



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

**Constitutional Review  
comment form**

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	GENERAL
<b>Relevant article no.(s)</b> of STANDING ORDERS	GENERAL

The various diverse comments by CRC members and others on the existing Constitution and Standing orders are indeed stimulating and thought provoking!  
The views expressed by contributors, some simple, some practical and couple even radical, in my opinion, may not lead to a logical conclusion even after rounds of deliberations in the near future due to complexity of the Diocese and nature of the task in hand.

My suggestion would be;

1. The existing Constitution be **revisited and amended** with appropriate changes reflecting reviewed and practical solutions, wherein present administrative realities, topography, demography and cultures, has been taken into consideration
2. The revised Constitution shall not be construed as an obligatory document, since neither the Diocese or the Constitution may not have legal standing in various countries. It shall be considered as Diocesan practical guidelines for ecclesiastical and administrative functions.
3. Each church/parish shall have their own Constitution, **generally** consistent with the Diocesan Constitution, whilst adhering to local conditions and complying with laws of the respective countries.

**Name of individual/organisation submitting comment:** *Mathew Joseph*

**Contact email:** *polymat@emirates.net.ae*

**Church:** *Holy Trinity Church, Dubai*

**Date:** *14.01.2025*



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	X yes / no
Comment relates to <b>STANDING ORDERS</b>	X yes / no
Relevant article no.(s) of CONSTITUTION	Various
Relevant article no.(s) of STANDING ORDERS	Various

Comments: **VARIOUS**

Thoughts and Questions: (Not in order of priority)

It is our hope that our congregations both in Cyprus and The Gulf will become and remain both **strong(er)** and become more **adaptive** to our unique locations, mission, and ministries.

By **strong**, we mean strong in Gospel leadership, and strong in humility and servant leadership. We all must practice considering others more important than ourselves.

We must learn to have the capacity to risk doing the work God has put before us, (without fear) that we may fail. **Adaptive** means we can move quickly, think creatively, not listening to the voices that fear change. We need to see the future, learn from the past, and be instinctively aware of our present struggles. Our region of the world is changing. We are worshipping amid constant chaos. We have nations at war, national economic disasters, and regional wars.

We are becoming super-secular in some nations, super-uncertain in other war-torn areas, and have become complacent in many areas of our lives. These are the challenges that confront us as we exercise both a “ministry of presence” among our various cultures, and strive to be the “lights of Christ” in a world full of lost people.

Can we learn to be strong? Can we endure change? Can we learn to be radically adaptive? Our survival depends on our answers. This isn't our Grandparents culture – it's our turn to shine for Jesus and adapt to present realities.

## **VARIOUS QUESTIONS, COMMON CONCLUSIONS, AND POINTS TO PONDER:**

**WHO ARE WE:** We are first and foremost representatives of the Risen Christ.

We are missionary believers and ambassadors for Christ. (II Cor. 5:20) We are at our core the light God sends into a dark world. We function together as a small part of the larger Anglican Communion and strive through our relationships and structures such as Synod, and our Houses of discussion and consultation to live out our Great Commandment and Great Commission to share the Gospel with the world. We must never lose sight of our role as His disciples who represent Christ to the world.

## **COMMENTS – QUESTIONS – GUIDING PRINCIPLES**

### **GUIDING PRINCIPLES:**

Constitutions begin not with rules of order but with guiding principles. Constitutions can't guarantee our relational success. Constitutions can merely guide our behaviour and hopefully help us reach the goals set out for all God's people in Holy Scripture.

### **COMMENTARY:**

We may wish to consider referring to ourselves less as “chaplaincies” and more often as parishes. This suggestion by Bp. Michael Lewis in 2013 has not yet been implemented. His rationale was to help us focus on mission and ministry, looking beyond ourselves and toward those we live among. Language is important, and it can help or hinder us as we bring the light of Christ to every nation. (NOTE: We recognise that we may need to use the word “chaplaincy” as we work with governmental authorities for sure, but *internally* we hope to see our role as moving beyond the typical understanding of the word “chaplaincy.”) As a matter of historical significance, very early in the history of our diocese we used the word “community” to offer a further differentiation useful where the word parish or chaplaincy didn't fit perfectly. Other parts of the Communion use descriptors such as “Preaching Points,” “Mission Stations,” and the like, to adapt to local settings.

### **QUESTIONS AND COMMENTS:**

We wonder why the Standing Committee and The Finance Committee are one unit. We believe the members of the Standing Committee should engender vision first and foremost, (and communicate that vision to all the congregations regularly and loudly so that we can pray with the leadership) and the role of the finance staff is limited to our ability to carry out as much of the vision as is financially practical.

In fact, our Council normally has our financial reports at the close of our meetings, allowing our leadership to spend most of our time praying, visioning, and dreaming of adaptive and positive paths to mission, not encumbered by any financial constraints, which we deal with at the close of our meetings. In this way, we know how to pray for God to solve any financial problems. We begin with vision, always. We then communicate that vision to the congregation at every opportunity. Vision is critical. Vision must be measurable, and accountable. Vision must precede resourcing.

Many decades ago, we had two finance committees in the Diocese, one in Cyprus and one in the Gulf. Of course, should we ever consider Cyprus (our European setting) eventually operating under the guidance of a European Episcopal jurisdiction, and The Gulf (our Arab culture and Arabic speaking setting) under an Arab or African jurisdiction, this would accomplish a similar goal, minimizing our structural overload, and by supporting ministry on the ground more effectively.

We are curious that we remain reticent to consider geographical change, when it seems logically more adaptive to our geography, culture, and structures to simplify the finances and governance for more strategic ministry and would provide adaptive local structures for local decision making within the vastly different nations and wide geography we service.

- As we discussed the section entitled: Parish Governance (see copy below)

**Discussion:**

- How can the Constitution take best account of different parish contexts?
- To what degree does the Diocesan Constitution need to direct parish organisation and governance?
- How should the Constitution best recognise the demands of local legislation and regulation?

This discussion made us wonder to what extent we had commonality with a European group of parishes, and though we all wish to maintain relational love and support, it may make perfect sense to be governed more locally. It appears to be a viable option set before us.

