequisite for achieving the GAS forms of cooperation.

Procurement of joint systems for business administration, payroll administration and time reporting also started in 2013 and is estimated to finish in spring 2014.

The national level is responsible for development of the GAS concept, coordination between Church units and support in the implementation phase. Cooperation between parishes, dioceses and the national level assumed new forms during the year.

At the end of the year, 11 local level units were connected to GAS. These units work together in a joint IT environment, and the administrative tasks are performed in a uniform way.

STANDARDISATION, SUPERVISION AND MANAGEMENT

INTRA-CHURCH STANDARDS

THE 2013 GENERAL SYNOD

The General Synod, the highest decision-making body of the Church of Sweden, was convened in the autumn. At both the sessions, which were the final ones in the General Synod's period of office, the members addressed 100 motions and 3 written communications. After 10 years as chairperson of the General Synod, Gunnar Sibbmark from Växjö Diocese resigned. The newly elected General Synod for the 2014–2017 period of office subsequently conducted elections to bodies such as the Central Board of the Church and its own presiding committee. Karin Perers from Västerås Diocese was elected to be the first female chairperson of the General Synod. Of the Synod's 251 members, 119 had been elected for the first time. The highest decision-making body of the Church is now gender-equal: 125 of the members are women and 126 are men. This was the first time that the parishes abroad were represented and they have two seats.

REPORTS AND RESPONSES TO REFERRALS

The following reports in the Church of Sweden's reports series were issued during the year:

2013:1 *Domprostens ställning, uppgifter och tillsättning* (The position, tasks and appointment of a cathedral dean)

2013:2 *Samverksansformer för begravningsverksamheten* (Forms of cooperation for funeral activities)

2013:3 *Att färdas väl – hur Svenska kyrkan kan navigera i välfärden* (How the Church of Sweden can navigate successfully in the welfare system)

The Central Board provided the following referral responses during the year:

- *Begreppet beskattningsbar person – en teknisk anpassning av mervärdesskattelagen* (The term taxable person – a technical adaptation of the Swedish Value-added Tax Act), from the Ministry of Finance.

More units have joined GIP in the past year, and the pace of implementation gradually increased in the autumn.



The presiding committee of the newly elected General Synod consists of Karin Perers, in the centre (chair), Levi Bergström, on the right (1st vice chair) and Carina Etander Rimborg, on the left (2nd vice chair).



Tensta Church, Uppsala Diocese

- *Folkbildningens samhällsvärden – En ny modell för statlig utvärdering* (SOU 2012:72, The values to society of general education – a new model for Government evaluation), from the Ministry of Education and Research.
- *Förslag till Europaparlamentets och rådets förordning om fonden för europeiskt bistånd till de som har det sämst ställt* (Proposal to the European Parliament's and the Council of Europe's regulation on the fund for economic assistance to those who need it most), from the Ministry of Health and Social Affairs.
- *Nytt allmänt råd med tillhörande vägledning om bokföring* (New general advice with related guidance on accounting), from the Swedish Accounting Standards Board.
- *Genomförande av EU:s direktiv om bekämpande av sexuella övergrepp mot barn, sexuell exploatering av barn och barnpornografi* (Ds 2012:45, Implementation of EU directive on combating sexual abuse of children, sexual exploitation of children and child pornography), from the Ministry of Justice.
- *Rapporten om klimatfärdplan 2050* (Report on the climate roadmap 2050), from the Ministry of the Environment.
- *Högre ersättning vid mastupplåtelse* (SOU 2012:61, Higher compensation in granting land/space for the erection of masts), from the Ministry of Justice.
- *Hyses- och arrendetvister i framtiden* (SOU 2012:82, Rental and leasehold disputes in the future), from the Ministry of Justice.
- *Om katastrofmedicin som en del av svenska insatser utomlands m.m.* (Ds 2013:7, About medication in disasters as part of Swedish efforts abroad), from the Ministry of Health and Social Affairs.
- *Vissa skattefrågor inför budgetpropositionen för 2014* (Certain tax issues in preparation for the budget bill for 2014), from the Ministry of Finance.
- *Spioneri och annan olovlig underrättelseverksamhet* (SOU 2012:95, Espionage and other illegal intelligence activities), from the Ministry of Justice.
- *Goda affärer – en strategi för hållbar offentlig upphandling, Upphandlingsutredningen 2010 – slutbetänkandet* (SOU 2013:12, Sound deals – a strategy for sustainable public procurement. Final report from the inquiry into procurement 2010), from the Ministry of Health and Social Affairs.
- *Betänkande av utredningen om ett effektivare arbete mot främlingsfientlighet – Främlingsfienden inom oss* (SOU 2012:74, Report from the inquiry into more efficient work to combat xenophobia – the xenophobe within us), from the Ministry of Employment.
- *EU-kommissionens förslag till förordning avseende åtgärder i syfte att minska kostnaderna vid bredbandsutbyggnad* (The European Commission's proposal for a regulation regarding measures aimed at cutting the costs of broadband expansion) from Lanmäteriet.
- *Betänkandet en myndighet för alarmering* (SOU 2013:33, Report on an authority for emergency services), from the Ministry of Defence.
- *Promemoria med förslag till ändring i totalförsvarets folkrättsförordning* (Memorandum proposing change in the Ordinance Concerning the Status of Total Defence Personnel According to International Law), from the Ministry of Defence.
- *Långsiktigt hållbar markanvändning del 1* (SOU 2013:43, Long-term sustainable land use, part 1), from the Ministry of the Environment.
- *Report from the Swedish Agency for Public Management, Bistånd genom svenska organisationer: En översyn av ramavtalssystemet* (2013:2, Aid through Swedish organisations. A review of the framework agreements system), from the Ministry for Foreign Affairs.
- *Åtgärder mot missbruk av reglerna för arbetskraftsinvandring* (Ds 2013:57, Measures to combat misuse of the rules for labour immigration), from the Ministry of Justice.
- *En ny lag om personnamn* (SOU 2013:35, A new law about people's names), from the Ministry of Justice.
- *Hantverkslaboratoriets verksamhet och framtid* (The activities and future of Hantverkslaboratoriet, a national centre for handicrafts in cultural environments), from Region Västra Götaland.
- *Elektronisk ansökan om lantmäteriförrättning* (LM report 2012:2, Electronic application for land survey procedures), from the Ministry of Justice.

OTHER CURRENT INQUIRIES

The report *Kontraktets ställning, uppgifter och indelning* (The position, tasks and geographic boundaries of deaneries) was from the inquiry into deaneries and was submitted to the Central Board of the Church at the start of 2014. The inquiry raises issues of changes for the deaneries as of 2014 and provides an analysis and proposals for changes to the Church Ordinance.

Utredning om Svenska kyrkans fastighetshantering och utjämningsystem (An inquiry into the Church of Sweden's property management and equalisation system). The Church of Sweden faces many challenges. Our financial resources are joint resources for the whole Church, but the needs vary. Church buildings constitute an integral part of the life of our faith and are often the link to members' experience of their affinity with the Church. The demographic changes are the individual factor that affects the conditions of the Church of Sweden most of all. In light of this, a joint inquiry into the management of church buildings, other property and the equalisation system is being conducted.

The Church of Sweden has many properties and buildings for its activities but there is a lack of knowledge about how much property it has. The inquiry includes drawing up proposals that make the management of church buildings, and possibly other properties, more efficient. In addition its aim is to ensure that the equalisation system is sustainable in the long term, broadly accepted and that we can incorporate the clearing system. The results of the inquiry are to be presented by 15 April 2015.

CLEARER ORGANISATION

As of 2014 the Church of Sweden has a new local structure designed to improve efficiency in the organisation. The former associations of parishes that had joint finances but several vicars have been replaced by *pastorat*, groups of parishes, that are led by a vicar, a parochial church council and parish councils in the local churches. The aim is to preserve the members' opportunity of getting involved and influencing the Church's activities, and to create the opportunity to improve the efficiency of the Church's administration.

At the start of 2014 the Church of Sweden had 1,364 parishes and 258 groups of parishes.

