

# BERITA STM

马来西亚神学院院讯 எஸ்.டி.எம். செய்திகள்

September 2021 Vol 38 No 3  
PP 5089/03/2013(031659)

In Memory Of...  
COMMUNITY LIVING IN STM  
马来西亚神学院的群体生活





## Table of Contents 目录

The Principal's Message: In memory of...	3
院长的信息：在纪念中...	4
Mesej Dari Pengetua: Sebagai Kenangan...	5
Community Living in STM	6
Pre-covid-19 Vs Now	7
How to connect in the current situation?	8
马来西亚神学院的群体生活	9
疫情下的群体生活	10
“不一样”的校园生活	11
Centre for Missions & Evangelism:	12
Being Church Today	
Asia Gateway Training	
Alumni Homecoming	13
“基督教艺术与教会中的灵性操练”	14
“基督教艺术与教会中的灵性操练”	
学员作品及反思	
“Christian Arts and Church Spirituality”:	
Participants' Artwork and Reflections	

Chinese TEE	21
中文神学教育延伸课程：“艺术与疗愈”	
English TEE: Another “Born-Again”	22
Experience?	
English TEE: My Theological Journey	23
Tamil TEE	24
BM TEE	25
Staff Movement in STM	25
Prayer & Thanksgiving	26
Condolences	26
How To Support STM 如何支持 STM	27
2021 Graduation Service	28

## Heartiest Congratulations

Ser Zee Chun 徐智淳 (2017 STM  
alumnus) and Soon Wan Fei 孙婉妃  
were married on 9 September 2021.



# The Principal's Message

Dr Chong Siaw Fung

## In Memory Of ...

Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her. (Mark 14:9; Matt. 26:13)

How do you wish to be remembered? The Gospels of Matthew and Mark recorded a remarkable comment of Jesus for a woman. This woman came weeping as she offered her expensive ointment to prepare Jesus for his burial. Against the criticism of the people around, Jesus proclaimed that she would be remembered wherever the message of the gospel is preached. To this day, she has been remembered for her generous, devoted, and beautiful tribute to the salvific act of God through the sacrifice of His Son.

More than 40 years in ministry, there are definitely many heroes of STM to be remembered. First of all, the Principals, faculty and staff members; the Presidents and members of the Council over the years had built up a firm foundation for the ministry of theological education in STM. Over a thousand STM alumni stood as a strong supporting front of STM—these are those who had dedicated their lives to serve the Lord in various parts of Malaysia and other parts of the world. Not forgetting the hundreds of faithful STM Friends and Partners who constantly and generously offer their assistance in the form of prayers and funds. Certainly, and God knows, there are many more unsung heroes in the background who supported STM in various ways. The selfless and, often, silent devotion of all these people had greatly encouraged and eased the work of my team and I in our efforts to maintain and further develop STM ministry. On behalf of my team in STM, I salute all of you for your partnership in ministry. Surely, God honors all your contributions and remembers your kindness and labors.

More than 2000 years after the above-mentioned meeting between the woman and Jesus, there are definitely many others, like this woman, who are remembered in the heart of God. And God will continue to “remember” all of them who aspire to offer themselves as living sacrifices to God in their respective ministry. Like the woman, and like the many heroes of faith over the years, let us give our hearts to God and commit the best of our lives to Him, for He will certainly remember us as we continue to serve Him in the ministry of the gospel of Jesus Christ.





# 院长的信息

张晓枫博士

## 在纪念中 ...

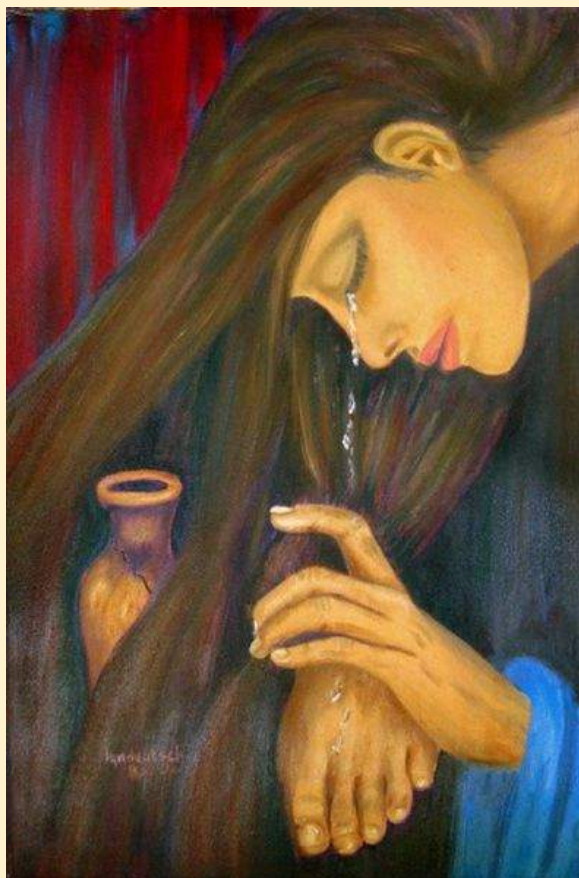
你希望如何被纪念呢？马可福音和马太福音记下了耶稣对于一位女人的精彩赞赏。这位女人哭泣着来奉上她所拥有的贵重油膏预备耶稣进入他受苦受死的路。虽然周遭的人对于这位女人颇有其词，耶稣却宣告说这女人所作的将要在福音所到之处传诵。这女人为了向神舍爱子救世人的作为致敬而做出的行为是多么地无私、虔诚、又是那么地美善。因此，至今她仍然被世人纪念。

经过了40多年的服事，马来西亚神学院必定有好多值得纪念的英雄。首先，多年以来的院长、讲师与同工，以及多年以来的董事长与董事局成员，他们已为神学院在神学教育事工的基本服事上设下牢固的奠基。数以千计的校友成为神学院的坚固支援队伍——这些校友已是献上生命委身在全马与世界各地事奉神的事主精兵。另外，千百位SIM挚友与伙伴忠心且慷慨地以捐献与祷告支托着神学院。毫无疑问，主知道还有无数的无名英雄在幕后各方面支持着神学院。这些人的忘我、默默地敬虔服事，带给我和我的团队莫大的鼓舞，使我们在维持与发展神学院的事奉更加安心、顺利。我谨代表神学院的团队正式向您们敬礼，由衷感谢您们在服事上的积极支持与配搭。我深信神赏识您们的贡献，并记得您们为神学院所献上的恩慈与善工。

在以上那妇人与耶稣的事件后的两千余年来，必定也还有无数像这女人一样被神纪念在心的人；并且，神还会继续“纪念”所有在各自服事岗位立志把自己献上给神为活祭的人。让我们效法那位女人和之后历年以来无数的信心英雄，把我们的心和生命中最好的都奉献给神。当我们继续在耶稣基督福音的事工上服事神的时候，神必会纪念我们。

**我实在告诉你们，普天之下，无论在甚么地方传这福音，也要述说这女人所作的，以为纪念。**

**(可 14: 9; 太 26: 13)**







Mesej Dari Pengetua

Dr Chong Siaw Fung

# Sebagai Kenangan...

Sesungguhnya, Aku berkata kepadamu, di mana-mana pun kelak Injil disebarkan di serata dunia, apa yang telah dilakukan oleh wanita ini akan dikisahkan juga sebagai kenangan kepadanya. (Mrk 14:9; Mat 26:13)

Bagaimanakah anda ingin diingati dalam kenangan? Kitab Injil Matius dan Markus telah mencatatkan suatu komen Yesus yang hebat tentang seorang wanita. Wanita ini telah datang sambil menangis dan menawarkan minyak wangi yang mahal sebagai persediaan untuk penderitaan dan kematian Yesus. Walaupun pelbagai kritikan telah dikatakan tentang wanita itu, Yesus mengisytiharkan bahawa ia akan dikisahkan di mana-mana sahaja Injil diberitakan sebagai kenangan kepadanya. Sehingga hari ini, wanita ini masih diingati dalam kenangan disebabkan oleh perbuatan penghormatannya yang begitu penuh kemurahan hati, taat, dan indah terhadap kerja penyelamatan Tuhan yang dilaksanakan melalui pengorbanan Anak-Nya.

