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Dutch Reformed Ordination and Installation:

The Dutch Reformed forms for the ordination and installation of ministers of the Word and
for the ordination of elders and deacons in the context of the sixteenth century

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SUMMARY

This dissertation forms part of a project of the Protestant Theological University Amsterdam and the Theological University Utrecht (formerly Kampen) entitled “The Dynamics of the Classical Reformed Liturgy in the Netherlands: its Texts and their History,” which focuses on the sixteenth and early seventeenth centuries. The aim of this project is to produce a text-critical edition of the Dutch Reformed Liturgy. Four Ph.D. students were invited to research (1) the form for baptism, (2) the form for the administration of the Lord’s Supper, (3) the form for the solemnization of marriage, and (4) the form for the ordination/installation of ministers of the Word and the form for the ordination of elders and deacons, and to produce a critical edition for each. Apart from a critical edition, each Ph.D. student was required to write a dissertation on a topic related to their form. The present dissertation is an investigation and analysis of the form for the ordination of ministers of the Word and the form for the ordination of elders and deacons.

An investigation and analysis specifically focused on the two Dutch Reformed forms for the church offices themselves are still largely lacking. The studies on the structure and content of these forms that do exist tend to focus excessively on the doctrinal concepts of the church offices. It is no exaggeration to say that there has been little to no research on the significance of ordination/installation as it comes to expression in the components of the two Dutch forms. Moreover, there has been little research on the relationship between the Dutch forms for installation and other forms from the Reformation tradition. Therefore, our understanding of Dutch Reformed ordination and installation through the study of the liturgical forms remains insufficient. This dissertation seeks to remedy this lacuna by providing the most detailed and up-to-date analysis of the two Dutch Reformed forms for ordination and installation, while examining other Reformed formularies as well. In this regard, the present dissertation seeks to contribute to the study of the Dutch Reformed liturgy in general.

In particular, this dissertation investigates the two forms with a focus on the laying on of hands, which, together with prayer, is the central aspect of the ordination ceremony. The meaning of ordination is directly related to what the laying on of hands signifies in the ceremony. Moreover, the laying on of hands is the only liturgical act in the Dutch Reformed forms that distinguishes the ordination of ministers of the Word from the ordination of elders and deacons, since only those ministers who have never served before are ordained and installed with this gesture. For this reason, we need to examine the forms for ordination with a focus on the meaning of the laying on of hands as presented in the forms as well as the rite’s relation to prayer.

The main question of this dissertation is: *What is the significance of Dutch Reformed ordination and installation according to the Synod of The Hague’s forms for ministers of the Word and for elders and deacons, in the context of sixteenth-century Reformed theology, with special attention to the laying on of hands?* To answer this main question, we have divided our study into two parts. The first part examines and analyzes the Synod of The Hague’s forms for the ordination/installation of ministers of the Word and for the ordination of elders and deacons, together with the history of the forms. The second part investigates Calvin’s and Bucer’s views, along with the forms that come from before 1586 and were in use in other countries.

Chapter two studies the Dutch Reformed synods’ decisions from before 1586 on the three church offices, ordination to these offices, and the laying on of hands. In their early days,

the Dutch Reformed Churches had no precise definition of the nature and function of church offices. Indeed, the functions of each church office tended to overlap. However, the Synod of Middelburg in 1581 officially defined the functions of the three offices: the ministry of the Word and the administration of the sacraments (the pastor); the exercise of church discipline together with the pastor (the elder); and poor relief (the deacon). Moreover, the Dutch Reformed Churches viewed the three questions, admonition, and prayer as necessary elements, but the uncertainty concerning the laying on of hands remained among the Dutch Reformed Churches until the national Synod of Middelburg, due to fears of superstition and necessity.

Chapter three examines the history of the Synod of The Hague in 1586 and analyzes the synod's form for the ordination/installation of ministers of the Word and the form for the ordination of elders and deacons. Prior to the Synod of The Hague, the Dutch Reformed Churches had not devised forms for the ordination/installation of the church officers. However, Robert Dudley, the first Earl of Leicester, convened the Synod of The Hague with the purpose of securing unity for the churches. For that reason, the synod made and authorized the church order and liturgical forms. Except for the rite of the laying on of hands, which signified the dedication and consecration of ministers of the Word to God, there are few differences in the arrangement of the ceremonial components for the ordination of ministers and the ordination of elders and deacons. These ceremonies not only confirm candidates in their church offices but also serve as a blessing to them. The final prayers clearly demonstrate this characteristic of a blessing.