JOINT BURIAL FEE

The Church of Sweden is the authority responsible for funerals, burials and cremations throughout the country, with the exception of in the municipality of Tranås and in the

City of Stockholm. The Swedish Parliament, the Riksdag, has decided on a joint burial fee as of 2016, but it will not apply in the municipality of Tranås or in the City of Stockholm. The government inquiry into funerals, burials and cremations that is currently being circulated for comment proposes that the municipality of Tranås and the City of Stockholm be part of the same system in the future.

COUNCIL FOR FUNERAL ISSUES

The Council for Funeral Issues, formed in 2007, is a consultative body comprising the Church of Sweden, the Swedish Federation of Cemeteries and Crematoria and the Church of Sweden Employers' Association. The council has drawn up *Riktlinjer för etiska ställningstaganden* (Guidelines for ethical decisions) to form the foundation of further work on managing ethical issues in funeral, burial and cremation activities.

PROPERTY AND OTHER ASSETS TO FINANCE THE MINISTRY OF THE CLERGY

The Central Board of the Church has the task of supervising the dioceses' management of property and other assets to finance the ministry of the clergy and is entitled to issue more detailed stipulations about such management. The task also includes providing advice and support concerning the management. At least once a year, diocese representatives must be summoned to consultations about the management. The consultation in 2013 took place in Uppsala in October. The consultation addressed the status of the Government's Cross-Party Committee on Environmental Objectives, the Swedish Forest Agency's project *Dialog om naturhänsyn* (Dialogue about consideration for nature) and the issue of organic farming with representatives of the Swedish Rural Economy and Agricultural Societies. The consultation also addressed the issue of what view to take of the current holdings of unlisted asset types that are part of the property and other assets to finance the ministry of the clergy. Within the framework of the supervisory mandate, the Central Board of the Church and Västerås Diocese visited the diocese's forest cultivation in Mozambique. These investments have been reported to the General Synod in a special order. In 2013 the Central Board of the Church followed up the management in 2012 of property and other assets to finance the ministry of the clergy, for example, from sustainability and financial perspectives. A report on this was drawn up, processed by the Central Board and communicated to the General Synod. As a result of contacts

with representatives of the Ministry of Health and Social Affairs, a directive is currently being drawn up for a government inquiry aimed at highlighting the issue of whether property and other assets to finance the ministry of the clergy should be transferred to the Church of Sweden with proprietary rights.

SELECTED PUBLICATIONS

- *Ärkebiskopens andaktsbok*. In preparation for his final year as Archbishop, Anders Wejryd wrote this book of devotions for each day of the year. The book is linked to the church year and starts on the first Sunday in Advent. Each week begins with a text for the coming weekend based on Sunday's theme in the church year. It is followed by a short text for contemplation for each day, based on a Bible quotation and hymn verse.
- *Livsmöd – om teologi, barn och unga*. (Courage to face life – about theology, children and young people). The text in this publication is partly a result of *Barn och unga – ärkebiskopens möte 2012* (Children and Young People – the Archbishop's Meeting 2012) and partly a component in the concluded programme *Barn och unga 0–18 år* (Children and young people aged 0–18), which was run at national level in the Church. The publication is aimed at those who work with children and young people in parishes, but also other interested readers.
- *Svenska kyrkans förhållande till romer och resande ca 1900–1950*. (The Church of Sweden's approach to Roma and Travelling communities in about 1900–1950). This report discusses the Church's relationship with the national minority group of Roma.
- *Sverigefinnarna och finska språket – en analys av språkbevarande och strategiska vägval*. (Finnish speakers resident in Sweden and the Finnish language – an analysis of language preservation and strategic crossroads). As the organisation with the most Finnish speakers in Sweden, the Church has worked with the Hugo Valentin Centre at Uppsala University to analyse various factors that affect the position and future of the Finnish language.
- *Marginalized and Ignored – National Minority Children's Struggle for Language Rights in Sweden 2013*. Report signed by the Church of Sweden and other organisations.
- *Pengar i handen – sociala trygghetssystem som metod att bekämpa fattigdom och hunger*. (Cash in hand – social protection systems as means of combating poverty and hunger). This addresses the issue of social protection systems in developing countries. The Church of Sweden plays an active part in this issue because cash assistance, such as child benefit and state pensions, help to reduce hunger and poverty in developing countries.
- *Nyckeln till Svenska kyrkan – en skrift om organisation, verksamhet och ekonomi 2013*. (The key to the Church of Sweden – a publication about organisation, activities and finances 2013). This annual publication presents a knowledge base that can be useful in decision-making and can contribute to further reflection among the Church's volunteers, elected representatives and employees.
- *Speglingar och avtryck* (Reflections and impressions). This book was published in preparation for the centenary event in the Church of Sweden in Paris. It describes life in the parish and encounters with God in Paris. The book aimed to showcase the cultural heritage and the renovations implemented. In autumn 2013 it was nominated for both the Swedish Design Award and the Swedish Publishing Award.
- *I Religionens offentlighet. Om religionens plats i samhället* (In the public sphere of religion. About the place of religion in society). This presents concrete examples of, for instance, the role of churches as actors in welfare in Sweden today and the role of Islam for democracy activists during the Arab Spring. Constructive suggestions are presented about participation in public talks and life in society.
- *Utanför paradiset* (Outside paradise). The doctrine of original sin in current Lutheran theology and ethics is discussed, as is whether it is possible to draw up theology and ethics regarding original sin – based on Lutheran tradition – that can be perceived as reasonable today, and if so, what it could consist of.
- *The Real Church. An Ecclesiology of the Visible*. Based on a Nordic Lutheran and national-church context, the book constitutes part of an international and ecumenical ecclesiological discussion and offers knowledge and reflection and a possible way of theologically understanding what the Church is.
- *Gods and Arms. On Religion and Armed Conflict*. The book addresses the complicated relationship between religion and conflicts in society.

THE DISCOVERED ELECTIONS

SOCIAL MEDIA CREATED GREATER INVOLVEMENT

The fourth church elections since the Church split from the state took place in 2013. The elections defied public expectations and the Church's own perception of itself. Since 2000 the Church has seen its number of members decrease, attracted fewer churchgoers and gained a different, more marginal, role in society. Most of the statistics have been downward trends, and our own image of ourselves has become increasingly gloomy.

*Something had happened,
the trends were reversed.
The final count showed that
695,834 people voted in the
church elections, which is a
turnout of 12.8%.*

THE CHURCH OF SWEDEN IS ASSOCIATED WITH DECLINING MEMBERSHIP and the concept of “the forgotten election”, based on a constant decrease in voter turnout. The downward curve has displayed voter turnouts of 14.2%, 12.0% and 11.9% in the 2000s. These figures correspond to 840,000, 696,000 and 671,000 voters.

A POSITIVE ELECTION TREND

Expectations were therefore not high in the run-up to the 2013 elections. To what extent would the elections be forgotten? Even in the days preceding 15 September the temperature was low, and many people wondered how much involvement could reasonably be expected. This negative approach changed, however. The day before election day, the temperature soared dramatically; editorials in national and local media started writing about “the important election”. On the Saturday evening, church elections were on the list of most-tweeted subjects, only just beaten by the TV choral competition *Körslaget*. On the morning of election day the phones started ringing at the Church of Sweden and queues formed to the polling stations.

The Church of Sweden Information Desk had 11 people on hand to take calls and reply to emails from 9 a.m. to 8 p.m. Nearly 1,700 phone calls were registered and one of the most common questions was: How do I vote?

The website had been stress-tested for a maximum load, which was exceeded threefold. But it coped: more than

220,000 visits were noted on election day itself, and the page with the most visits was the start page for the church elections.

TV and radio reported long queues; people – not least young people – who queued for hours to enter the polling stations. And the polling stations lacked the resources to cope with the surprisingly large turnout.

Something had happened, the trends were reversed. The final count showed that 695,834 people voted in the church elections, which is a turnout of 12.8%. Both as a percentage and in voter numbers, this is higher than in the previous elections, but the question remains of what voter turnout can reasonably be expected.

It is probable that the turnout was heading towards a lower level than in previous elections. But social media and new technology helped to boost involvement in the Church of Sweden. Members, even those who rarely take part in Church activities, did vote. The Church of Sweden has all the conditions required to continue being an open national church, characterised by tolerance and respect for the value of all human beings. The church buildings are worth preserving, diaconia is needed and discussions about God and life must be accommodated in open places and rooms. People feel a sense of involvement in the Church of Sweden.

