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2022 Theme:

New Norm-Being Christ's Disciples Today

FROM KNOWLEDGE TO WISDOM
Growing As Christ's Servant
Embark On Your Theological Training
At STM

苦难无阻神学教育



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FROM KNOWLEDGE TO WISDOM

The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. (Prov. 1:7)

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy One is understanding. (Prov. 9:10)

The human mind has long upheld knowledge as the vehicle for success. Since the height of the Enlightenment era in the eighteenth century, the rational and scientific mind has played a major role in modern human development. However, I argue that it is not knowledge, but the wisdom produced from knowledge, that has effectively contributed to all the great improvements of the human life and mind.

Wisdom literature in the Bible associates knowledge closely with wisdom, and directs us to the fear of God as the source of wisdom and knowledge. To gain godly wisdom, one is urged to value knowledge and understanding, and to welcome instruction. Above all, it is stressed that true wisdom is deeply rooted in a sense of reverent fear of God.



In 1 Corinthians 8:1, Paul made a meaningful remark: “We know that ‘we all possess knowledge.’ But knowledge puffs up while love builds up.” In talking about day-to-day matters in Christian life, such as food offered to idols, Paul highlighted how knowledge alone may not be helpful. Having all the knowledge in the world may not help us to be wise. We need to discover the wisdom that is related to knowledge. This wisdom should bring us closer to the realisation of our insignificance and insufficiency before God, stimulating us to strive to know Him more. This wisdom should also humble us, but yet edify us—such that we would begin to show more love and respect to fellow human beings, and be more willing to serve and help others.

Theological education is not meant to be a mere knowledge-imparting endeavour. It is ultimately a quest for wisdom through the journey in search for knowledge. It is the process of discovering the diamond of true wisdom while mining for all sorts of data and information from day to day. It is a life-long venture of going nearer to the heart of God as we humbly commit ourselves to a path of continuous learning.



从知识到智慧

敬畏耶和华是知识的开端；愚妄人藐视智慧和训诲。（箴1：7）

敬畏耶和华是智慧的开端；认识至圣者便是聪明。（箴9：10）

长期以来，人类一直将知识视为达到成功的管道。自十八世纪鼎盛期的启蒙时代，理性和科学化思想在现代人类发展中发挥了重要作用。然而，我认为从知识中所产生的智慧（而并非知识本身）才是真正有效地促进人类生活和思想所有重大改进的主要因素。

圣经中的智慧文学将知识与智慧紧密联系在一起，并引导我们认知敬畏上帝为智慧和知识的终极来源。为了获得敬虔的智慧，圣经敦促我们重视知识，并敞开地接受训诲。圣经更强调一个事实：真正的智慧深深植根于对上帝的敬畏之心。



在哥林多前书 8 章 1 节中，保罗说了一句满有深意的话：“我们晓得我们都有知识。但知识是叫人自高自大，惟有爱心能造就人。”谈到如应付祭祀偶像的食物这等在基督徒日常生活中的事务时，保罗指出单靠知识可能无济于事。拥有世界上所有的知识并不一定能帮助我们成为一个有智慧的人。我们其实需要发现与这些知识相关的智慧。这些智慧应该帮助我们更意识到在上主面前的渺小和不足，激励我们更加努力、更深地认识祂。这些智慧也应该使我们谦卑，同时又启迪我们，让我们进而对人类同胞表现出更多的爱和尊重，并更愿意服事和帮助他人。



神学教育并不仅仅是致力于传授知识。它更是在寻求知识的旅途中对智慧的终极追求。在每天挖掘各种资讯和信息的工程中，它是发掘真正珍贵如宝石一般的智慧的经历。在我们谦卑地不断学习的过程中，它是一种终生致力于贴近上主之心的持续工程。

DARI PENGETAHUAN KE HIKMAT

Takut kepada Tuhan adalah permulaan pengetahuan; orang bodoh meremehkan hikmah dan didikan. (Ams 1:7)