Chapter four provides a detailed analysis of Calvin's view of pastors, elders, and deacons and their ordination with the laying on of hands. He speaks of a twofold eldership: elders who administer the Word and the sacraments (pastors), and ruling elders. Together these two kinds of elders govern each local church. He furthermore argues that the diaconate is necessary to the Church. Deacons are to take care of the poor by giving them alms. Concerning ordination with the laying on of hands, Calvin emphasizes both the importance of the appointment procedure and the spiritual aspects of ordination. Ordination is included in the legitimate call of a pastor, which is the outer call from the church. For Calvin, ordination with the laying on of hands signifies the consecration and dedication of a candidate to the ministry and the bestowal of the Holy Spirit. With these spiritual or pneumatic elements, the laying on of hands can be called a sacrament if indeed it is rightfully performed, he concedes, even though he does not think that this ceremonial act can be put on the same level as baptism and the Lord's Supper.

Chapter five examines Bucer's view of the three church offices and ordination with the laying on of hands, with a focus on the form he composed, *De Ordinatione*. For Bucer, there are two kinds of elders: teaching elders and ruling elders. Bucer also posits the need for each church to have deacons, for poor relief. However, Bucer is of the opinion that deacons must help the elders and perform liturgical functions. All these church officers are to be ordained with the laying on of hands. Concerning spiritual aspects of ordination with the laying on of hands, Bucer emphasizes ordination as a blessing. His view of ordination with the laying on of hands is quite complex and inconsistent. He states that the laying on of hands is a sacrament, signifying God's conferral of His Spirit. However, since he places more emphasis on prayer in the ordination ceremony, we might infer that Bucer really viewed the laying on of hands as an *adiaphoron*.

Chapter six examines the liturgies of the Zurich Church and the Strangers' Churches in England. Both the Zurich Church and the Church of England saw their view on the sacramental nature of ordination with the laying on of hands change over time. Zwingli viewed the laying on of hands as a sacrament, but Bullinger only described it as a necessary element of the ordination ceremony. In addition, the *Zürcher Ordnung* does not insist on its sacramental nature. During the reign of Henry VIII, the Church of England declared orders to be a sacrament, but during the reign of Edward VI, it merely referred to the laying on of hands as an apostolic custom that the Church should keep. Despite their different views on the sacramental character of the laying on of hands, Zwingli, Bullinger, and certain English Reformers (such as Cranmer) shared the same opinion on how it ought to operate in ordination: the laying on of hands was necessary to ordination. They viewed this rite as an outward sign of the spiritual graces that God gives to ministers. Therefore, it is ineffective without prayer, because it is God who bestows His Spirit upon new ministers. Naturally, the Reformers placed more emphasis on prayer than they did on the laying on of hands. For this reason, the prayer had to contain an epiclesis.

The Anglican Ordinal of 1552 distinguishes between ordination and consecration: priests are ordained, but bishops are consecrated. Nevertheless, the two do not differ in the basic structure of their respective ordination ceremony. Both priests and bishops are orders, so that consecration means ordination into the episcopacy. They are ordained or consecrated with prayer and the laying on of hands (that is, in the same manner). As such, consecration turns out to be nothing other than a special term of dignity designating the ordination of bishops. The Ordinal states that deacons are to be ordained with the laying on of hands. However, the ceremony for their ordination does not include an essential prayer before the laying on of hands. This does not coincide with the Reformers' opinion that prayer and the laying on of hands signify that it is God who confers His Spirit upon the new ministers at their ordination. Therefore, without such a spiritual dimension, the laying on of hands is just a sign of the appointment or installation of the elected whose personal qualities and ability have been examined.

