

# REPORT & VIEW FINANCIAL SUMMARY

FOR THE CHURCH OF SWEDEN, NATIONAL LEVEL



2012 REVIEW AND FINANCIAL SUMMARY  
FOR THE CHURCH OF SWEDEN, NATIONAL LEVEL



# CONTENTS

The Archbishop	4
The Secretary-General	7
About the Church of Sweden	9
Report of the Board	10
Sustainability Accounts	24
How the Church of Sweden is run	30
The dioceses of the Church of Sweden	31
Financial summary	32
Income statements	33
Balance sheets	34
GRI Reporting Profile, Sustainability Accounts	36
The Central Board of the Church of Sweden	38
For those of you who want to find out more	40
Image gallery	41



# Is religion DANGEROUS?

**KEEP RELIGION IN ITS PLACE!** Although practically no one will say so out loud, it's what many people think. As people of the church, what is our attitude to that? Can we stand up for the belief that religion plays an important part in society?

Many people think that a non-religious approach is a neutral approach. Some worry that religious freedom, in the sense of the rights of faith communities, will take over other basic freedoms and rights. And some ask themselves whether it is right that new Swedes who come here from other countries, people who don't understand how we separate the religious from the secular, should turn back the clock on progress, for example.

Many of us have encountered these questions in the past year. The discussions about end-of-term school services in churches are one such example. Another is the question of calls to prayer from a mosque in Stockholm. A third example is the false notion that many ongoing armed conflicts are primarily religious conflicts. You may also encounter the opinion that you cannot hold religious beliefs and be a serious scientist at the same time; this is a relatively new idea in Sweden, for example.

**LET THE GOOD LEAVEN, SOURDOUGH,  
PERMEATE THE WHOLE DOUGH**

Sacralisation is usually part of secularisa-

tion. What is holy becomes holier and more separate and different. When the religion is not as well known, expectations grow – both within and outside the religion – that the boundaries of the religion should be more visible and more clearly defined.

This is a challenge for our Evangelical-Lutheran tradition. It has emphasised

“The right to spirituality means freedom to access and practise religion.”

that Christian life is lived in our everyday life, not in a separate parish community. Caring about our fellow humans should not stem from hopes that God will reward us; instead it should stem from the insight that serving each other is an essential part of a life lived responsibly. Both believers and non-believers serve each other in this way, with the same consequences. We believe that a life in which the means of grace – prayer, the Word of God and the Sacraments – are used can reinforce this service,

not that it means a different kind of service. In the past it was perhaps thought that preaching was best left to priests. But everyone can serve God in their day-to-day life. Our tradition also emphasises that this is the core of a Christian attitude to life, which is immeasurably more important than the boundary for who is within or outside the Church. In short, our tradition doesn't really match the expectations that religion is something delimited and separate. It is good to be clear about this so that we don't talk at cross purposes time and time again. Our tradition regards faith as a good sourdough (leaven) that can change all of life without the actual sourdough always being visible.

#### **ATHEISTS WHO BELIEVE**

We have many believers in Sweden. Atheists are also believers. There are reasons for atheism. For me, the reasons for believing in God have been in the majority throughout my life, largely as a result of personal experiences. But no one has proved the truth of either atheism or belief in God. It is not scientific to be an atheist. Atheism or faith in God is a matter of belief. Irrespective of whether we believe in God, we are limited by what empirical data and rationality can give us when we try to make sense of worldly things. And we can leave scope

for whether anything exists outside this area or not, and whether this something can reach us here. The question of whether there is a benevolent power, in whose hand everything ultimately rests, must be answered in faith, both by the atheist and the believer.

#### **HUMAN RIGHTS AND RELIGIOUS FREEDOM**

The Universal Declaration of Human Rights evolved in creative interplay between religions and with experiences from both totalitarianism and libertarianism. It is an issue of individuals' rights, not the rights of faith systems. Neither the right to religious freedom nor any other rights are superior to each other. Conflicts arise between them and they must be resolved in open legal processes. Religious freedom has often acted as a lever for political liberation, even for the breakthrough of democracy in our country!

In a letter that was barely noticed during the year, the collective Christian community in Sweden – ranging from Orthodox believers and Catholics to the Pentecostal Movement – criticised Catherine Ashton, who is the EU's High Representative of the Union for Foreign Affairs and Security Policy. The letter stated that she did not sufficiently consider the religious freedom of individuals, and instead considered religious leaders' and faith systems' fear of being called

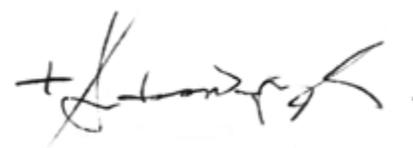
into question. The foundation of the letter was thus the right of individuals to religious freedom, exactly like in the Universal Declaration of Human Rights. During the year, all members of the National Interfaith Council of Sweden also signed a declaration that emphasised the freedom to practise or reject religion and the importance of being able to leave a faith community or change your religious affiliation. All world religions are represented in the Interfaith Council through leaders in Sweden.

#### **RELIGION THAT IS HIDDEN AWAY CAN TURN INTO ABSOLUTELY ANYTHING**

When the Swedish National Agency for Education says that the creed must not be included in end-of-term school services, head teachers need not worry; it has probably never ever been part of such services. But together head teachers and priests have often tried to find the common ground on which the school and the Church stand. Schools belong to society. Many years have passed since they belonged to the Church. In its living tradition, the Church safeguards stories, experiences, hymns and encounters that can facilitate and deepen understanding of these common values. We highlight them, but do not force them onto anyone. Anyone who thinks that you can draw a clear dividing line between religion and tradition, has probably believed that

both tradition and religion are fixed and belong in museums. They are instead ongoing struggles with life, based on what we have taken over from the past, including the Biblical stories, and how we deal with the here and now. No one can force these things onto anyone in a modern society. They can only talk about them and let other people try them and evaluate them. Openly.

Last year I convened the meeting about children and young people, Barn & Unga. It was about children's right to spirituality. Many people are surprised that this is stated in the Convention on the Rights of the Child. In a Swedish context, religious freedom mostly stands for freedom from religion. An authoritarian religious heritage can result in such a situation. But the right to spirituality means freedom to access and practise religion. Thinking in this way requires re-orientation and reflection among representatives of the state and of the religions. The Church of Sweden must play its part.



ANDERS WEJRYD  
Archbishop and Chair of the Central Board  
of the Church of Sweden

# SHARE LIFE

## – share faith

**IN 2012 THE MOST TALKED ABOUT** decision at the national level concerned the local level. The General Synod decided to change the local structures of the Church of Sweden, and this decision provides new opportunities for parishes to coordinate their activities. It also enables local involvement to be strengthened.

The report that preceded the decision was called *Närhet och Samverkan* (Closeness and collaboration). The preparation was permeated by the ambition of combining an effective local community with rational management. The task was to create the best possible organisational conditions to enable parishes to perform their basic task.

The decision will come into force in 2014, and intensive work is now under way to implement the change. In the Church elections on 15 September, the 6.5 million members of the Church will have the opportunity to elect their representatives in the new organisation.

### **ADMINISTRATIVE COOPERATION**

The General Synod also decided to provide a directed parish grant for another year. The grant was introduced a few years ago to enable parishes to implement changes that make it possible to improve the efficiency of their activities. Many have used the directed parish grant to finance connection to the

Church of Sweden's joint IT platform. More administrative cooperation is to be expected in the future, for example concerning accounting and payroll administration.

Another issue that has been investigated over a long period of time concerns the Church's educational organisation. In March 2012, the Committee for Education,

“Cooperation  
means sharing life.”

Research and Culture decided that an educational institute under own management will be established in autumn 2014. It aims to give our future deacons, parish educators, church musicians and priests more in-depth insight into their own professions. At the institute, the four occupational groups will have a joint final year of study, which will give a greater sense of affinity.

Yes, structure and organisation have recently been the subjects of much discussion in the Church of Sweden's internal debates. This is not particularly surprising in terms of the national level, which is primarily a support function that helps dioceses and parishes perform their basic tasks as efficiently as possible. The Central Board of the Church of Sweden maintains ongoing

dialogue with the dioceses about how best to structure this support.

### **CHILD IMPACT ANALYSES**

In November 2012, the General Synod adopted a written communication about child impact analyses, which is being incorporated into the Church Ordinance. Child impact analyses must be performed when matters are drafted in preparation for a decision – at all levels. In addition, children's perspectives based on a child impact analysis must be taken into account in parishes' pastoral programmes. Prior to the decision, *Handbok för barnkonsekvensanalyser i Svenska kyrkan* (a handbook for child impact analyses) was published.

### **EDUCATION AND MISSION WORK**

At heart, however, the Church's work is not about administration. Slightly in the shadow of the extensive organisational discussions, the Church's Central Board decided to launch a major drive to improve the Church's education and mission work. These areas concern the very foundation of our existence and cannot therefore be managed exclusively by the national level. It is important to the Board that we perform this work together throughout the Church of Sweden.

The actual content will therefore be drawn up and implemented jointly, involving



the national level, the dioceses and the parishes. Let us help each other to strengthen the ability of parishes to bring the Christian tradition to life in such a way that the people who come into contact with the Church of Sweden have the opportunity to interpret their lives in the light of the Gospels.

When we do this, we need to find ways that work in a society in which knowledge of Christian faith and the forms of expression of the Church have decreased, and in which people, fortunately, want to make their life choices based on their own experiences instead of following directives issued from above. These conditions make it a challenge to give people the opportunity to receive nourishment in their lives from the texts, images and rites of the Christian tradition.

#### **SHARE LIFE – SHARE FAITH**

This work will culminate in 2017 when we will celebrate the 500th anniversary of Luther nailing his theses to the door of the castle church in Wittenberg. But naturally it is not a new idea, nor is it solely ours. Spreading the Gospels in such a way that people can make them their own is an eternal assignment for the entire church of Christ.

We need to share life. We need to share faith. We need to link them together in a wider context. The Church's employees, volunteers and elected representatives are key figures in this work. Over the course of a few years, we in the Church of Sweden will together be devoting extra effort to reinforcing our ability.

Everything is linked. When the Church of Sweden manages and administrates, educates and organises, we do so in order to perform our basic task as well as possible. Cooperation means sharing life. Support functions become important when this is their purpose.

HELÉN OTTOSSON LOVÉN  
Secretary-General

#### **SUSTAINABLE DEVELOPMENT**

The Church of Sweden views the ethical perspective as an integral part of work on sustainable development, which is reflected in our financial policy, for example. Asset (capital) management is a key part of our lobbying work, and all dioceses have adopted the policy. Sustainable development is often associated with the climate issue, but it concerns more than that. It includes fair economic structures and agriculture that does not deplete the Earth. Ethics and values are key elements of developing new institutions and struc-

tures for policies and markets. This is something that we bear in mind, not least in our contacts with our partners in the South. In February 2013, the Church of Sweden was the first Swedish organisation to obtain certification according to the HAP Standard 2010. The final audit was performed in November 2012. To reduce our own environmental impact, we are continuing to work on our joint IT platform and are using video conferences to an increasing extent. High-priority challenges for the future consist of further efforts to reduce travel and paper con-

sumption. Another is to continue work on ethics in asset management by spreading the Ethos funds. We also wish to establish a culture of environmental awareness among Church of Sweden employees, both in their work and in their private lives. In terms of strategic direction, we aim to meet the needs and expectations of dioceses and parishes to an even greater extent. We report on our sustainability work according to the GRI standard. For more details go to our Sustainability Accounts on page 24.

# ABOUT THE Church of Sweden



- The Church of Sweden is made up of 1,439 parishes and 31 parishes abroad (2012). The task of the parishes is to hold church services, teach, and carry out mission and diaconia work.