That’s how we can interpret the 2013 election results.



There were long queues at many polling stations on election day.
Voter turnout increased.

OPEN CHURCHES FOR A WHOLE SOCIETY

CULTURAL HERITAGE IN SWEDEN, AN ACCESSIBLE RESOURCE

The churches belong to the parishes, but as cultural heritage they belong to everyone. The Church Ordinance states that churches must be accessible for everyone who wants to access them.

This means that the churches are regarded as public spaces that everyone is entitled to access, irrespective of membership or faith.

THE IDEA OF CHURCHES AS CULTURAL HERITAGE, a form of general utility, arose at the end of the 1800s, and over time the cultural values became protected by law. When the Church of Sweden became an independent faith community in 2000, yet retaining a close relationship with the state, an agreement was drawn up for issues regarding cultural heritage values in the Church of Sweden. This states that the Church is to receive financial compensation for preservation of Church buildings and is to ensure that churches remain open. More specifically it states that “the Church of Sweden is responsible for ensuring that the ecclesiastical cultural heritage is accessible in the future for everyone and, as a minimum, to the same extent as today”. What is meant by accessible is stated in the Swedish Government Official Report (SOU 1997:43) that preceded the change in the relationship between Church and state: “Besides the opportunity to take part in a service of worship and church ceremony (...), everyone – regardless of faith – should have access to the church to seek peace, tranquillity and security or to see and experience art and architecture.” The churches are thereby seen as places for services of worship and as public assets; they are religious rooms and simultaneously have secular values.

ACCESSIBILITY IS CENTRAL

The cultural heritage that the Church of Sweden manages is both material and immaterial. It does not just include buildings, furniture and fittings, but also texts, traditions and not least music. We want everyone to be able to share and enjoy this wealth of cultural heritage. We welcome everyone to the Church’s premises, irrespective of their faith or reasons for visiting. However, in light of the rapid changes in society and in the Church, the principle and promise to the state of keeping the churches accessible for everyone are sometimes difficult to apply in practice. The question is also what is meant by having access to the churches? Today, the approach to accessibility is broader than when the conditions for ecclesiastical cultural heritage were investigated in the 1990s. It may refer to accessibility in digital media, conveying and communicating the cultural heritage, and educational work such as tours and exhibitions. The churches

Churches are religious spaces but also have secular values.

must also be accessible for people with disabilities. In today’s digitised, individualised and heterogeneous society, there are greater needs than ever for open, warm, public spaces in which everyone can participate or simply stay for a few moments without giving or doing anything in return.

How can churches therefore be more open and accessible for the whole of society? The Church of Sweden’s future strategy includes the aim of strengthening voluntary work on ecclesiastical cultural heritage and developing multiple uses for the churches. Besides being places for Church ceremonies, they must – retaining respect for religious and cultural values – be public spaces for cultural and spiritual experiences, for social development and for participation. The churches can constitute local resources for all who need non-commercial meeting places. The need for such spaces is probably just as large in cities as in rural areas, which perhaps no longer have any public spaces. To achieve this, knowledge and forms of usage need to be developed in cooperation with the government and other stakeholders to increase the professional and voluntary involvement in extended use and in open churches. In 2013 the Church worked on guidelines for *Identifiering och förvaltning av kyrkliga kulturvärden* (Identification and management of ecclesiastical cultural values) which is planned to be completed in 2014. This includes tools for identifying and using all of the churches’ values as resources for both parishes and society. One principle concept is to view the Church, society and the various values as aspects and resources that enrich each other in one whole entity. Using this as a basis, a trend towards possible discord and alienation can be reversed and replaced with an overall perspective and participation in both the Church and all of society.

HIGH TIME TO REASSESS AND ADOPT A NEW PER- SPECTIVE

A FRESH LOOK AT THE WORLDWIDE CHURCH

There are probably many people who, in their first year at school, unintentionally memorised the bottom row of letters on the school nurse's eyesight test chart. And in many municipalities the same test chart was used right through upper secondary school...

MAYBE SOME VISUAL DEFECTS WERE THEREFORE MISSED? It's possible. But the phenomenon can perhaps be applied to the "seen it all before" risk run by many so-called learning organisations. You think that you have already seen everything, or see it all clearly and simply.

When we in the Church of Sweden say worldwide church, international work and church relations, we obviously sometimes already know what they are. We are also relatively unanimous in our view that we have recently revised our approach to mission work and now also think totally differently about how we belong together here in the world. We have long been discussing trade issues, justice issues and human rights as part of our worldwide challenge. But, have we seen everything, or have some of us possibly "memorised the bottom row" and therefore think we know what it's all about?

One of the challenges of living in a worldwide community of churches is constantly daring to reassess our perceptions and learn from others. 2013 is a good example.

GOD'S SPIRIT GIVES INSIGHT

In the past year the large WCC Assembly in Busan was perhaps the major (in)sight test. God of Life – lead us to justice and peace. Something happens when Christians from all over the world, about 4,000 in total, meet to share how this theme resonates in their own contexts. A Christian from Zimbabwe may travel home and feel that it is time to not just talk about peace but also justice – and justice first. Or a Christian from Sweden may travel home with the insight that he or she has never truly understood the pain that our own Sami population bear. Many also appear to have travelled home with the memory of the issues that, despite everything, were nearly avoided – but that are starting to feature on many people's agendas, for example issues regarding sexual orientation or gender-based violence.

All in all, the assembly in Busan may have been like a visit to the optician for many of us: it may be high time to reassess our previous field of vision.

To assist further work, the worldwide church also received one of the assembly's main documents, the mission document *Together towards life*. Not a definitive statement



More than 100,000 people have fled the violence in Sudan. In the Batil camp, the majority are children.

of what mission ultimately consists of, but an invitation for the whole world to dare to ask the questions again, to perhaps see them with fresh eyes. What does our mission mean? What do we mean when we say that the perspectives must come from the margins towards the centre – and who is the centre, who is the margin? Is spirituality associated with courage to challenge arms exports or urge people to make new efforts to tackle climate issues? The Holy Spirit of mission, freedom, community and Pentecost challenges us to constantly be a Church in motion – together for life.

A fundamental concept in the mission document is to try and practise seeing how the Holy Spirit of God is at work today – and many times in unexpected ways. We see the networks between churches, we work towards peace, reconciliation and sustainability. But we need to be surprised by seeing that God is also with us in small, everyday events and encounters between people. Even when we wonder how we, in our specific context, should organise ourselves optimally to be a Church in our surroundings.

An annual report is always accompanied by an audit report, a review of compliance. Meeting and getting involved in a worldwide church is also very much a form of "re-view". It is constantly a way of practising how to view things in a new way. We saw some things in 2013 and now 2014 awaits us.

SUSTAIN- ABILITY REPORT 2013

PROACTIVE WORK FOR A CHURCH THAT TAKES A CONSCIOUS APPROACH

ABOUT THE CHURCH OF SWEDEN'S SUSTAINABILITY REPORT

Efforts to achieve more sustainable development are central to the Church of Sweden's task and activities. This is perhaps most prominent in our international work, social work and asset management. The Church of Sweden's work on sustainability rests on two principles that are fundamental to Christian faith and ethics. These principles state that all people are equal in worth and that as stewards of God's gifts, human beings are accountable to other people and to the Creation in general.

However, the Church's own activities contribute to greenhouse gas emissions, for example. And as the Church of Sweden supports projects in communities with widespread poverty and weak control systems, there is also a risk of corruption and embezzlement. The Church of Sweden must therefore always be proactive and follow up and examine the effect of its own activities on people and the environment. As part of this work, for the fourth year running, the national level is drawing up a sustainability report in line with GRI's reporting framework. The sustainability report focuses on how the national level works to minimise the potentially negative impact of the Church's own activities on sustainable development.

MANAGING SUSTAINABILITY WORK

The Central Board is responsible for the Church of Sweden's sustainability work at national level and for ensuring that a sustainability perspective runs through the entire organisation. At national level this means:

- providing support to dioceses in their work on sustainable development,
- supporting aid projects that contribute to a sustainable society,
- helping to enable people to demand and defend their rights and dignity,
- working to ensure that all employees are committed to a sustainable society,
- focusing on employees' health and on them achieving a balance in life,
- working to ensure that our suppliers comply with our guidelines, and
- ensuring that our capital investments are based on sustainable development and ethical consideration.