Next: Theme B – Role & Responsibilities of the Standing & Finance Committee (SFC)

We wondered if more transparency might include up to date minutes of meetings available to us, and regular personal contact by our representatives that would facilitate a broader range of vital topics to bring Diocesan emphasis to all areas of the nation's we represent.

Further: It seemed that we lack diversity in leadership roles among both Synod and the Diocesan officeholders. Our subcontinent, Asian, African, Arab, (essentially most non-first-world Anglicans) seem quite underrepresented in the most senior roles and those with senior responsibilities.

- **Observation:** The continued existence of our Diocese is threatened by inconsistent and unpredictable revenue streams.
- **Discussion:**
  - Do we have a collective responsibility to ensure that our Diocese is funded adequately, and is sustained as a 'going concern' with adequate financial reserves?
  - The current Constitution does not touch on financial issues: should we—through it—acknowledge our collective financial obligations to the Diocese?
  - Should the basic mechanism by which 'share' is calculated be enshrined in the Constitution, in keeping with the mechanism for determining funding support to parishes?

We realize that the lack of finances has become a constant theme, year over year growing to a crescendo, demanding our attention. We do not believe it would be in our best interest for our newest Constitution to enshrine financial regulations for parishes. We discussed the ongoing lack of trust that +Sean mentioned in his first House of Clergy meeting, and that this lived often painful experience over the past decade demands an approach that does not involve legislation but rather relationship building. Funding must follow vision and trusting relationships. This reality is evident.

To date, we have depended on our rentals and wedding trade in several areas. Thank God for these funds! However, long-term in the Gulf, layoffs and nationalization of jobs are reducing this population of non-Anglicans. A cash-flow analysis may be necessary to compare how much of our budget comes from non-Anglican members, how much from members, and how much from outside sources. This may inform our present priorities and help us reallocate resources. These are difficult decisions for sure, but necessary.

It is incumbent on our Diocesan leadership to present a fully balanced budget, no matter the cost, and a vision for the future. This will indeed be impossible if we won't become "radically adaptive" to present realities. It's never easy to reallocate or restructure a business, church, or diocese, but very often it is necessary for future survival and success. We hope we have such courage.

Our strength must be found in our commitment to mission, our willingness to "shine with the presence and power of Christ" in our various settings, and ultimately, we believe "funding follows vision." If we ask or demand that we fund debt, not vision, we will continue to fail. If we are doing God's work, He gives His provision. We hope we will spend most of our time in any meeting sharing stories of new converts, new mission opportunities, and stronger believers among us as we disciple every member as followers of Christ.

Will we do whatever it takes to reexamine present priorities, restructuring our vision and operations to achieve a balanced budget?

If we do, we believe funds won't be more than a footnote at future Synods. If we won't examine radically adaptive solutions, no amount of constitutional legislation will solve the relational difficulties and lack of trust in our present structures, nor will we receive adequate funding. Newcomers ask us "what is the vision?" and we must be ready with the answer. First things first.

Theme E - Vacancy-in-See Process (Diocesan bishop appointment process)

- **Discussion:**
  - Did the most recent appointment process indicate a need to formalise this process?
  - Are there other relevant models of recruitment and selection, and would they represent better practice for our diocese?
  - How and when should Synod be involved in the process?

We sensed that our process to elect our new bishop was for many - an unhappy event. Unfortunately, we only had a matter of hours to pray and reflect on one candidate. We wondered why a period of 30+ days to discern various candidates would not have served us much better than offering only one candidate in great haste. Surely, at least 3 or 4 candidates could have been considered by all. As well, listening to sermons, reading articles, hearing from the candidate(s) as they traveled from region to region could have led to more transparency and built more trust in the process. Candidates must of course, be willing to have their names made public at the appropriate point and references ready for publication.

To truncate this vital process to one candidate, and to lower the bar (from two thirds to one half) on a second ballot seemed to many as the only and limited option available to them. If we require Constitution amendments (Section 8) with a mandatory two thirds vote of both houses, it seems a vote for a Bishop should be also at two thirds of both houses. All food for thought.

We hope our "guiding values" will be paramount in these discussions. To find ways to trust, to relate, to disagree in a civil manner, are all much more important than any new document. To find ways for our leadership to serve us in new and exciting ways will guide us into a future of trust and love.

We pray for Bishop Sean to succeed in every way to be a Godly leader, friend to sinners, and a humble servant to each congregation. We ask the Lord to fill him with wisdom beyond his years and experiences, and to guide him in serving us, bringing vision from the scriptures and the Holy Spirit, and being an ambassador for Jesus each day.

We pray he will remember the words of one well-known leader who said “There are no secrets to success. It is the result of preparation, hard work, and learning from failure.” He has an impossible job, and we hope that when he fails from time to time, he will be loved and rewarded with our support.

We pray for wisdom to be strong, adaptive, humble Christ-like risk takers, who prefer others over ourselves. May we all surrender to the Lordship of Christ and be obedient to His word, full of His Spirit.

Amen

The Canterbury Group  
KSA

Name of individual/organisation submitting comment: The Canterbury Group Council

Contact email: [thecanterburygroup@gmail.com](mailto:thecanterburygroup@gmail.com)

Church: The Canterbury Group

Date: January 10, 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

**Constitutional Review  
comment form**

Comment relates to <b>CONSTITUTION</b>	YES
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comment:**

My comments are quite simple.

As a diocese we have no clue about who we are as the collective body of Christ or who we long to be and how to express our unique witness in our respective settings. Some of that is naturally due to our dispersal across nine different countries, each with their own unique identity and character. This lends to a more congregational approach many times, instead of a collective sense of identity. All of us are also expats from all over the world with differing ideas and practices even if we are Anglican in temperament. In this context, how is God calling us to live out God’s mission in our context? What is our purpose, goal, direction? We need to begin asking fundamental questions: Why are we here? What is our calling now? What’s next? Are we building something that will last, flourishing and growing or remaining stagnant and vulnerable?

In my opinion, survival is inadequate. In fact, as W Edwards Deming commented: “It is not necessary to change. Survival is not mandatory.” Why should we survive? I am fully convinced that God’s work will continue whether the diocese continues or not, in this form or another, or not at all. However, I also believe in the value and strength of “what can be” when people come together.