- The Church of Sweden has just under 6.5 million members – about 70 percent of the population of Sweden. The proportion of members in the Church's 13 dioceses varies between 60 and 80 percent.

- In 2012 about 410,000 church services were held, with almost 16 million participants. A third of the services are baptisms, confirmations, weddings and funerals.

- A total of 96,000 people of all ages sing in around 5,200 choirs.

- The number of churches and chapels owned by the Church of Sweden is 3,381, of which 2,953 are protected by the Swedish Heritage Conservation Act. Of these, 115 were built after 1940, and of those, 35 were built after 2000.

- Visitors to the Church of Sweden's drop-in activities for children and young people aged 0–19 totalled 1.9 million in 2012.

- Almost 31,000 young people were confirmed during the year.

- The Church of Sweden's international mission and diaconia raised SEK 153 million. The Church received an additional SEK 183 million, mainly from the Swedish International Development Cooperation Agency (Sida) and the EU, for its international initiatives.

- The work at national level is largely carried out at the Central Church Office in Uppsala by just under 300 employees. Just over 100 people work for the Church abroad.

- The Church has 22,000 employees and 35,000 elected representatives. In addition, many people are involved on a voluntary basis.

- Activities in the parishes are chiefly financed by the Church fee. Eighty-nine percent of this fee goes to the local parishes, and 11 percent goes to the dioceses and the national level.

- The carrying amount (book value) of the Church of Sweden's collective assets was SEK 38 billion in 2011.\* Some of these assets, such as securities, provide returns, while others, such as churches, are very costly. Capital is managed according to ethical principles, with a requirement for good yield.

*\*Data for 2012 will be available in June 2013.*

# Report of **THE BOARD**

## **OUR TASK**

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, whose basic task is to hold church services, educate and carry out 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 intra-Church standards, review of decisions, joint information, education and training, consultation, ecumenical relations, and international diaconia and mission work. The task also includes acting as the voice of the Church in the public arena, in Sweden and internationally.

## **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 general 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, which means that it is able to put forward proposals on various issues through communications to the General Synod. It also carries out the tasks set by the General Synod.

Bodies also directly appointed by the General Synod are the Doctrinal Commission; the Bishops Disciplinary Committee; the Election Supervisory Committee; the Appeal Committee; the Committee for Education, Research and Culture; and the Committee for International Mission and Diaconia. The Central Board appoints the Council for the Church of Sweden Abroad, the Asset Management Council and Sami Council, within the Church of Sweden, to deal with specific areas. The Central Board is responsible for all overall activities, but a committee or council may have a deciding influence in certain specific issues. The Central Church Office in Uppsala is organised into seven 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 (committees or councils) 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 constitutes a group that, in addition to the parent company, consists 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 associated companies Fairtrade Sverige AB and Berling Media AB are included in the consolidated accounts.

## THE YEAR UNDER REVIEW

### Surrounding world and relations

#### THE ARCHBISHOP'S TRIPS AND OFFICIAL VISITS, A SELECTION

- 26 January Visit by the Papal Nuncio Emil Paul Tscherrig
- 6 February Visit by Morocco's ambassador Yahdih Bouchaab
- 13 February Visit by Bishop Thomas from the Coptic Church, Egypt
- 23 February Participated in the seminar organised by the Swedish Institute of International Affairs about Swedish arms exports
- 12–13 March Nordic primates' meeting in Copenhagen
- 4 May Visit by the General Secretary of the Evangelical Lutheran Church in Tanzania, Erasto Kamihanda
- 4 June Visit by South Africa's ambassador Mandisa Dona Marasha
- 13 September Visit by Cardinal Ravasi from the Catholic Church
- 5 October Visit by Bishop Munib Younan, Palestine
- 14 November Visit by Guy Liagre, General Secretary of the Conference of European Churches
- 4 December Visit by an Egyptian delegation of six members of parliament, and a visit to the government
- 18 December Visit by Israel's ambassador Isaac Bachman

#### NEW BISHOP

The Church of Sweden gained one new bishop in 2012. On 26 August Åke Bonnier was ordained bishop of Skara diocese. The ordination service in Uppsala Cathedral was led by Archbishop Anders

Wejryd in the presence of, among others, Crown Princess Victoria, the Duchess of Västergötland.

#### NEW BISHOPS' MISSIVE

A new bishops' missive was issued at the start of the year: *Church ceremonies in a multi-religious context. A letter from the bishops of the Church of Sweden*. In his foreword, the Archbishop expresses the hope that this missive will act as a tool for deepening and facilitating meetings between people, as well as between faith communities and religions. Twelve thousand copies of the missive were printed. It is also available (in Swedish) on the Church of Sweden's website: [www.svenskakyrkan.se/biskopsmotet](http://www.svenskakyrkan.se/biskopsmotet)

#### BAPTISM OF A PRINCESS

Princess Estelle was baptised by Archbishop Anders Wejryd in the Royal Chapel on 22 May 2012. In his baptism speech, the Archbishop emphasised that all people are equal in baptism: "You are all one in Christ Jesus" (Gal 3:28), and Jesus' promise to be with us "until the end of time".

Baptism also means that the person is baptised into a community that stretches back through history and all over the world. The Archbishop explained that God's help is required to keep human dignity strong, and this dignity is not found in power or success.

Each baptism ends with the newly baptised person being given a blessing. Through baptism we can trust in the fact that we will be protected by God, whatever happens. In life we encounter all sorts of difficulties and evil, but the blessing tells us that as baptised people, we will never be alone – no matter how difficult life may get.



## ECUMENICAL CONTACTS

### *The Reformation*

The Reformation meant much more than Luther's criticism of the church as it was in his lifetime. The winds of reform swept throughout Europe during the 16th century. A heightened emphasis on the religious competence of each individual, expressed as the universal priesthood, required literacy and access to education for all. The freedom of the individual was developed as an ideal and lived on, also outside the Church. During the year planning started on how the Church of Sweden will celebrate 500 years of reformation. A website to which all dioceses can contribute with details of their activities has been created ([www.svenskakyrkan.se/reformationsjubileum2017](http://www.svenskakyrkan.se/reformationsjubileum2017)).

### *The Lutheran World Federation*

The Lutheran World Federation (LWF) is preparing to celebrate 500 years of the reformation, culminating in 2017. The Church of Sweden is working closely with the LWF to highlight the reformation heritage in both churches and communities. In the European region, consultations and more in-depth study of the issue of local, practical diaconia have taken place. Questions have been such as, "What diaconia-related needs and resources exist in Lutheran churches in Europe today?" and "How can we be inspired by and learn from each other?". The results will be published in 2013. The Church of Sweden has played an active part in this process.

The LWF has 147 member churches in 79 countries, with a total of 70 million members. Bishop Antje Jackelén represents the Church of Sweden on the LWF Council. Through its membership fee and grants to the LWF's various activities – mainly the major international aid project of which the LWF is the principal – the Church of Sweden is one of the LWF's largest financiers.

### *The Mekane Yesus Church*

The Church of Sweden has had a relation with the Ethiopian Evangelical Church Mekane Yesus for a long time. The Evangelical Lu-

theran Church in America (ELCA), like the Church of Sweden, is open to homosexual people becoming and working as priests and to same-sex couples living together. Our views have been criticised as un-Biblical. Talks have been in progress for several years. At the General Assembly of the Ethiopian Evangelical Church Mekane Yesus in January 2013 it was confirmed the the Church is ending its communion fellowship with the ELCA and the Church of Sweden and terminating its partner agreements. This affects the communion fellowship within the Lutheran World Federation (LWF), so talks are now being held between all four parties: Mekane Yesus, the LWF, the ELCA and the Church of Sweden.

### *The Porvoo Communion*

In March, the Porvoo Communion, consisting of Lutheran churches in the Nordic and Baltic countries and Anglican churches: the Church of England, the Church of Ireland, the Church in Wales and the Scottish Episcopal Church, organised a consultation in Uppsala about migration and diaspora churches, i.e. churches outside their home countries. In September a conference took place in Copenhagen on the theme of the Sacraments in the Church's mission. The baptism strategies in the national churches and the role of confirmation will be particular challenges for the Porvoo Communion in the future.

### *The Evangelical Church in Germany*

Within the framework of the agreement on a communion of churches with the Evangelical Church in Germany, a leaders conference was held in Uppsala in May.

### *The World Council of Churches (WCC)*

The Church of Sweden has received two important documents that the WCC has sent to its member churches. One is about the church, *Kyrkan – på väg mot en gemensam vision* (The church – on the way to a joint vision), and the other is about mission, *Tillsammans för livet: Mission och evangelisation i en värld under förändring* (Together for life: mission and evangelisation in a changing world). The member churches are urged to distribute these documents in various ways and discuss them; they will be highlighted at the Assembly of the WCC in Busan, South Korea, in November 2013. The WCC has 350 member churches in 110 countries, grouping a total of 500 million Christians. The Archbishop is a member of the WCC's Executive Committee. The documents have been translated into Swedish and will be available on the website of the National Christian Council of Sweden, [www.skr.org](http://www.skr.org).

### **THE NATIONAL CHRISTIAN COUNCIL OF SWEDEN TURNED 20**

A joint annual general meeting for the National Christian Council of Sweden and the Swedish Mission Council was held in Jönköping in May. The National Christian Council of Sweden celebrated its 20th anniversary during the year and the Swedish Mission Council celebrated its centenary. To mark the Christian Council's anniversary, a booklet called *Kyrkorna tillsammans. 20 år med Sveriges*



*kristna råd* (Churches together. 20 years with the National Christian Council of Sweden) was published. It contains accounts of the Council's history, a description of its activities and personal reflections on what the Council has meant to various church traditions.

### *Gemensam framtid*

In 2012, discussions were started with *Gemensam framtid* (Common future), a new faith community formed by the Mission Covenant Church of Sweden, the Methodist Church of Sweden and the Baptist Union of Sweden. The aim is to take stock of previous experiences of local ecumenical cooperation, analyse theological issues and propose conditions for further local ecumenical cooperation in the future.

### *Conversations with Orthodox and Oriental Orthodox churches*

The Church of Sweden invites Orthodox and Oriental Orthodox churches in Sweden to annual discussion days. The event constitutes a key forum for conversations crossing the boundaries of various traditions. This year, the Bishops' missive discussed *Church ceremonies in a multi-religious context*.

## **ECUMENISM IN THE CHURCH ORDINANCE**

In its second session in November, the General Synod approved a proposal for a new chapter in the Church Ordinance about the Church of Sweden's ecumenical involvement. The new 14th section, *Svenska kyrkans relationer till andra kyrkor och samfund* (the Church of Sweden's relations with other churches and faith communities), consists of an introduction with theological justification for this involvement, and chapter 59, which both regulates overall issues, and refers to the regulation of ecumenical issues in other parts of the Church Ordinance.

## **INTERNATIONAL MISSION AND DIACONIA – PROVISION OF AID**

### **ACT**

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

### *Support for adaptation to climate change in Bangladesh*

Bangladesh is hard hit by cyclones and flooding, which are examples of the more extreme weather that results from climate change. Through Rangpur Dinajpur Rural Services, a partner of the Church of Sweden, people have received assistance to raise the plots of land on which their homes stand, reinforce their wells and latrines, cultivate more robust varieties of rice and form disaster management committees. In 2012, a total of 2,400 families received support to adapt to climate change.

### *Rabbis for Human Rights*

During 2012, the Church of Sweden continued to provide support to



Rabbis for Human Rights (RHR) and their work to give Palestinian farmers access to land. RHR works on provision of legal assistance to Palestinian land owners and on shaping opinion in relation to government agencies and authorities and the Israeli general public.