Sustainable development is to be an integral part of managing our activities. Within our international work, this is expressed through:

- The Church of Sweden and its partners being active in civil society in terms of managing natural resources sustainably and ensuring people's right to good living conditions.
- The Church of Sweden and its partners being active players in civil society towards creating fair and just, safe and peaceful democratic societies.

The strategic work aims to develop the focus of activities on the basis of the overall goals. The goals and the strategic plans are clearly specified in three-year planning, budgets and key figures – which means that specific activities to promote sustainable development are planned, implemented and followed up. Policies and internal regulations are an essential part of management.

INTERNAL CODE OF CONDUCT

At national level the Church of Sweden has a code of conduct that its employees must comply with. The code has been established by the Secretary-General and contains information about the Church's standpoint in terms of legislative requirements, wielding power, corruption and pornography. Employees must comply with Swedish legislation. Employees abroad must use Swedish legislation as a guide, as well as complying with local laws, international conventions and regulations. The code also establishes that the Church's employees must never use their position of authority in a prohibited way, and they must not, in any circumstances, contribute to or take part in corruption by giving or receiving bribes. The workplace and all technical equipment must be free from pornographic material. The code of conduct is conveyed to employees via the intranet. In December 2013, the Central Board of the Church of Sweden decided on a code of conduct for all elected representatives at national level.

FINANCIAL POLICY FOR RESPONSIBLE ASSET MANAGEMENT

The financial policy of the national level follows the UN Principles for Responsible Investment, PRI. This means that our investments are to be characterised by consideration and respect for the environment, human rights and working conditions, as well as good corporate governance. See the Church of Sweden's report *Rapport om ansvarsfulla investeringar* on responsible investments for more information on how the financial policy is put into practice in the management of the Church's assets (capital). Information is also available at www.svenskakyrkan.se/ansvarsfullainvesteringar.

POLICY AGAINST CORRUPTION AND EMBEZZLEMENT

The Church of Sweden's international work must be able to manage the risk of corruption and embezzlement, even under difficult circumstances. The Church has a zero tolerance policy regarding corruption and embezzlement. We have drawn up a practical anti-corruption guide and have communicated it to our employees and partners.

During the period that the Church of Sweden supports a project, our international administrators are in close contact with the partner in question. This makes it easier to discover irregularities and deficiencies in administration. Checks are made on an ongoing basis, and we always acquaint ourselves with our partners' reports on both the project and combined finances.

If there are signs of corruption, the Church of Sweden launches an enquiry. If the suspicions are of a serious nature, further payments may be stopped immediately. The Church of Sweden also informs partners in the project and other Swedish financiers (Sida), and begins talks with the partner in question.

In cases where suspicions of corruption or serious administrative shortcomings are confirmed, the Church of Sweden initiates talks about how funds paid out should be repaid. In turn, the Church of Sweden may also be forced to repay funds that have not been used for the purposes intended.

PROCUREMENT POLICY

The Church of Sweden's work for sustainable, fair and just development makes major demands of the companies that we sign agreements with. The national level's procurement policy states that all procurement must take place on the basis of three principles: good business practice, the equal worth of all people and good stewardship. In practice, this means that the Church may only procure from and enter into agreements with companies that behave responsibly towards their employees, society and the environment. Companies must also follow international agreements that aim to protect people and the environment.

TRAVEL POLICY

The travel policy of the national level states that trips in service are to be made taking into consideration environmental and social impact and cost-effectiveness. In practice, this means that our employees must always consider the option of travelling by train or bus/coach rather than plane, although they should take time and distance into consideration. If possible, public transport must always be used in preference to taxis or cars.

EXTERNAL POLICIES AND THE CHURCH OF SWEDEN'S MEMBERSHIP OF HAP

The Church of Sweden's national level follows the codes of conduct of the Red Cross and ACT Alliance. The employees of ACT Alliance have special ethical responsibility towards the people who benefit from ACT's humanitarian and development programmes. In humanitarian crises, the population affected often depends on humanitarian organisations for their basic needs. The ACT Alliance code of conduct is designed to help the organisation's employees understand their ethical responsibility and how they are to prevent sexual assault and sexual abuse; all forms of harassment, fraud and corruption; breaches of safety regulations; and unethical business practices. The code of conduct is to be signed by the Church of Sweden's employees whose work concerns the international activities in any way.

Since 2011, the Church of Sweden has also been a member of HAP International (Humanitarian Accountability Partnership International). HAP is the aid sector's first self-regulating body, and the organisation makes strict demands of its members' credibility and governance. The membership means that the Church's international work has pledged to follow HAP's principles on accountability, both accepting it on its own part and demanding it in relations with the Church's partners, target groups and other stakeholders. In 2012, the Church of Sweden was the first Swedish organisation to obtain certification according to the HAP Standard 2010. The certification means that the Church complies with HAP's guidelines for transparency, staff competence and follow-up. It also means that the Church invites people to take part in learning processes and enables them to give their opinions on its activities. More information on the Church's complaints management system is available online: svenskakyrkan.se. (There, click on "In English" at the top of the screen, select "International work" from the menu on the left and then select "Accountability and quality management" from the list of topics that appears as a submenu – also on the left.)

THE CLIMATE-SMART OFFICE

ELECTRICITY AND HEATING

A significant proportion of total energy consumption in Sweden takes place in buildings. This also applies to the Church of Sweden at national level. Issues concerning heating and electricity are thus central to the organisation's sustainability work. Since 2011, the national level has

CLIMATE JUSTICE

The Church of Sweden's approach is that the climate issue is an issue of global justice. Industrial countries have emitted the vast majority of the greenhouse gases that are now increasing the temperature of the climate. Poor people in developing countries contribute the least to global emissions, but are hit the hardest by the adverse impact of climate change.

Today, a range of organisations and companies offer various forms of climate compensation. The most common model used is that buyers offset their carbon dioxide emissions with investments in energy-saving technologies or tree planting in developing countries, for example. The idea is that this will neutralise the emissions. However, it is difficult and costly to establish the exact reduction in carbon dioxide emissions actually achieved by the climate compensation projects. Furthermore, the idea of compensation risks delaying a necessary change in lifestyle, because it gives the illusion that it is acceptable to travel by air, for example, as long as each person doing so pays for it.

The Church of Sweden has created a tool called *Klimaträttvisa* (Climate Justice) as an alternative to this kind of climate compensation. Climate Justice does not promise to neutralise emissions by a third party reducing its emissions. Instead, the Climate Justice initiative encourages you to pay for your emissions by supporting people affected by climate change and reducing your own emissions. The price of 1 kg of carbon dioxide is so high that it is designed to motivate you to make a lifestyle change sooner rather than later. The Church of Sweden has set the price of 1 kg of carbon dioxide at SEK 1, which corresponds to Sweden's carbon dioxide tax. Half of the SEK 1 goes to climate projects within the framework of the Church's international work. These climate projects sometimes lead to reductions in emissions, but their focus is usually on contributing to adaptation to climate change. The remaining SEK 0.50 is to be used to reduce the environmental impact of the Church's own activities, i.e. encourage changes in behaviour.

At www.svenskakyrkan.se/klimatrattvisa (in Swedish) individuals can calculate the emissions that they cause and they can also contribute to Climate Justice.



Sustainable development is often associated with the climate issue, but it concerns more than that. Sustainable development is also sustainable from an economic and social perspective.

purchased electricity that bears the *Bra miljöval* (Good Environmental Choice) label issued by the Swedish Society for Nature Conservation. This means that all electricity is based on renewable energy sources (in our case, 100% hydro power), has low environmental impact, and takes biodiversity into consideration.

CARBON-NEUTRAL PAPER AND FEWER PRINT-OUTS

Since 2011, the Church of Sweden's national level has used carbon-neutral paper. This means that the price of the paper that we purchase includes a fee that is used in its entirety to plant trees in southern Africa.

To reduce the national level's paper consumption, a system of "pull printing" or "follow-me printing" was introduced in 2012. This means that all print-outs are sent to a joint queue. The person who wants to print the documents then logs into any of the network printers in order to obtain the print-out. In order to save energy and paper, the national level's printers print double-sided copies as standard.

