

**THE
CONSTITUTION OF
FAITH**

of

**CORNERSTONE
REFORMED
BAPTIST CHURCH¹**

Revised and Adopted by CRBC in June 2023

¹ This Constitution of Faith was written by the Elders of CRBC with the assistance of some of the men of the congregation. This document is adapted with permission from the Constitution of Faith of our brethren from Trinity Reformed Baptist Church in La Mirada, California, US.

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ARTICLE I: NAME

The name of this church shall be *CORNERSTONE REFORMED BAPTIST CHURCH (CRBC)*.

This document is the Constitution of Faith of CRBC (The Constitution)

ARTICLE II: PURPOSE

The purpose of CRBC shall be:

- 1.** To glorify God by providing a place for the corporate worship of God in praise, prayer, and in proclaiming the sixty-six (66) books of the Holy Bible as God's only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience.
- 2.** To glorify God by proclaiming the holy triune God of the Bible as the eternal, immutable, infinite, all-powerful, all-present, all-knowing creator, and sovereign Lord; and His Son, Jesus Christ, born of a virgin, as the only Saviour of sinners; and the Holy Spirit as the divine person of the Godhead who convicts and convinces men of sin, righteousness and judgment. The Father, Son, and Holy Spirit are not three separate Gods, but three persons of the Godhead. There is only one true and living God.
- 3.** To glorify God by building up, strengthening, confirming, and equipping in the faith the saints for good works, which are the fruits and evidence of a true and living faith.
- 4.** To glorify God by earnestly endeavouring to win others to Christ through biblical New Testament evangelism, missions and church planting, bidding sinners, as did our forefathers, to come to the only Saviour the Lord Jesus Christ, so that they are included among the children of God to enjoy the freedoms and privileges of being children of God.
- 5.** To glorify God by calling for holiness of life by turning from sin and worldliness; to warn against "another gospel"; to expose and condemn the errors of anything which is contrary to sound doctrine and practice.
- 6.** To glorify God by being exemplary citizens and obeying the laws of Australia and its civil authorities insofar as they are not contrary to the Word of God, the Holy Bible. While we will "render unto Caesar the things that are Caesar's"; we will "render unto God the things that are God's" (Matthew 22:21) by remaining separate from the dictates and domination of the government and state.

ARTICLE III: FUNDAMENTAL BELIEFS

Statement of fundamental beliefs, rooted and grounded in the teachings of the Bible:

- 1.** We believe that the Bible, in the original autographs, consisting of 66 books, 39 in the Old Testament and 27 in the New Testament is the Word of God. We recognise the Second London Baptist Confession of Faith of 1689, as the most accurate expression of the system of doctrine taught in the Bible. We do not hold this Confession of Faith to be above or equal to the Holy Scriptures. Rather we accept it as assistance in controversy, a confirmation of faith, and an instrument of edification and instruction.
- 2.** We believe that the Bible alone through the work of the Holy Spirit is sufficient for salvation and life, nothing is to be added or subtracted to the Bible.
- 3.** We believe that the Bible is the supreme authority for the Christian and the local church.
- 4.** We believe that God is one. There is no other.
- 5.** We believe in the Holy Trinity. In the unity of the one God there are three persons: God the Father, God the Son, and God the Holy Spirit. These persons are eternally distinct, but equally God, each having the whole divine essence, yet the essence undivided.
- 6.** We believe that God created the heavens and the earth and everything in them in six 24 hour-days and rested on the seventh day.
- 7.** We believe that God created man upright, but sin and death entered the world through the disobedience of Adam.
- 8.** We believe that all humanity fell in Adam and through his sin, all humans are conceived and born sinners. Communion with God has been completely broken because of Adam's sin.
- 9.** We believe that Christ our Lord is the only mediator between God and man. In His person are united two whole, perfect, and distinct natures: human and divine. He is true God and true man.
- 10.** We believe that Christ paid in full and satisfied the justice of God for His people upon the cross. His perfect life, substitutionary death, victorious resurrection, bodily ascension and coronation as King are the only means for salvation.
- 11.** We believe that salvation is by grace alone, through faith alone, in Christ alone, as stated in the Scriptures alone for the glory of God alone.
- 12.** We believe that justification is the result of faith and not works. The redeemed sinner receives the forgiveness of sins and the righteousness of Christ as a complete gift from God, upon faith.
- 13.** We believe that all persons who are justified by faith in Jesus Christ, also receive adoption into the household of God.
- 14.** We believe that all who have been justified, adopted, and have been united with the Lord Jesus Christ, also receive the gift of the indwelling Holy Spirit upon salvation, who begins a work of

sanctification, with the purpose of mortifying sin, producing holiness, and bringing conformity to the image of Jesus Christ.