### *Clean water in northern Uganda*

During the war against the Lord's Resistance Army in Uganda, a large number of wells were destroyed by both the government and the rebels. Now that people are returning to their home villages, access to clean water is their biggest problem. This leads to repeated outbreaks of cholera and hepatitis. From 2010 to 2012 the Church of Sweden and its partner the Lutheran World Federation (LWF) drilled 41 wells that provided 11,000 people with access to clean water. The work to provide clean water and good sanitation in northern Uganda remains ongoing. This is a basic prerequisite that people need to be able to create a dignified life for themselves.

### *Masculinity course in Guatemala*

In Central America the Church of Sweden, through its partner the LWF, has organised courses in masculinity. One of the participants Henrique Caal says, "Before the course I was like many other men around me. I lacked respect for my wife and my children. The course has motivated me to send my children to school and help out more at home." Both men and women have learnt about rights issues.

## **HUMANITARIAN WORK**

### *Syrian refugees in Jordan*

At the end of 2012, about 200,000 people had fled from Syria over the border to Jordan. Many of them fled to the Za'atari refugee camp near the border. Winter approached, and the cold temperatures made conditions particularly difficult. The Church of Sweden's international mission and diaconia provided assistance, including warm winter clothes, school supplies, starter kits for newborn babies, heating and fuel. At the end of the year, the assistance was expanded to the Jordanian communities that had taken in many refugees.

### *Refugee work in the Sahel region*

In the spring of 2012 the drought and food shortage escalated in the Sahel region of west Africa. At the same time, political unrest in Mali forced many people to flee to Mauritania, Burkina Faso and other locations. The Church of Sweden provided short-term support for food parcels to give to children, pregnant women, HIV positive people and the elderly, and more long-term support for vegetable cultivation, better irrigation and self-sufficiency projects. The UN is responsible for the Mberé refugee camp in Mauritania together with the ACT Alliance. In 2012 the Church sent staff who helped to organise the refugee work in a responsible way, so that refugees themselves get actively involved in the work.

### *Further conflicts in the world's youngest country: South Sudan*

When South Sudan gained independence on 9 July 2011, Africa's largest country was divided into two. Several issues remain unresolved, including the drawing up of borders, the access to oil, the water of the Nile and protection for minorities. Armed conflicts are ongoing in several states. In 2012 the Church of Sweden provided assistance for long-term work towards achieving peace and reconciliation and enabling people to provide for themselves, and assistance for humanitarian efforts for people in areas hit particularly hard by the conflicts.

### *Staff posted abroad*

During 2012 the Church had 23 members of staff posted abroad on long-term placements in various countries, including Israel/Palestine, Ethiopia, Tanzania, South Africa, Colombia and China. Fifteen more short-term staff placements also took place during the year, for example in Haiti, Mauritania, Chad, South Sudan and Jordan.

### *Grants from Sida*

The Church received SEK 70 million in increased grants from the Swedish International Development Cooperation Agency's (Sida's) appropriation item to the civil society. Of this amount, SEK 32 million came from the government's special work for children and young people. The Church received this extra financial support in order to focus work on improving the conditions and situation in life for children and young people; this work has been performed in several places, including Cambodia, Djibouti and Palestine. The remaining SEK 38 million were earmarked to boost the civil society and were put to various uses, such as a pilot project about health, gender and theology.

### *The trainee programme – an opportunity to strengthen the base of Swedish resources*

The well-established exchange programme *Young in the Worldwide Church* has been running for a long time and is a good example of mutual partner relations. The objective of the exchange is to give young people the opportunity to meet and share experiences, reflect on faith and the task of the Church in the world, and – through their meetings – illuminate the fellowship of the worldwide

church. The Church introduced a new opportunity in 2012 by offering dioceses the chance to send trainees to partners in the South through Sida's trainee programme for young people.

### *Partner consultations*

The strategic planning of the Church of Sweden's international mission and diaconia takes place in close dialogue with the partners whose work we support. In 2012 several partner consultations therefore took place in southern Africa, the Horn of Africa, Central America, East Asia, South America, eastern Africa and in the Middle East, but also with the Lutheran World Federation and the World Council of Churches. The aim was to compile opinions, in a structured way, on the direction, vision, task and values of the Church of Sweden's international mission and diaconia. The consultations have also formed part of the follow-up of the work performed on responsibility and quality within international activities. This quality work resulted in the Church becoming the first Swedish organisation to be awarded certification to the international quality standard HAP 2010 at the beginning of 2013. A total of 60 organisations with 120 representatives took part in the nine consultations; 30 people from the Church of Sweden participated.

#### **CERTIFICATION AS AN ACCOUNTABLE HUMANITARIAN ASSISTANCE PROVIDER**

In November 2012, the Church of Sweden's international mission and diaconia underwent assessment to become HAP certified. HAP International (Humanitarian Accountability Partnership International) was founded in 2003 on the initiative of humanitarian organisations as an independent organisation for quality assurance and accountability issues. In February 2013, it was announced that the Church's international mission and diaconia was the first Swedish organisation to become HAP certified. This means that our work complies with strict requirements for openness, transparency, the expertise of staff and the will to continuously learn and improve. Another important part comprises inviting partners and the beneficiaries of the projects to get involved, and enabling people to file complaints about the activities.

#### **THE WORLD FESTIVAL**

*The World Festival* is the Church of Sweden's recurring meeting on international mission and diaconia. In 2012 it was held in Malmö in September. The *festival* included church services, cultural programmes, public events, lectures and seminars. It concluded with a gathering for peace with 3,500 participants in central Malmö. During the meeting, candles made from leftover candle ends, flowers cultivated without pesticides and communion wafers made from organically grown ingredients were used. The goal of the event was to highlight the Church of Sweden's solidarity with the worldwide church, with a focus on the Church of Sweden's international mission and diaconia. The festival also aimed to showcase the



Church's international mission and diaconia and generate the public's interest in these activities.

#### LENT CAMPAIGN

*Allt för att utrota hungern (Everything to eradicate hunger)* was the theme of the 2012 Lent campaign, which had a special focus on equality and agriculture. Projects from Uganda and Cambodia were highlighted as examples of the activities. The donations received amounted to SEK 37.9 million, and we gained 4,000 new donors.

#### CHRISTMAS CAMPAIGN 2012–2013

*Ge alla barn en framtid utan våld (Give all children a future without violence)* was the name of the Christmas campaign, and this theme will apply for three years. To create a clearer campaign profile for the Church's international mission and diaconia, the Christmas campaign gained a new look that is more like that of the Lent campaign. Work in South Sudan and Colombia was highlighted as examples of projects forming part of the activities. Donations received totalled SEK 31.7 million, and we gained 7,400 new donors.

#### Text message donations

We received SEK 476 thousand via mobile phone donations in 2012 compared to SEK 477 thousand in 2011. We informed people who donate money in this way about new developments regarding the mobile wallet function via the donors' magazine and the external website.

During the year we received 9,800 donations via text messaging.

#### Support to dioceses and parishes

One of the Central Board's priorities is collaboration with and support to the dioceses. The discussions that started in 2011 with the boards of the dioceses about what forms of support they request were completed in 2012 through the Central Board's decision that the following areas will be the focus of the national level's support to the dioceses in coming years:

- Analysis/surrounding world/research
- Administrative support functions
- The basic task of the parish
- Communication support

One method in great demand is the national level offering meeting places where people can exchange experiences. The dioceses have also expressed a clear expectation that the national level will set them challenges, not least in issues of identity.

On the same theme, the Central Board has also decided on a joint drive to improve the Church's education and mission activities for people of all ages. The key is to join forces and together bolster the ability of parishes to bring the Christian tradition to life. The idea is that the people who come into contact with the Church of Sweden will gain the opportunity to interpret their lives in the light of the Gospels – in a society in which knowledge about the Christian faith and the forms of expression of the Church have been diluted. This work will take place from 2014 to 2017, and the actual content will be drawn up and implemented jointly, involving the national level, the dioceses and the parishes.

## THE CENTRAL BOARD OF THE CHURCH OF SWEDEN AND THE DIOCESES

The Central Board strives to maintain good dialogue with, and work more closely with, the dioceses. Several meetings have taken place with this in mind. The Board visited Stockholm diocese in February. On that occasion, the Diocesan Board provided information about topical matters and the boards discussed issues such as administrative cooperation.

In March the Central Board welcomed representatives of Strängnäs Diocesan Board for discussions about the task of the national level and other issues.

The Central Board also met with Linköping Diocesan Board at the end of the year. The Central Board presented the joint drive to improve the Church's education and mission for people of all ages and described future educational activities.

Discussions took place between the Central Board's Working Committee and the governing bodies of the Diocesan Boards in December. On this occasion the main subject of discussion was again the joint drive concerning the Church's education and mission work.

## ORDER OF WORSHIP

The Church of Sweden wants to safeguard active local church services and our mutual expressions of faith. The ongoing revision of *Den svenska kyrkohandboken del I*, (The Swedish Order of Worship, Part I), which contains the order for services such as masses, baptisms and funerals, has resulted in an order of worship proposal, which will be tested from the first Sunday in Advent 2012 to the Feast of Christ the King in 2013. About 35 percent of the Church of Sweden's parishes are included in the appointed referral bodies. The responses from parishes, dioceses and other bodies will form the basis of the work on drawing up a final proposal for a new Order of Worship, which will be addressed by the General Synod in 2015. In conjunction with the revision, a workshop on baptism services also took place, with about 10 participants from churches in Africa, Asia and Latin America. The purpose was to ensure that the revision also took on board comments from representatives of other churches.

## EDUCATION FOR THE FUTURE

The Church of Sweden operates in a constantly changing world and must equip itself to tackle future challenges. In order to run quality activities, we need professional and highly educated and trained employees. That's why a decision was made in 2012 about the content of the training for deacons, parish educators, church musicians and priests as of autumn 2013. The decision concerns what qualifications are required from a university, higher education institution or folk high school, and it also concerns pastoral-theological training for all these occupational categories. Deacons require a Bachelor's degree, with social work, psychology/social psychology or health sciences as the main subject; parish educators require teacher training; church musicians are to be educated for 2.5 years at a folk high school or 3–5 years at a higher education col-

lege of music; and priests require a Master of Theology degree. The pastoral-theological training will be provided at the Church of Sweden's educational institute, which will launch its activities in autumn 2014.

## CHILDREN AND YOUNG PEOPLE

### *The Archbishop's meeting*

How can the Church of Sweden work with others to promote the rights of children? This was discussed in seminars and a programme of panel debates during the Archbishop's meeting at Uppsala Konsert & Kongress on 16–17 November. Archbishop Anders Wejryd had invited people to join forces at this event focusing on children and young people and on the Church's task of giving people the opportunity to hear and form an opinion about the Gospels. Important issues, committed people and great joy filled the meeting.

The participants included Maria Larsson, Minister for Children and the Elderly; Fredrik Malmberg, the Ombudsman for Children; Kattis Ahlström, Secretary General of BRIS (an NGO for Children's Rights in Society); H.M. the Queen of Sweden; and Erik Ullén, Minister for Integration. The programme also included an international item, in which representatives of the Church of Sweden's partners in other countries took part in seminars based on the idea that change is possible. The meeting also rounded off the programme called *Barn och unga 0–18 år i Svenska kyrkan* (Children and young people aged 0–18 in the Church of Sweden) which had been running since 2009.

The ecumenical meeting for young people, *UngEk*, which was organised as part of the Archbishop's meeting, was attended by 25 young people who have represented the Church of Sweden in various ecumenical and international contexts. In the course of two days, discussions took place on views of the Church, challenges for the Church and the involvement and influence of young people. The meeting resulted in proposals to change the ecumenical work at national level, initiated by an online discussion about views of the Church and ecumenism on [www.svenskakyrkan.se](http://www.svenskakyrkan.se). The next *UngEk* is planned for 2014.