GREEN IT

IT has potentially both a positive and negative impact on the environment. IT solutions can replace processes that put a strain on the environment, such as travel, but the production and use of IT and telecom products give rise to about 2% of the world's total carbon dioxide emissions. To cut energy consumption, the national level of the Church of Sweden is working with the dioceses to implement a joint IT platform (abbreviated to GIP in Swedish). This solution means that many of our users will not require a computer. Instead, the software will be available on a central server that can be accessed via what is known as a thin client. A thin client has a longer lifespan than a traditional computer and uses much less energy. A computer uses about 150 W, whereas a thin client uses 40–80 W.

In conjunction with the implementation of GIP, an IT inventory of more than 70% of the Church's economic units has been performed. The analysis of the compiled data indicates that parishes and associations of parishes can reduce their electricity consumption from IT by up to 50%. In 2013 a total of 120 units connected to the platform, and by the turn of the year, 238 units with 5,400 users were connected.

To cut the national level's total carbon dioxide emissions, we encourage the use of video conferences. In 2013 more than 1,500 video conferences were held and the use of such meetings rose by 7%. At present we have 39 installations of the video conference system within the Church of Sweden. Many take part in video conferences via their computer.

At the end of 2013 the national level decided that from then on it would only buy eco-labelled computers, i.e. those that must comply with requirements on the environment, climate and social responsibility in their manufacture. Dioceses and parishes will be offered the opportunity to use the same agreement.

CLIMATE-SMART TRAVEL

Climate compensation based on the office's travel for 2013 amounted to

This means that the price of the paper that we purchase includes a fee that is used in its entirety to plant trees in southern Africa.

SEK 1.4 million. More information about the Church's view on climate compensation and climate justice is given on page 42 and online at svenskakyrkan.se. There, select "In English" at the top of the page, "International work" from the menu on the left and then "Why the climate issue is a question of global fairness and justice" from the submenu that appears on the left.

The climate money for 2013 was partly used to fund a pilot project together with the LWF and the company Solvatten in the Kakuma refugee camp in northern Kenya. The project provided 1,070 households with a solar-power-based solution for water purification and water heating. The outcome of the project was a significantly reduced use of firewood, and there are reports of health benefits concerning occurrences of eye diseases among young children. A reduced need for firewood saves time and reduces the risk of women and girls – who have traditional responsibility for fetching firewood – being attacked. The time saved has been used for productive work in the home, which is estimated to increase household incomes. The households themselves report a feeling of higher social status.

Electricity and heating (Sweden)	2013	2012
<i>The faith community's properties</i>		
Electricity for activities and properties (kWh/m ²)	85	79
District heating (kWh/m ²)	59	60
CO ₂ to air (kg/m ²) due to district heating*	10	10
<i>Rented properties</i>		
Electricity for activities and properties (kWh/m ²)	49	43

*See page 56 for the bases for the calculations.

Paper consumption	2013	2012
Printing paper (kg/person)	18	27
Recovered office paper (kg/person)	45	52
Recovered corrugated cardboard (kg/person)	9	13

Travel	2013	2012
Train travel (km/person)	1,994	2,572
CO ₂ to air due to train travel, total (kg)*	2	2
Air travel (km/person)	27,568	27,977
CO ₂ to air due to air travel, total (tonnes)*	1,451	1,372

*See page 56 for calculation basis.

The table above shows that electricity consumption has risen somewhat, paper consumption has fallen and emissions from air travel have increased. The increased emissions that took place in conjunction with flights is a result of the larger number of employees and the many delegations who took part in international meetings during the year.



Rail travel is a climate-smart mode of transport, but is unfortunately not feasible for long inter-continental journeys.

HOW THE CHURCH OF SWEDEN IS RUN

PARISHES, GROUPS OF PARISHES,
DIOCESES AND NATIONAL LEVEL

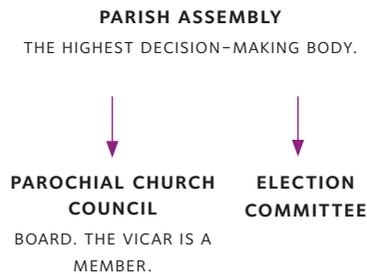


The newly elected General Synod, November 2013

NEW ORGANISATION AS OF 2014

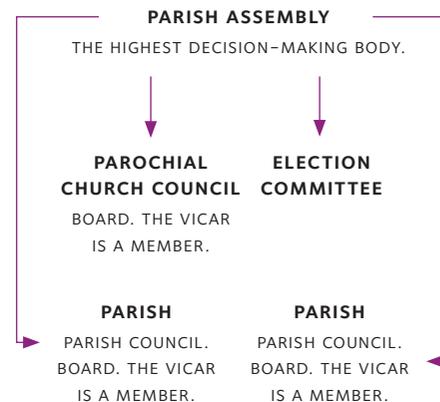
PARISH

NOT INCLUDED IN A GROUP OF PARISHES.
THE LOCAL PASTORAL AREA. PERFORMS THE PARISH'S CORE TASK.



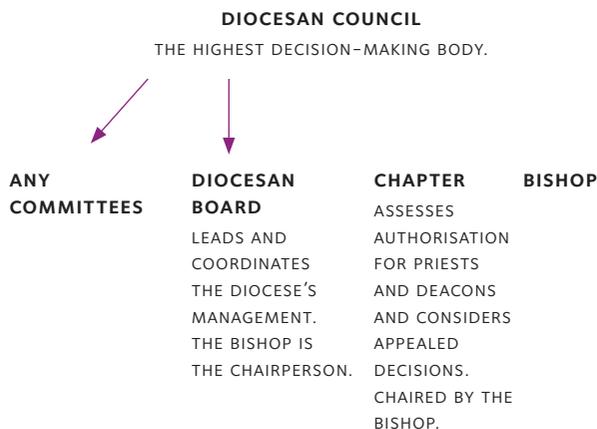
PASTORAT (GROUP OF PARISHES)

PASTORAL AREA. OVERALL LOCAL RESPONSIBILITY FOR ENSURING THAT THE PARISHES PERFORM THEIR CORE TASK. FINANCIAL RESPONSIBILITY.



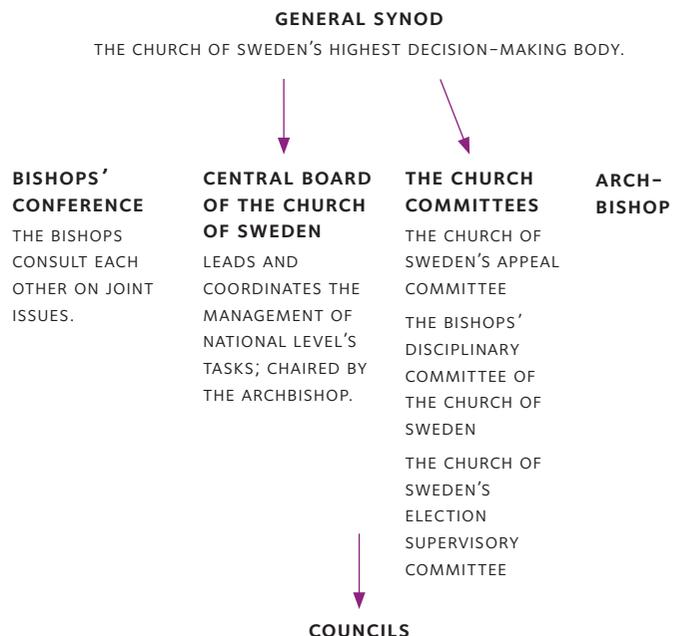
DIOCESAN LEVEL

THE REGIONAL PASTORAL AREA.
SUPPORTS AND SUPERVISES PARISH LIFE.