For me, vision and purpose are foundational. We need a vision for the diocese. We need a north star to guide us in our decisions, actions, and priorities. Once we craft a vision that we can all “buy into” and join then we can talk how to achieve it, structurally, organizationally, financially. That is when a constitutional review committee comes into play and does the hard work of crafting a document that breathes life into the dead bones. The quote by Lewis Carroll, "If you don't know where you are going, any road will get you there," carries a simple yet profound message about the significance of having clear goals and direction. It reminds us of the necessity to have a destination in mind before embarking on a journey. Or to paraphrase, if you don’t know where you are going, any constitution will get you there.

On a parish level, we at CCJA realized that we needed to reevaluate and restructure if we were to move forward, faithfully, and boldly. We needed faith, hope, and love, but we also needed to plan and dream if we were to be faithful in proclaiming the gospel in our context and situation. We started with the dream then began building the structure, the trellis upon which that dream could be realized. It is not easy, and we have a number of growing pains and struggles. My stress levels and workload can attest to that reality. Sometimes we take one step forward then two or three steps back.

As a parish, we need to be the people of hope in our context and situation. The calling to be a beacon of hope, a light shining in the darkness, is a noble calling that is rooted in our baptism. We live the hope that God freely gives to us. Having hope sounds like a good start, but vision also plays a role. How can we be prepared, be ready, if we have no plans, no vision? How can we “prepare the way of the Lord” when our finances are so tenuous and built on sand? How can we “prepare the way of the Lord” when we lack unity and a common sense of purpose and direction?

Many of us have heard the phrase: without a vision the people perish. However, I like to add that “without a vision the people perish, but without courage dreams die” (variously attributed, but certainly not original with me). What are our dreams and longings? More importantly, what are God’s dreams and longings for us, for our diocese?

That is our beginning point. Then, we work to revise, adjust, rewrite a constitution that will get us there. We evaluate every line, every article, and sub-section with that end goal in mind. How does this article number in our constitution bear witness to and help us achieve the end goal?

To end my comments, I could make suggestions on the various subsections of the constitution, but I prefer not to do so because I do not approach our issues from that perspective and angle. However, in case an example or two might be useful, if we look at 7(d) that addresses the Standing and Finance Committee: “Lay members shall be full voting members of the Synod, and their seats as representatives of their various Congregations shall be filled by other representatives at the next regular election for the Synod.” How does this serve or not serve fair and equal representation? Is that our goal? Or is there another? This gives some parishes three votes. A simple solution to allow the person who is serving on SFC to automatically be made one of the two parish representatives as well. They are wearing both hats (so to speak) already. However, we may have another goal and destination in mind.

Or in the subsection regarding licensed clergy. In recent memory, one parish had 4 licensed clergy that almost equaled the entire number of clergy in the UAE. Perhaps we simply have one clergy representative from each parish, or recognize that a curate needs to begin taking part in the councils of the church and thus also be allowed to also have voice and vote. Given the size of our diocese and number of curacies that number would probably total only one or two. However, I could easily get lost in the trees but lose sight of the forest. Like anyone, I can lose sight of the end result in the minutia of each line and subsection. Sometimes that is simply easier to process and get a handle upon than dealing with the complexity of competing goals and visions.

In summary, we can easily become lost in the details, trimming here, rewording there, but missing the larger issue of vision, purpose, and direction. At this point, we are asking for comments about a document and hoping that it takes us to some final, unknown destination. I suggest a process of developing a vision about who we are, what we do, and where we are going. What are our hopes and dreams as a diocese? What are God’s hopes and dreams for us? How is God calling us to faithfully bear witness to the Gospel in our context? Then, and only then, we begin to craft a constitution that enables us to achieve that outcome.

**Name of individual/organisation submitting comment: The Rev. Jim Young**

**Contact email: fatherjimyoung@yahoo.com**

**Church: Christ Church, Jebel Ali, UAE**

**Date: 10 January 2025**





Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	Ch 1, Ch 2 Article 6 & 7
<b>Relevant article no.(s)</b> of STANDING ORDERS	

### Comment:

#### 1. Citation

This Constitution may be cited as the Constitution of the Episcopal Church in Cyprus and the Gulf 20\*\*.

The year is required to be input.

#### 2. Chapter 1: Definitions – It states at the end.

In this Constitution words importing the masculine gender shall include the feminine.

Can we bring this document into the 21<sup>st</sup> Century as legal firms are now doing, by inputting - his/her, him/her?

Same goes with the word Chairman – Can this not be input as the word “Chair”?

It brings together some inclusion for everyone going forward.

- 3.** Chapter 2+: The document as a whole, is very busy to read, with the wording condensed together with no spaces in between. It doesn't lend itself to being read. Can we change the format to include spacing in between lines of subsections?

Example of present document and amended document below.

(b) The House of Clergy

The House of Clergy shall consist of:

- (i) As voting members, all Priests and Deacons Licensed under Seal in the Diocese.
- (ii) As non-voting members, the Diocesan Chancellor and the Financial Director (if in Holy Orders) and one serving military Chaplain of the Royal Army Chaplains' Department or a Royal Air Force Chaplain nominated by the British Forces Senior Chaplain in Cyprus, so long as such Chaplain is stationed in Cyprus.
- (iii) The Bishop may nominate not more than two additional priests to sit in the House.
- (iv) The House shall elect from its voting members a Chairman to serve for a three-year term and no more than two successive terms. Elections shall be by secret ballot. In the event of the Chairman leaving office during his term, the House shall at its next session elect a replacement Chairman to serve the remainder of the three-year term, who may serve for not more than two successive full terms.

(2) The House of Clergy

The House of Clergy shall consist of:

- (i) As voting members, all Priests and Deacons Licensed under Seal in the Diocese.
- (ii) As non-voting members, the Diocesan Chancellor and the Financial Director (if in Holy Orders) and one serving military Chaplain of the Royal Army Chaplains' Department or a Royal Air Force Chaplain nominated by the British Forces Senior Chaplain in Cyprus, so long as such Chaplain is stationed in Cyprus.
- (iii) The Bishop may nominate not more than two additional priests to sit in the House.
- (iv) The House shall elect from its voting members a Chairman to serve for a three-year term and no more than two successive terms. Elections shall be by secret ballot. In the event of the Chairman leaving office during his term, the House shall at its next session elect a replacement Chairman to serve the remainder of the three-year term, who may serve for not more than two successive full terms.