Chapter seven investigates Micron's *De christlicke ordinancien*, which was the first Dutch church order to provide liturgical texts for ordination, along with à Lasco's *Forma ac Ratio*. Additionally, this chapter examines Poullain's *Liturgia Sacra*, which is said to be a revision of the liturgy for the French-speaking congregation in Strasbourg. In the Strangers' Churches in England, not only pastors but also elders could ordain new ministers. According to the Strangers' Churches, the laying on of hands signifies a blessing with the Holy Spirit and the confirmation of the call the candidates receive from the church through the election and examination process. No power is transmitted by the hands of the minister. Elders and deacons are also ordained with the laying on of hands. But their ordination is the ceremony by which the functions of eldership and diaconate are assumed. As such, it is closer to the concept of an installation, even though the *Liturgia Sacra* calls it an ordination. This chapter also considers the possibility that the Dutch Reformed Churches used *De christlicke ordinancien* for ordination before 1586. This seems unlikely, however. First, the Dutch Reformed Churches only ordained pastors with the laying on of hands. Second, the processes for election prescribed by the Dutch Reformed Churches and *De christlicke ordinancien* differ from each other. Thirdly, the synods of the Dutch Reformed Churches never tabled anything pertaining to the office of superintendent.

In Chapter eight, we present our conclusions. Like the Reformed authors who generally discerned three church offices, the Dutch Reformed Churches outlined three church officers: pastors, elders, and deacons. Together with the new official definition of these church offices, the Dutch Reformed Churches established the notion of the legitimate call, which consisted of election, examination, approbation, and public ordination.

There were three aspects to Dutch Reformed ordination. Ordination was the final phase of a legitimate call, the confirmation of the call a candidate received. Furthermore, ordination with the laying on of hands signified the consecration and dedication of ministers to their lifelong ministry. Additionally, the Dutch Reformed ordination ceremony had the form of a blessing. However, an ordained minister was to be installed in his new ministry without the laying on of hands when he received a call from another church. Apart from the laying on of hands, installation had the same liturgical elements as ordination because the same form was used in both cases. Therefore, installation had the character of a confirmation of a call and of a blessing to the minister. The laying on of hands was not performed on elders and deacons. They were not consecrated for lifelong ministry but only served for two years. Thus, the process of their election was different from and simpler than that of a minister's legitimate call. However, the structure and the elements of their ordination were the same as they were for a minister's installation. This meant that the ordination of elders and deacons was a confirmation of the call they had received from their own church and a blessing for their service.

SAMENVATTING

Dit proefschrift maakt deel uit van een project “The Dynamics of the Classical Reformed Liturgy in the Netherlands: its Texts and their History,” die zich richt op de 16e en vroege 17e eeuw. Daarin werkt de Theologische Universiteit Utrecht (voorheen Kampen) samen met zowel de Vrije Universiteit als de Protestantse Theologische Universiteit te Amsterdam.

In dit project participeren vier promovendi die onderzoek te doen naar resp. (1) het doopsformulier, (2) het avondmaalsformulier, (3) het huwelijksformulier, en (4) het formulier om dienaren van het Woord te bevestigen en het formulier voor bevestiging van ouderlingen en diakenen. Ook de formulieren voor tucht en wederopname zijn voorwerp van onderzoek. Gezamenlijk werken de deelnemers aan een kritische editie van de formulieren en gebeden. De auteur van dit proefschrift was uitgenodigd door drof. dr. Erik A. de Boer om deel uit te maken van het projectteam en onderzoek te doen naar twee bevestigingsformulieren die uit de nationale synode van Den Haag in 1586 voortkwamen. Dit proefschrift is een onderzoek en analyse van deze twee formulieren.

Er is slechts weinig onderzoek naar en analyse van de twee bevestigingsformulieren te vinden. Zelfs als er onderzoek is gedaan naar de structuur en inhoud van deze formulieren, neigde men ertoe de leerstellige concepten van de kerkelijke ambten te benadrukken. Het is niet overdreven te zeggen dat er weinig tot geen onderzoek is gedaan naar de betekenis van bevestiging als ordinatie en/of installatie in de ambten, zoals uitgedrukt door de samenstellende delen van de twee formulieren. Ook is er weinig onderzoek gedaan naar de relatie van de twee formulieren met andere bevestigingsformulieren in de continentale en Engelse reformatie. Daarom kan gesteld worden dat het eigen karakter van de Nederlandse gereformeerde bevestiging onvoldoende belicht is. Dit proefschrift probeert deze lacune op te vullen door de twee Nederlandse gereformeerde bevestigingsformulieren van 1586 te analyseren en in de context van de bredere reformatiegeschiedenis te bezien.