NATIONAL LEVEL

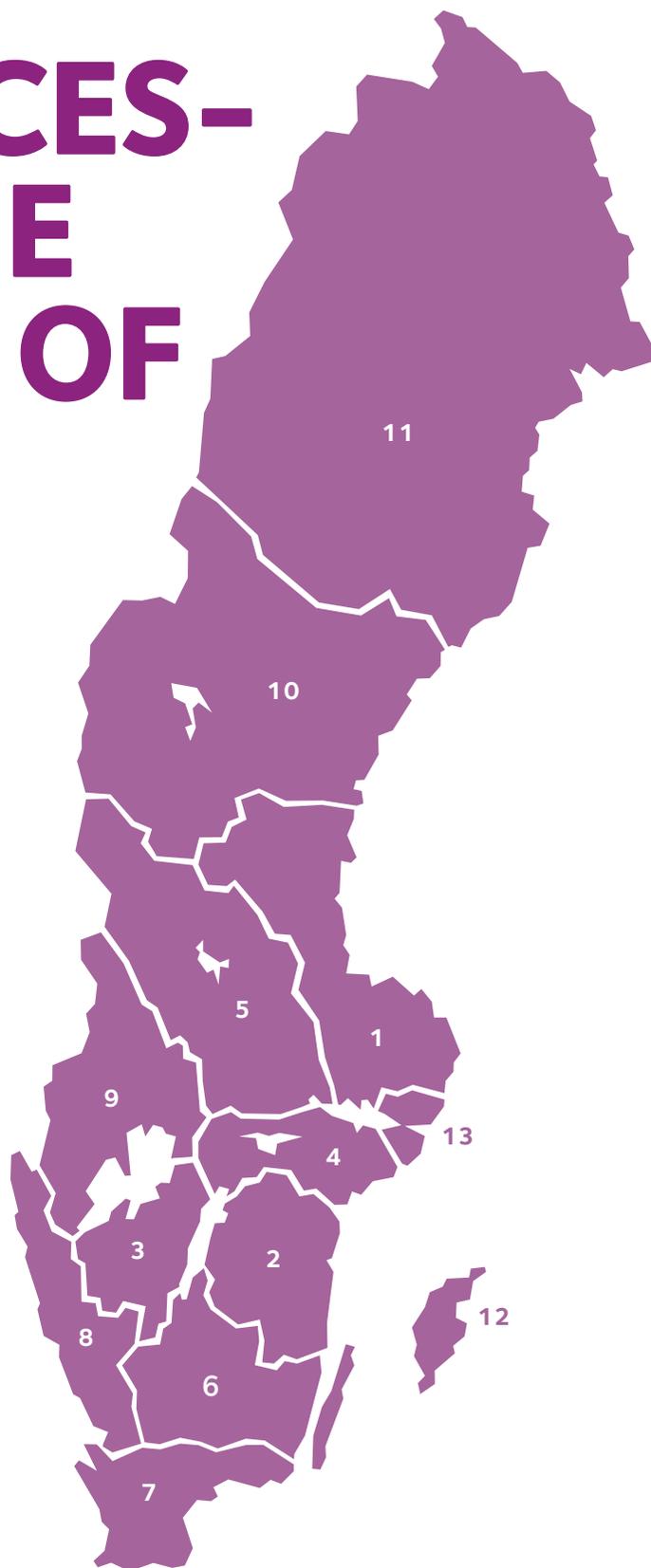
RESPONSIBLE FOR ISSUES INVOLVING THE WHOLE CHURCH AND REPRESENTS THE CHURCH NATIONALLY AND INTERNATIONALLY.



THE DIOCESES- ES OF THE CHURCH OF SWEDEN

13 CHALICES FROM 13 DIOCESES

In 2013 the Church of Sweden was made up of 13 dioceses divided into a total of 1,426 parishes in Sweden and 31 abroad. More than 65% of Sweden's population were members of the Church of Sweden.



THE DIOCESES AND THEIR CHALICES

A presentation follows of the 13 dioceses, illustrated by the Holy Communion chalice at the cathedral of each diocese.

The Holy Communion vessels are used when a service of worship with Holy Communion (the Eucharist) is celebrated. These items consist of a chalice for the wine; a ciborium, which is a box in which the bread (wafers) is stored; and a paten (diskos), which is a small plate from which the bread is distributed. The chalice can also be called a cup and is generally shaped like a goblet. It is traditionally made of precious metal, but simpler materials are now also used.



1. UPPSALA DIOCESE
748,371 INHABITANTS
(2013/2014)
69% MEMBERS
133 PARISHES
ARCHBISHOP: ANDERS WEJRYD
BISHOP: RAGNAR PERSENIUS



5. VÄSTERÅS DIOCESE
581,835 INHABITANTS
71% MEMBERS
76 PARISHES
BISHOP: THOMAS SÖDERBERG



9. KARLSTAD DIOCESE
361,672 INHABITANTS
76% MEMBERS
85 PARISHES
BISHOP: ESBJÖRN HAGBERG



2. LINKÖPING DIOCESE
548,749 INHABITANTS
70% MEMBERS
105 PARISHES
BISHOP: MARTIN MODÉUS



6. VÄXJÖ DIOCESE
636,109 INHABITANTS
70% MEMBERS
191 PARISHES
BISHOP: JAN-OLOF JOHANSSON



10. HÄRNÖSAND DIOCESE
368,617 INHABITANTS
76% MEMBERS
103 PARISHES
BISHOP: TUULIKKI
KOIVUNEN BYLUND



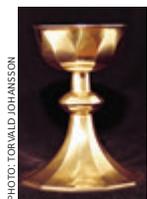
3. SKARA DIOCESE
549,317 INHABITANTS
71% MEMBERS
124 PARISHES
BISHOP: ÅKE BONNIER



7. LUND DIOCESE
1,426,826 INHABITANTS
65% MEMBERS
185 PARISHES
BISHOP: ANTJE JACKELÉN



11. LULEÅ DIOCESE
510,548 INHABITANTS
77% MEMBERS
57 PARISHES
BISHOP: HANS STIGLUND



4. STRÄNGNÄS DIOCESE
626,039 INHABITANTS
62% MEMBERS
73 PARISHES
BISHOP: HANS-ERIK NORDIN



8. GOTHENBURG DIOCESE
1,340,770 INHABITANTS
64% MEMBERS
191 PARISHES
BISHOP: PER ECKERDAL



12. VISBY DIOCESE
57,161 INHABITANTS
73% MEMBERS
39 PARISHES
BISHOP: SVEN-BERNHARD FAST



13. STOCKHOLM DIOCESE
1,888,850 INHABITANTS
57% MEMBERS
64 PARISHES
BISHOP: EVA BRUNNE

FINANCIAL SUMMARY 2013

TASK AND ORGANISATION

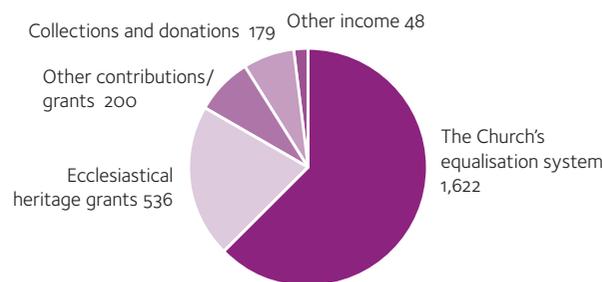
The core activity of the Church of Sweden is primarily conducted at diocesan and parish levels. Operations at national level, which this report covers, support the Church of Sweden's shared ability to meet the expectations of its members and the general public.

The main work constitutes provision of support to the following areas of activity: the Church's work in Sweden, International mission and diaconia, Work among Swedes abroad, Economic equalisation and Financial management.

TOTAL INCOME AND EXPENSE

The financial result reached SEK 563 million (SEK 313 million) and is mainly due to the positive result in asset management amounting to SEK 613 million. (Figures in parentheses refer to the previous year.) Total income was SEK 3,200 million (SEK 2,855 million), including the positive result from asset management. The largest income item consisted of equalisation fees. They are largely redistributed in the Church's equalisation system in the form of equalisation grants. The second-largest income item comprises financial grants received, mainly ecclesiastical heritage grants. The latter are recognised as income to the extent they are used. Funds not yet used are recognised as a liability in the balance sheet. Other grants come from sources such as the Swedish International Development Cooperation Agency (Sida), the EU and various foundations, and are mainly used in the Church's international work. Collections and donations are another significant source of income – especially for the international activities.