- 4.** Chapter 2 – Article 6. The appointment of Diocesan Bishop

There needs to be a clear process of how names are nominated for the appointment of the Bishop.  
The following we believe should be considered.  
How long should the process take?  
Those nominated, are they willing to take on this position?  
Is there a criterion for the number of years served to be nominated?  
Where, how, when will interviews be conducted and by whom.  
Voting Process.  
There should be no conflict of interests when carrying out the above process.

**5. Chapter 2 – Article 7. The Standing and Finance Committee.**

There must be transparency within The Standing and Finance Committee.  
Is it viable to have quarterly, half-yearly Finance Reports so Synod is not authorising 100,000 Euro loans (if required).  
Should the Constitution include a section on Independent Auditor to report to Synod annually?

**6. There is no section on Safeguarding. In view of recent events should there be a section for the Safeguarding of Children and Vulnerable Adults included in the Constitution? This section would also include details of the Role and Duties of the Safeguarding Officer.  
Maybe include a Clergy Discipline Section too.**

**Name of individual/organisation submitting comment: Church Council**

**Contact email: [sandehunter39@gmail.com](mailto:sandehunter39@gmail.com)**

**Church: St. John's Deryneia**

**Date: 9<sup>th</sup> January 2025**



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	4b iv; 4c i and iii; 7a iii and iv
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comment:**

That the posts of HoL and HoC Chair(men) be amalgamated with that of positions on the BC/SC so that each House has two representatives who can be better informed and more 'joined up'.

Name of individual/organisation submitting comment: Deborah Graham

Contact email: [debgraham1982@gmail.com](mailto:debgraham1982@gmail.com)

Church: St Helena's Church, Larnaca

Date:

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

Visit the Anglican Diocese of Cyprus and the Gulf at

[www.facebook.com/DioceseOfCyprusAndTheGulf](http://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](http://www.youtube.com/@cyprusandthegulf)



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

**Constitutional Review  
comment form**

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	<b>Parish Governance</b>
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comment:**

General agreement that the diocesan constitution must recognise fully that parishes had to be established, first and foremost, in compliance with local legislation and regulation for non-muslim places of worship. This suggests the need for a separation of temporal and secular governance to allow parishes to adopt a locally imposed constitutional template, while remaining within the Anglican polity. Further, primacy of authority over specific subject areas needed to be better defined. Anglicanism should be embodied wherever possible to maintain the essential character of our parishes as part of the diocese. Local representation of the diocese, through some form of entity at the national/federal level, would be helpful in reinforcing our commitment to episcopal governance, while forging a missing link to national administration (see Theme F).

**Specific points made in discussion:**

1. The composition of parish councils should be uniform across the diocese, where possible.
2. The size of councils should be determined to achieve a degree of proportional representation by lay members.
3. The lower age limit for membership of the electoral roll to reflect the local definition for 'majority'.
4. The definition of habitual worshipper needs to be clearer as does the process for determination.
5. In keeping with the ideals of democratic governance then some differentiation is required between co-opted lay council members appointed to replace members between elections, and those co-opted as expert advisors for the conduct of specific council business.
6. Where there exists a variation in terminology between local legislation and traditional Anglican functions then the equivalence of roles, such as churchwarden/chairman of trustees, should be clarified.
7. The diverse use of clergy nomenclature (chaplains, vicars, rectors, etc.) was confusing given the diverse nature of our congregations; simplification and standardization are recommended.
8. No sanctions exist in the constitution to deal with the impact of unacceptable behaviour, such as bullying, harassment, and safeguarding breeches. This renders our diocesan policies and good intentions toothless, and needs to be addressed.
9. Last sentence of Article 15c is confusing; needs clarifying or devolved locally.
10. Article 14b – all accounts to be audited externally and approved at ACM.

**Name of individual/organisation submitting comment: St Andrew Abu Dhabi parish workshop**

**Contact email: cw2@standrewauh.onmicrosoft.com**

**Church: St Andrew Abu Dhabi**

**Date: 5 January 2025**



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

### Constitutional Review comment form

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
Relevant article no.(s) of CONSTITUTION	<b>Theme B - Role &amp; Responsibilities of the Standing &amp; Finance Committee (SFC)</b>
Relevant article no.(s) of STANDING ORDERS	

**Comment:**

The diocese should expect greater transparency of the work of the SFC, given its central and broad-ranging role. Quarterly reports on its key deliberations should be shared with the Diocese, with a statement of the diocese's financial affairs.

In the same spirit parish councils should provide a similar report quarterly to their archdeaconry.

Greater transparency will improve trust and confidence, and help engender a stronger sense of belonging and ownership – in particular with the generation and sharing of resources.

**Name of individual/organisation submitting comment: St Andrew Abu Dhabi parish workshop**

**Contact email: cw2@standrewauh.onmicrosoft.com**

**Church: St Andrew Abu Dhabi**

**Date: 5 January 2025**



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

**Constitutional Review  
comment form**

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
Relevant article no.(s) of CONSTITUTION	<b>Theme C - Financial Sustenance of the Diocese</b>
Relevant article no.(s) of STANDING ORDERS	

**Comment:**

The workshop felt strongly that the issues of tithing and financial subscription needed to be addressed more robustly in the constitution, to increase the sense of commitment in all directions. Many in our congregations come from traditions where a higher level of commitment is expected, even demanded, as the price of church membership. However, this would need to be supported with greater clarity around the process for calculation of parish share and payment mechanisms. Synod needed to be actively involved in the process, to ensure the principle of 'no taxation without representation' was preserved.

**Name of individual/organisation submitting comment: St Andrew Abu Dhabi parish workshop**

**Contact email: cw2@standrewauh.onmicrosoft.com**

**Church: St Andrew Abu Dhabi**

**Date: 5 January 2025**





Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

**Constitutional Review  
comment form**

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
Relevant article no.(s) of CONSTITUTION	<b>Theme E - Vacancy-in-See Process (Diocesan bishop appointment process)</b>
Relevant article no.(s) of STANDING ORDERS	

**Comment:**

Standardisation across dioceses and strict adherence to guidelines. The thresholds for votes required should be adhered to rigorously to avoid malpractise or suspicion of corruption

**Name of individual/organisation submitting comment: St Andrew Abu Dhabi parish workshop**

**Contact email: cw2@standrewauh.onmicrosoft.com**

**Church: St Andrew Abu Dhabi**

**Date: 5 January 2025**



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

### Constitutional Review comment form

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
Relevant article no.(s) of CONSTITUTION	<b>Theme F – Structure &amp; Organisation of the Diocese</b>
Relevant article no.(s) of STANDING ORDERS	

**Comment:**

The attendees were largely unaware of the work of the Episcopal Representation in the Gulf working group; none had completed the questionnaire.