Selepas lebih daripada 40 tahun dalam pelayanan, mestilah ramai wira STM yang harus diingati dalam kenangan. Pertama sekali, para pengetua, fakulti dan anggota staf; para Presiden dan ahli Majlis STM pada tahun-tahun terdahulu telah menetapkan asas yang kukuh bagi STM dalam pelayanan pendidikan teologi. Terdapat lebih daripada seribu alumni STM yang membentuk barisan sokongan yang kuat untuk STM—dan mereka ini adalah golongan yang telah menyerahkan hidup mereka untuk melayani Tuhan di pelbagai tempat di Malaysia bahkan di seluruh dunia. Tidak dilupakan beratus-ratus STM Friend dan Partner yang begitu setia dan murah hati dengan doa dan bantuan kewangan mereka. Sesungguhnya, dan Tuhan mengetahui, ada lagi ramai wira yang tidak didendangkan yang menyokong pelayanan STM di latar belakang dengan pelbagai cara. Pengorbanan dan pelayanan semua pihak ini yang disampaikan secara senyap-senyap menjadi daya gerakan kepada saya dan pasukan saya di STM dan melancarkan usaha kami untuk mengekalkan dan membangunkan pelayanan STM. Bagi pihak pasukan saya di STM, saya menyampaikan setinggi-tinggi penghormatan kepada anda semua kerana sudi menjadi rakan seperjuangan kami. Pasti sekali, Tuhan menghargai segala sumbangan anda semua dan mengingati segala usaha anda yang dikerjakan dengan hati yang sejati.

Kini, 2000 lebih tahun selepas perjumpaan wanita itu dengan Yesus, mesti juga terdapat ramai yang lain seperti wanita ini yang diingati dalam hati Tuhan. Dan Tuhan akan terus mengingati semua yang berhasrat untuk menyerahkan diri sebagai korban yang hidup kepada Tuhan dalam pelayanan masing-masing. Marilah kita meneladani wanita itu dan semua wira iman sepanjang tahun-tahun terdahulu untuk menyerahkan hati kita dan segala yang terbaik dalam hidup kita kepada Tuhan. Tuhan pasti akan mengingati kita apabila kita melayani-Nya dalam pelayanan Injil Yesus Kristus sepanjang hayat kita.

# Community Living in STM

## *The "New Normal"*

*Sarib Taimoor Ashiq (First Year BTh Student)*



Community life is one thing that new students look forward to during their time in the seminary. We hear tons of stories from our seniors that have graduated before us that, "You will really miss the community life and the whole learning experience very much once you graduate."

The situation took a different turn when the time came for us to enter and tune in to the beat of community life. Most of us could not come on campus because of the pandemic and those who managed to be on campus had to follow SOPs, compliance of which greatly limited one's experience of community living.

With the passage of time, everyone has tried their best to adjust to the "new normal", including the first-year students, who have gotten on board with the situation. Most of us are studying from home for the time being, but we do spend a considerable amount of time online with each other during Zoom classes every day, which I feel has brought understanding and a sense of connection with each another.

For obvious reasons, we are unable to practice regular community life in STM, as normal circumstances would have allowed; nevertheless, we still feel connected to each other, as well as a sense of community and camaraderie. This connection is possible because of our interaction and discussion during our online classes and pastoral groups.

Although we are missing out on the in-person group activities that could have enhanced the community-living component of our learning at STM, and the many memories that we could have created, nonetheless, God has a better plan for us. By His grace and mercy, we will surely get to learn and experience all that He has planned for us.

## *"An Introvert's Life During MCO"*

*Angel A/P Allakhappayee (First Year MDiv Student)*



My life on STM campus is quite busy with studies and with God. I am a task-orientated student and have to complete my assignments a month beforehand for amendments and submission. However, amidst study life, community life is vital to seminary students.

As a first-year student, I have not experienced much community living during the pandemic. In February of the first semester, there were not many students on campus because of the Movement Control Order and we could not engage much with each other due to Covid-19. However, the students and lecturers present on campus still managed to celebrate Chinese New Year within the approved SOPs, and gatherings were limited with appropriate physical distancing observed. In March, the number of students on campus increased and we were then able to engage in permitted recreational and community activities. I was so excited to get to know more of the seniors as well as my classmates. Although we did not have many activities that enabled us to gather in-person as a community, we could communicate with our fellow mates and seniors by phone.

As a first-year student in an era of technology during this pandemic, I can say that I could still experience community living on campus. STM has taken the necessary precautions while ensuring that the community develops unity and experiences community life. As an introvert, I am glad that I can build good relationships within the community life that STM has established.



# Pre-Covid-19 Vs Now

Allan Selvadas (Third Year BD Student)

The current Covid-19 pandemic has greatly affected many in ways that has restricted us from having gatherings, fellowship, physical activities, as well as hindered our day-to-day routines. These precautions have been taken in order to curb the rise of the disease. As a seminarian, I could not tolerate this unending lockdown as it has pushed us into relying on technology to socially interact with others.

Previously, before Covid-19 was a thing, we had a super-productive community life here in Seminari Theoloji Malaysia (STM). As a student, I had always looked forward to my Mondays as it was the only day I could have to myself as the remaining days were spent trying to chase after time, with deadlines and duties as a responsible student on campus. Despite the daily hassle, community gatherings such as community lunch, campus care, and chapel services had always brought joy to every student's face, including mine. Recalling such good memories, I remember spending the evening with my friends on the field, either playing football, basketball or any outdoor game that we came up with spontaneously. As a third-year student, these memories are definitely worth cherishing and bringing along the journey until I retire from church ministry.

For me, "game-changer" is the right term to use to describe the current pandemic as everything had to be transferred online: e-meetings, e-gatherings, e-learning, and so on. The so-called "new norm" has indeed changed a number of things in our lives; however, every darkness has a light and so does this pandemic. Students, like myself, finally had the opportunity to spend quality time at home due to e-learning. Although this does not apply to me as my home internet connection is poor and I am on campus, I find it challenging to go through each day because the current situation in campus is not how it previously used to be. The place where many used to gather to eat, play and work is now left empty, abandoned, and seems to be only visited by rodents. This also reminds me of the movie, "Avengers: Infinity War" where in a single snap with the infinity stone, a crowded space becomes completely empty.

At first, the announcement that obliged us to stay indoors was quite a relief because, as a student who chose to stay on campus, I had the convenience of not having to queue up early in the morning for a shower as the bathrooms were not as occupied as they used to be. However, as time passed, it became quite frustrating to go through a phase in which you cannot even interact or socialise with anyone. Personally, I would also prefer to have physical instead virtual classes as it has become very challenging to focus, keep up and to remain consistent in learning. I honestly feel that the student's academic performance is also affected during this pandemic.

Among members of the STM community, "Koinonia" (fellowship) is crucial as Jesus has always guided His followers to have fellowship among themselves. Looking at the current situation in this country, I believe it will not be practical to have meet-ups or fellowship gatherings until things have settled down or are under control. Many have lost their hope in those in authority, including myself. However, I have not lost my hope in our Lord Jesus Christ and am constantly praying and hoping for this pandemic to come to an end. In other words, I am eagerly waiting for everything to resume and return to how it used to be before the pandemic.



# How to connect in the current situation?

Frederick Bin Romzy (Third Year MDiv Student)

The Covid-19 pandemic has changed the whole world—we have been forced to change our lifestyles, to be creative in learning and teaching, make changes in the workplace, increased the use of online shopping, and necessitated the church to project their service online every week. We have sometimes been pushed to the limit. We are unable to do anything and cannot go anywhere; we spend most of our time at home.

This is the reality today. I miss the times when I could go out shopping, hang out with friends, visit a family member, and go on outings; now, I have to limit my movements by following the standard operating procedures (SOP). No one ever knew that there would be a time when we would need to scan a QR code every time we entered any premises! Am I right?

From the middle of March 2020, all educational institutions were encouraged to do online-based learning; seminaries were also affected. This was in order to reduce the risk of infection and to ensure the safety of communities. STM had to make the same changes as other seminaries in the country.

All classes were conducted online. Lecturers had to create an online education platform as a medium of teaching and learning. Students had to try to log in and join the virtual class meetings. A major problem faced by many is that of poor internet connection, which sometimes caused problems and affected the learning and teaching process.

In addition, the pastoral groups had to meet online. Since some of us were at home, and other were on campus, we had to meet virtually. Whether we liked it or not, that was the only option available to us, but at least, we could be connected. We needed to be creative to interact with one another, and we sometimes tried to play online games in which other members of our pastoral group could be involved.

Today, the pandemic has challenged everyone on how to be and remain connected. We wish to meet physically, but it is not the appropriate time yet, and most things have to be done online. This has made me reflect on the whole experience. When I could not go back to my hometown for two years due to the pandemic, it was a hard decision for me to make, and I missed my family a lot. Throughout that period, my family and I were on the same journey. We decided to meet virtually at least twice a week. We spent time together through WhatsApp video calls or Google Meet, which at least allowed us to see each other. I also made phone calls to those who were unable to meet through video. These let my friends and family members know that I was communicating and staying in touch with them.