## A CHURCH IN MOTION – THE CHURCH OF SWEDEN ABROAD

The Church launched a major initiative to meet and be on hand for Swedes at the Olympics and Paralympics in London in 2012. Mobile teams were out and about in the city, around the Olympic arenas and in the large meeting places. A café and sense of community were offered on the London parish premises. Social media were used strategically. Employees from dioceses and parishes throughout Sweden were recruited to the mobile teams. These volunteers gained insight into how the Church of Sweden Abroad works. They obtained the chance to try a new way of being a church, which can also be used in Sweden. The aim of the initiative was to showcase an open and hope-inspiring Church that was present on site for people during the 2012 Olympics and Paralympics. The work took place across ecu-



menical boundaries and with a diaconia-based approach. The mobile teams met 5,000 people and the cafés attracted 1,600 visitors.

The night patrols in Cyprus are another example of the flexible working methods often used by the Church of Sweden Abroad. Together with the Swedish parish in Ayia Napa, employees from Visby diocese work as volunteers in the midst of the hustle and bustle for young people and others who need support and help during the most hectic months of the tourist season. The night patrols offer water for people to drink, someone to talk to and assistance. This initiative has attracted a great deal of attention in Cyprus, and the Church has been officially thanked by the mayor of the town.

A total of 75 people were on international placements on behalf of the Church of Sweden Abroad in 2012.

### DIACONIA MONTH

The inspirational material for the parishes' work on diaconia month in 2012 was on the theme *Brobygge – om solidaritet mellan generationerna* (Bridge building – about solidarity between generations). This included accounts from various contexts in which people have built bridges. Several were about meetings with older people. With these accounts we want to contribute to the aim of the

European Year for Active Ageing and Solidarity between Generations: *the year is intended to raise awareness that the contribution made by older people is an asset and benefits society. The idea is also to increase knowledge of activities and initiatives that promote active ageing. The year is designed to facilitate the creation of a culture for active ageing in Europe, in which the foundation is a society for people of all ages.* An important characteristic for a true bridge-builder is respect for other people's experiences, knowledge and feelings. Bridge-building can be a form of diaconia. It is social work, performed on behalf of Christ. *Diaconia is the task of the Church based on Christ's love. It consists of being there for one other in vulnerable situations in life by getting involved and showing respect and mutual solidarity.*

### ECCLESIASTICAL HERITAGE GRANTS

The 2012 conference on ecclesiastical cultural heritage was held in April. *Professionell förvaltning och ideellt engagemang* (Professional management and voluntary work) was the theme of the conference organised by the Church of Sweden and the Swedish National Heritage Board in collaboration with Västerås diocese. State ecclesiastical heritage grants totalling SEK 450 million were used in



2012, which is SEK 19 million more than in 2011. These grants cover around a quarter of the total cost of maintaining and investing in church buildings. During the year, the Central Board of the Church of Sweden decided on the distribution of SEK 617 million for 2013. During the autumn, work started in preparation for *Kontrollstation* (Checkpoint) 2014, the status review of the ecclesiastical heritage grant that is performed with the government every five years.

#### MULTILINGUAL WORK

The Church of Sweden has strived to highlight the situation of Roma and their inclusion in Church life. The Archbishop invited representatives of Roma groups, the Church of Sweden, researchers and the Minister for Integration to a seminar. The work on Roma and Travelling Communities in the Church of Sweden was surveyed during the autumn. As part of the Central Church Office's focus on communication with Finnish speakers resident in Sweden, two magazines were published for this target group. In June the Central Board decided on a number of measures to promote and develop the multilingual work in the Church. This above all concerns the work on the minority languages of Sami, Finnish, Meänkieli and Swedish sign language. In the autumn of 2012, an inventory was made in dialogue with the dioceses to identify challenges and clearly define the need for supportive measures in sign language work. A pilot study was also performed, aimed at illuminating how the *Jourhavande präst* (Duty Priest) service could be expanded to include the internet and not just the phone. If the necessary decisions are made, the Church will be able to start providing pastoral care online in 2014.

#### PROJEKT MÄNNISKOVÄRDE

*Projekt Människovärde* (the Human Dignity project), which was launched in 2010, is run in cooperation with the Sensus adult education association and the Church of Sweden Youth. In 2012, a major educational initiative was started within the project to train "ambassadors": a specially committed group of principally young people who are being further strengthened in their faith and in their role of shaping opinion and leading the handling of issues about human dignity, xenophobia and racism in a parish, in other contexts and in the public sphere. This work will continue in 2013.

Since 1991, the Church has run *the Swedish Refugee Advice Centre* together with Amnesty, Caritas, Save the Children and Svenskt frikyrkosamråd (the Swedish joint council for free churches). The advice centre offers economic/financial advice free of charge on various issues such as asylum, the reunification of families and Swedish citizenship. Based on the individual cases, the centre also assesses how legislation and international agreements are interpreted and applied.

#### THE CHURCH OF SWEDEN FILM AWARD

The Church of Sweden Film Award, with prize money of SEK 50,000, is presented annually to a film that premiered during the year. The film must be of high artistic quality and raise the profile of

existential, justice and social issues in its plot and form of expression.

The 2012 award went to the comedy called *Flicker* (Swedish title: *Flimmer*). With warmth and ingenuity, the film portrays the human comedy. When life is at its darkest, deliverance is close at hand!

The Church of Sweden's 2012 Youth Film Award went to *The Giants* (*Les Géants*) directed by Bouli Lanners. The film is about the adventures of three young boys during a summer without their parents. The jury describes the film as a bitter-sweet fairytale that creates an infectious feeling of deliverance and trust in what is valuable in life.

The film constitutes a key part of contemporary culture. It raises issues about the human condition and how we navigate in our surroundings. The Church is participating in the dialogue about the existential issues of our time through film awards, participation at film festivals and through film work in parishes.

#### *The Nordic Church Music Symposium in 2012*

The Nordic Church Music Symposium was held in Reykjavik, Iceland, in September 2012. The event attracted 500 delegates, half of whom came from Sweden. The theme of the symposium was *Guds-tjänst i det nya århundradet* (Church services in the new century).

#### COMMUNICATION

##### *"Nyckeln" received the Swedish Publishing Award*

The publication titled *Nyckeln till Svenska kyrkan – en skrift om organisation, verksamhet och ekonomi 2011* (The key to the Church of Sweden – a pamphlet about organisation, activities and finances in 2011), received the Swedish Publishing Award in the Reports category in the autumn of 2012. This award is presented as part of Sweden's most comprehensive graphic communication competition. The principal for the competition is AGI, Aktuell Grafisk Information.

##### *Göteborg Book Fair*

The Church of Sweden is the largest partner of the book fair. An extensive programme of stage events is organised with the title *Se människan* (See the human being). About 10,500 people visited the exhibition stand and stage programme in 2012. About 2,000 took part in seminars and other related cultural events. The exhibit most popular with visitors to the fair was *Se Tranströmer* (See Tranströmer), with 20 photographers' interpretations of the poet's work. 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 theme in 2012 was *Poeter och profeter* (Poets and prophets). The guests included Ingrid Betancour and Tomas Tranströmer. Around 40 seminars were broadcast online on Svenska kyrkan Play.

##### *Almedalsveckan – political events week*

The principal theme of the Church's participation in the Almedalsveckan week of political events was *För allas lika värde* (The equal

worth of all). Several Church representatives took part in debates and were on Twitter during the week in 2012. The Church of Sweden organised 20 seminars and events that attracted 1,400 visitors. The “Nicodemus talks” in Visby Cathedral were well attended. Leading representatives of Sweden’s parliamentary parties came to these talks. Examples of seminars:

*Whispers and calls – how should children’s voices be heard?* How can adults listen to children and young people in a structured way that can also be of future benefit? How can parents, schools, organisations and authorities find channels via which to listen to what children say? *Roma from the Balkans – second-class asylum seekers?* Amnesty’s study in 2011 shows that Roma are subjected to generalising judgements with major flaws.

## Administrative cooperation

### JOINT SYSTEMS AND ADMINISTRATIVE SUPPORT

Along with the dioceses, the national level is taking increasing responsibility for developing and establishing solutions to coordinate administration. In the work currently taking place, the common IT platform, abbreviated to GIP in Swedish, is now being implemented in 12 of the dioceses. At the end of 2012 more than 3,700 users were connected to GIP, and in 2013 and 2014 it is estimated that a further 4,000 users will be connected to the platform. This means that GIP will have nearly 12,000 users by the end of 2014.

Development of the joint telephony platform (abbreviated to GTP in Swedish) also continued in 2012. GTP is now being successfully implemented in increasing numbers of dioceses. The development of GIP and GTP is enabled through the cooperation work for which directed parish grants have created the right conditions.

The GAS project for joint administrative support was launched during the first quarter of 2012 and aims to create conditions for increased and developed administrative cooperation in the Church of Sweden. This is being achieved by us doing more things in the same way, using the same application support and performing the administrative processes in a structured and coordinated manner. The objective is that the project will help to free up more resources for the basic task of the Church.

The project schedule means that the first stage, regarding accounting and payroll administration, is to be concluded and a report containing proposals is to be completed in June 2013.

The project is being run in close collaboration with the dioceses; in Skara, Stockholm and Luleå dioceses, pilot projects are being prepared or are already under way in conjunction with GAS.

### NEW SYSTEMS AND REGISTERS

In January 2013 a new version of the Church of Sweden’s church building register (KBR) was issued in a new design. In June the national register of fixtures and fittings, Sacer, was brought into use.

The first stage of the Kyrksam administrative system was launched in May 2012 and will replace the organisation register and activity register in the Kbok system during 2014. In a coordi-

nated procurement for the entire Church of Sweden, the Central Board has worked with Metria since the summer of 2012 to provide digital maps of Sweden.

## Standardisation, supervision and management

### THE GENERAL SYNOD

The General Synod, which is the Church of Sweden’s highest decision-making body, met in Uppsala for two autumn sessions. In the presence of, among others, the King and Queen of Sweden, the General Synod was opened on 25 September by chairman Gunnar Sibbmark. The General Synod received 62 motions from members and 5 written communications from the Central Board. Among the issues raised, the matter of the Church’s future structure was highlighted in particular.

### REPORTS AND RESPONSES TO REFERRALS

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

2012:1, 2011 års kollektutredning (report on collections)

2012:2, Förslag Kyrkohandbok för Svenska kyrkan; Förslag del 1, Förklaringar till förslag del 1 och Musikvolym del 1 (Proposal for Order of Worship for the Church of Sweden; Proposal part 1, Explanation of proposal part 1 and Music Volume part 1)

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

- Progress report *På jakt efter den goda affären – analys och erfarenheter av den offentliga upphandlingen (SOU 2011:73)*, (Searching for a good deal – analysis and experiences of public procurement), from the Ministry of Health and Social Affairs.
- Ministry memorandum *Hälsa- och sjukvård till personer som vistas i Sverige utan tillstånd* (Healthcare for people residing in Sweden without a permit), from the Ministry of Health and Social Affairs.
- *Utredningen om allemansrätt*, (Report on the right of public access) from the Swedish Environmental Protection Agency).
- *Förslag till föreskrifter avseende verkställigheten av 4 kap. lagen (1988:959) om kulturminnen m.m.* (Proposals for regulations regarding implementation of Chapter 4 of the Swedish act concerning ancient monuments and finds etc. (1988:959)) from the Swedish National Heritage Board.
- Proposals for reforming *the Common Agricultural Policy after 2013*, from the Ministry for Rural Affairs.
- Memorandum *Ny hantering av begravnings-och kyrkoavgifter* (New ways of managing funeral and church fees), from the Ministry of Finance.
- The report *Upphävande av behövlig ledningsrätt, LM-rapport 2011:4*, (Annulment of requisite utility easement – report 2011:4 from Lantmäteriet, the land survey authority) from the Ministry of Justice.