In discussion there was a prevailing view that a fundamental reorganisation at the **Provincial level** was needed; this would bring the Gulf parishes into the Diocese of Jerusalem, where they already had more in common with the Levant and Holy Land politically, geographically, spiritually, demographically and financially.

Further, it was felt that local representation of the diocese, through some form of entity at the national/federal level, would be helpful in reinforcing our commitment to episcopal governance, while forging a missing link to national administration.

A specific point raised in connection with current arrangements: in an inter-regnum situation authority is currently vested in the archdeacon – is he realistically able to provide this as our experience had been otherwise. (Article 15e). Again, this was indicative of an unworkable extant organisation, with a structure that was too flat and not fit for purpose.

**Name of individual/organisation submitting comment: St Andrew Abu Dhabi parish workshop**

**Contact email: cw2@standrewauh.onmicrosoft.com**

**Church: St Andrew Abu Dhabi**

**Date: 5 January 2025**



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	General observations
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comment:**

The presentation prepared by the Working Group argues that ‘the Constitution of the Diocese of Cyprus and the Gulf must comply with Canon Law.’ However, the definition of Canon Law given in the same presentation is quite vague and unclear: it is ‘the body of laws made by the world-wide Anglican Communion for the government both of the whole Anglican Church and its parts.’ This statement implies that for our work any collection of canons made by any Province of the Anglican Communion can be used. This leads to a situation when people with different backgrounds regard as the ultimate authority the canons and practices of the churches they come from. If our diocese wishes to develop its own identity, this practice cannot carry on.

It is highly desirable for our province to have its own Code of Canon Law. Otherwise, we end up in a situation which is too vague. No one can use ‘the body of laws made by the world-wide Anglican Communion’ as the basis for their church being, not to mention constitutional reform.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

### Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	Preface and 2a
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comments:**

Text of the articles, when given, is in italics, amendments and additions are in bold, comments are highlighted with yellow.

- Preface to the Constitution

*'The Diocese of Cyprus and the Gulf, one of the dioceses constituting the Episcopal Church in Jerusalem and the Middle East, is, **through that Episcopal Church**, part of the One, Holy, Catholic, and Apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit.'*

Same in Article 2(a)

*The Diocese of Cyprus and the Gulf ("the Diocese") is one of the constituent dioceses of the Province of the Episcopal Church in Jerusalem and the Middle East, and **through that Province** is a part of the worldwide Anglican Communion.*

**Comment:**

In my understanding, a part of an entity cannot be a member of a larger entity on its own. A diocese cannot be part of the One, Holy, Catholic, and Apostolic Church by itself, but only through the Province it belongs to. This amendment creates a more consistent picture of relationships and authority within the Province.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

*Visit the Anglican Diocese of Cyprus and the Gulf at*

[www.facebook.com/DioceseOfCyprusAndTheGulf](https://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](https://www.youtube.com/@cyprusandthegulf)



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

### **Constitutional Review comment form**

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cvpgulf.org](mailto:helen.perry@cvpgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	2b
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comments:**

Text of the articles, when given, is in italics, comments are highlighted with yellow.

- Article 2(b)

*The Diocese comprises the Archdeaconry of Cyprus and the Archdeaconry of the Gulf.*

**Comment:**

This paragraph should be removed. If we mention certain Archdeaconries in the Constitution, it makes the administrative reform of the Diocese (if and when needed) very difficult because, if Synod wants to change the number or even the names of the Archdeaconries, the entire process of constitutional reform is required.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cvpgulf.org](mailto:helen.perry@cvpgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	2e
<b>Relevant article no.(s)</b> of STANDING ORDERS	

### Comments:

Text of the articles, when given, is in italics, amendments and additions are in bold, comments are highlighted with yellow, ellipsis suggests that a part of a text is omitted for the reasons of brevity but is not removed from Constitution.

■ Article 2(e)

*“Chaplaincy/Parish” is a group of Christians with a Chaplaincy/Parish Council ... which ... meets regularly (in whole or in part) for worship using ~~the Book of Common Prayer of 1662 and other~~ forms of worship approved by the Bishop.*

**Comment:**

The Book of Common Prayer is very rarely used for worship within this diocese. Its mention is ceremonial but unnecessary and should be removed. I see no obstacles to name ‘Common Worship’ the main liturgical resource of our diocese.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

### Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	4
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comments:**

- Article 4

It will be consistent with the current practice to include provision for online Synod sessions in this paragraph.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

*Visit the Anglican Diocese of Cyprus and the Gulf at*

[www.facebook.com/DioceseOfCyprusAndTheGulf](https://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](https://www.youtube.com/@cyprusandthegulf)





Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	6c
<b>Relevant article no.(s)</b> of STANDING ORDERS	

### Comments:

Text of the articles, when given, is in italics, amendments and additions are in bold, comments are highlighted with yellow.

■ Article 6(c)

*The Vacancy-in-See Committee shall present a name to the Synod for confirmation. Confirmation shall be requested from each member of the Synod, and may be by mail or email.*

**Several amendments should be made to ensure a more transparent and democratic process of the election of Bishop:**

*The Vacancy-in-See Committee shall present to the Synod, **at least two weeks before the election, a shortlist of at least two candidates for voting. The House of Clergy and the House of Laity should have the opportunity to interview each candidate separately during the extraordinary meetings of their respective houses. A vote shall be requested from each member of the Synod during an extraordinary Synod meeting held online. The successful candidate shall be elected by a relative majority of votes, meaning the bishop-elect will be the candidate who receives more votes than any other candidate but does not necessarily achieve more than half of all votes cast.***

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

*Visit the Anglican Diocese of Cyprus and the Gulf at*

[www.facebook.com/DioceseOfCyprusAndTheGulf](https://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](https://www.youtube.com/@cyprusandthegulf)



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	11
<b>Relevant article no.(s)</b> of STANDING ORDERS	

### Comments:

Text of the articles, when given, is in italics, amendments and additions are in bold, comments are highlighted with yellow.