In our church setting, the pandemic has also brought about challenges for the pastors and their congregations. We wish to meet our congregation physically, carry out home and hospital visitation, pray in-person for the sick, and many more. However, we have to limit our movements. We do not want to cause trouble for others. Yet, our ministry needs to continue. We have been encouraged to conduct ministry online. This is essential in order to keep in contact with our congregation. As such, the church may have online services, online prayer meetings, online discipleship and evangelism training, and many others. But what about those who do not have internet access? Some churches send out a weekly home letter so that such persons are able to follow what is going on that week. Alternatively, they will call members of their congregation and do ministry through the phone.

To sum up, many things need to be done, and we need to be creative and innovative; this cannot be avoided. The pandemic has taught us valuable lessons. Are we ready to make a difference? We need to realise that connecting is essential. Keeping in touch with each other makes us strong. As a word of encouragement to all, I quote from Paul's letter to the church at Thessalonica: *"Therefore, encourage one another and build each other up, just as in fact you are doing" (1 Thessalonians 5.11).*

Laudate Dominum!  
Fredquantar





# 马来西亚神学院的群体生活

## 神学院的“新常态”

何苑琳（道硕第一年生）



新冠肺炎疫情肆虐我国将近一年半，相信大家满怀期待疫情终将有结束的那一天，可以再次回到神学院，恢复原有的实体上课，与同学们聚会和活动。

在经历多个阶段的行动管制令和SOP，不知道还要被“关”多久，疫情对大家来说似乎不再是大惊小怪的事情，而是习以为常。渐渐地，大家也以平常心看待，迎向“新常态”的生活模式。

今年是我第一年进入神学院受装备。在“新常态”下，暂时挥别实体见面和互动，我与同学们每一天在线上见面，一起学习。老师们用心和创意的教学，使整个线上学习充满欢乐。我的心中也充满感恩，因上帝藉着这样的方式让我们可以健康和平安地学习。在“新常态”下，每周的群体生活当然少不了与学长、学姐们在各自不同的地方，一起在线上集体崇拜、听道和领圣餐；以及每周的“小组时光”，与属灵导师和属灵战友们彼此交流、分享和代祷。

群体生活并非需要安排很多的活动或整群人一起活动，而最重要的是，耶稣在我们的群体生活里面。就如马太福音18：20所说，“因为无论在哪里，有两三个人奉我的名聚会，那里就有我在他们中间”。“新常态”并没有使我们忘记群体生活，只是转换了不同的方式进行。

## 疫情前与现况

林汶庆（道硕第二年生）



在神学院里的学习不限于神学知识的获取、人与人之间的交流，团契生活也是将来成为传道者不可或缺的学习。全时间就读SIM的一项要求是必须住宿于院内的宿舍，可见院方重视学生们的群体生活。

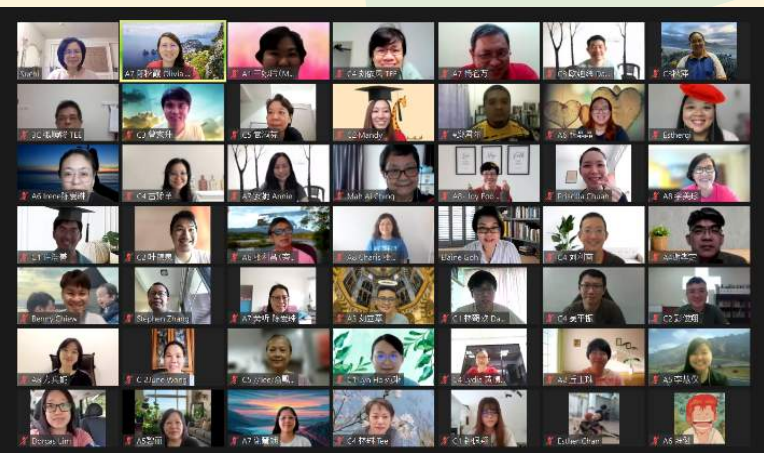
我在进入神学院前是独中老师，常常也是如此教导学生：在这网络泛滥的时代，虽然可以上网观看教学视频或资料自行学习，但之所以要来到学校，其中一个重要的目的，就是学习人与人之间的相处。

我在大学毕业后初步入社会时，也有三、四年的时间是住在公司预备的集体员工宿舍，但当时或许各自都忙于工作，早出晚归，并没有让我对群体生活留深刻的印象。然而在神学院里，大家有着共同的目标、话题，说话自然也投机。而在学习方面，大家守望相助，彼此交流，这让神学院不只是学习的场所，更成为了一个共同体。

2020年3月18日的行动管制令（MCO），让教学不得已从实体变为线上、图书馆关闭、外出受限制，部分同学因而选择回乡上课。当时或许是不想回到自己的舒适区，又或许是习惯了神学院的生活，我选择留下。留下的决定是正确的，宿舍人数虽然少了，彼此的感情反而更加深厚；虽然行动受限制，却更能专注于学习。

在这个二十一世纪，科技进步的时代，人与人之间的相处相对减少了，因为买东西不必去到商店，可以不用见到人。人们的对话也转变了形式，从直接变为间接，从面对面变为隔着网络、空气。然而新冠病毒的发生，对我而言，反而让神学院里的生活多了互动，疫情并没有带给我在SIM的校园生活重大的改变和影响，这或许是因为大家都坚信，我们的主在掌权。

图为在“新常态”下的线上学习





# 疫情下的群体生活

杨紫琪（道学学士第三年）



耶和華神說：“那人獨居不好……”（創2:18）因此人類開始有了群體生活。上帝使人活在群體當中，從中學習成長。然而，在這一年多的日子，群體生活顯得奢侈也非常“危險”。

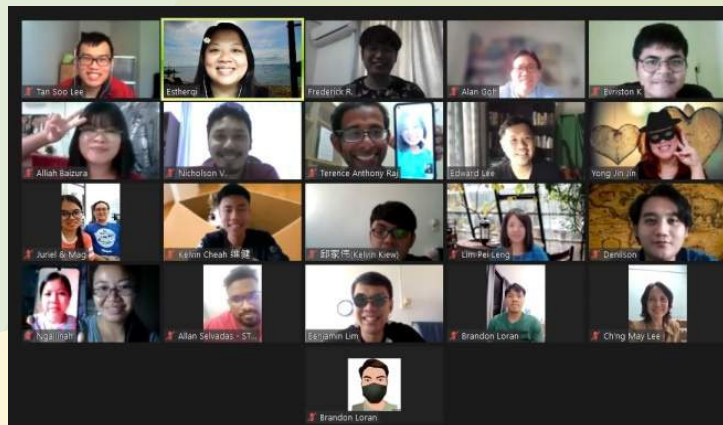
我於2019年入學，當時还有机会參與神學院的群體生活，那時候與現在真是天壤之別。疫情前，我們能在課室裡學習、面對面交流，身邊有同學。有時不小心慌神時，還有同學可以喚一喚。還記得有一次上舊約導論課時，大伙一起吃逾越節晚餐，我們還一起圍成大圈贊美、跳舞。疫情前，每星期會有三次的群體敬拜，身邊有人拍手、歡呼、大聲敬拜。還有，敬拜後的群體午餐，人人排隊拿飯，一起並排坐下、禱告、東南西北地閒聊。傍晚時，籃球場上球鞋與地面摩擦的聲音不間斷，有人陪伴揮洒汗水，有人為你所投進的球而歡呼。那時，我們是如此的靠近。



逾越節晚餐，一起唱歌跳舞。

疫情下，所有的課程轉成線上，雖然我們connected with wifi（連接着互聯網）但卻disconnect with each another了（與人斷了連接）。看着被關上的視頻，人與人之間好像也關上了關係。從前在課後習慣繼續留在課室裡交流，現在課後習慣直接leave meeting。疫情下，坐在屏幕前的敬拜少了生氣，少了一起領受聖餐的機會，也少了“一家人”的感受。走在寂靜的校園裡，雖然一直是我嚮往的，但現在卻靜得可怕。疫情下，原本每年都會有的群體郊遊不能如期進行。疫情下，期待中的院際運動會也遙遙無期。看來，群體生活確實大大地受到疫情打擊了。過去，我們是如此的靠近；現在，我們却必須離得遠遠的。在校園生活中，彼此需要保持距離真的是一件很奇怪的事，就好像一家人住在同一屋檐下，但却不能一起吃飯和聊天，還要避免見面。這一切的“不平常”固然都是因為疫情所致。

雖然在這與人不能多接觸的情況下，我們還是能够反思自己是如何與人接觸及關懷他人的？在不能彼此面對面時，我們是否也將自己的心門關上了？鼓勵正在讀此文章的你，請拿起手機聯絡那已久未聯絡的人吧！請記得，需要保持的是身體的距離，却不是心的距離。