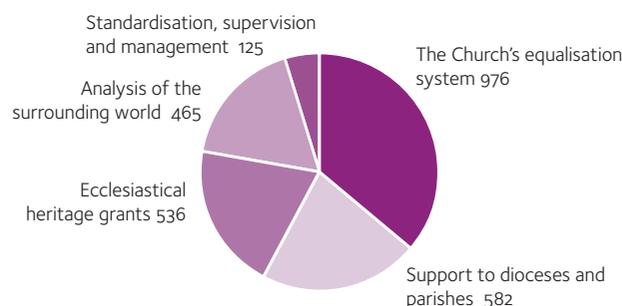
DIAGRAM 1: INCOME* 2012 (SEK MILLION)



*excluding the result from financial management.

The focus of the work is based on the Church Ordinance and the decisions made by the General Synod and the Central Board of the Church of Sweden. Total expenses amounted to SEK 2,683 million (SEK 2,588 million). The diagram below shows the financial scale of the Church's main tasks.

DIAGRAM 2: EXPENSES 2012 (SEK MILLION)



EQUITY

Equity stood at SEK 5,932 million (5,369) at year-end.

FINANCIAL RESULTS AND POSITION

Other aspects of the operation's results and financial position at year-end are specified in the following income statement and balance sheet.

INCOME STATEMENT

Amounts in SEK thousands	Note	2013	2012
	1		
Income			
Equalisation fees	2	1,622,439	1,574,198
Collections and donations	3	178,764	177,863
Other grants received	4	736,133	642,555
Gains/losses on socially responsible (not-only-for-profit) investments	5	688	687
Gains/losses on cash management	6	1,340	1,192
Gains/losses on asset management	7	612,803	422,734
Other income	8	48,071	36,004
Total		3,200,238	2,855,233
Expenses			
Equalisation grants	2	-975,818	-1,000,627
Distributed grants	9	-986,633	-981,601
Other external expenses	8	-406,135	-317,804
Staff costs	10, 11, 12	-300,820	-277,799
Depreciation/amortisation of tangible and intangible fixed assets	13	-13,490	-10,033
Total		-2,682,896	-2,587,864
Income before changes in designated funds		517,342	267,369
Change in designated funds	14	15,828	-627
Income after changes in designated funds		533,170	266,742
Profit/loss before financial items		533,170	266,742
<i>Financial items</i>	15		
Financial income		30,377	46,957
Financial expenses		-405	-703
Total		29,972	46,254
Profit/loss after financial items		563,142	312,996
Net income for the year	16	563,142	312,996

BALANCE SHEET

Amounts in SEK thousands	Note	31 Dec 2013	31 DEC 2012
ASSETS	1		
<i>Fixed assets</i>			
<i>Intangible fixed assets</i>			
Capitalised development expenditure	17	24,552	20,144
<i>Tangible fixed assets</i>			
Buildings and land	18	77,038	68,470
Equipment	19	18,614	13,709
Total		95,652	82,179
<i>Financial fixed assets</i>			
Participating interests in Group companies	20	55,774	55,774
Long-term receivables in Group companies	21	30,000	30,000
Participating interests in associated companies	22	42,333	42,295
Socially responsible (not-only-for-profit) investments	23	34,437	34,412
Other long-term securities	24	5,840,034	5,228,425
Other long-term receivables		418	434
Total		6,002,996	5,391,340
Total fixed assets		6,123,200	5,493,663
<i>Current assets</i>			
Inventories		1,300	1,948
<i>Current receivables</i>			
Current receivables		58,188	20,432
Prepaid expenses and accrued income		44,282	40,104
Total		102,470	60,536
<i>Current investments</i>	25	2,789,111	2,430,420
<i>Cash and bank balances</i>	26	860,042	1,200,916
Total current assets		3,752,923	3,693,820
TOTAL ASSETS		9,876,123	9,187,483
EQUITY AND LIABILITIES			
<i>Equity</i>			
Equity at the start of the year	16	5,369,339	5,056,343
Net income for the year		563,142	312,996
Total		5,932,481	5,369,339
<i>Provisions</i>			
Designated funds	14	223,694	239,522
Pension provisions	27	70,424	63,567
Other provisions	28	199,468	175,965
<i>Current liabilities</i>			
Accounts payable, trade		44,399	75,164
Liabilities to Group companies		12,143	8,999
Other current liabilities	26	3,349,880	3,203,188
Accrued expenses and deferred income	29	43,634	51,739
Total		3,450,056	3,339,090
TOTAL EQUITY AND LIABILITIES		9,876,123	9,187,483
<i>Collateral pledged</i>	30	–	50,000
<i>Contingent liabilities</i>	31	–	–

GRI, REPORTING PROFILE

Global Reporting Initiative (GRI) is a network-based organisation that has developed a framework for sustainability reporting. The framework contains guidelines for reporting economic, environmental and social impact. Read more at www.globalreporting.org/Home.

SELECTION OF AREAS

The data and key figures reported have been assessed as being most material with regard to the organisation's task and activities. Areas considered material are those that, according to GRI's own definition, reflect the organisation's significant economic, environmental and social impact, and may affect the assessments and decisions of stakeholders.

STAKEHOLDERS

As Sweden's largest faith community, the Church of Sweden has a special role to play in Swedish society, which is why the society as a whole is to be regarded as a stakeholder. The Church of Sweden also has special responsibility towards its members, employees, donors, subsidiaries and associated companies. Other faith communities, decision-makers, authorities, suppliers, the Church of Sweden's dioceses, parishes and groups of parishes as well as organisations that the Church is a member of or exerts influence on, have also been identified as stakeholders.

BASES FOR CALCULATION

We receive our data on travel from our travel agent. The data values are based on standard amounts from the Network for Transport and Environment (NTM).

<i>Air travel, intercontinental</i>	140 g CO ₂ /person km
<i>Air travel, domestic</i>	226 g CO ₂ /person km
<i>Air travel, international</i>	110 g CO ₂ /person km
<i>Train</i>	0.0021 g CO ₂ /person km

The supplier of carbon-neutral paper first looks at carbon dioxide emissions from pulp manufacture and from the paper mill where the paper in question is manufactured. A normal value in the industry is about 1 tonne CO₂ per tonne of paper. The supplier then calculates the emissions caused by the manufacturer's purchased electricity. Finally, the emissions from transport to and from their own central warehouse in Jordbro are added.

To calculate the CO₂ emissions to air due to district heating, we have used data from the energy company Vattenfall. In 2012 each kWh of supplied district heating created emissions of 170 g CO₂ to air.

LEVEL OF REPORTING APPLIED

The Church of Sweden reports on its sustainability work according to GRI's Application Level C. The GRI index indicates the page on which the relevant information is stated.

Application level of the reporting

		C	C+	B	B+	A	A+
COMPULSORY	OWN ASSESSMENT	✓					
	PRONOUNCEMENT FROM THIRD PARTY		External assurance for the report		External assurance for the report		External assurance for the report
VOLUNTARY	EXAMINED BY GRI						

GRI content index

	<i>Page</i>
1. STRATEGY AND ANALYSIS	
1.1 <i>Statement from the Secretary-General</i>	11
1.2 <i>Description of key impacts, risks, and opportunities</i>	55*
2. ORGANISATION	
2.1 <i>Name of the organisation</i>	13
2.2 <i>Primary brands, products and services</i>	13
2.3 <i>Organisation structure</i>	13
2.4 <i>Location of the organisation's headquarters</i>	13
2.5 <i>Countries where the organisation operates</i>	18, 66*
2.6 <i>Nature of ownership and legal form</i>	13
2.7 <i>Markets</i>	63*
2.8 <i>Size of the organisation</i>	12
2.9 <i>Awards received in the reporting period</i>	27, 32
3. REPORT PARAMETERS	
3.1 <i>Reporting period</i>	Calendar year
3.2 <i>Date of most recent previous report</i>	Previous calendar year
3.3 <i>Reporting cycle</i>	Annual
3.4 <i>Contact point</i>	54
3.5 <i>Process for defining report content</i>	54
3.6 <i>Boundary of the report</i>	40, 54
3.8 <i>Basis for reporting on leased facilities and other entities</i>	45
3.9 <i>Measurement methods and calculation data</i>	54
3.11 <i>Significant changes from previous reports in the scope, boundary, etc.</i>	40
3.12 <i>GRI index</i>	54
4. GOVERNANCE, COMMITMENTS AND STAKEHOLDER ENGAGEMENT	
4.1 <i>Governance structure</i>	13
4.2 <i>Role of the board chairperson</i>	13, 58
4.3 <i>Board members</i>	59
4.4 <i>Mechanisms to provide proposals to the highest governance body</i>	28
4.5 <i>Link between remuneration and performance</i>	No bonus
4.7 <i>Process of demands on qualifications of board members</i>	13, 58
4.8 <i>Values, codes of conduct, etc.</i>	41, 42
4.12 <i>External statutes, principles and initiatives</i>	42
4.13 <i>Membership in organisations</i>	16, 42
4.14 <i>Identified stakeholder groups</i>	54
4.15 <i>Identification and selection of stakeholders</i>	54
4.16 <i>Approaches to communication with stakeholders</i>	20
4.17 <i>Key topics that have been communicated to stakeholders</i>	20