15. We believe that the Holy Spirit equips all saints with spiritual gifts for the edification of the church.
16. We believe that all redeemed sinners, whether past, present or future are saved only through faith in the Lord Jesus Christ.
17. We believe that God preserves His people by His power through their faith until the end. All genuine believers are preserved by grace.
18. We believe that the gospel of Jesus Christ is the only message that brings salvation.
19. We believe that the universal church is comprised only of those who are saved by grace through faith in the Lord Jesus Christ.
20. We believe that the membership of the local church is only for those who are saved by grace through faith in the Lord Jesus Christ.
21. We believe that the local church has authority over its members derived only from the Lord and in conformity to the Scriptures.
22. We believe that the local church consists of members, some of them will hold the offices of elders or deacons. All members are one and the same before the Lord. Only their roles vary.
23. We believe that all elders are equal in authority, and they are to devote themselves to prayer and to the ministry of the Word of God.
24. We believe that baptism does not save; it is a sign of genuine spiritual union with the Lord Jesus Christ.
25. We believe that baptism is only for those who profess faith in the Lord Jesus Christ.
26. We believe that baptism is to only be administered by full immersion.
27. We believe that the Lord's supper is to be observed every Lord's Day with reverence in the local church.
28. We believe that the Lord's supper is not a sacrifice for the remission of sins. It is a memorial and proclamation of Christ's sacrifice.
29. We believe that there is a future second visible coming of the Lord Jesus Christ to judge the world.
30. We believe that God has commanded that no sexual activity be engaged in, outside of a marriage between a man and a woman.
31. We believe that any form of homosexuality, lesbianism, trans-genderism, bisexuality, bestiality, incest, fornication, adultery, polygamy, and pornography are sinful perversions of God's gift of sex.
32. We believe that God in His wisdom has made each human being either male or female. And what he has made them at conception, is who they are, and is not subject to change. Therefore, God

forbids any attempt to act in a way contrary to how one is created at conception. Any attempt to alter one's behaviour or appearance, even with surgery, in order to emulate the opposite sex, is undermining God's wisdom and His decree, and is sin in His eyes.

33. We believe that man was made in the image of God. Human life is therefore sacred, from conception to natural death, and may not be taken unjustly. To intentionally end the life in the womb (abortion), or prematurely cause the death of the sick or dying (assisted suicide or euthanasia), is nothing short of murder and a heinous offence against God.
34. We believe that the only legitimate marriage is the one that is instituted by God, through the covenantal joining of one biologically born man with one biologically born woman.
35. We believe that the family is to follow the authority, roles and structure given by God in the Scriptures.

ARTICLE IV: CHURCH MEMBERSHIP

Requirements for membership

1. Any person shall be eligible for membership who:
 - 1.1. professes repentance toward God and faith in our Lord Jesus Christ,
 - 1.2. has been baptised (fully immersed in water) upon his/her profession of faith,
 - 1.3. has demonstrated a genuine commitment to CRBC as their local church by not neglecting the gathering of the saints,
 - 1.4. has read and agrees with the statement of fundamental beliefs.
 - 1.5. has read and agrees with the CRBC constitution of faith,
 - 1.6. is not a member of another biblical church,
 - 1.7. has not been excommunicated from another recognised biblical local church and,
 - 1.8. is willing to become a member of CRBC.