2019屆生線上相聚



## “不一样”的校园生活 — 林明威（道硕第三年生）



不知不觉来到了三年神学装备的最后一段旅程，这三年来，每一年的校园生活都很不一样，特别是这一年多因着疫情的关系，更是与众不同。

回顾第一年初来报到，以全时间学生的身份上课并正式入住学院里的宿舍。与过往作为部分时间的学生，最大的差别在于校园的群体生活。当时我不再是上课前才来到、上课后就匆匆离开——上课学习成为了生活的主要部分。当时，我还可以和同学一起在班上上课，在睡眠惺忪的状态下上早八的课、一起在课堂中“烧脑”、课后继续谈论课堂中所学。在宿舍里，有室友的陪伴；深夜了，有来串门子聊天的伙伴；在厨房里，有边吃边说边笑的“吃货”同伴；有嘴里抱怨“为什么又是我洗厕所？”，但刷子仍使劲刷地砖的舍友。这一切的生活小点滴，却在疫情的冲击下面对巨大的改变！

回顾第二年，面对疫情来袭，我选择在封城前回故乡。原以为那只是一时短暂的离开，殊不知却失去了一整年的校园生活。在课堂里的实体上课变成了只有在荧幕前才见到彼此的线上上课，当从Zoom下线时也等于向校园生活下线。曾经可以直接碰触、面对面说话的同学，都分散在各自的住处上课，有各自的服事，我似乎是提早体会了毕业后的生活。

直至今年，我毅然决定无论如何，都要在神学院体验最后一年的校园生活。虽然全世界仍在疫情的笼罩之下，但人始终是适应力强大的生物。虽然校园群体生活不如从前，但大家仍旧享受在当中的团契生活。不能近距离接触？那就站在房门前的走廊间聊吧！不能有群体运动？那就相约在同一时间各自按自己的步伐走校园吧！不能一起实体上课？那就炸群组发问、炸私信解惑吧——人总会寻找到持续建立关系，身处于社群中的方法。虽然在疫情下，校园的群体生活仍有局限，但可以感受到大家都是为同一个目标努力的同路人的那种心情，在我看来，它远比单枪匹马走这段神学装备旅程来得好。

最后一年的校园群体生活是如此地过，若你问我是否感到惋惜，我的答案肯定是“是”！但我还是感恩，在毕业之前，虽然有限制，但仍有这样可以彼此建立、彼此帮助的群体生活，让这段旅程更增添温暖，少了遗憾！







# Being Church Today

Is there a plausibility of normalcy for churches today? Zoom and other online platforms are used to overcome the inability to have physical meetings—foremost are worship, Bible study and prayer sessions. Some have shared that they have more participants in all their Zoom meetings in comparison to physical attendance, especially in relation to prayer and Bible study meetings. Most churches are coping, but the fear is that when physical gatherings are resumed, attendance would be severely affected. How will churches retain members who are presently exposed to varied online worship gatherings, which are often greatly appreciated as a response to the current times. Being Church today has changed; the era of digital churches is here to stay.

An important issue being raised in this era is that the pandemic has reminded the Church that location and large expensive structures have been of little use although they continue to draw resources from the church in terms of maintenance. Angela Craig in starting Pursuit Church Live (a digital church) says, “God was calling [the early church] to go to people. The story, the good news, the truth was more important than a location, and so that’s the same for us.” The Middle Ages saw the rise of huge Gothic churches that today are just a reminder that those were good times of the glory of the Church. The Church, with the backing of the state, had money to build huge structures and the people to fill them; today, it has neither. Across Europe, abandoned derelict church structures have been sold off. Location has also been the target of terrorist attacks, like what took place on Easter Sunday 2019 in Sri Lanka, and Palm Sunday 2021 in Makassar, Indonesia. The bombing or attack on different church premises challenges the need to see how we need to be Church in challenging times. Questions are being raised as to whether we should invest in people rather than brick and mortar; tents for dwelling places remind us of our temporal presence here.

The context and circumstances we are living in are definitely altering expressions of being Church. The Church has a posture towards God and a posture towards the world. The fundamentals of faith cannot be altered. They need to be affirmed constantly, especially in changing times like the present. The Apostles’ Creed, or the Nicene Creed, keeps us rooted in the faith. How the Church lives out the faith, however, can vary in form. Sitting on a mat, rug, or simply on the floor, was a common sight for worship or study. As people’s lifestyle changed, pews or chairs replaced sitting on the floor. There is ongoing debate whether we should allow digital forms of the Bible in church. For some, reading from their smart phones or tablets is inappropriate, and that in church, only reading from the printed pages of the Bible is acceptable. Printing, a product of technology, is today being replaced with a newer expression of technology that is digital.

*Are we prepared or open to see a new form of being Church?*

**Asia Gateway Training** is offering the Master of Arts (M.A.) degree in Intercultural Studies for those keen to work or are already in a cross-cultural setting. This is an online programme. A minimum undergraduate degree in any field, together with a desire to serve, are prerequisites to register for this programme.

**Please contact Dr Tan Swee Bee at email: [sbtan@stm2.edu.my](mailto:sbtan@stm2.edu.my) for further details.**



# Alumni Homecoming

Miss Ho Gaik Kim



The Alumni Homecoming this year was held from 5-7 July. It was indeed historic because it was held via Zoom and over a hundred alumni registered for it. Those who came ranged from the early batches who graduated in the 1980s to those who graduated last year. There were quite a number from East Malaysia and two of our alumni who are missionaries overseas also joined. Many of our alumni enjoyed the break-out time where they were able to reconnect and catch up with those from their batch. Bishop Dr Robert Solomon shared on the theme of “Riding the Storm”, focusing on Isaiah 50. He talked about ministering with open ears, an instructed tongue and a beaten back. In the closing session, he encouraged all to hang on to the unchanging Word of God. Many found what he shared very helpful and practical. Some were deeply challenged to reflect on their own personal life and the ministry entrusted to them.

The alumni also appreciated the time with the Principal, who shared a devotion on the first day, and also his vision for STM. Many were excited to hear of the developments in STM. On the last day, there was some time for interaction with the Principal. The alumni were thankful that the Principal took time to be with them and to also answer some of their questions. Thanks and appreciation must be extended to the outgoing EXCO who really worked hard. They did a very good job of organizing the Homecoming and carrying out the election of the new EXCO, whose term will run until 2023. The following have been elected:

President: Aaron Liu  
Secretary: Kelly Oon  
Treasurer: Sakthe Kumar  
Worship and Prayer: Peter Ong  
Committee Members:  
Yap Hai Yen, Desmond Ling,  
Joel Zechariah





## 教牧进深课程

主任：刘聪赐博士

# “基督教艺术与教会中的灵性操练”

郑国强牧师（沙巴卫理公会）

马来西亚神学院于2021年7月5日至9日开办了“基督教艺术与教会中的灵性操练”课程，讲师乃是来自台湾的林书琦博士。由于疫情影响，院方仅能采取在线授课模式进行。此课程共有18位同学报名参加，当中有教牧博士生、教牧硕士生及旁听生。

此课程内容扎实，林博士也透过生动有趣的方式开阔同学们对基督教艺术的视野，从而对这科目产生浓厚的兴趣。课堂中，林博士让同学们实际体会如何从年代、传统、作者的生平、圣经的依据等角度来品鉴一副基督教艺术作品，同时也透过实际演练让同学把一副基督教艺术作品应用在灵修方面，成为灵修的辅助，进而配合圣经经文使人在灵修时可以更深更广地与上主连接、对话。

本课程不但强调理论，更强调实际的应用，故同学们在本课程中得到极为宝贵的学习。总而言之，本课程对于牧会中的牧者来说，绝对有其实用性，实是值得报读。

部分学员的学习心得：

郑国强：

感恩有机会上林书琦博士的“基督教艺术与教会中的灵性操练”课程，除了开拓个人对基督教艺术的视野，也学习如何在灵修、牧养上善加使用基督教艺术，使人可更深入地经历这位上帝的丰富；因这创造天地万物的上帝是最伟大的艺术家，从祂所造之物就可窥见祂的荣美，从中发出对祂最深最美的赞叹，也可在患难中得着最深的安慰。

沈文彪：

林书琦博士的教导：“视觉艺术帮助我们察觉自我在上帝面前，藉着祂的恩典在我们身上继续施行动工。”艺术显示上帝话语的意境，从中让我们与祂相遇。如Peter Paul Rubens之启示录12章“末世中的妇女”所表达，神子民依靠三一真神走在末世旷野路。

陈南权：

艺术的鉴赏不一定每个人都相同，但每一个人都该有享受艺术的平台。在这几天的学习中，老师的授课特别提醒我并让我重拾那已被基督教所遗忘的艺术宝藏。透过老师课程中的示范，深深体会基督教艺术作品如何辅助我们深入并丰富地进入上帝话语深层的神学与思想里。对于在基督教艺术或教会艺术事工与社群的连接上，老师也给予学生许多实际的建议。只能说，从老师的授课中体会到老师对于基督教艺术的品鉴有着运斤成风的本领。

李思慧：

五天的在线密集课程虽然很累，但却在心灵上得到满足。那是因为在课程里，林博士不单以知识传授，同时也让同学们在课堂上通过各自带领艺术灵修，亲自体验及实践所学的教导。



# “基督教艺术与教会中的灵性操练”学员作品及反思

“Christian Arts and Church Spirituality”: Participants’ Artwork and Reflections

整理：李慧仪 Translators: Ng Yi Yan & Le Hui Yi

在课堂中，书琦老师让同学们自由发挥，运用不同的材料及方式，结合圣经经文灵修。

During the “Christian Arts and Church Spirituality” session, Dr Lin allowed participants to carry out their devotions freely by combining Scripture texts with different drawing materials and methods.