Takut kepada Tuhan adalah permulaan hikmah, dan pengetahuan akan Yang Maha Suci adalah pengertian. (Ams 9:10)

Manusia telah lama menjunjung ilmu pengetahuan sebagai wahana kejayaan. Sejak kemuncak Zaman Pencerahan pada abad kelapan belas, minda rasional dan saintifik telah memainkan peranan utama dalam pembangunan manusia moden. Walau bagaimanapun, saya berpendapat bahawa sebenarnya bukan pengetahuan—tetapi kebijaksanaan (hikmat) yang dihasilkan daripada pengetahuan—yang telah menyumbang dengan berkesan kepada semua peningkatan signifikan dalam kehidupan dan minda manusia.



Karya sastera hikmat dalam Alkitab mengaitkan pengetahuan dengan kebijaksanaan, dan mengarahkan kita kepada takut akan Tuhan sebagai sumber hikmat dan pengetahuan. Untuk mendalami hikmah Tuhan, Alkitab mendorong kita untuk menghargai pengetahuan dan pemahaman, serta menyambut baik segala didikan dan pengajaran. Terutamanya, Alkitab menekankan bahawa hikmat yang sejati haruslah berasa takut dan hormat kepada Tuhan.

Dalam 1 Korintus 8:1, Paulus membuat satu pernyataan yang amat bermakna: “Kita tahu bahawa kita semua mempunyai ilmu pengetahuan. Tetapi ilmu pengetahuan boleh membuat orang angkuh manakala kasih membina hidup.” Tentang perkara setiap hari dalam kehidupan Kristian seperti makanan yang dipersembahkan kepada berhala, Paulus menyatakan bahawa pengetahuan sahaja mungkin tidak berguna. Mempunyai semua ilmu pengetahuan di dunia tidak semestinya menjadikan kita seorang yang bijaksana. Kita perlu mencari hikmat yang terkandung dalam ilmu pengetahuan itu. Hikmat sedemikian menyedarkan kita akan kekurangan dan kerendahan kita di hadapan Tuhan, dan seterusnya mendorong kita untuk berusaha mengenali Tuhan dengan lebih mendalam. Hikmat sedemikian harus merendahkan hati kita tetapi juga meneguhkan kita pada masa yang sama, supaya kita dapat lebih bersifat saling mengasihi dan menunjukkan sikap hormat kepada sesama manusia, dan lebih bersedia untuk melayani dan membantu orang lain.

Pendidikan teologi bukanlah usaha penyampaian ilmu pengetahuan semata-mata. Ia adalah usaha penemuan hikmat yang muktamad melalui perjalanan untuk mencari ilmu pengetahuan. Ia adalah proses untuk mencungkil hikmat sejati bagaikan berlian yang amat bernilai yang didapati dalam kerja penggalian dari pelbagai data dan maklumat dari sehari ke sehari. Ia adalah usaha seumur hidup untuk mendekatkan diri kepada hati Tuhan dengan rendah hati dan menyerahkan diri kita untuk menjalankan pembelajaran yang berterusan.

Growing As Christ's Servants

The Rt. Rev. Steven Lawrence | STM Council President

"If you love those who love you, what credit is that to you? For even sinners love those who love them." (Luke 6: 32)

The only way to grow as a servant of Christ is to follow Him, meaning you may not be popular, likeable or famous. Christ challenged the popular opinions and customs of His day. The gospels indicate that most of His contemporaries viewed Him as a threat to society and the Jewish nation. But Christ just carried on with His way, e.g., Christ chose laypeople as His apostles rather than men from the religious hierarchy (1 Cor 1: 26 – 28). Christ, a Jew, washed the feet of His apostles (John 13: 15). Above all, Jesus Christ loved his apostle, disciples, critics and enemies till the end (Luke 6: 32).