Process of membership

1. Any person who meets the requirements for membership:
 - 1.1. shall make his or her membership intention known to at least one of the elders of CRBC,
 - 1.2. shall complete an application form for membership with a brief testimony of salvation, (find the application form here: <https://shorturl.at/mGJZ6>)
 - 1.3. shall interview with the elders to review the previous steps and ensure the applicant is ready to proceed.²

² This interview is with the purpose to confirm that all steps have been completed according to the CRBC constitution, and also to ensure that the applicant's possible membership is for the benefit of CRBC. The elders will assess the character and doctrine of the candidate. The elders in their role and care and protection for the congregation will assess the application and report on any character or doctrinal consideration that must be known before proceeding with the process. The elders may determine in their absolute discretion whether to give initial approval to an applicant and present the

2. When the steps mentioned above are complete, and the elders have considered before the Lord the suitability of the candidate's application then they:
 - 2.1. shall announce to the congregation the applicant's desire to join CRBC,
 - 2.2. shall distribute the candidate's written testimony to the congregation,
 - 2.3. shall inform the congregation of any special consideration of the candidate's application.
3. It shall then be the responsibility of the membership to become acquainted with the applicant to be prepared to give any biblical objection to their membership if necessary. The members of CRBC shall:
 - 3.1. have one month to bring to the candidate or the elders any biblical objection to their membership.
 - 3.2. ensure that if there is any objection to the candidate's application, this has been prayerfully considered before the Lord and is a genuine spiritual matter concerning:
 - 3.2.1. The genuineness of the candidate's profession of faith or,
 - 3.2.2. The current spiritual condition of the candidate or,
 - 3.2.3. The physical or spiritual safety of CRBC as a congregation.
4. If no objection is received during the allocated 1 month, and all elders are satisfied that the applicant has met the requirements for membership, then the elders will:
 - 4.1. bring the candidate before the congregation at a regular Sunday meeting and
 - 4.2. ask the candidate in the presence of God and the congregation, the following questions:
 - 4.2.1. Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His wrath and displeasure, and that you are without hope apart from His sovereign mercy?
 - 4.2.2. Do you believe in the Lord Jesus Christ as the Son of God, and the only saviour of sinners; and do you receive and rest upon Him alone for salvation as is proclaimed in the gospel?
 - 4.2.3. Do you pledge in humble reliance upon the grace of the Holy Spirit, that you will endeavour to live a life worthy of a follower of Christ?
 - 4.2.4. Do you pledge to faithfully support Cornerstone Reformed Baptist Church in its worship and work?
 - 4.2.5. Do you pledge yourself to the government and discipline of CRBC and to seek its purity and peace?
5. By answering the above questions in the affirmative, the applicant covenants to be subject to the governance and discipline of CRBC, under the Lord Jesus Christ and His infallible Word.

application to the members of CRBC. The elders do not have to give the applicant the reasons for their decision to give or refuse initial approval of their membership application.

Exceptions to the above requirements and process

1. Only the following instances may be considered exceptions by the elders of CRBC. The elders in their duty of care for the congregation reserve the right not to apply these exceptions:
 - 1.1. When the very first group of members is received, the elders may choose to receive them as members based upon their existing profession of faith, the testimony of their lives and their commitment to CRBC³, or
 - 1.2. When a person is saved and baptised in the context of CRBC, that person will become an immediate member of the congregation if this is their will.

Requirements and expectations of all members

1. The following shall be expected of all members:
 - 1.1. to seek to engage in the daily private reading of the Bible, and
 - 1.2. to seek to engage in private and corporate prayer, and
 - 1.3. to seek to engage in private and family worship; and
 - 1.4. to endeavour to give offerings regularly toward the financial support of this church as the Lord has prospered them; and
 - 1.5. to engage in any form of physical or spiritual service in connection with CRBC.
 - 1.6. to endeavour to forgive one another as Christ has forgiven us, and to follow the rule prescribed by the Lord in Matthew 18:15-16 in case of personal offense.
2. All members eighteen years of age or older in good standing shall be eligible to give their 'for' or 'against' in congregational decisions. Members who are younger than 18 will be submitted to their households.
3. Members are not to absent themselves from the stated meetings of the church (Hebrews 10:25), (which include the Lord's Day worship services, periodic member's meetings, the annual business meeting, and any service that involves congregational assent), unless when providentially hindered, or for other exceptional reasons that fall within the biblical guidelines.
4. A member desiring to transfer membership to another biblical church shall request a letter of dismissal from the elders. Such letter shall be granted provided the member is in good standing and is not under church discipline at the time of the request. When such letter is granted, membership of CRBC shall be considered terminated. Anyone leaving the membership of CRBC shall provide a written explanation concerning his or her reason for leaving or by verbally notifying the elders, who in turn shall make the resignation known to the congregation.
5. Any member who at any point of their membership finds that he or she is unable to adhere to any of the following:

³ This exception can only be used once, this is when the first members of the church are received as such.