- 1) 马利亚献香膏（约12:1-8，王妙玲牧师）  
Mary offered perfume  
(John 12:1-8, Rev Wong Miao Ling)

这是一幅对应约翰福音12:1-8所临摹的画。王妙玲牧师以粗细线条勾勒出叙事中耶稣的脚及马利亚的所作所为。牧师似乎刻意放大马利亚抹香膏在耶稣脚上并为他擦脚的这个慢动作，作为“纪念她”为耶稣所做的美事。

This drawing is based on John 12:1-8. Rev Wong outlined Jesus’ feet and Mary’s action with thick lines. In order to commemorate the beautiful work Mary did for Jesus, Rev Wong seemed to intentionally capture the slow motion of Mary pouring the perfume onto the feet of Jesus and wiping them with her hair.





2) 那被掰开的耶稣 (可14:26, 谢永良牧师)

Jesus, the Lamb who was Slain

(Mark 14:26, Rev Chay Wing Leong)

这画是谢永良牧师反思及对应十架苦路中的第一站“耶稣在客西马尼园”所画的一幅画。牧师以羔羊被掰开，反思耶稣定意要为世人牺牲，舍己。画中黑暗面的地球及面具表达了世人对耶稣的拒绝及表里不一地以出卖及密谋回报他的爱，而另一面则是彩虹的色调，耶稣仍紧握着上主的应许前进。

“主耶稣，神羔羊。你舍弃了天上的荣华，把爱带给了世界，可是世界回报你的却是密谋杀害。纵然你知道那卖你的是谁，可是你不逃避反而走向他。在十字架上，你的身体为众人掰开，你的宝血为众人而流。在那被咒诅的十字架前，你选择了牺牲自己。世人啊，你们要悔改呀！”



This painting by Rev Chay is a reflection on “Jesus at Gethsemane”, the first station of The Stations of the Cross. He pictures Jesus as the Lamb who was slain, signifying the determination of Jesus to sacrifice his life and to give it up for all humankind. The globe and masks on the dark side of the painting express people’s hypocrisy and rejection of Jesus’ love by betraying him and plotting to kill him. On the other side, the colours of the rainbow signify Jesus holding fast to the promise of God as he journeyed towards the cross.

“Lord Jesus, Lamb of God. You gave up the glory of heaven, and brought love to the world, but the world repaid you by plotting your death. Although you knew who the betrayer was, you did not run away; you even walked towards him. On the cross, your body was broken and your blood was shed for everyone. Upon the cursed cross, you chose to sacrifice yourself. Human, repent!”



### 3) 彼拉多的手 (许慧怡牧师)

#### The Hand of Pilate (Rev Koh Hwei Yee)

许慧怡牧师这副作品并非单纯的只是一幅画，而是运用了不同材料将十架苦路第二站的意境刻划出来。作品中使用的不同物件分别表达着不同意义。

手：叶子，从青色叶子变枯叶。青色叶子代表神造我们本是美好的生命，枯叶代表我们自己选择罪恶的生命，就像彼拉多。

水和盆：用塑料袋制作，代表虚假。水本来是圣洁的，可是彼拉多的洗手却是不圣洁的。

Rev Koh's artwork is not solely a painting, but uses various materials to portray the concept of the second station of The Stations of the Cross. The different items used in this artwork conveys different meanings.

Hand: Leaves, from a green leaf to a fallen leaf. The green leaf represents the good and wonderful life for which God created us, whereas the fallen leaf represents the evil life we chose to live instead, which is what Pilate chose.

Water and basin: Rendered with plastic bags, these represent hypocrisy. Washing with water is usually linked with holiness, but Pilate washing his hands was not a holy act.





#### 4) 为基督背起十字架 (黄忠盛牧师)

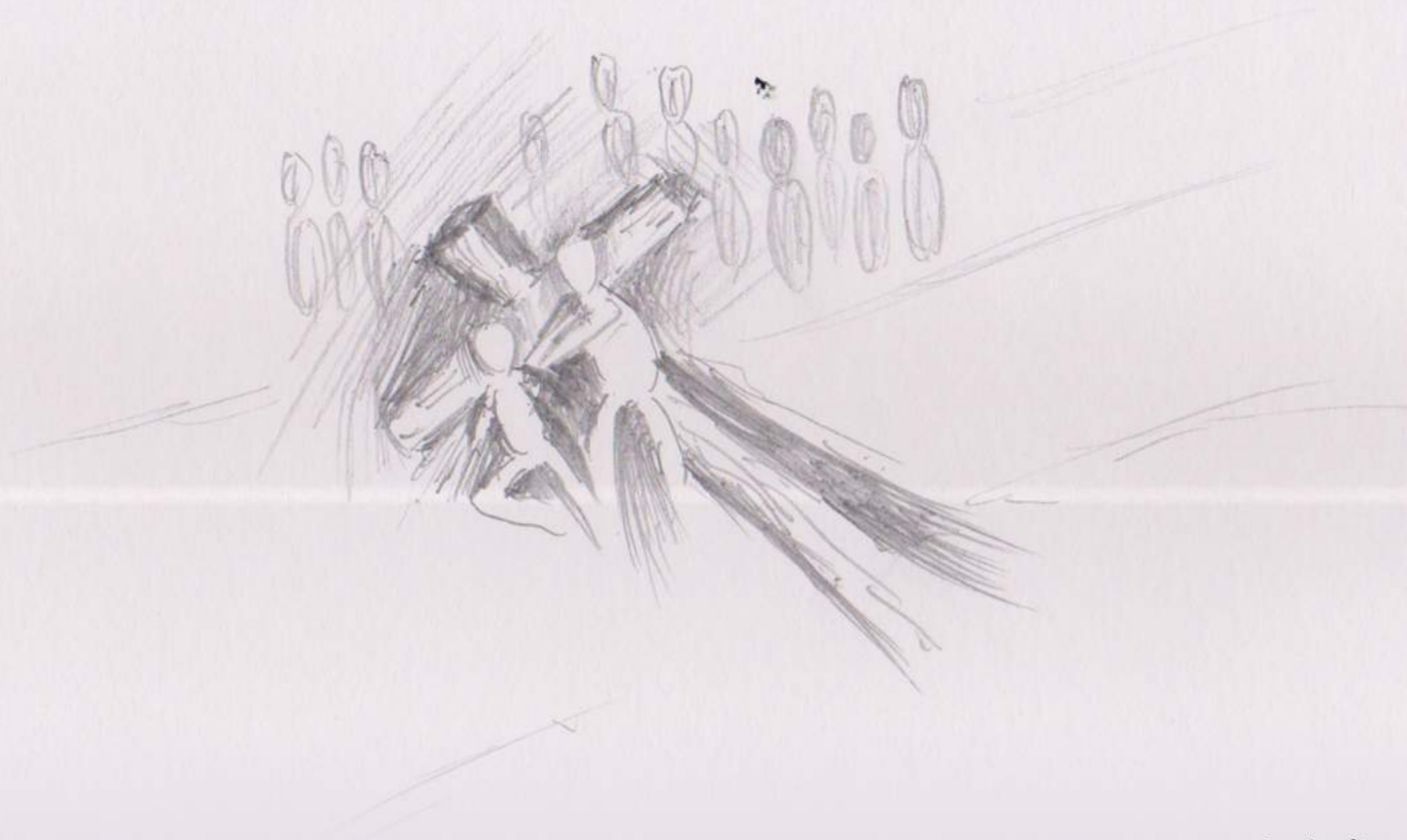
Take Up the Cross for Christ (Rev Wong Tiung Siin)

黄忠盛牧师以铅笔画出十架苦路中的第七站“耶稣第二次跌倒”，但画中却有两个人，一个是耶稣，另一个是我们。你愿意为耶稣背起你的十字架吗？

“亲爱的主耶稣，谢谢你为我们背起十字架，为我们舍己成为众人的赎价。谢谢你应许我们说，凡劳苦担重担的人可以到你那里去，你就使我们得安息。在这充满动乱的时代，许多人在重担和黑暗里面，求主圣灵释放悔改的灵，使许多人悔改归向你，生命得着翻转，并从重担中得着自由，使不平安的心得着安稳，奉耶稣基督的名，阿们！”

Rev Wong used a pencil to draw the seventh station of The Stations of the Cross, “Jesus falls the second time”, but there are two people in the drawing – one is Jesus, and the other is each of us. Are you willing to take up your cross for Jesus?