- *Förslag till EU-förordning om stadga för europeiska stiftelser* (Proposal for an EU regulation about a statute for European foundations), from the Ministry of Justice.
- Report, *Hemliga tvångsmedel mot allvarliga brott (SOU 2012:44)* (Covert coercion to counteract serious crime), from the Ministry of Justice.
- Report, *Stärkt skydd mot tvångsäktenskap och barnäktenskap (SOU 2012:35)* (Greater protection against forced marriages and child marriages), from the Ministry of Justice.
- Report, *Internationellt stöd vid kriser (SOU 2012:29)* (International support in crises), from the Ministry of Defence.
- Report, *Kulturmiljöutredningens betänkande, Kulturmiljöarbete i en ny tid (SOU 2012:37)* (Cultural environment report, cultural environment work in a new age), from the Ministry of Culture.
- *Förslag till kapitel 11 och kapitel 12 om finansiella instrument (K3)* (Proposal for Chapters 11 and 12 about financial instruments (K3)), from the Swedish Accounting Standards Board.
- *Förslag till nytt allmänt råd med tillhörande utlåtande om byte mellan K-regelverk* (Proposals for new general advice with related statement about switching between categories of regulations (“K-regelverk”)) – from the Swedish Accounting Standards Board.

#### THE CHURCH OF SWEDEN’S LOBBYING WORK

##### *Influencing companies as a shareholder*

Based on the equal value and rights of all people, the Church wishes to actively take a stance on issues such as sustainable development, peace, democracy and human rights. The Church of Sweden’s international lobbying is directed at economic and political

decision-makers in Sweden, the EU and the UN and aims to achieve long-term sustainable change.

Through its financial policy, the national level of the Church of Sweden has a clear sustainability focus in its management. We have chosen this path for ethical reasons and because we believe it is highly justified from a financial perspective. We reject companies that, for example, manufacture weapons and tobacco and that do not comply with international standards.

The Church owns shares in several telecom companies, whose products and services have a considerable opportunity to contribute to democracy and development. Unfortunately, the technology is sometimes abused by oppressive regimes that try to control citizens and silence attempts to achieve freedom by using surveillance and censorship. In 2011 the Church of Sweden chose to become a member of the multi-party *Global Network Initiative* (GNI), in which companies, investors, researchers and human rights organisations work together for the right to integrity and freedom of expression.

In 2012 the company TeliaSonera came under severe criticism for its operations in Central Asia. The criticism does not just concern freedom of expression and integrity, but it also includes accusations of corruption, for example when the company established itself in Uzbekistan in 2007. At the turn of the year, a preliminary investigation into the case remained ongoing. Due to insufficient confidence in the company, following a long period of dialogue, the Church’s national level decided to sell its shares in the company in February 2013 while waiting for a new CEO and board of directors to clarify how they will manage historical and future risks.

In 2012 the Church also received information about computer company Hewlett-Packard’s links to roadblocks and settlements in



Palestinian occupied territory. As the company has neither provided the Church with sufficient information nor shown interest in starting a dialogue about this issue, the Church decided to sell its shareholding at the end of the year.

Read more about responsible investment at [www.svenskakyrkan.se](http://www.svenskakyrkan.se). There, select In English, at the top of the screen and then Economy and finance in the left-hand menu, followed by Responsible investment.

### *International arms trade*

Together with more than 60 churches and organisations, the Church of Sweden is taking part in the World Council of Churches' campaign for a sound international arms agreement, the Arms Trade Treaty (ATT). The Church is of the opinion that criteria should exist to ban transfers, for example, if there is a serious risk that the arms will be used for violations of human rights. In July 2012, the Church participated in the negotiation conference at the UN in New York. The delegation met a series of different countries and conveyed its message.

### *Cash in hand*

At the start of 2010 it was decided that the Church would highlight the issue of social protection systems in particular. The objectives include influencing Sweden's approach and thereby action as a provider of aid and as a player in international discussions. This is long-term work and it is based on current research, which was published in our anthology *Pengar i handen – en antologi om sociala trygghetssystem som medel för att bekämpa fattigdom och hunger (Cash in hand – an anthology about social protection systems as means of combating poverty and hunger)*. As a complement to the anthology, an illustrated short version has also been published. In 2012 the method was highlighted by the Ministry for Foreign Affairs, Sida officials and parties in parliament. *Cash in hand* won the 2012 FUF (Swedish Development Forum) Award.

### **COORDINATION IN EMERGENCY PREPAREDNESS**

Guidelines for emergency preparedness at major events were drawn up in 2012. Furthermore, an agreement was signed with the Swedish Civil Contingencies Agency regarding the Church's participation in the Swedish Response Team (SRT), in which 18 priests are included in the staff pool. The coordination of emergency preparedness has raised questions about the Church of Sweden's responsibility for funerals, capacity and cooperation in disasters. Talks have been initiated with the Church's national level, the Church's employer organisation, begravningsrådet (the funeral council) and the Swedish Federation of Cemeteries and Crematoria.

### **PROPERTY AND OTHER ASSETS TO FINANCE THE MINISTRY OF THE CLERGY**

The Central Board's task of monitoring the dioceses' management of property and other assets to finance the ministry of the clergy (often as early as in the Middle Ages and often mainly comprising

forests, land and funds) also involves providing advice, support and help on issues concerning management. As part of this, the Board holds discussions with representatives of the dioceses for consultation about management at least once a year. The Central Board is also entitled to issue more detailed stipulations that apply to the management. A consultation took place in October 2012. The conditions for wind power, sustainable forestry and unlisted holdings were subjects addressed during the day. During the year the Central Board issued its first provision (stipulation) regarding the management of property and other assets to finance the ministry of the clergy. This provision aims to ensure that gains realised in the management will not be jeopardised through re-investment in new high-risk investments.

### **THE FUTURE STRUCTURE OF THE CHURCH OF SWEDEN**

As a result of the report *Närhet och samverkan (2011:2) (Closeness and collaboration)*, the 2012 General Synod decided to introduce a new organisation at local level as of 2014:

- The local level will contain parishes with their own finances and responsibility for all parish tasks.
- As an alternative, parishes will be able to form a joint "pastorat", a group of parishes, with responsibility for finances, staff, property management and funerals, as well as overall responsibility for the basic task of the parishes.
- The decision-making body in a group of parishes or in a parish not included in a group of parishes is the Parish Assembly, which is directly elected.
- The board in a group of parishes or in a parish not included a group of parishes is the Parochial Church Council, which is elected by the Parish Assembly.
- For parishes included in a group of parishes, the Parish Assembly of the group of parishes must also elect a Parish Council. A nomination meeting must be held before the election with the members of the parish who are entitled to vote.
- The Parish Council is responsible for the parish's church services in terms of their structure and development, but the Parochial Church Council can also delegate other tasks to the Parish Council.
- There must be a joint policy document for the parishes in a group of parishes. This document states how responsibility for the basic task will be distributed between the parishes and the group of parishes.

## Selected publications

- *Svenska kyrkans öppna verksamhet för barn 0–3 år* (The Church of Sweden's drop-in activities for children aged 0–3) is a publication that, with the help of tables, figures and diagrams, describes the Church's work with children in this age group. In the past decade, the drop-in activities for children aged 0–3 and their parents have been one of the Church's most rapidly expanding activities in terms of number of participants. Between 2001 and 2011, drop-in activities rose by 30 percent.
- *Svenska kyrkans möte med barnet 0–6 år* (The way the Church of Sweden works with 0–6 year-old children) is a document aimed at politicians and other decision-makers in Swedish childcare, for example. The publication establishes a focus for the way in which parishes are to work with the children. It also states what parents and children can expect from contact with the Church. The starting point is that children have a special position in the Christian faith, and the document presents a cohesive approach to theology, teaching techniques and working methods.
- *En tid fylld av mening – En studie av konfirmandtiden som meningsbärande bland dagens unga* (A meaningful time – A study of preparation for confirmation as a channel through which to convey meaning among today's young people). In this study we analysed the changed life situation of the younger generations as seen in relation to the Church's confirmation preparation work. The publication describes recruitment, which young people get confirmed and which do not. The book addresses the significance and position of confirmation as a channel via which to convey meaning among the young people of today.
- *Handbok för barnkonsekvensanalyser* (Handbook for child impact analyses) In 2012 the General Synod decided that a communication about child impact analyses should be included in the Church Ordinance, effective as of 1 January 2013. It is important that child impact analyses become a natural part of the preparation and decision work at all levels of the Church. As a tool in this work, the *Handbok för barnkonsekvensanalyser* i Svenska kyrkan (Handbook for child impact analyses in the Church of Sweden) has been published. The handbook contains texts about the UN Convention on the Rights of the Child and how child impact analyses can be performed; concrete advice on the work is also included.
- *Att predika en tradition. Om tro och teologisk literacy* (Preaching a tradition. About faith and theological literacy). For a tradition to live on, it must be used. We use the technical term "literacy" to show how the faith of the Church of Sweden is formulated today. By literacy we mean more than being able to read – we also mean the ability to perceive, interpret and communicate the meaning of what is being said. As faith and tradition are not always something self-evident, we need theological literacy. The book is about how today's priests develop and communicate the Church of Sweden's tradition.
- *Medlem 2010. En teologisk kommentar* (A study of Church members in 2010. A theological commentary). This report analyses the freely worded responses given in the *Medlem 2010* survey of members. What is said about the relationship between preserving tradition and changing it? How can the responses to the questionnaire be interpreted on the basis of Lutheran tradition and the view of humanity? What does being a national Church in Sweden mean today? Is it possible to regard Christian tradition as a structure for "acknowledgement" or "recognition", which, according to a few contemporary thinkers, is a prerequisite for being able to develop a social fellowship?
- *Exploring a Heritage. Evangelical Lutheran Churches in the North*. The first results from a study of Lutheran church identity around the world have been published. In the book, a number of researchers from Denmark, Norway, Iceland and Sweden discuss Lutheran identity, the greatest challenges currently faced by national churches, the situation of women, and how the national churches are being affected by the Evangelical and charismatic expansion around the world.
- *Nyckeln till Svenska kyrkan – en skrift om organisation, verksamhet och ekonomi 2012* (The key to the Church of Sweden – a publication about organisation, activities and finances 2012). 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.
- *Folkmordet på Armenier – sett med svenska ögon* (Armenian Genocide – seen through Swedish eyes). The book answers the question of what people knew in Sweden at the time of the Armenian Genocide in 1915–1916. Material in the Swedish archives is highlighted through letters, reports and books from diplomats, missionaries, travellers and authors. A clear picture emerges of the genocide of Armenians and other Christian groups in the Ottoman Empire.



# SUSTAINABILITY ACCOUNTS 2012

## ABOUT THE CHURCH OF SWEDEN'S SUSTAINABILITY ACCOUNTS

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 mission and diaconia, social work and ethical 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 third year running, the national level is drawing up a sustainability report in line with GRI's reporting framework\* (see page 36 for the GRI index).

The sustainability report for 2011 was named the Green Accounts. To clarify that the Church's notion of sustainability include environmental, social and economic aspects, we have chosen to call the 2012 report the Sustainability Accounts. The Sustainability Accounts focus 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 balance in life,
- working to ensure that our suppliers comply with our guidelines,
- 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 mission and diaconia, 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 satisfactory 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.

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\*Global Reporting Initiative (GRI) is a network-based organisation that has developed a framework for sustainability reporting. It is a way for companies and organisations to report their economic, environmental and social impact. The framework is internationally recognised and is the framework applied most in this field. There are three application levels: A, B and C, where C is the lowest level. More information is available at [www.globalreporting.org/Home](http://www.globalreporting.org/Home).