■ Article 11

*The Bishop shall appoint an Archdeacon for each Archdeaconry **after consultations with the clergy of the Archdeaconry in question.***

### Comment

This consultations will guarantee that the Archdeacon-to-be is accepted by the clergy.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	Other suggestions
<b>Relevant article no.(s)</b> of STANDING ORDERS	

### PtO Clergy

PtO Clergy is the most underrepresented part of the diocese. The suggestion is to form in each Archdeaconries a separate body of licensed and PtO'ed clergy which will elect its representative to the S&F Committee.

### Consistory Court

Constitution currently contains no provisions for addressing disciplinary issues among bishops, clergy, and laity. It would be beneficial to establish a Consistory Court and incorporate this provision into the Constitution. In this context, the Diocesan Chancellor's role could evolve from being an honorary title to serving as the head of the Court.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 06 January 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

**Constitutional Review**  
**comment form**

Comment relates to <b>CONSTITUTION</b>	Yes
Comment relates to <b>STANDING ORDERS</b>	No
<b>Relevant article number(s)</b> of CONSTITUTION	Chapter 6 - Article 2 The Appointment of Diocesan Bishop

**Comment:**

The current Constitution is unspecific about how the selection process, leading to the appointment of a new bishop, should be carried out.

The Constitution needs to include clear guidance on the Vacancy-in-See selection process.

The current procedure is outlined as follows:

1. The Standing and Finance Committee (SFC) must notify any vacancy or expected vacancy to the President Bishop of the Provincial Synod, who **issues a mandate to proceed with the election** of a new Bishop
2. The Vacancy-in-See Committee (appointed annually by Synod) **seeks nominations**
3. The Vacancy-in-See Committee **presents a name to Synod** for confirmation (by two thirds majority of both Houses)
4. If the nomination is not confirmed by two thirds majority, the President Bishop submits a name to Synod, requiring confirmation by a simple majority of each House.

**There is clearly a large gap between steps 2 and 3. We would suggest the inclusion of a specified robust interview procedure, in line with current best practice models used in both private companies and public authorities.** Harvard Business School outlines these principles of best practice:

1. Craft inclusive job descriptions that welcome candidates
2. Educate interviewers on the benefits of diverse teams to counter “just like me” bias
3. Level the playing field during video interviews
4. Use the same set of questions for all candidates
5. Select questions that focus on capabilities
6. Use work samples\* to assess skills equitably *\*(sometimes known as in-tray exercises)*

Specifics would need to be agreed and outlined on procedure regarding:

Application packs, timescales, opportunities for candidates to ask questions/gather further information, long-listing and short-listing, video /in-person interviews, the use of supplementary question, etc. It may not be appropriate to include all of these in the body of the Constitution itself, but could be in a separate document, to which the Constitution makes reference.

**Name of individual/ organisation submitting comment:** Church Council of St Andrew’s Church, Kyrenia

**Contact email:** office@standrewskyrenia.org

**Church:** St Andrew’s Church, Kyrenia

**Date:** January 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

Comment relates to <b>CONSTITUTION</b>	Yes
Comment relates to <b>STANDING ORDERS</b>	No
<b>Relevant article number(s)</b> of CONSTITUTION	Finance. New article
<b>Relevant article number(s)</b> of STANDING ORDERS	

### Comment:

The financial sustainability of the Diocese is paramount for its continued mission and is the shared responsibility of all parishes and churches. The burden of responsibility must be shared fairly and equitably.

In the words of St Paul:

*“Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need.”* (2 Corinthians 8:13-14, NIV)

The constitution should state explicitly in writing the implicit ‘contract’ between the Diocese as a whole and its constituent churches.

This must include the financial obligations placed on parishes, particularly in regard to the parish share.

The principle must be clearly articulated, along with the method by which ‘share’ is calculated.

(It may be more appropriate to present the latter in a supplementary document to which reference is made in the Constitution)

**Name of individual/ organisation submitting comment:** Church Council of St Andrew’s Church, Kyrenia

**Contact email:** office@standrewskyrenia.org

**Church:** St Andrew’s Church, Kyrenia

**Date:** January 2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	no
Comment relates to <b>STANDING ORDERS</b>	yes
Relevant article no.(s) of CONSTITUTION	
Relevant article no.(s) of STANDING ORDERS	24 (b) AGENDA

### Comment:

Motions submitted to Synod should be presented in an agreed format to ensure clarity e.g.

Synod notes: *(Brief description/explanation of the current situation)*

Synod believes: *(Brief account of why action is necessary)*

Synod resolves: *(Brief account of action sought)*

Objectives should be clear, specific and realistic to achieve.

As far as possible they should be measurable and include a timeframe.

Where there are cost implications, these should be outlined.

In the interests of equity and fair representation, a ceiling should be set on the number of motions that a parish can submit.

Name of individual/organisation submitting comment: St Andrew's Church Council, Kyrenia

Contact email: [office@standrewskyrenia.org](mailto:office@standrewskyrenia.org)

Church: St Andrew's Kyrenia

Date: 9.1.25



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	no
Comment relates to <b>STANDING ORDERS</b>	yes
Relevant article no.(s) of CONSTITUTION	
Relevant article no.(s) of STANDING ORDERS	23 SEPARATE MEETINGS OF THE HOUSES

**Comment:**

Standing orders currently stipulate only when and where meetings of the House of Clergy and the House of Laity shall be held.

A section should also be included, which establishes how the business of the House should be conducted.