To grow as Christ's servant, we need to learn from Jesus Christ to love everyone equally without distinction, classification and favouritism. Jesus washed the feet of His disciples, including Judas' feet. Now, why would He wash the feet of His betrayer? As servants, we are not in a position to negotiate whether we should or should not love others. Jesus Christ commands us to love others as we love ourselves (Matthew 22: 39). If we do not practice His command to love our neighbours, including our critics or enemies, we will not grow as Christ's servant. We will be serving in an official capacity, but our service or ministry to others will be out of our selfish desires and not selflessness as preached and practised by Jesus Christ. We may fulfil our terms and conditions of service and retire with full benefits, but we would not have grown as Christ's servants and impacted those around us with Christ-like love if we only loved those who love us.

Most of us indeed struggle to grow as servants of Christ. We may be wounded, tired and discouraged, but there is a place and time that helps and reminds us of our call as Christ's servant, the Holy Communion. During the Holy Communion, whether as a celebrant or communicant, the body and blood of Christ empower us to share the message of forgiveness of sins. Our world needs to hear the good news, the message of Christ's unconditional love through His servants, you and me.

Come, let us share the unconditional love of Christ and grow together as His servants!



New Norm – Being Christ’s Disciples Today

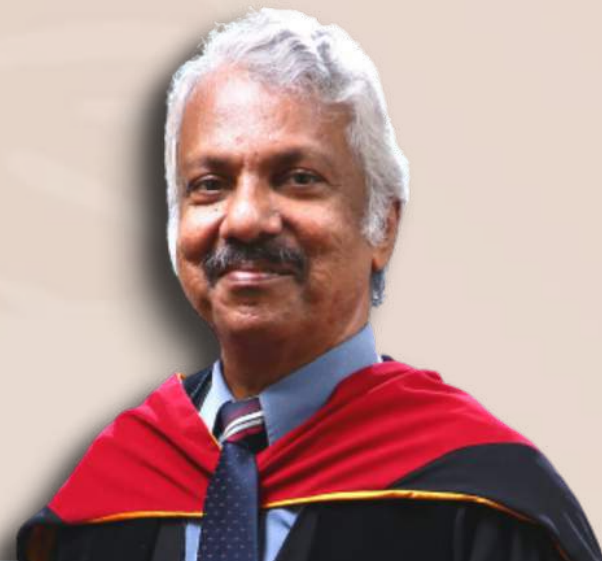
Rev. Dr. Joseph Komar | STM Faculty

Jesus Christ was a controversial person. He was most hated by the spiritual magisterium of his day, especially by the Pharisees and the Scribes, because Jesus was disobedient in following their spiritual norms. Some even considered him to be delusional—“he is beside himself”—or demon-possessed (Mark 3:21-22). While others fasted, his disciples did not; instead, he alluded to a time of celebration because the bridegroom was in their midst (Mark 2:18-19). He was also accused of being a glutton and a drunkard (Matthew 11:18-19). Surely he was not Messiah material, but rather, a false prophet. He was popular when the people had their needs met, such as healing and delivery from demonic possession. To embrace him as our Mentor or Model is to invite controversy, possibly leading to martyrdom, as was the case with most of his twelve disciples. This is indeed a noble endeavor, but the outcome is surely an unpopular one.

Overlooking this background, we in the twenty-first century church are trying to make sense of what it means to follow Him—to steer clear of controversies, learn the art of diplomacy, speak only when spoken to, to be culturally sensitive, and not to rock the boat. Making people happy is a hidden agenda: unspoken, but very much present as a driving force in service. Pragmatism drives leaders to goals that are not Christocentric in nature, but anthropocentric. Pious and confessional declarations to Jesus Christ are a “given” in the church, giving rise to the belief that all ensuing actions by a leader or the church are divinely driven. Similar to the practice of references or “name-dropping” to lend credibility to ourselves or our activities, we have no qualms in using God’s name for “authentication” in the belief that we are doing His work. Jesus was harsh to the custodians of spiritual well-being, especially the Pharisees.