In deze dissertatie wordt in het bijzonder de betekenis van de handoplegging onderzocht, die samen met gebed het meest centrale liturgische aspect van de bevestiging is. De betekenis van bevestiging staat in rechtstreeks verband met wat de handoplegging in de ceremonie symboliseert. Bovendien is de handoplegging de enige liturgische handeling waarin de bevestiging van dienaren van het Woord zich onderscheidt van de bevestiging van ouderlingen en diakenen. Daarbij valt op dat alleen een dienaar die niet eerder in dit ambt heeft gediend, met dit gebaar wordt bevestigd en geïnstalleerd. De nadruk op de betekenis van de handoplegging, zoals gepresenteerd in de formulieren, en de relatie met gebed vragen om bijzondere aandacht.

De hoofdvraag van dit onderzoek is: *Wat is de betekenis van de Nederlandse gereformeerde bevestiging (ordination/installation) volgens de formulieren van de Haagse synode voor de bevestiging van dienaren van het Woord en de bevestiging voor ouderlingen en diakenen, in de context van de zestiende-eeuwse gereformeerde theologie, met speciale aandacht voor handoplegging?* Om deze hoofdvraag te beantwoorden, bestaat deze dissertatie uit twee delen. Het eerste deel onderzoekt en analyseert de formulieren van de Haagse synode voor de bevestiging van dienaren van het Woord en voor de bevestiging van ouderlingen en diakenen, evenals de geschiedenis van de formulieren. Het tweede deel onderzoekt de

opvattingen van Johannes Calvijn en Martin Bucer, en de eerdere formulieren vóór 1586 in andere landen.

Hoofdstuk twee bestudeert de bepalingen van de Nederlandse gereformeerde synoden vóór 1586 met betrekking tot de drie ambten, hun bevestiging en de handoplegging. In de vroege dagen van de reformatie hadden de gereformeerde kerken in Nederland geen exacte definitie van de aard en functie van de kerkelijke ambten. De functies van de onderscheiden ambten overlaptten elkaar vaak. Echter, de synode van Middelburg in 1581 heeft de functies van de drie ambten gedefinieerd: dienst aan het Woord en bediening van de sacramenten (de dienaar), de uitoefening van kerkelijke tucht samen met de dienaar (de ouderling) en de zorg voor de armen (de diaken). Bovendien beschouwden de gereformeerde kerken in Nederland de drie vragen, vermaning en gebed als noodzakelijke elementen, maar de onzekerheid rondom de handoplegging bleef bestaan tot aan de nationale synode van Middelburg vanwege de angst voor bijgeloof.

Hoofdstuk drie onderzoekt de geschiedenis van de Haagse synode in 1586 en analyseert het formulier voor de bevestiging van dienaren van het Woord en het formulier voor de bevestiging van ouderlingen en diakenen. Vóór de Haagse synode hadden de gereformeerde kerken in Nederland geen formulieren opgesteld voor de bevestiging van de kerkelijke ambtsdragers. Echter, de graaf Leicester riep de Haagse synode bijeen met als doel de kerken te verenigen. Daarom boog de synode zich opnieuw over de kerkorde en liet vier extra liturgische formulieren opstellen (ook voor tucht-uitsluiting en hernieuwde toelating). Met uitzondering van het gebruik van de handoplegging, die de toewijding en consecratie van dienaren van het Woord aan God symboliseerde, is er weinig verschil in de ceremoniële onderdelen tussen de bevestiging van dienaren en die van ouderlingen en diakenen. Deze ceremonies bevestigen niet alleen kandidaten in hun kerkelijke ambten, maar dienen ook als een zegen voor hen. De slotgebeden laten duidelijk deze kenmerkende zegen zien.

Hoofdstuk vier biedt een gedetailleerde analyse van Calvijns visie op de dienaren, ouderlingen en diakenen en op bevestiging met handoplegging. Hij spreekt over twee soorten ouderlingen: enerzijds ouderlingen die dienen in het Woord en de sacramenten (predikanten) en anderzijds regerende ouderlingen. Deze twee soorten ouderlingen besturen gezamenlijk de lokale kerk. Ook betoogt hij dat het diaconaat noodzakelijk is voor de kerk. Diakenen moeten zorg dragen voor de armen door aalmoezen te geven. Wat betreft de bevestiging met handoplegging, legt Calvijn de nadruk op zowel het belang van de verkiezingsprocedure als de spirituele aspecten van de bevestiging. Bevestiging maakt deel uit van de wettige roeping als predikant, die de uiterlijke roeping is van de kerk. Ook voor Calvijn symboliseert de bevestiging met handoplegging de wijding tot en toewijding van een kandidaat aan het ambt en de gave van de Heilige Geest. Met deze spirituele of pneumatologische elementen kan de handoplegging alleen een sacrament worden genoemd als het op de juiste wijze wordt uitgevoerd, geeft Calvijn toe, ook al vindt hij niet dat deze ceremoniële handeling op hetzelfde niveau kan worden geplaatst als de doop en het avondmaal.