- 5.1. agree with the statements of fundamental beliefs,
- 5.2. agree and submit to the constitution of faith of CRBC,
- 5.3. has an unresolved issue with any of the beliefs of CRBC.

Then he or she must inform the elders. The elders will confer with the member to discuss the matter and will then take proper scriptural action.

When membership ends

A person stops being a member of the church if:

1. The person resigns from membership by giving written or verbal notice of his or her resignation to the elders. This letter should be addressed to the body of members. The resignation will be effective on the day that the elders receive the notice of resignation.
2. The person dies,
3. The person's membership is terminated by the congregation as the result of church discipline.
4. Any member wilfully neglecting the gathering of the saints for an elongated period, unless providentially hindered, may be removed from the membership of CRBC by the elders. There will be pastoral examination and counselling before this takes place. If removed from membership, the individual must go through the steps defined in Article IV, to be re-instated into the membership.

ARTICLE V: CHURCH DISCIPLINE

1. Following the biblical instructions, CRBC will seek to faithfully practice church discipline. Church discipline is one of the marks of a New Testament church. The Word of God is full of instructions concerning the right and duty of the church to implement discipline. The lack of discipline hinders the blessing of God, causes the church to become odious to the unbelieving, cools the affections of the saints toward their brethren and dulls the effect of the gospel in the world. Church discipline should always aim for the glory of God, the welfare and purity of the church, and the restoration and spiritual growth of the offender.
2. In cases of persons holding false doctrine, or who openly persist in violating biblical separation (I John 2:15-17; Romans 12:1,2; II Corinthians 6:14-7:1), or who live in violation of the law; or who walk disorderly; or who persist in disturbing the unity and peace of CRBC, it is the duty of the church to exercise discipline according to the Scriptures (II Thessalonians 3:6,11,14,15; Titus 3:10,11; I Corinthians 5:1; Romans 16:17).
3. The following are different measures that CBRC can apply in the event that church discipline is required:

- 3.1. Suspension is the revocation of an unrepentant member's right to commune with them in the Lord's supper, as well as to decide on congregational matters (2 Corinthians 6:14-18; 1 John 1:6-10).
- 3.2. Public admonition is a reproof or rebuke of a sinning member, informing the congregation that the erring member is contrary to the Scripture, in word and/or deed. The admonition is determined by the severity and openness of the sin and shall be administered by the elders (Galatians 2:14; Ephesians 5:11; I Timothy 5:20; II Timothy 4:2; Titus 1:9, 13; 2:15).
- 3.3. Ex-communication is the removal of an unrepentant member from the church, by which they are marked publicly as an unbeliever. Ex-communication shall be proposed by the elders and passed by an affirmative majority of the members present (Matthew 18:17; I Corinthians 5:1-13). Persons who have been cut off or ex-communicated from membership may be restored to membership after satisfactory evidence has been given of genuine repentance (II Corinthians 2:6-8; 7:10,11).
4. With the aim of church discipline having been accomplished, the congregation shall have a right to restore the penitent person to full membership by the consensus of all the members present in the absence of any objection.

ARTICLE VI: CHURCH GOVERNMENT

The government of the church and the process to appoint elders and deacons.

1. The Lord Jesus Christ alone is the supreme head of CRBC. Following His direction and guidance, CRBC undertakes to manage its own affairs under the government and rule of the inerrant Word of God alone. It is particularly guided by the practices of the churches of the New Testament and under the oversight of God-appointed elders (Acts 14:23).
2. Jesus Christ has ordained, according to the Holy Bible, that His local churches should be blessed with the spiritual rule and ministry of elders and the supportive ministry of deacons. CRBC affirms that these offices are reserved only to men (1 Timothy 3).
3. If a member of the congregation, including an elder or a deacon, identifies such a gifted and graced man, that member may make a private nomination to the eldership. Upon the unanimous approval of the elders, such nominees shall be formally recognised as candidates and recommended to the congregation by the elders.
4. Candidates must fully agree and submit to the doctrine of CRBC.
5. Sufficient time should be given to the congregation to evaluate the candidate and to address any issues that may biblically bar the candidate from office. The members are expected to use this allocated time to bring any valid biblical objection to the process. According to Scripture, the ordination of elders shall be preceded by a period of prayer and fasting. It should be the desire of

the congregation to be of one mind regarding those candidates to whom they must submit in the Lord. If no valid biblical objection comes from any of the members of CRBC, then this is the confirmation of the candidates calling to the office. The congregation is also expressing their commitment to yield to the new officer once appointed all that honour, encouragement, and obedience in the Lord to which his office entitles him according to the Scriptures.