“Dear Lord Jesus, thank you for bearing the cross for us, and giving up your life as a ransom for all of us. Thank you for promising that those of us who labour and are heavy-laden can come to you, and you will give us rest. In this troubled times, many are heavy-laden and in darkness; we pray for the Holy Spirit to free every contrite heart. Let all repent and turn to you, so that their lives are transformed and they are freed from their burdens, they receive peace in their hearts. In Jesus’ name we pray, Amen!”



黄忠盛



### 5) 耶稣安放在坟墓里 (张丽云牧师)

Jesus is Placed in the Tomb (Rev Tiong Lee Ying)

张丽云牧师利用牙刷将不同颜料喷上，形成了十架苦路的最后一站，非常立体。丽云牧师分享她在作画时，由于喷画的方式，必须在喷完了一层颜料后，等候颜料干了，才能再喷上另一层新的颜料。这个等候的过程非常漫长，犹如等候耶稣从死里复活的那三天，更如现在的我们等候基督再来的那一刻一样，我们会焦虑、不安、不知所措，尤其是在疫情笼罩底下。画中的坟墓里不只有耶稣，还有另一个人在安放耶稣，那个人是你，也是我。在等候耶稣复活（再来）时，我们也要时刻亲近主，与耶稣在坟墓里（现世中）独处。

“主，黑暗笼罩犹如死亡，  
似乎看不见曙光，

但，你却应许将会复活，  
一切都要被更新。

主，帮助我在黑暗中能  
安静地等待，  
主，扶持我在绝望里能  
忍耐地守候，

我要渴望看见  
你应许的复活来到，  
我要领受复活  
带来的更新和盼望。”

Rev Tiong sprayed paint using a toothbrush to produce the final station of The Stations of the Cross, giving the painting an illusion of depth. In using this spraying technique, she had to wait for one layer of paint to dry before she could apply a new layer of colour. The process of waiting seemed endless, like the three days of waiting for Jesus' resurrection, and even more so like us waiting for the second coming of Christ. We may feel anxious, restless, and helpless, especially during this pandemic. In the painting, Jesus is not alone in the tomb – there is another person laying Jesus down; that person is you and I. While waiting for Jesus' resurrection (his Second Coming), we should draw close to our Lord, staying with Him in solitude in the tomb (in this world).

“Lord, darkness covers me like the shroud of death, as if there is no light,

But, you promised that you will be resurrected;  
All things will be renewed.

Lord, help me, that although in darkness,  
I can wait in silence,  
Lord, hold me, that although in despair,  
I can wait with patience.

I long to see  
The resurrection you promised;  
I want to receive  
The renewal and hope of your resurrection.”





6) 乐园 (路23:43, 李恩慧牧师)

Paradise (Luke 23:43, Rev Lee En Huey)

李恩慧牧师用拍摄，将她家后院日常极普通的景象，以这个角度拍了下来。三支条状的柱子对应各各他山上三个十字架，幼苗攀爬的那支必然是耶稣被挂的那根木头，生锈了的铁支象征着十字架朽坏了的死亡权势，耶稣死的那一刻，新的生命、新的盼望便已开启！此景更宛如乐园，属耶稣基督的我们，都同耶稣在乐园里了！

Rev Lee captured one of the ordinary views of the garden behind her house from this angle. The three pillars correspond to the three crosses on Golgotha. The one with the seedling climbing represents the cross where Jesus hung, and the rusted iron symbolises the decay of the power of death. At the very moment Jesus died, new life, new hope began! This scenery is like Paradise, and we who belong to Jesus Christ are with him in Paradise!



耶稣对他说：

“我实在告诉你，  
今日你要同我在乐园里了”

路加福音23:43



# “艺术与疗愈”

刘利南（中文神学教育延伸课程-基督教事工硕士课程学生）

在今年7月12-16日，我参加了SIM神学院主办的“艺术与疗愈”课程。课程主要的目的是透过艺术来疗愈心灵，并建立与神的关系。对我来说，这是一种新的尝试。在家人的支持下，我请了5天假期，战战兢兢地开始了这个学习的旅程。

我们的老师是台湾神学院的林书琦博士。在课程期间，我已经计划要去接种AZ疫苗。身体忽然出现异常的皮肤敏感，全身皮肤发红、肿胀，我只好取消打疫苗的预约，但却顺利的上完五天的课。回头一看，这场疾病乃是上帝的恩典。如果不是皮肤敏感，我就不能静下心来，专心的领受书琦老师的教导和享受同学们的艺术灵修创作的分享。

在课堂中，老师教导我们如何做灵修创作和用艺术来反思信仰。透过艺术创作，可以使悲伤哀痛的经历转化成为生命的良药和给予别人的祝福，透过对图像的解读，打开心灵的窗口，经历自我更新与成长。

就在经历身体不适的当儿，上帝让我可以安静在祂面前，经历了心灵的疗愈。老师要求同学从大自然找一件物品或画一幅画来审查对此物的情感，并邀请圣灵来显明并为治愈记忆来祷告，用文字记录内心世界与上帝的关系。我从花园拿了一块石头，画出它磨损的痕迹。当时我感受到圣灵的触摸，触摸隐藏在我内心中已经好久，那从小的创伤，就像石头上的痕迹，一直不能涂抹。当我再次触摸石头上的裂缝时，上帝奇妙的医治临到我。顿时，我眼眶湿了（已经好久没有这种体验）。我注目十架，上帝用祂的爱来拥抱我，因为祂的饶恕，使我打开内心，饶恕了曾经伤害过我的家人。我在石头的作画边，写下了以下的话，心灵也得了医治。

“辛而不苦”这一课提到“帮助孩子赢在终点线上”，让我重新调整思维。父母不应只专注于“孩子要赢在起跑点”，而是“帮助孩子赢在终点线上”。传递“卓越”的素质，包括谦卑、感恩、慷慨和服侍的心；要避免培育出“优优愁愁的财主”，放弃永生（太19:16-22）。每一位父母教养的目标和使命，是要把那美好和宝贝的神介绍给孩子，引导孩子从小认识、信靠和敬畏神。箴言22:6“教养孩童，使他走当行的道，就是到老他也不偏离。”

在“点燃理想和激情”这一课，老师分享了他儿子的故事，深深触动我的心。若孩子有人生方向、做着有价值 and 伟大的事，将让身为父母的感到兴奋喜悦。天父看待我们也是如此。对于我家三个孩子，来日方长，我为自己加油打气！我会不断地帮助他们“点燃理想和激情”。上帝对我们每一位都有一个独特的计划和蓝图。期待每个人可以走在神的心意中，成为光。让我们点燃每一个家庭的光，再结合成为大光，传递正能量给这世界！





## *Another “Born-Again” Experience?*

*Brian Nunis (English TEE MCM Student)*



Enrolling myself into STM's Master programme after retirement, has definitely been one of my life's best decisions. With each passing module, I have gradually been soaking in the brilliance of the knowledge nuggets, learning about

who our God is, and who I am to Him. It is simply amazing, I tell you! Coming from the Charismatic side of the body of Christ, with a “moving in the Spirit” inclination, I have been made to dive deep into the orthodoxy side, and with each covered module, I was one fathom deeper. Lo and behold, it had dawned on me, I was in some kind of a limbo, torn between these two sides (my Charismatic heritage and my new-found love for God's Word), and the tussle continued.

Early this year, I noticed “Spiritual Formation & Christian Character” by Pastor Moi Lee was up for grabs, and wanting a breather from the heavy modules, I enrolled for it in a last-minute effort. We (students) were each required to deliver a 15-minute presentation on “Reflection on My Personal Spiritual Journey.” In preparing my PowerPoint presentation, I was really surprised to see how rich my spiritual journey has been, thus far. Before this, I never realised that besides how my life's big events had shaped my spiritual formation, the nitty-gritty things too, added to the important fine-tuning. The marvel of it all, was realising that throughout my life thus far, God has been there all the while, perhaps, behind the scenes, most times. There have been good measures of joy and sadness, achievements and failures, falling down numerous times and getting up, and the list goes on. I stand in awe of Him! One cannot stop wondering the Scripture text “who is man that You are mindful of him?” (paraphrased). Anyway, with permission for all, my presentation was extended beyond the given time.