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.

#### *Financial policy for ethical asset management*

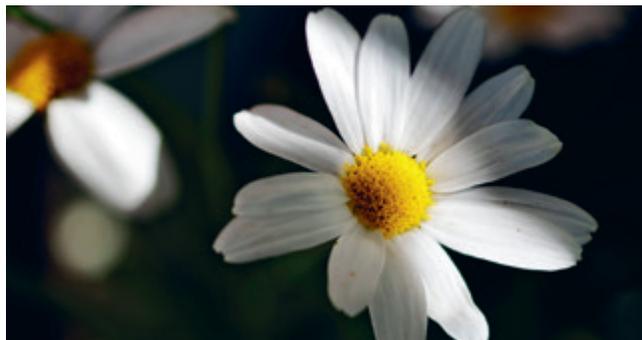
The financial policy of the national level follows the UN Principles for Responsible Investment, PRI. This means that our investments are characterised by consideration and respect for the environment, human rights and working conditions, as well as good corporate governance. See the Church of Sweden's report on responsible investments for more information about the management of the Church's assets (capital). Information is also available at [www.svenskakyrkan.se](http://www.svenskakyrkan.se). (There, click on "In English" at the top of the screen and then select "Economy and finance" from the menu on the left).

#### *Policy against corruption and embezzlement*

The Church of Sweden's international mission and diaconia 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 joint 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.



#### **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 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 the emissions you cause – by supporting people affected by climate change – and to reduce 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 mission and diaconia. These climate projects sometimes lead to reductions in emissions, but their focus is usually on contributing to adaptation to climate change. The remaining half of each SEK 1 is to be used to reduce the Church's own environmental impact. In other words, encouraging a change in behaviour.

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

In cases where corruption or serious administrative shortcomings are suspected and 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 the ACT Alliance. The employees of the 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 code of conduct of the ACT Alliance is designed to help the organisation's employees understand their ethical responsibility and how they are to prevent sexual assault and 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 1 January 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 great demands of its members' credibility and governance. The membership means that the Church's international mission and diaconia 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 February 2013, the Church of Sweden was the first Swedish organisation to obtain certification

according to the HAP Standard 2010. The preparations for this have been under way since 2011, but the work was intensified in 2012 and the final audit was performed in November. 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: [www.svenskakyrkan.se](http://www.svenskakyrkan.se). (There, click on "In English" at the top of the screen, select "International department" 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 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 percent 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. If the national level had instead purchased non-carbon-neutral paper, paper consumption would have generated around 1,136 kg of carbon dioxide in 2012. See page 36 for the bases of the calculation.

To reduce the national level's paper consumption, a system of "pull printing" or "follow-me printing" was introduced in autumn 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. Following a transitional period, direct print-outs will no longer be available.

In order to save energy and paper, the national level's printers print double-sided copies as standard. Since 2011, parts of the Church, such as the Central Board's working committee, use e-readers/tablet computers.

##### *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 percent 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.

In conjunction with the implementation of GIP, an IT inventory of more than 70 percent 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 percent. In 2012 a total of 71 units connected to the platform, and by the turn of the year, 119 units with 3,400 users were connected.

We began surveying our IT suppliers in 2011 to find out how they work on environmental and human rights issues. In 2012 we held talks with them with a continued focus on the environment and human rights.

To cut the national level's total carbon dioxide emissions, we encourage the use of video conferences. During 2012, the number of meetings with our video conference system increased by nearly 28 percent. At present we have 38 installations of the video conference system within the Church.

#### *Climate-smart travel*

Since 2011 the Church's national level has paid a climate fee of SEK 1 per kg of carbon dioxide emissions. Half of the SEK 1 goes to climate projects within the framework of the Church's international mission and diaconia. The remaining half of each SEK 1 is to be used to reduce the Church's own environmental impact. More information about the Church's view on climate compensation and climate justice is given on page 26 and online at [www.svenskakyrkan.se](http://www.svenskakyrkan.se). There, select "In English" at the top of the page, "International department" 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.

Two video conference systems have been purchased using climate money generated in 2012. The Church's national level already has two systems. The new equipment will be installed in two large conference rooms. This will enable even more people to participate in the conferences.

Travel increased by nearly 14 percent in 2012. We are an organisation that operates in many countries, which necessitates travel to a certain degree. We are continuing to work towards reducing travel and are encouraging more of our employees to opt for video conferences where possible. To reduce travel, behaviour must change – and this may take a little time.

ELECTRICITY AND HEATING (SWEDEN)	2012	2011
<i>Owned properties</i>		
Electricity for activities and properties (kWh/m <sup>2</sup> )	79	83
District heating (kWh/m <sup>2</sup> )	60	61
CO <sub>2</sub> to air (kg/m <sup>2</sup> ) due to district heating*	10.2	12
<i>Rented properties</i>		
Electricity for activities and properties (kWh/m <sup>2</sup> )	43	51
*See page 36 for the bases for the calculations.		

PAPER	2012	2011
Printing paper (kg/person)	27	35
Recovered corrugated cardboard (kg/person)	13	–

TRAVEL	2012	2011
Train travel (km/person)	2,572	2,210
CO <sub>2</sub> to air due to train travel, total (kg)*	2	1.8
Air travel (km/person)	27,977	24,569
CO <sub>2</sub> to air due to air travel, total (tonnes)*	1,372	1,231
*See page 36 for the bases for the calculations.		

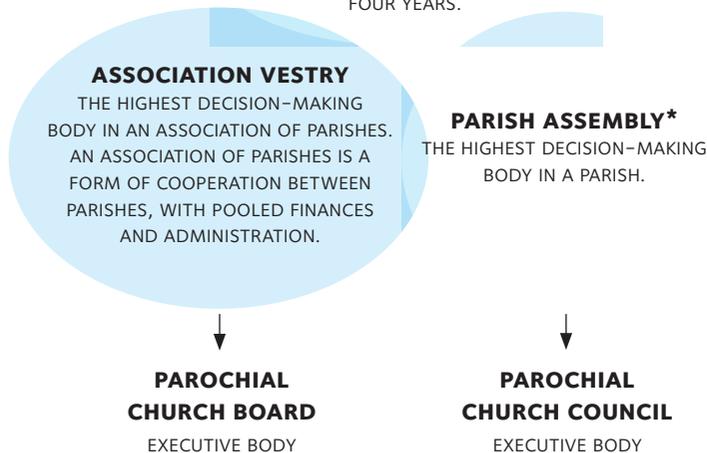


# HOW THE CHURCH OF SWEDEN IS RUN (2012)

## PARISH LEVEL

Holds church services, conducts training and education, and carries out diaconia (welfare) and mission work.

**CHURCH ELECTIONS**  
DIRECT ELECTIONS TO ALL LEVELS  
IN THE CHURCH OF SWEDEN EVERY  
FOUR YEARS.

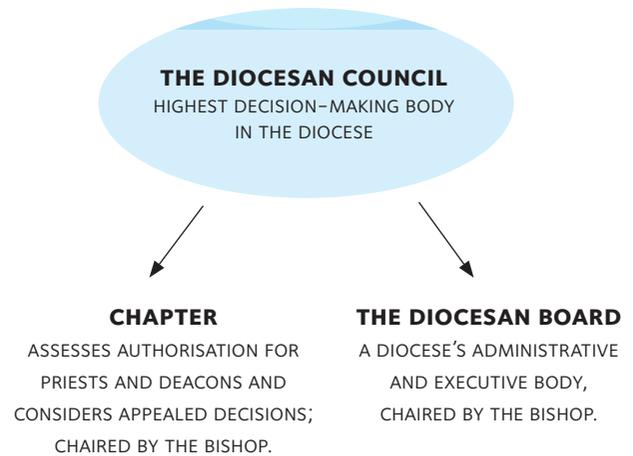


\*In a parish that is part of an association of parishes, the election may instead be for a directly elected Parochial Church Council.

## DIOCESAN LEVEL

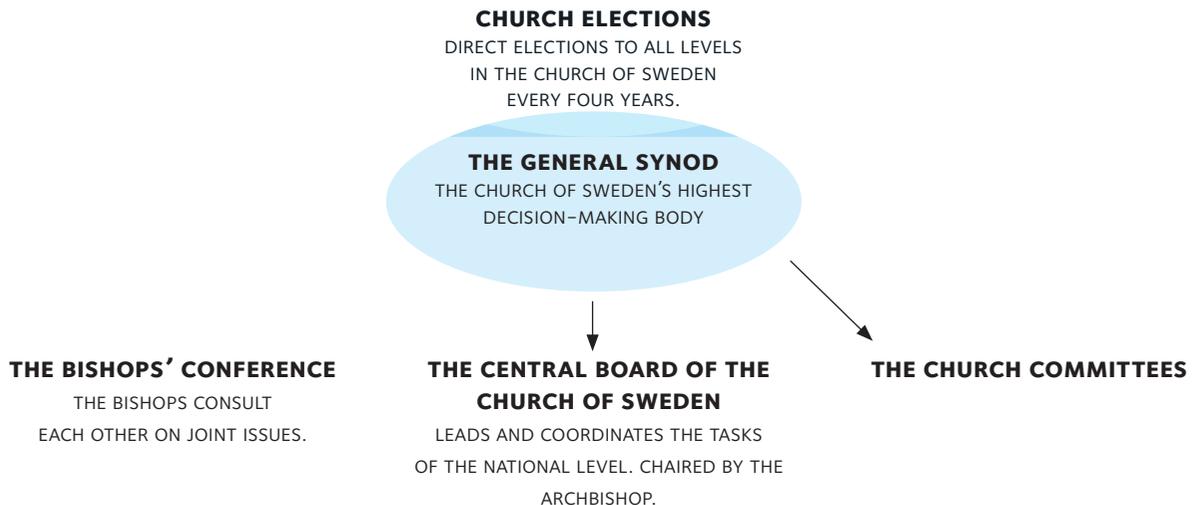
Supports and supervises parishes.  
Coordinates diocesan activities.

**CHURCH ELECTIONS**  
DIRECT ELECTIONS TO ALL LEVELS  
IN THE CHURCH OF SWEDEN  
EVERY FOUR YEARS.



## THE NATIONAL LEVEL

Responsible for issues involving the whole Church,  
and represents the Church nationally and internationally.



The structure of the Church of Sweden will change as of 2014.

# THE DIOCESES OF THE CHURCH OF SWEDEN

In 2012 the Church of Sweden was made up of **13 dioceses** divided into a total of **1,439 parishes** and **31 parishes abroad**. Nearly **70 percent** of Sweden's population were members of the Church. Sweden's **14 bishops** are shown below.