6. Once the allocated time has passed and no valid biblical objections (in the assessment of the elders in their duty of care) then a special portion of a regular Lord's Day service shall be allotted in which the candidates shall take their vows of office.
7. A formal ordination service shall occur on the closest Lord's Day possible to appoint the new officer, at which time he shall be set apart by prayer and the laying on of hands of the elders (Acts 14:23).
8. All officers shall be installed indefinitely. Office bearers can be removed by the congregation from their office because of:
 - 8.1. holding and teaching false doctrine or
 - 8.2. for conduct that is contrary to the Scriptures.

The process to remove an office bearer will be the process of church discipline as outlined in Article V.

The duty and role of elders

1. The elders shall have general oversight of all the church, its ministry and functions. They are responsible for the spiritual ministrations and rule of the church, for the implementation of church discipline, and for watching over the souls of the members.
2. All elders must discharge their duties as set forth in Acts 20:28-30, I Peter 5:1-4, and Hebrews 13:7,17. Anyone desiring the office of an elder must evidence the personal, domestic and ministerial qualifications as set forth in the Scriptures (I Timothy 3:1-7, Titus 1:5-9). While every elder bears spiritual rule and all must be "apt to teach", some may be providentially more engaged in the details of ruling, rather than teaching (I Timothy 5:17).
3. All elders are pastors and are equal in authority and rule. As such, all elders can be and should be called pastors. Within the parity of the eldership there is diversity. All pastors must have evidence of the personal, domestic, and ministerial qualifications as set forth in I Timothy 3:1-7 and Titus 1:5-9.
4. Anyone called to this office must be able to conscientiously affirm his complete agreement with the London Baptist Confession of Faith with CRBC notes, and also the Constitution of CRBC. If there is a disagreement with these, the existing elders will have the discretion to decide, whether the disagreement will disqualify the candidate from becoming an elder.

The duty and role of deacons

1. The deacons are responsible for the business and other practical affairs of the church, which affairs are to be administered with spiritual grace and in subjection to the eldership.
2. Deacons must evidence the qualifications of the office as set forth in I Timothy 3:8-13.
3. The deacons shall have the authority to dispense discretionary funds as specified by the elders. Any unscheduled funds distributed by the deacons must be reported to the elders within 48 hours.
4. Anyone called to this office must be able to conscientiously affirm his complete agreement with the London Baptist Confession of Faith with CRBC notes, and also the Constitution of CRBC. If there is a disagreement with these, the existing elders will have the discretion to decide, whether the disagreement will disqualify the candidate from becoming a deacon.

ARTICLE VII: CHURCH ADMINISTRATION

Of congregational meetings

1. All congregational meetings shall be called and conducted by the Elders. There will be scheduled business meetings through the year (at least 1). The purpose of these meetings will be to give an accounting for and a review of the previous period.
2. Other congregational meetings necessary for church business will be announced at least one week prior to the meeting. However, in the case of unusual circumstances, a church meeting may be called by the elders without the two-week notice. In such cases, the elders will make every reasonable attempt to notify all members of such a meeting.
3. All members should regard their presence at a duly called business meeting with the same diligence with which they would regard their attendance at a worship service.
4. A congregational meeting may also be called when 10 members or 1/3 of the members (whichever is less) make a written request for such a meeting. This request along with subject matter must be set forth in writing with the signatures of 10 or 1/3 of the members in good standing and must be presented to the elders, who shall in turn make the proper announcement of the meeting.
5. Sixty-six percent (66%) of the members qualified to give their 'for' or 'against' at official church meetings shall constitute a quorum. This quorum is required in all applicable official church meetings where congregational assent is necessary.
6. CRBC operates on the principle of no biblical objections to accept members and appoint office bearers, all other practical matters discussed in meetings will require a minimum (75%) approval.
7. It shall be our goal to prayerfully discern the mind of God so that in all matters of church business it may be said of us what was said of that church business meeting recorded in Acts 6, "the saying pleased the whole multitude." However, in such a situation where this unanimity is not realised,

a majority of at least 75% ‘yea and amen’ of the members present will make a resolution valid when applicable, as stated in **point 6**.