Another thing I recall during class, we were learning about “Lectio Divina”, something totally alien to me, and seemingly mystical. From my research, I found out it is a traditional monastic practice of scriptural reading, meditation and prayer intended to promote communion with God and to increase the knowledge of God's word. Anyway, I was responding to Pastor Moi Lee's question of a given Scriptural text with a typical Seminary student upbringing, and her immediate response was, “don't be evangelical, Brian,” which took me aback. Oh well, I just ate humble pie, which was bitter. Then, we were required to prepare a written Lectio Divina on a given Scriptural text. While I was apprehensive, wondering how I was going to fare, I remembered Pastor's words, “before you start, pray and rely on the Holy Spirit.” And so, I began my monastic experience with John 5:1-14. I kid you not, I was having a ball of a time with the Holy Spirit (in reverence), being the invalid and having an amazing encounter with Jesus by the pool, and by His spoken word, I was healed, after thirty-eight years. Truly, in Pastor Moi Lee's words, I will never forget this Scripture text for as long as I live. It had come alive to me.

At the end of my presentation, I mentioned that going through this module was like another “born-again” experience for me. I have come to realise that there are no Charismatic and Orthodoxy sides in the body of Christ, as many in Christendom make it out to be, and thereby dichotomising the body. I know that God's Spirit and His Word are in sync, and I must now press on along the rest of my Spiritual journey, fully dependent on God's double-barrel empowerment, His Spirit and His Word, and knowing that He will see me through.

All honour and glory to You, my God!



## *My Theological Journey*

*Josephine Tan (English TEE MCM Student)*



Theological studies were not in my bucket list. I was not going to be a pastor nor preacher. It was sufficient to hear theologies taught in workshops or seminars. ‘Not my cup of tea’, I thought. I was looking forward to easing into semi-retirement, sipping coffee at Starbucks or now that it is MCO, sipping coffee at my balcony while watching the sunset. However, as Proverbs 16:9 (KJV) says, “A man's heart deviseth his way: but the Lord directeth his steps” and He directed my steps to STM. It is strange when the Lord ‘answers’ a prayer we have not uttered, isn’t it? Little did I know He was answering the deepest cry of my heart.

It all started with the occasional STM webinars (the type where you attend a two-hour lecture and feel like a theologian already), I got addicted to them and I did not know why. Before long the Lord asked me to pursue a theological course and long story short, I signed up for the TEE (MCM) course. That was the beginning of an eye-opening journey.

I started my first course on Pneumatology and Anthropology in February 2021. I half dreaded it, expecting to memorise the texts and regurgitate them for the assignments but nothing could be further from the truth. We were taught that theology is alive and is constantly evolving to answer the GOD questions of each generation. GOD has to be re-presented because He is present and relevant and we, the theology students owe our generation that representation.

This was followed by the “Spiritual Formation & Christian Character” module in March. This course took me on a journey within and forced me to re-examine the way I have been relating to my Father. I found out that it was easy to hide behind the facade of religiosity without substance and to pretend to be someone I am not in order to gain acceptance by my peers. Most of all, this course made me fall in love again with my Lord Jesus as I learn to spend time with Him through the various spiritual disciplines.

Then in April, I immersed myself in the study of “Pastoral Leadership & Ministry” aka how to be a shepherd. As I have mentioned earlier, I had zero plans to be a pastor. I took this course because it was one of the core modules and the lecturer was my long-time friend, but I sure am glad I signed up. Through the classes and small group discussions I saw the grace of our Great Shepherd, how He loved and led. It was inspiring and motivating, almost to the point of changing my mind about not wanting to be a pastor!

Now I am a hopeless theology addict – double confirmed! Every day I talk, think, feel, dream, breathe and saturate myself with everything GOD. I then discovered that this has been my deepest heart-cry: to know GOD and make Him known. This is my dream life. Maybe it is yours too.



## தமிழ் தியியி செய்திகள்

ராஜ்குமார் சுகுமாரன் - டிப்ளோமா மாணவர்

### ஒரு வாழ்வு - அது இயேசுவுக்காக!

நாம் அனைவரும் வாழ்ந்துகொண்டிருக்கும் இந்தக் காலம் மிகவும் கொடிய காலமாக எண்ணப்படுகிறது. இதுவரை இவ்வுலகம் கண்டிடாத கொள்ளைநோய் அனைத்து மாந்தர்களையும் அச்சுறுத்திக் கொண்டிருக்கிறது. எங்கு பார்த்தாலும், அழகையின் சத்தமும், கண்ணீரும், பயமும் மனிதர்களிடத்தில் காணப்படுகிறது.

இந்தச் சூழ்நிலையில் திருச்சபையில் ஜனங்கள் கூடி கர்த்தரை ஆராதிப்பதும், திருவசனத்தை கேட்பதும் தற்காலிகமாக நிறுத்தப்பட்டிருக்கிறது. இது அனைத்து ஊழியர்களுக்கும் விசுவாசி களுக்கும் ஒரு பெரிய சவாலாக அமைந்துள்ளது. இருப்பினும், தொழில்நுட்பங்களை உபயோகித்து, அநேக திருச்சபைகள் கர்த்தரை ஆராதித்துக் கொண்டுவருவது இருதயத்தில் ஆறுதலையும் சந்தோஷத்தையும் கொண்டு வருகிறது.

இந்த நாட்களில் நம்முடைய விசுவாசத்தை காத்துக்கொண்டு, ஜாக்கிரதையாய் வாழ்வது மிகவும் அவசியம். அப்போஸ்தலன் பவுல் சொல்வதுபோல நல்ல போராட்டத்தைப் போராடினேன். ஓட்டத்தை முடித்தேன். விசுவாசத்தைக் காத்துக்கொண்டேன் என்பதற்கு ஏற்ப நாமும் நல்ல போராட்டத்தைப் போராடி ஓட்டத்தை முடித்து விசுவாசத்தைக் காத்துக்கொள்கிறவர்களாக இருக்க வேண்டும்.

அலைமோதும் இந்தக் கடலில் தடுமாறும் படகில் நம் இயேசு நம்மோடு இருக்கிறார் என்கின்ற விசுவாசத்துடன் தொடர்ந்து நற்கிரியைகளை செய்ய ஜாக்கிரதை உள்ளவர்களாக ஜீவிப்போம். அரசாங்கம் சொல்லுகின்ற விதிமுறைகளையும், வழிமுறைகளையும் பின்பற்றி பாதுகாப்புடன் இருப்பதும் மிகவும் அவசியமாக இருக்கின்றது.

இந்தக் கொரோனா தொற்றுக்கிருமியால் அநேக ஊழியர்களும் விசுவாசிகளும் மரித்துக் கொண்டிருக்கிறார்கள். மரித்தும் அடக்கம் பண்ணப்பட்டு இருக்கிறார்கள்.

அநேகருடைய சிந்தனையில் இதைக்குறித்துத்தான் பல கேள்விகளும் யோசனைகளும் எழும்பிக் கொண்டிருக்கின்றன.

கிறிஸ்தவர்களாக வாழும் நமக்கு மரணம் என்பது இழப்பல்ல. அது நமக்கு ஆதாயம். எந்த ஒருமனிதன் இயேசு கிறிஸ்துவை தன் சொந்த இரட்சகராக ஏற்றுக்கொள்ளாமல் மரணமடைகிறானோ, அதுவே அவனுக்கு பேரிழப்பாக இருக்கிறது. ஆகவே, எதைக் குறித்தும் யோசிக்காமல், விசுவாசத்தை தொடங்கினவரும் விசுவாசத்தை முடிக்கி றவருமான கர்த்தர் மேல் நம் கண்களை வைப்போம். எந்த சூழ்நிலை வந்தாலும் தேவனைவிட்டுப் பிரியாமல் அவரோடு இணைந்து பயணம் செய்வோம்.

**வாழ்ந்தாலும் இயேசுவுக்காய்!  
மரித்தாலும் இயேசுவுக்காய்!**  
RainRaj





# BM TEE

Director: Miss Ho Gaik Kim

A webinar series on “Orang Kristian dan Pembinaan Negara” was launched on 31 July 2021. We were indeed privileged to have two distinguished persons to be our panellists. Professor Dr Jayum Anak Jawan shared on “Orang Kristian, Politik dan Pembinaan Negara” while Mr Eugene Yapp spoke on “Tiada yang Harus Ketinggalan dalam Kesejahteraan Hidup”. The talks were not only enlightening but also thought provoking, and elicited many questions from the participants who wanted to engage more with the speakers and seek their views on a number of matters. It certainly was a fruitful evening.