GRI content index

5. ECONOMIC INDICATORS

EC1 Economic value generated and distributed	52
EC3 Coverage of the organisation's defined benefit plan obligations	75*
EC4 Significant financial assistance received from public sector	50, 51*, 63*

6. ENVIRONMENTAL PERFORMANCE INDICATORS

EN1 Materials used by weight or volume	45
EN3 Direct energy consumption by primary energy source	45
EN4 Indirect energy consumption by primary source	45
EN7 Initiatives to reduce indirect energy consumption	44, 45
EN16 Total and indirect greenhouse gas emissions	45
EN17 Other relevant indirect greenhouse gas emissions by weight	45
EN18 Initiatives to reduce greenhouse gas emissions	45
EN29 Significant environmental impacts of transporting members of the workforce	45

7. SOCIAL PERFORMANCE INDICATORS

LA1 Total workforce by employment type and region	66*
LA4 Percentage of employees covered by collective bargaining agreements	100%
LA13 Composition of board and management breakdown according to gender and age group	65*
HR1 Percentage of significant investment decisions that include human rights requirements	100%
SO5 Public policy positions and participation in public policy decision-making processes and lobbying	15, 16, 25, 28

* *The Swedish version*

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tel: + 46 (0)18 16 95 00

Address: Svenska kyrkan, SE-751 70 Uppsala, SWEDEN



Staff conference for the Church of Sweden Abroad, in Uppsala in August 2013. Mission service in Uppsala Cathedral

THE CENTRAL BOARD OF THE CHURCH OF SWEDEN

A PRESENTATION OF THE BOARD AND ITS WORK

The national level of the Church is responsible for the Church's joint matters. This applies to the area of the surrounding world and relations, which includes representation, official relations with other churches and faith communities, and international mission and diaconia; the area of support to dioceses and parishes, which includes supporting them in their primary task, basic training programmes, research, cultural heritage, work among Swedes abroad, joint information and administrative support functions; and the area of standardisation, supervision and management.

The General Synod is the Church of Sweden's highest decision-making body, but it may not decide on individual issues that a parish or diocese has the task of deciding on.

The General Synod appoints a Central Board, which leads and coordinates the management of the national level's tasks as stipulated in the Church Ordinance. The Central Board represents the Church of Sweden Faith Community, for example in responses to referrals, statements and official contacts. The Board consults the Bishops' Conference on theological and ecumenical issues.

The Central Board carries out the tasks set by the General Synod and it can submit written communications containing various proposals to the General Synod. Each year, the Central Board submits a plan of operations and an annual review and financial summary for the national level to the General Synod.

The Central Board consists of the Archbishop and 14 members with an equal number of deputies; they are elected for a period of four years. Additionally, another bishop is elected as a deputy for the Archbishop. The Archbishop is the chairperson of the Central Board and there are also two

Vice Chairpersons. The daily work at the Board's office is led by the Secretary-General, who is appointed by the Board.

According to the Church Ordinance the Central Church Board's tasks include to:

- represent the Church of Sweden faith community,
- be responsible for the Church's official relations with other churches and faith communities,
- support the work of the dioceses to develop parish life,
- state the conditions for admission to the basic church training programmes, decide on their syllabi and ensure that there are sufficient places available on these programmes,
- coordinate the Church's and its parishes' responsibility for international mission and diaconia,
- be responsible for the Church's work among Swedes abroad,
- be in charge of the Church's economic equalisation system (for distribution of financial resources from fees),
- deal with overall issues regarding the Church's joint computer system,
- promote research that is significant to the Church, and
- work to provide rich and multifaceted cultural activities that promote dialogue about religion and approaches to life.



THE CENTRAL BOARD OF THE CHURCH OF SWEDEN, 2014–2017

- | | | |
|---|------------------------------|---------------------------------------|
| 1. Karl-Gunnar Svensson | 11. Anna Lundblad Mårtensson | 18. Britt Sandström (deputy) |
| 2. Wanja Lundby-Wedin
(First Vice Chairperson) | 12. Sven E. Kragh | 19. Margareta Carlenius (deputy) |
| 3. Archbishop Anders Wejryd
(Chairperson) | 13. Ulla Rickardsson | 20. Tommy Eriksson (deputy) |
| 4. Mats Hagelin
(Second Vice Chairperson) | 14. Katarina Wedin (deputy) | 21. Erik Sjöstrand |
| 5. Cecilia Brinck | 15. Erik Muhl | 22. Lars-Ivar Ericson (deputy) |
| 6. Birgitta Halvarsson | 16. Dag Sandahl (deputy) | 23. Sofia Särdaqvist (deputy) |
| 7. Lars Johnsson | 17. Georg Lagerberg (deputy) | 24. Margareta Nisser-Larsson (deputy) |
| 8. Birger Wernersson (deputy) | | |
| 9. Ylva Wahlström (deputy) | | |
| 10. Marta Axner | | |

Not pictured: Olle Burell, Nils Gärder and the deputies Bishop Per Eckerdal (for the Archbishop), Margareta Andersson, Göran Karlsson and Helena Nordvall.



FOR THOSE OF YOU WHO WANT TO FIND OUT MORE

CONTACT, INVOLVEMENT AND RELATIONSHIP

MORE ABOUT THE CHURCH OF SWEDEN

Would you like to get involved and help make the world a better place? Do you have any questions about life or need someone to talk to? The Church of Sweden is a community and offers a context in which you can meet other people and deepen your faith. Involvement and support from you and others are important to the Church. Everyone can contribute in some way.

The broad activities of the Church of Sweden welcome you, whoever you are. Contact your parish or the Church of Sweden Information Desk. You will find your parish's contact details at svenskakyrkan.se.

READ MORE ABOUT THE CHURCH OF SWEDEN

www.svenskakyrkan.se

Svenska kyrkans informationservice
(the Church of Sweden Information Desk)
(press 2 for the extension when phoning)

Givarservice (Donations service):
(press 1 for the extension when phoning)

Email: info@svenskakyrkan.se

Tel: + 46 (0)18 16 96 00

Postal address: Svenska kyrkan, SE-751 70 Uppsala,
SWEDEN

FOR DONATIONS TO THE CHURCH'S INTERNATIONAL WORK:

PlusGiro Account: 90 01 22-3

Bankgiro Account: 900-1223

IF YOU WANT TO MAKE A FINANCIAL DONATION:

A new law that came into force in Sweden during 2012 means that private individuals can obtain a tax deduction for certain donations to approved organisations. The Church of Sweden Faith Community is one such organisation. The Church is an approved recipient of donations for "promoting social charity work", which means that donations to the Church's international work and to the Church of Sweden Abroad are deductible – with certain exceptions.

Read more at svenskakyrkan.se/skattereduktion (in Swedish).



The cathedral Storkyrkan, Stockholm



Page 11
Kristina Strand Larsson /IKON



Page 23
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Luleå Cathedral
Photo: Anders Alm



Page 14
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Page 23
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Page 28
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Page 43
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Page 57
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Uppsala Cathedral
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Page 15
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Page 23
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Page 29
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Page 43
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Page 59
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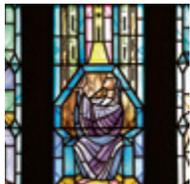


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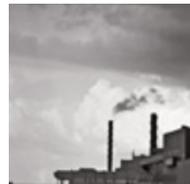
Page 16
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Page 7
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Page 39
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Page 43
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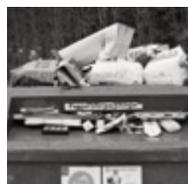
Page 9
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