Hoofdstuk vijf onderzoekt Bucers visie op de drie kerkelijke ambten en de bevestiging met de handoplegging, met de focus op zijn formulier *De Ordinatione*. Ook Bucer leert dat er twee soorten ouderlingen zijn: lerende ouderlingen en regerende ouderlingen. Ook stelt hij dat elke kerk het diaconaat nodig heeft om de armen te helpen. De reformator van Straatsburg die *De ordinatione* tijdens zijn laatste levensjaren in Engeland schreef, is echter van mening dat diakenen ouderlingen moeten helpen en liturgische taken moeten vervullen. Al deze drie

soorten kerkelijke ambtsdragers moeten worden bevestigd met de handoplegging. Wat betreft de spirituele aspecten van de bevestiging met de handoplegging, legt Bucer de nadruk op bevestiging als een zegen. Zijn gedachten over de bevestiging met de handoplegging zijn behoorlijk complex en inconsistent. Hij stelt dat de oplegging een sacrament is dat de schenking van Gods Geest symboliseert. Echter, aangezien hij meer nadruk legde op gebed in de bevestiging, kan worden afgeleid dat Bucer de handoplegging echt beschouwde als behorend tot de adiaphora.

Hoofdstuk zes onderzoekt de liturgie van de kerk van Zürich en de vluchtelingengemeenten in Engeland. Zowel in de kerk van Zürich als die in Engeland veranderde de mening over de vraag of de bevestiging met handoplegging een sacrament is. Huldrich Zwingli beschouwde het als een sacrament, maar Heinrich Bullinger zei slechts dat het een noodzakelijk onderdeel is van de bevestiging. Bovendien vermeldt de *Zürcher Ordnung* niet dat het een sacrament is. Tijdens het bewind van Hendrik VIII verklaarde de kerk van Engeland dat het sacrament van de wijding een sacrament was, maar tijdens het bewind van Eduard VI verklaarde deze kerk dat handoplegging slechts een apostolische gewoonte was die de kerk moest behouden. Ondanks hun verschillende opvattingen over het sacramentele karakter van de handoplegging, waren Zwingli, Bullinger en bepaalde Engelse hervormers (zoals Thomas Cranmer) het eens over de werking ervan bij de wijding: de handoplegging is noodzakelijk voor de bevestiging. Ze beschouwen het als een uiterlijk teken van de geestelijke genade die God aan predikanten schenkt. Daarom is het zonder gebed niet effectief, omdat het God is die zijn Geest schenkt aan nieuwe predikanten. Natuurlijk leggen de hervormers meer nadruk op gebed dan op het opleggen van handen. Om deze reden moet het gebed een *epiklese* bevatten.

Het Anglicaanse *Ordinal* van 1552 maakt onderscheid tussen wijding en consecratie. Priesters worden gewijd, maar bisschoppen worden geconsecreerd. Desondanks verschillen wijding en consecratie niet in de basisstructuur van de wijdingsceremonie. Zowel priesters als bisschoppen behoren tot de wijdingsorde, dus de consecratie is de wijding tot het bisschopsambt. Ze worden gewijd of geconsecreerd met gebed en de handoplegging (dat wil zeggen, op dezelfde manier). Het blijkt dus dat consecratie niets anders is dan een speciale term voor de waardigheid die feitelijk de wijding van bisschoppen betekent. Het *Ordinal* vermeldt dat diakens worden gewijd met handoplegging. De wijdingsceremonie bevat echter geen essentieel gebed vóór de handoplegging. Dit komt niet overeen met de mening van de hervormers dat gebed en de handoplegging betekenen dat God zijn Geest schenkt aan nieuwe predikanten bij de wijding. Daarom is de handoplegging slechts een teken van de benoeming of installatie van de gekozen persoon wiens persoonlijke kwaliteiten en bekwaamheid zijn onderzocht.