The Covid-19 situation continues to have an impact on our TEE programme. Dr Judy Berinai from Sabah Theological Seminary had to conduct her course on “Mentoring Rohani dan Pastoral” (19-21, 23 August) online while Rev Daniel Ng’s course on “Kajian Alkitab Induktif” in Kampar (6-8 and 13-15 August) had to be postponed to next year. Online classes are difficult for many of our Orang Asal students because of poor internet access and lack of resources. It is our hope that the situation will be better next year so that physical classes can be conducted, especially for our students in Kampar.

## BM TEE Programme

For more information, please email to [ramburaat@stm2.edu.my](mailto:ramburaat@stm2.edu.my) or visit STM website <https://stm.edu.my/bm/>

## Staff Movement

We welcome the following staff to join STM Community serving in their respective positions:



Ms Le Qiu Yi (李秋仪) as the Academic Officer in STM-KL Centre, assisting the English TEE Director to perform and manage the administrative tasks at STM-KL Centre.

Ms Yong Su Yee (杨舒怡) as the Accounts Officer, assisting the Senior Accounts Officer in all financial matters.



Mr Au Guan Tyng, Lester (欧冠霆) as the Micro Learning Coordinator to coordinate, plan, and implement micro-learning.

Mr Prakas Rao, Patrick will be re-designated as the Assistant Warden effective from 1 October 2021. He will assist the Dean of Students to take charge of students and chapel matters.



## Thanks & Appreciation



We would like to express our gratitude to Ms Vivian Chong Lee Ming for her service in STM as the Micro Learning Coordinator (1 January 2020 till 31 August 2021).



## Prayer of Thanksgiving



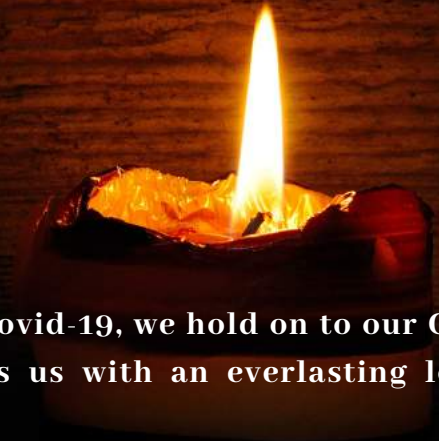
We thank the Lord for His goodness and faithfulness towards STM.

Our God is good and He is One who provides, Jehovah Jireh. He has provided STM with:

- Dedicated Church Members, Council Members, and Sub-Committee Members
- Faithful Friends & Partners
- Supportive Sponsors
- Generous Donors
- Diligent Faculty & Staff
- Valuable Students

While we live in times of many uncertainties due to Covid-19, we hold on to our God who has not forsaken and abandon us for He loves us with an everlasting love (Jeremiah 31:3).

Let us continue to look to Him who supplies ALL our needs according to His riches in glory by Christ Jesus (Philippians 4:19).



## Condolences 慰唁

*To the family of the late Rev Lim Seng Heng, the STM alumnus, who went home to be with the Lord on 6 July 2021.*

*To the family of the late Pastor Augustin Gnanamani a/l L Arul Packiam, the STM alumnus, who went home to be with the Lord on 22 August 2021.*

*To the family of the late Rev Andrew Samuel Labo, the STM alumnus, who went home to be with the Lord on 1 September 2021.*

*To our alumnus Alfred Damu and family, whose mother Mdm Nisi Anak Nyuin went home to be with the Lord on 27 August 2021.*



# How To Support STM | 如何支持STM | எவ்வாறு உங்களின் ஆதரவைத் தரலாம்

## Personal/ Church/ Organization Particulars 个人/ 教会/ 机构资料

Full Name : \_\_\_\_\_ 全名 : \_\_\_\_\_

Church 教会/ Organization 机构/ Tan Sri 丹斯里/ Datuk 拿督/ Datin 拿汀/ Bishop 会督/ Rev 牧师/ Dr 博士/ Mr 先生/ Mrs 夫人/ Madam 女士/ Ms 小姐/ Others 其他: \_\_\_\_\_

Address 地址: \_\_\_\_\_

Tel 电话: \_\_\_\_\_ H/P 手机: \_\_\_\_\_ Email 电邮: \_\_\_\_\_

Preferred Language 首选语言: ☐ English ☐ 中文

Church Name 教会名称: \_\_\_\_\_



Please scan to fill in STM Friends & Partners online form  
请扫描填写STM挚友 & 伙伴线上表格

### Donations 捐献

#### Type of Donor 捐献者类别:

- ☐ STM Friend (Individual pledging RM300 or more annually)  
STM 挚友 (个人每年认献至少RM300或以上)
- ☐ STM Partner (Church or Organization Pledging RM1000 or more annually)  
STM 伙伴 (教会或机构每年认献至少RM1000或以上)
- ☐ Others (please specify)  
其他 (请注明): \_\_\_\_\_

#### Type of Donation 捐献类别:

- ☐ General Fund 经常费
- ☐ Library Fund 图书馆基金
- ☐ BM Program Funds 马来文课程基金
- ☐ Faculty Development Fund 讲师发展基金
- ☐ Centre of Religion and Society (CRS) Fund  
宗教与社会中心基金
- ☐ Centre for Biblical Engagement (CBE) Fund  
圣经研究中心基金
- ☐ Centre for Christian Spiritual (CCS) Fund  
基督徒灵修研习中心基金
- ☐ Centre For Missions and Evangelism (CME)  
宣教与布道中心基金
- ☐ Centre for Christian Worship Fund  
基督教敬拜中心基金

Name 户名: Seminari Theoloji Malaysia

Bank 银行: RHB Bank Berhad

(Swift code: RHBBMYKL)

Account No 户口号码: 2-14389-0006441-9

### STM Endowment-Trust Fund 教育信托基金

(Endowing RM50k or more 认献5万令吉或以上)

#### Purpose 目的:

- ☐ General Fund 经常费
- ☐ Library Fund 图书馆基金
- ☐ BM Program 马来文课程基金
- ☐ Student Scholarship 学生奖学金
- ☐ Chair for specific Studies 特定研究基金  
(The endowing amount needs to be minimum RM1 Million or more 认献数额至少100万令吉或以上)

#### Bank Details 银行资料:

Name 户名: Seminari Theoloji Malaysia

Bank 银行: RHB Bank Berhad

(Swift code: RHBBMYKL)

Account No 户口号码: 2-14389-0006088-0

### STM New Building Extension Fund

新建筑扩建基金

#### Bank Details 银行资料:

Name 户名: Seminari Theoloji Malaysia

Bank 银行: RHB Bank Berhad

(Swift code: RHBBMYKL)

Account No 户口号码: 2-14389-0006440-0

Note: For all the above, please email the proof of payment to collections@stm2.edu.my. You may also post us at Lot 3011, Taman South East, 70100 Seremban, Negeri Sembilan.

备注: 有关以上奉献, 请您把奉献银行凭据电邮至: collections@stm2.edu.my.

您也可以选择邮寄给我们: Lot 3011, Taman South East, 70100 Seremban, Negeri Sembilan.



Seminari Theoloji Malaysia, Lot 3011 Taman South East, 70100 Seremban, Negeri Sembilan.

Tel: +606 632 2815

Fax: +606 632 9766

Email: admin@stm2.edu.my

Website: www.stm.edu.my (We are on Facebook - refer to QR Code)





# CONGRATULATIONS CLASS 2021



Photo by Ken Yap

Online Graduation Service  
16 October 2021 | Saturday | 3PM

线上毕业典礼

facebook

You Tube



## Berita STM Committee

Publisher:  
Seminari Theoloji Malaysia

Chief Editor:  
Dr Chong Siaw Fung

Planning Team:

- Ms Annie Yee (Coordinator)
- Ms Delaila Singa
- Ms Vernie Woo
- Mr Adam Sathiya Jeevan
- Mr Chan Eik Kent

Proof-reading:

- Rev Dr Jimmy Chong / Mr Chan Eik Kent (Chinese)
- Ms Mahimal Doss Josephine (Tamil)
- Ms Leong Tzu Hsing (English)

Publicity:

- Mr Chan Hon Yee

Newsletter Designer:

- Ms Delaila Singa

Berita STM Online:  
<https://www.stm.edu.my/beritastm>



Seminari Theoloji Malaysia



@stm\_msia



<https://issuu.com/stmberita>



+606 632 2815



+606 632 9766



[admin@stm2.edu.my](mailto:admin@stm2.edu.my)



[www.stm.edu.my](http://www.stm.edu.my)



Lot 3011, Taman South East.  
70100 Seremban,  
Negeri Sembilan, Malaysia.