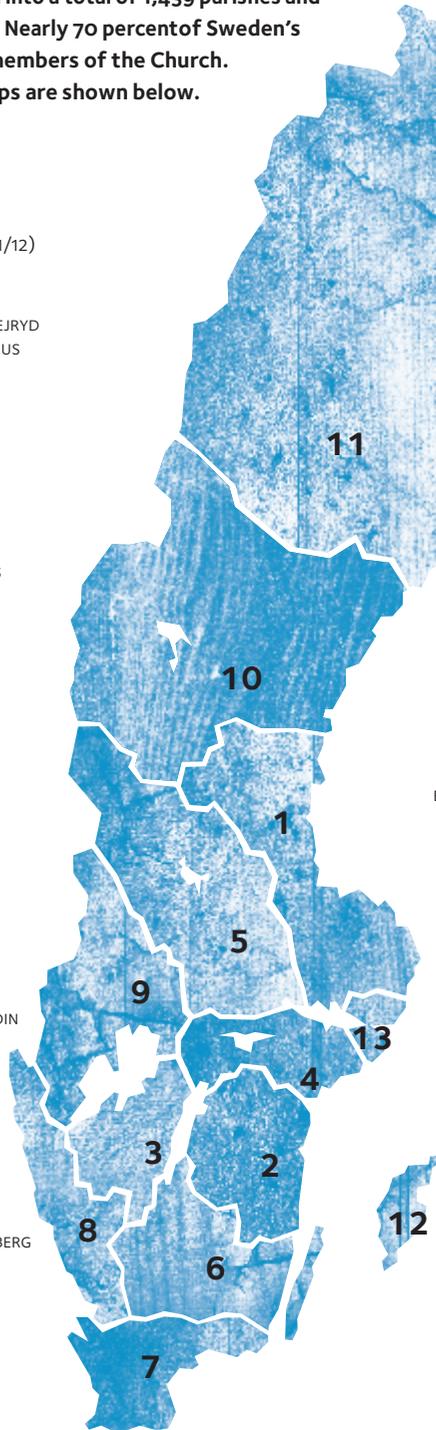


PHOTO: MAGNUS ARONSON/IKON



PHOTO: KENNETH RUONA



PHOTO: PER HÅRD AF SEGERSTAD



PHOTO: MAGNUS ARONSON/IKON



PHOTO: MAGNUS ARONSON/IKON



PHOTO: TORQVY LINDEN



PHOTO: CARLA CARLSSON



PHOTO: MAGNUS ARONSON/IKON



PHOTO: MAGNUS ARONSON/IKON



PHOTO: LULEÅ DIOCESE



PHOTO: ÅKE PAULSSON



PHOTO: MAGNUS ARONSON/IKON



PHOTO: ERNSTSON PHOTO



PHOTO: MAGNUS ARONSON/IKON

1. Uppsala diocese  
741,873 inhabitants (11/12)  
71% members  
135 parishes  
ARCHBISHOP: ANDERS WEJRYD  
BISHOP: RAGNAR PERSENIUS

2. Linköping diocese  
544,651 inhabitants  
72% members  
108 parishes  
BISHOP: MARTIN MODÉUS

3. Skara diocese  
544,892 inhabitants  
72% members  
124 parishes  
BISHOP: ÅKE BONNIER

4. Strängnäs diocese  
619,304 inhabitants  
64% members  
73 parishes  
BISHOP: HANS-ERIK NORDIN

5. Västerås diocese  
577,950 inhabitants  
72% members  
76 parishes  
BISHOP: THOMAS SÖDERBERG

6. Växjö diocese  
632,492 inhabitants  
72% members  
192 parishes  
BISHOP: JAN-OLOF JOHANSSON

7. Lund diocese  
1,415,403 inhabitants  
66% members  
185 parishes  
BISHOP: ANTJE JACKELÉN

8. Gothenburg diocese  
1,327,747 inhabitants  
65% members  
195 parishes  
BISHOP: PER ECKERDAL

9. Karlstad diocese  
360,825 inhabitants  
78% members  
87 parishes  
BISHOP: ESBJÖRN HAGBERG

10. Härnösand diocese  
368,182 inhabitants  
78% members  
104 parishes  
BISHOP: TUULIKKI KOIVUNEN BYLUND

11. Luleå diocese  
508,854 inhabitants  
78% members  
57 parishes  
BISHOP: HANS STIGLUND

12. Visby diocese  
57,241 inhabitants  
74% members  
39 parishes  
BISHOP: SVEN-BERNHARD FAST

13. Stockholm diocese  
1,856,479 inhabitants  
57% members  
64 parishes  
BISHOP: EVA BRUNNE

# FINANCIAL SUMMARY 2012

## TASK AND ORGANISATION

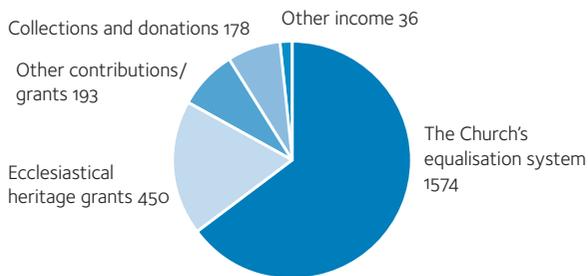
The core activity of the Church of Sweden is primarily conducted at diocesan and parish levels. Operations at national level, which this report covers, support the Church of Sweden's shared ability to meet the expectations of its members and the general public.

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 in the Group reached SEK 316 million (SEK 201 million) and is mainly due to the positive result in asset management amounted to SEK 412 million. (Figures in parentheses refer to the previous year.) Total income was SEK 2,844 million (SEK 2,228 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.

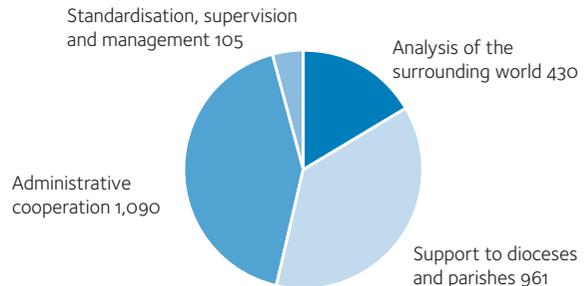
DIAGRAM 1: INCOME\* 2012 (SEK MILLION)



\*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 2,587 million (SEK 2,452 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 5,380 million (5,064) 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 statements and balance sheets.

# INCOME STATEMENTS

Amounts in SEK thousands	Note	Group		Parent company	
		2012	2011	2012	2011
	1				
<b>Income</b>					
Equalisation fees	2	<b>1,574,198</b>	1,567,225	<b>1,574,198</b>	1,567,225
Collections and donations	3	<b>177,863</b>	194,940	<b>177,863</b>	194,940
Financial grants received	4	<b>642,555</b>	570,162	<b>642,555</b>	570,162
Gains/losses on socially responsible (not-only-for-profit) investments	5	<b>1,722</b>	1,235	<b>687</b>	673
Gains/losses on cash management	6	<b>393</b>	534	<b>1,192</b>	1,175
Gains/losses on asset management	7	<b>411,838</b>	-256,072	<b>411,838</b>	-256,072
Other income	8	<b>35,509</b>	150,107	<b>36,004</b>	150,604
<b>Total</b>		<b>2,844,078</b>	2,228,131	<b>2,844,337</b>	2,228,707
<b>Expenses</b>					
Equalisation grants	2	<b>-1,000,627</b>	-943,946	<b>-1,000,627</b>	-943,946
Distributed grants	9	<b>-981,601</b>	-909,558	<b>-981,601</b>	-909,558
Other external expenses	8	<b>-314,382</b>	-301,057	<b>-317,804</b>	-304,482
Staff costs	10, 11, 12	<b>-277,799</b>	-284,867	<b>-277,799</b>	-284,867
Depreciation/amortisation of tangible and intangible fixed assets	13	<b>-12,236</b>	-12,923	<b>-10,033</b>	-10,634
<b>Total</b>		<b>-2,586,645</b>	-2,452,351	<b>-2,587,864</b>	-2,453,487
<b>Income before changes in designated funds</b>		<b>257,433</b>	-224,220	<b>256,473</b>	-224,780
Change in designated funds	14	<b>-627</b>	-21,850	<b>-627</b>	-21,850
<b>Income after changes in designated funds</b>		<b>256,806</b>	-246,070	<b>255,846</b>	-246,630
<i>Share of profit/loss in associated companies</i>		<b>5,169</b>	3,256	-	-
<b>Profit/loss before financial items</b>		<b>261,975</b>	-242,814	<b>255,846</b>	-246,630
<i>Financial items</i>	15				
Financial income		<b>65,516</b>	45,581	<b>65,516</b>	45,581
Financial expenses		<b>-8,366</b>	-2,922	<b>-8,366</b>	-2,922
<b>Total</b>		<b>57,150</b>	42,659	<b>57,150</b>	42,659
<b>Profit/loss after financial items</b>		<b>319,125</b>	-200,155	<b>312,996</b>	-203,971
<i>Appropriations</i>		<b>-258</b>	-140	-	-
<i>Group companies' tax</i>		<b>-2,409</b>	-1,013	-	-
<b>Net income for the year</b>	16	<b>316,458</b>	-201,308	<b>312,996</b>	-203,971

# BALANCE SHEETS

Amounts in SEK thousands	Note	Group		Parent company	
		31-12-2012	31-12-2011	31-12-2012	31-12-2011
<b>ASSETS</b>	1				
<i>Fixed assets</i>					
<i>Intangible fixed assets</i>					
Capitalised development expenditure	17	20,144	13,998	20,144	13,998
<i>Tangible fixed assets</i>					
Buildings and land	18	136,214	142,518	68,470	72,789
Equipment	19	14,484	11,510	13,709	10,634
<b>Total</b>		<b>150,698</b>	<b>154,028</b>	<b>82,179</b>	<b>83,423</b>
<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	55,931	52,860	42,295	42,295
Socially responsible (not-only-for-profit) investments	23	40,996	40,505	34,412	34,387
Other long-term securities	24	5,195,264	4,595,271	5,195,264	4,595,271
Other long-term receivables		434	185	434	185
<b>Total</b>		<b>5,292,625</b>	<b>4,688,821</b>	<b>5,358,179</b>	<b>4,757,912</b>
<b>Total fixed assets</b>		<b>5,463,467</b>	<b>4,856,847</b>	<b>5,460,502</b>	<b>4,855,333</b>
<i>Current assets</i>					
Inventories		1,948	2,307	1,948	2,307
<i>Current receivables</i>					
Current receivables		20,432	143,376	20,432	143,332
Prepaid expenses and accrued income	25	63,484	49,389	63,484	49,389
<b>Total</b>		<b>83,916</b>	<b>192,765</b>	<b>83,916</b>	<b>192,721</b>
<i>Current investments</i>					
Cash and bank balances	26	2,430,420	2,152,532	2,430,420	2,152,532
<b>Total current assets</b>	27	<b>1,210,697</b>	<b>1,407,983</b>	<b>1,210,697</b>	<b>1,407,983</b>
<b>TOTAL ASSETS</b>		<b>9,190,448</b>	<b>8,612,434</b>	<b>9,187,483</b>	<b>8,610,876</b>
<b>EQUITY AND LIABILITIES</b>					
<i>Equity</i>					
Equity at the start of the year	16	5,064,034	5,265,342	5,056,343	5,260,314
Net income for the year		316,458	-20,308	312,996	-203,971
<b>Total</b>		<b>5,380,492</b>	<b>5,064,034</b>	<b>5,369,339</b>	<b>5,056,343</b>
<i>Designated funds</i>					
Pension provisions	14	239,522	238,895	239,522	238,895
Other provisions	28	63,567	71,827	63,567	71,827
<b>Total</b>	29	<b>175,965</b>	<b>123,351</b>	<b>175,965</b>	<b>123,351</b>
<i>Current liabilities</i>					
Accounts payable, trade		75,842	55,407	75,164	53,870
Liabilities to Group companies				8,999	7,682
Other current liabilities	27	3,203,321	3,006,837	3,203,188	3,006,825
Accrued expenses and deferred income	30	51,739	52,083	51,739	52,083
<b>Total</b>		<b>3,330,902</b>	<b>3,114,327</b>	<b>3,339,090</b>	<b>3,120,460</b>
<b>TOTAL EQUITY AND LIABILITIES</b>		<b>9,190,448</b>	<b>8,612,434</b>	<b>9,187,483</b>	<b>8,610,876</b>
<i>Collateral pledged</i>					
Contingent liabilities	31	50,000	50,000	50,000	50,000
	32	-	-	-	-



# 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](http://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; government agencies; suppliers; the dioceses, parishes and associations of parishes of the Church of Sweden; as well as organisations of which the Church is a member or in which it exercises influence in any other way, have been identified as stakeholders.