8. Minutes will be recorded at members and business meetings and kept by CRBC administration.
9. Proxy voting is optional when required and accepted by the elders.

Of the ordinances of the church and their administration

1. Baptism is one of two ordinances of Jesus Christ instituted for His churches to be observed by them until the end of the age (Matthew 28:18-20). It is an outward testimony of the inward work of grace in the heart of believers and is a sign of the believers’ partaking in Christ’s death, burial, and resurrection; and of being in union with Him (Romans 6:3-5).
2. Only those who profess repentance towards God and faith in and obedience to the Lord Jesus Christ are to be baptised (Mark 16:16).
3. True Christian baptism is to be performed in water and in the name of the Father, and of the Son, and of the Holy Spirit.
4. In the context of the local church, and upon the providential existence of biblically called and ordained elders, they only, or those assigned by them, are to administer baptism and the Lord’s supper as those commissioned by Christ.
5. Full immersion is the only true mode of administering this ordinance (Matthew 3:16; John 3:23).
6. The Lord’s supper is also an ordinance of Jesus Christ, instituted by Him for His churches so that a remembrance of His sufferings and death may be kept by all His true and loving disciples, until He shall come again (I Corinthians 11:17-34).
7. The Lord’s supper will be observed every Lord’s Day in the context of the church gathering.
8. According to the Scriptures, there are three biblical qualifications or requirements prescribed by God in order for an individual to partake of the Lord’s supper (Matthew 26:17-30; Mark 14:16-26; Luke 22:13-23; John 13:21-31; Acts 2:41, 42, 47, 20:7; I Corinthians 10:14-22; 11:17-34; also bearing on this subject is I Corinthians 5:9-13). The three requirements are:
 - 8.1. Public profession of faith in Jesus Christ.
 - 8.2. Baptism in the name of the Father, Son, and Holy Spirit.

Of changes and suggestions to this constitution

1. Suggestions for changes to the Constitution can be made to the elders by any member. However, only the elders can submit amendments to the Constitution to the congregation for their examination and approval at a specially called members meeting. If, after three weeks examination and discussion, no scriptural reasons are given that would veto the proposed amendments, they will be considered adopted and the Constitution appropriately changed.

ARTICLE VIII: ASSOCIATIONS OF CHURCHES

1. One special type of fellowship and cooperation with other churches is formal membership in an association of churches. When it is thought desirable and upon the recommendation of the elders, CRBC may join itself to an association(s) of churches. Such affiliations may be entered with the expressed consent and approval by majority of the congregation (Acts 15:22; II Corinthians 8:19). Withdrawal from such associations may be affected by the same.
2. The purposes in joining an association of churches are mutual edification, cooperative efforts in spreading the gospel, accountability, providing an avenue whereby grievances may be addressed, and reciprocal counsel. No association shall have any authority or power over CRBC.
3. Delegates to such associations shall be chosen by the eldership of CRBC, with the elders taking the general oversight of all delegates and business matters.
4. Any positions to be held by the delegates shall reflect the views of the church as led by the eldership and be constantly maintained in any prospective voting.

ARTICLE IX: INCORPORATION IN THE STATE OF QUEENSLAND

1. In order to “render unto Caesar the things that are Caesar’s,” it is necessary that CRBC be incorporated under the laws of the State of Queensland. Please note that the commitment of the members of the church is spiritual in nature, and therefore membership is considered a formal agreement only and not legally binding in regard to Cornerstone Reformed Baptist Church as an incorporated association, therefore no liabilities are carried forward.

ARTICLE X: DISSOLUTION

1. No donor, member, officer of the church, or private individual shall be entitled to share in the distribution of any assets of CRBC in case of dissolution. Any assets shall be given only to another institution or church of like faith and practice, which must be in substantial agreement with the London Baptist Confession of Faith of 1689, similarly to CRBC. This is upon majority consensus of the members.

This version of the Constitution of Faith of CRBC was presented to the congregation on 18/06/2023.