Hoofdstuk zeven onderzoekt Marten Microns *De christlicke ordinancien*, de eerste Nederlandse kerkorde die liturgische teksten voor de bevestiging bevatte, samen met à Lasco's *Forma ac Ratio*. Daarnaast onderzoekt dit hoofdstuk ook Poullains werk *Liturgia Sacra*, dat gezien wordt als een herziening van de liturgie van de Franstalige gemeente in Straatsburg. In de vluchtelingenkerken in Engeland konden niet alleen predikanten, maar ook ouderlingen de nieuwe predikanten bevestigen. Volgens de vluchtelingenkerk betekent de handoplegging een zegen met de Heilige Geest en een bevestiging van de roeping die de kandidaten vanuit de kerk hebben ontvangen door middel van het verkiezings- en onderzoeksproces. Er wordt geen macht overgedragen door de handen van de predikant. Ook ouderlingen en diakenen worden

bevestigd met de handoplegging. Hun bevestiging is de ceremonie waarin zij de taken van de ouderlingen en diakenen op zich nemen. Het komt dus dicht bij de buurt van het concept van installatie, hoewel de *Liturgia Sacra* het ordinatie noemt. Dit hoofdstuk beantwoordt ook de vraag: gebruikten de gereformeerde kerken in Nederland *De christlicke ordinancien* voor de bevestiging vóór 1586? Dat lijkt onwaarschijnlijk. Ten eerste bevestigden de gereformeerden in Nederland alleen predikanten met de handoplegging. Ten tweede verschillen de voorgeschreven verkiezingsprocessen (respectievelijk) van de gereformeerde kerken in Nederland en die als beschreven in *De christlicke ordinancien* van elkaar. Ten derde hebben de synodes van de gereformeerde kerken in Nederland het ambt van superintendent nog in overweging genomen.

In hoofdstuk acht worden conclusies gegeven. Net als de gereformeerde auteurs die over het algemeen drie kerkelijke ambten onderscheidde, definieerden de gereformeerde kerken in Nederland de drie kerkelijke ambten: predikanten, ouderlingen en diakenen. Samen met de nieuwe officiële definitie van de kerkelijke ambten, stelden de synodes in Nederland vast dat wettige beroeping zou bestaan uit verkiezing, examinering, approbatie en openbare bevestiging.

De Nederlandse gereformeerde bevestiging van predikanten van het Woord omvatte deze drie aspecten. De bevestiging (ordinatie) is de laatste fase van de wettige beroeping: de confirmatie van de ontvangen roeping van de kandidaat. Ook betekende bevestiging met de handoplegging de inwijding en toewijding van predikanten aan hun levenslange bediening. Bovendien was de Nederlandse gereformeerde bevestiging een zegen. Een predikant wordt echter geïnstalleerd in het ambt zonder de handoplegging wanneer hij een roeping ontvangt van een andere kerk. Behalve de handoplegging had de installatie dezelfde liturgische elementen als de ordinatie, omdat hetzelfde formulier werd gebruikt in beide gevallen. Daarom had de installatie het karakter van confirmatie van de roeping en van zegenen van de predikant. Aan ouderlingen en diakenen werden de handen niet opgelegd. Zij werden immers niet bevestigd voor een levenslange bediening, maar dienden slechts voor twee jaar. Daarom verschilde het proces van hun verkiezing van die van predikanten en was de liturgie van bevestiging eenvoudiger. Echter, de structuur en de elementen van hun bevestiging waren hetzelfde als bij de installatie van de predikant. Dit betekent dat de bevestiging van ouderlingen en diakenen een confirmatie was van de roeping die zij van hun eigen kerk hadden ontvangen en een zegen voor hun dienst.

CURRICULUM VITAE

Moses Lim was born in 1982 in Busan, South Korea. He obtained a B.A. in English Literature from In-je University in 2009, and a B.A. in Philosophy from Busan National University in 2012. In addition, he received an M.Div. upon graduation from Korea Theological Seminary in 2016. In 2018, he completed his Th.M. degree with a thesis on Hendrik van Zutphen. He has been serving the Korean Church in Zwolle since January 2022.

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