Name of individual/organisation submitting comment: St Andrew's Church Council, Kyrenia

Contact email: [office@standrewskyrenia.org](mailto:office@standrewskyrenia.org)

Church: St Andrew's Kyrenia

Date: 9.1.25





Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comment:**

**Name of individual/organisation submitting comment:**

**Contact email:**

**Church:**

**Date:**

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

Visit the Anglican Diocese of Cyprus and the Gulf at

[www.facebook.com/DioceseOfCyprusAndTheGulf](http://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](http://www.youtube.com/@cyprusandthegulf)



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	
<b>Relevant article no.(s)</b> of STANDING ORDERS	

**Comment:**

**Name of individual/organisation submitting comment:**

**Contact email:**

**Church:**

**Date:**

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

Visit the Anglican Diocese of Cyprus and the Gulf at

[www.facebook.com/DioceseOfCyprusAndTheGulf](https://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](https://www.youtube.com/@cyprusandthegulf)



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website. If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	
Comment relates to <b>STANDING ORDERS</b>	yes
Relevant article no.(s) of CONSTITUTION	
Relevant article no.(s) of STANDING ORDERS	16a ii

I would like to request clarification on the meaning of article 16a(ii) (under Functions of the Synod), particularly the line that reads 'provided that these shall not include any statement on matters of Faith and Order'

If members of synod wanted to consider and discuss persons/parishes moving away from faith or diluting the faith (in order to prevent such deviations or diluting), would such discussions be allowed? For example, if a member of synod moved to discuss churches being opened to interfaith gatherings with prayers being offered to other gods; or if they moved to consider the need to adhere to Biblical teachings on gender and marriage instead of adopting a liberal view, would such discussions be allowed?

Name of individual/organisation submitting comment: Salome Shunker

Contact email: [salomeshunker@yahoo.co.in](mailto:salomeshunker@yahoo.co.in)

Church: St. Martin's, Sharjah

Date: 10.1.2025



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

**Constitutional Review  
comment form**

Comment relates to <b>CONSTITUTION</b>	yes
Comment relates to <b>STANDING ORDERS</b>	yes
<b>Relevant article no.(s)</b> of CONSTITUTION	(several)
<b>Relevant article no.(s)</b> of STANDING ORDERS	(several)

FIRST, before I pose these points, I think it should be stated that a constitution gives the framework for what is expressed in the vision and mission and for good order of the diocese. HOWEVER, the Diocese doesn't know what its doing. Are the constitution review going to keep one diocese, or will there be two or three dioceses (thus financially making the cost of having a bishop and his travel less, and more importantly, strengthening a barely functioning Province). Sadly, the questionnaire doesn't address the vision and mission, but only relies on making cosmetic changes when in truth we need a heart transplant. The ship is drowning, and the option is let it sink, or create two or three diocese (mutually blessing one another) out of the sinking and drifting wood, thus allowing for local leadership. Why should someone in Bahrain vote for or against something in Cyprus, or Cyprus vote for something in Oman, or even Iraq vote for something in Saudi? This conglomeration doesn't make sense and doesn't function. But, few people are willing to discuss what we could be, without emotion. This is quite sad. The Diocese doesn't need to fix a few minor issues in the constitution, when our structures and people and center is failing, and there is injustice and imbalance. Why should one country (cyprus) have equal votes to several in the Gulf? This is unfair. The same for the Standing and Finance Committee, as they hold a lot of power, but are not truly representational of who they serve, and certainly it's members do not (with one or two exceptions in many years) consult before a meeting, let us know of a meeting, or tell us decisions after a meeting. There is a secrecy that is there, and minutes (or redactions) should be made public to every member of Synod, as you claim to be doing this on our behalf.

So, here are some ideas, but if the diocese really wants to discuss a restructure, then I'm willing to help, but I fear it's putting a band aid on a gaping wound. We don't need simple changes to the constitution, we need a new diocese, new structures and new constitutions to better facilitate local worship.

1. That this Synod adopt and implement a "conflict of interest policy" so that immediate members of the same family (brothers, sisters, parents, children, etc...) cannot serve on the same committees or councils of a Parish or the Diocese.
2. That this Synod not allow persons paid by the Diocese, i.e. those not paid solely by a parish but receiving salary or stipend from the "Diocese", to serve on councils or committees as this is potentially a conflict of interest.
3. That Mission to Seafarer chaplains not receive a "License" from the Bishop, but only a Permission to Officiate (PTO) as they are employed not by the Diocese or a Parish of the Diocese, but by an external organization.

4. That Military Chaplains serving at the Sovereign Base in Cyprus not receive a “License” from the Bishop as technically they are serving not in the Diocese but on British Territory, but only receive a Permission to Officiate (PTO), thus changing Article 4(b)(ii) of the Diocesan Constitution.
5. That each parish only have one clergy vote (no matter how many priests are assigned to it) and one lay vote, thus changing Article 4(b)i and (Article 4(c)i et al.
6. That the constitution update Archdeaconry of the Gulf into two Archdeaconries: that of Northern Arabia (Bahrain, Kuwait, Qatar and Iraq) and that of Southern Arabia (Oman, The United Arab Emirates, Saudi, and The Yemen) until such time when the Diocese divides (thus changing Article 2(a).
7. That this Synod, in an attempt to strive at transparency and good communication practice, provide contact details, including but not limited to name, number, church, and email address of its Synod members to its Synod members.
8. That this Synod include anti-bullying measures so that all members have voice and vote, no matter their position within the Diocese.
9. That this Synod update the Diocesan Constitution requiring that the Vacancy-in-See Committee present a minimum of 2-3 candidates for bishop to the Synod, give their names and CV’s at least 30 days before any Synod, and have regional meetings with the candidates involving question and answer (if necessary, via ZOOM), thus changing Article 6(c) of the Diocesan Constitution.
10. Article 6(d) allows for a first vote for a nomination of a bishop to be “two-thirds of the House of Clergy and two-thirds of the House of Laity” but then if the matter is referred by the President Bishop of the Province, then there is only needed “a majority of the House of Clergy and a majority of the House of Laity”. Why then do we lower the standard of getting a good bishop, needing only 50% plus 1. This does not sound like good practice.
11. Article 6(e) says, “should the name of the Bishop-Elect fail to obtain the approval... the matter shall be referred back to the Vacancy-in-See Committee.” In my opinion, if the ViC has failed once, we should elect a new group of people to present a new name.
12. That this Synod affirm and uphold the Biblical understanding of marriage between one man and one woman, as expressed in Lambeth 1998 Resolution 1.10, and that this Diocese will not bless the union of same sex persons (as referred to in the preface “faith uniquely revealed in Holy Scriptures” and “it has born witness to Christian truth in its historic formularies.” What are these formularies? The 39 Articles? The Lambeth Resolutions?
13. That this Synod recognize that there are legitimate Anglican Churches not in relationship with the See of Canterbury but in relationship with the Global South of the Anglican Communion and other Anglican Provinces of the Anglican Communion, such as the Anglican Church in North America (ACNA), the Church of Nigeria (Anglican Communion), GAFCON Provinces, etc.... This Synod further accepts their orders as valid (which the Archbishop of Canterbury does), giving opportunity for them to work within our Diocese, and their members can serve (thus changing Article 16(c) of the Standing Orders). This also needs discussion about Article 13(c)i and 13(c)ii because if we allow members of the church to be “not in communion with the Archbishop of Canterbury,” why not priests who are still in Communion with the Anglican Communion?
14. Article 2(e) says a “Chaplaincy/Parish is a group of Christians ... which is approved by and recognizes the spiritual authority and leadership of the bishop.” If this is true, then St. Catherine’s should be considered a chaplaincy or parish. This needs to be defined, as Archdeacon Christopher said there were other (*page 2/3*)