## BASES FOR CALCULATION

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

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

The supplier of carbon-neutral paper looks first 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 around 1 tonne of carbon dioxide 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.

In order to calculate CO<sub>2</sub> emissions to air due to district heating, we have used data from Vattenfall. In 2012, each kWh of district heating supplied gave an emission of 170 grams of CO<sub>2</sub> to air. For 2011, the corresponding figure was 200 grams of CO<sub>2</sub> to air.

## LEVEL OF REPORTING APPLIED

The Church of Sweden's national level reports on its sustainability work corresponding to GRI's Application Level C, but the aim is to be able to provide reports in line with Application Level B in the future. The GRI index states on which page the information is stated.

## APPLICATION LEVEL OF THE REPORTING

		C	C+	B	B+	A	A+
Compulsory	Own assessment	✓					
	Pronouncement from third party						
Voluntary	Examined by GRI						

GRI INDEX	
<b>1 STRATEGY AND ANALYSIS</b>	Page
1.1 Statement from the Secretary-General	8
<b>2 ORGANISATIONAL PROFILE</b>	
2.1 Name of the organisation	10
2.2 Primary brands, products and services	10
2.3 Operational structure of the organisation	10
2.4 Location of the organisation's headquarters	10
2.5 Countries where the organisation operates	14, 43*
2.6 Nature of ownership and legal form	10
2.7 Markets served	43*
2.8 Scale of the organisation	9
2.9 Significant changes during the reporting period	–
2.10 Awards received in the reporting period	19

\*NTM is a non-profit organisation that works towards establishing a recognised method for calculating the emissions from transporting goods and people, and the use of natural resources.

3 REPORT PARAMETERS	
3.1 Reporting period	Calendar year
3.2 Date of most recent previous report	Previous calendar year
3.3 Reporting cycle	Annual
3.4 Contact point	37
3.5 Process for defining report content	36
3.6 Boundary of the report	25, 36
3.7 Specific limitations on the scope and boundary of the report	–
3.8 Basis for reporting on leased facilities, etc.	28
3.9 Data measurement techniques and the bases of calculations	36
3.10 Explanation of the effect of any re-statements of information provided in earlier reports	–
3.11 Significant changes from previous reporting periods in the scope, boundary, etc.	25
3.12 GRI content index	36
3.13 External assurance for the Sustainability Accounts	No
4 GOVERNANCE, COMMITMENTS AND ENGAGEMENT	
4.1 Governance structure	10
4.2 Function of the chair of the highest governance body (Board)	10, 38
4.3 Board members	39
4.4 Mechanisms to provide recommendations to the highest governance body	20
4.5 Linkage between compensation received and the organisation's performance	No bonus
4.7 Process of determining the Board members' qualifications	10, 38
4.8 Values, codes of conduct, etc.	26, 27
4.12 Externally developed statutes, principles and initiatives	27
4.13 Membership in associations/organisations	12, 27
4.14 List of stakeholder groups engaged by the organisation	36
4.15 Identification and selection of stakeholders	36
4.16 Approaches to stakeholder engagement	16, 19, 20, 21
4.17 Key topics and concerns that have been raised through stakeholder engagement	16, 19, 21

5 ECONOMIC INDICATORS	
EC1 Economic value generated and distributed	36*
EC3 Coverage of the organisation's defined-benefit plan obligations	51*
EC4 Substantial financial assistance received from government	32, 41*

6 ENVIRONMENTAL INDICATORS	
EN1 Materials used by weight or volume	28
EN3 Direct energy consumption by primary energy source	28
EN4 Indirect energy consumption by primary source	28
EN7 Initiatives to reduce indirect energy consumption	27, 28
EN16 Total direct [fattas ordet direkta i den svenska här?] and indirect greenhouse gas emissions	28
EN17 Other relevant indirect greenhouse gas emissions by weight	28
EN18 Initiatives to reduce greenhouse gas emissions	28
EN29 Significant environmental impact of transporting members of the workforce	28

7 PERFORMANCE (SOCIAL) INDICATORS	
Labour practices and decent work	
LA1 Total workforce by employment type and region	43*
LA4 Percentage of employees covered by collective bargaining agreements	100%
LA13 Composition of board and management broken down by gender and age group	42*

Human rights	
HR1 Percentage of significant investment agreements that include human rights clauses	100%

The organisation in society	
SO5 Public policy positions and participation in public policy development and lobbying	19, 21

\*The Swedish version

## CONTACT

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# THE CENTRAL BOARD OF the Church of Sweden

**THE CHURCH OF SWEDEN** at national level is responsible for Church-wide matters regarding establishment of intra-Church standards, reconsideration of decisions, joint information, education and training, consultation, ecumenical relations, and international diaconia and mission work. The task also includes acting as the voice of the Church in the public arena, in Sweden and internationally. 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. Other common matters

dealt with are canon law, information and finances.

The Central Board carries out the tasks set by the General Synod and it can submit 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 Church Ordinance stipulates that the Central Board, or another body instructed by the General Synod, shall:

- support the work of the dioceses to develop parish life,
- be responsible for the Church's work among Swedes in other countries,
- be responsible for the Church's official relations with other churches and faith communities,
- coordinate the Church's and its parishes' responsibility for international mission and diaconia,
- 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,

- 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 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 chair of the Central Board and there are also two Vice Chairs. The daily work at the Board's office is led by the Secretary-General, who is appointed by the Board.



The Central Board of the Church of Sweden, 2012

**THE CENTRAL BOARD OF THE CHURCH OF SWEDEN, 2010–2013**

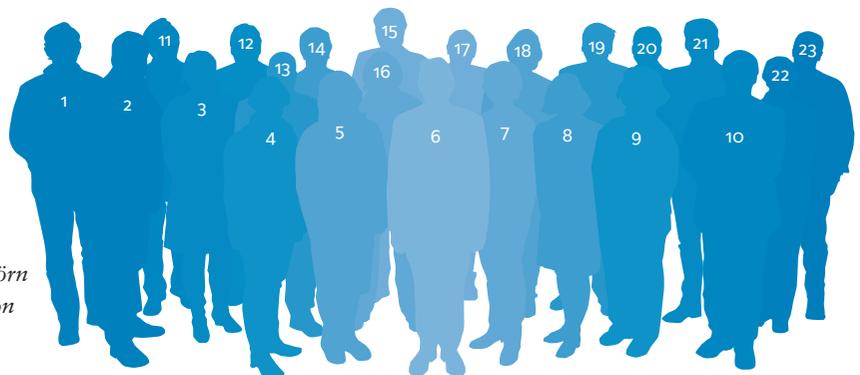
*Front row, from left:*

1. Lennart Sacrédeus
2. Uhlf Skoglund (deputy)
3. Birgitta Halvarsson
4. Iréne Pierazzi
5. Annette Lundquist Larsson
6. Archbishop Anders Wejryd (Chair)
7. Ingrid Smittsarve (Second Vice Chair)
8. Helena Nordvall (deputy)
9. Ulla Rickardsson (deputy)
10. Karl-Gunnar Svensson (deputy)

*Back row:*

- |                                |   |
|--------------------------------|---|
| 11. Per-Henrik Bodin (deputy)  | 18. Britt Louise Agrell (deputy)        |
| 12. Bo Hanson                  | 19. Levi Bergström, first vice-chairman |
| 13. Birger Wernersson (deputy) | 20. Olle Burell                         |
| 14. Lars Johnsson              | 21. Sten Elmberg                        |
| 15. Mats Hagelin               | 22. Anna Lundblad Mårtensson            |
| 16. Cecilia Brinck             | 23. Erik Sjöstrand (deputy)             |
| 17. Dag Sandahl (deputy)       |   |

*Not pictured: Nils Gärder and the deputies: Marta Axner, Anders Björkman, Celina Falk, Bishop Esbjörn Hagberg (Deputy for the Archbishop), Bertil Persson and Mary Österström.*



## FOR THOSE OF YOU WHO WANT TO KNOW MORE

### MORE ABOUT THE CHURCH OF SWEDEN

Do you have any questions about life or death, or need someone to talk to? Or would you like to get involved and help make the world a better place? The Church of Sweden is a fellowship, offering a context in which to meet other people and look at your faith in more depth. The Church is dependent on involvement and support from you and others. Everyone can contribute in their own 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 [www.svenskakyrkan.se](http://www.svenskakyrkan.se).

### READ MORE ABOUT THE CHURCH OF SWEDEN

[www.svenskakyrkan.se](http://www.svenskakyrkan.se)

### CHURCH OF SWEDEN INFORMATION DESK

**E-MAIL:** [info@svenskakyrkan.se](mailto:info@svenskakyrkan.se)

**TEL.:** +46 18 16 96 00

**POSTAL ADDRESS:** Svenska kyrkan, SE-751 70 Uppsala, SWEDEN

### FOR DONATIONS TO THE CHURCH'S INTERNATIONAL MISSION AND DIACONIA:

Postgiro account number 90 01 22-3

Bankgiro account number 900-1223

### TAX DEDUCTION FOR DONATIONS

A new law that came into force 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 "charity work among the needy", which means that donations to the Church's international mission and diaconia and to the Church of Sweden Abroad are deductible – with certain exceptions.

The following applies for donations to be deductible:

- Each donation must be at least SEK 200.
- In one year the donor must donate at least SEK 2,000. A donor may donate to several different approved organisations and causes if the total donations add up to at least SEK 2,000 during one year.
- A tax deduction is applicable to donations of up to SEK 6,000 per year, so the maximum reduction in tax is SEK 1,500 per year.
- The tax deduction is 25 percent and applies for donations registered as of 26 April 2012.

In order to donate money via text messaging (SMS) after 1 February 2013, you must register your mobile phone number with your operator by texting WW to 71798. This will enable you to then donate SEK 50 to the Church of Sweden's international mission and diaconia by texting HUNGER to 729 50 and paying via a mobile phone invoice. Read more at [www.wywallet.se](http://www.wywallet.se).



# IMAGE GALLERY 2012



Page 4  
Archbishop Anders Wejryd  
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Page 8  
Secretary-General  
Helén Ottosson Lovén  
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Page 9  
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Page 11  
Princess Estelle's baptism  
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Page 12  
The World Festival, Malmö  
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Page 13  
Children in Arauca, Colombia  
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Page 15  
The World Festival, Malmö  
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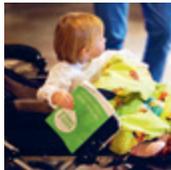
Page 17  
Children and Young People -  
the 2012 Archbishop's meeting  
in Uppsala  
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Page 17  
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the 2012 Archbishop's meeting  
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Page 17  
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Page 17  
Children and Young People -  
the 2012 Archbishop's meeting  
in Uppsala  
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Page 18  
The Swedish Seamen's Church  
in London during the 2012  
Paralympics  
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Page 18  
Ingrid Betancourt visits the  
"See the human being" stage  
at the Bok & Bibliotek in  
Gothenburg 2012  
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Page 21  
The General Synod  
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Page 25  
Liberia  
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Page 25  
India  
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Page 25  
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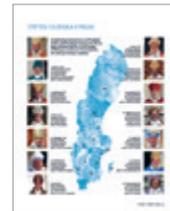
Page 25  
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Page 26  
PHOTO: MAGNUS ARONSON/IKON



Page 29  
PHOTO: MAGNUS ARONSON/IKON



Page 31  
PHOTO: SEE PAGE 29



Page 39  
The Central Board of the Church  
of Sweden  
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Page 40  
Children and Young People -  
the 2012 Archbishop's meeting  
in Uppsala  
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