considerations, but those are not listed constitutionally. There is also inconsistency with Article(9) where “the Bishop with the consent of the Standing and Finance Committee” so, who actually approves, the bishop, the standing and finance committee, or some other process?

15. Article 5(a)iv says “a license shall normally expire... a limited extension may be granted... after appropriate consultation.” My question is consultation with who?
16. Article 7(a) has the composition of the Standing and Finance Committee. We need to remove “The Archdeacons” from this, as they are not necessary (changing Article 7(a)ii. AND, it is not balanced to have two members from Cyprus and two members from 7 or so other countries... (so Article 7(a)iii and 7(a)iv need to be changed.
17. There are inconsistencies that an Archdeacon should not “normally be appointed... until he has completed ten years in holy orders” (Article 11). First, if the Bishop then appoints a woman he has broken this policy (which I agree with, but I’m just asking for consistency), but why is there no policy for other positions in the Diocese, like Deans of Cathedrals? If we have a policy for one, shouldn’t we have a policy for others who are more senior in rank than Archdeacons?
18. Article 15(c) requires a “Warden” to be present, but some churches don’t have wardens, so we need to change the language here, to define the word “ordinarily” and to also give the possibility that there aren’t wardens at all. Or is this covered by Article 17(a)iii?
19. Regarding Article 24 of the Standing Orders, what does the word “which is in order” mean? It seems that all individuals of the Synod and Churches of the Synod cf. Article 24(a) should then have the right that those items be discussed and hindered by the Standing and Finances Committee (Article 24(b). Otherwise, it seems that the Standing and Finance Committee is being biased and unjust to the parishes, and perhaps even bullying parishes, especially since the preamble to the Standing Orders (Article 27) says, “shall give special consideration to items” and Article 27(b) includes items “referred to...by a congregation in the Diocese”. Also, what does “as deemed necessary” mean in Article 27(c).

**Name of individual/organisation submitting comment:** the Reverend Drew Schmotzer

**Contact email:** father@stmartins.ae

**Church:** St Martin Sharjah

**Date:** 10 December 2024



Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

### Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

***NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.***

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	2c
<b>Relevant article no.(s)</b> of STANDING ORDERS	-

**Comments:**

Text of the articles, when given, is in italics, comments are highlighted with yellow.

■ Article 2(c)

*“Provincial Synod” is the body to which the Archbishop of Canterbury relinquishes his Metropolitan Jurisdiction in the Episcopal Church of Jerusalem and the Middle East.*

**Comment:**

The Archbishop of Canterbury is the spiritual leader of the Anglican Communion and has no legal power outside the Church of England. He is not a ‘Pope’ and his role is not the role of a supreme head of all the Anglican churches. On which canonical basis does he relinquish his Metropolitan Jurisdiction in the Episcopal Church of Jerusalem and the Middle East to the Provincial Synod, if no such jurisdiction exists? In the colonial era Canterbury could be regarded as a Metropole but today this language should be totally avoided.

This paragraph should be rephrased to reflect a different ecclesiological perspective—one that envisions autonomous and independent churches (called ‘Provinces’ only by custom) within the Anglican Communion. These Provinces possess full ecclesiastical authority within their respective jurisdictions and do not require anyone to relinquish his Metropolitan Jurisdiction to their governing bodies.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 31 March 2025

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

*Visit the Anglican Diocese of Cyprus and the Gulf at*

[www.facebook.com/DioceseOfCyprusAndTheGulf](https://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](https://www.youtube.com/@cyprusandthegulf)





Diocese of Cyprus and the Gulf  
Province of the Episcopal Church in Jerusalem and the Middle East

## Constitutional Review comment form

If you have a comment on more than one area of the Constitution, please submit a separate form for each

Completed forms should be returned to [helen.perry@cypgulf.org](mailto:helen.perry@cypgulf.org)

*NB in the interests of transparency, comment forms will be available to view on the Diocesan website.  
If you wish your comment to remain anonymous, you may leave the relevant section below blank—but DO  
please note your church; your name must be included in your email.*

Comment relates to <b>CONSTITUTION</b>	yes / no
Comment relates to <b>STANDING ORDERS</b>	yes / no
<b>Relevant article no.(s)</b> of CONSTITUTION	7
<b>Relevant article no.(s)</b> of STANDING ORDERS	

### Comments:

#### Members of the Standing and Finance Committee

It should be clarified that the members of the House of Laity and the House of Clergy elected to become members of the Standing and Finance Committee should be representatives of their Archdeaconries and be accountable to the clergy/laity of the Archdeaconry which elected them.

**Name of individual/organisation submitting comment:** Revd George Vidiakin

**Contact email:** [evidiakin@gmail.com](mailto:evidiakin@gmail.com)

**Church:** Christ Church Ayia Napa

**Date:** 31 March 2025

2 Grigori Afxentiou CY1096

PO Box 22075 CY1517

Nicosia, Cyprus

+357 22671220

Visit the Anglican Diocese of Cyprus and the Gulf at

[www.facebook.com/DioceseOfCyprusAndTheGulf](https://www.facebook.com/DioceseOfCyprusAndTheGulf)

[www.cypgulf.org](http://www.cypgulf.org)

[www.youtube.com/@cyprusandthegulf](https://www.youtube.com/@cyprusandthegulf)