A pastor confessed to adultery committed twenty years prior during a Sunday worship service. This led the affected victim to come onto the stage to state that it was not only adultery, but also sexual abuse as she was only 16 years old at the time (Jesse T. Jackson in Church Leaders). Numerous scandals related to sexual abuse, misappropriation of money, marital breakdowns—the list goes on as to how priests, pastors and church elders have conducted themselves, which has greatly affected the image of the Church. Today, there is much hype or importance given to discipleship in the church, but the greatest setback is that the ones pushing this agenda are themselves failing or failed disciples. To recover the value and greatness in the call to Christian discipleship, the custodians of the faith must be accountable: “Giving no offence in anything, that the ministry be not blamed, but in all things approving ourselves as the ministers of God...” (2 Corinthians 6:3-4).

What has been revealed of Jesus Christ’s ministry is the yardstick for us to follow; anything less is not the Gospel. The command to go and make disciples has to be seen in the light of the whole 28 chapters in Matthew’s Gospel. The standard has been set. Jesus repeatedly proved that he prioritized quality and was not interested in numbers. Many who followed him had no idea of discipleship; and this is the sad reality in the church—people who call themselves Christians are missing the mark of discipleship (Luke 9:23). Someone once said that respect is earned through our character. The world must see us as people of the Word. This is the most powerful voice in evangelism. When true Christian discipleship takes place, the impact of the Church in society would be greatly realized.



Embark on your Theological Training at STM

STM is an excellent choice for theological education. With STM's inter-denominational, trilingual and multi-ethnic context, seminarians and pastors-in-training can undergo authentic theological education, where they can relate to each other meaningfully and, at the same time, foster Christian love and unity. Our primary objective is to train God's people to be mission-minded pastors and church workers to meet the growing needs of churches and the demanding challenges of the world. To meet these different needs, we offer different in-campus programmes in English, Chinese and Bahasa Malaysia.

Our in-campus theological programmes—the Bachelor of Theology (BTh), the Bachelor of Divinity (BD), the Master of Divinity (MDiv)—are all accredited by the Association for Theological Education in South East Asia (ATESEA). Our programmes have a strong emphasis on biblical studies, theology and history, practical theology, as well as pastoral studies.

In order to train and develop the church leadership in Malaysia, part-time Theological Education by Extension (TEE) programmes are offered to lay Christians, who can also benefit from theological education. Our TEE programmes are conducted in English, Chinese, Tamil and Bahasa Malaysia, in various locations, such as Kuala Lumpur, Ipoh, Kampar, and Kuching. The STM-KL Centre—located at the heart of Kuala Lumpur at Level 3, Wisma Methodist, Lorong Hang Jebat—serves as the base of operations for our English and Chinese TEE programmes. The STM-KL Centre is also gearing towards fully becoming STM's centre for postgraduate studies in the near future.

In order to meet the increasing demand for professional and visionary pastor-leaders, STM offers various postgraduate programmes in English and Chinese: the Master of Ministry (MMin) was launched in 1998, the Doctor of Ministry (DMin) in 2008, and the Master of Theology (MTh) in 1995. These programmes have since been accredited by ATESEA in 2016, 2017 and 2012 respectively.

Applications are now open for STM in-campus programmes for 2023; the closing date is 1 October 2022. We welcome applicants who are Christians of good standing in the church, over 20 years old with at least two years of working experience, and who have a genuine desire for Christian service. Denominational candidates supported by our sponsoring churches must be processed through their respective denominations or churches, whereas self-financed applicants may apply directly to the Registrar at: registrar@stm2.edu.my.

在STM开启您的神学训练

马来西亚神学院是优良神学教育的选择。马来西亚神学院有跨宗派、以三语并重及多元族群的处境特色，让学生和受训的牧者传道们可以在接受神学教育过程中，与其他同学建立处境化和有意义的联系，同时建立友爱与合一。本院的主要目标，是训练有宣教意识的传道人和教会同工，以面对教会日益增长的需求和事工各层面的挑战。为此，本院提供各种以英语、华语和国语为教学媒介语的校内课程。

本院的校内课程有神学学士(BTh)、道学学士(BD)及道学硕士(MDiv)，这些课程都获得东南亚神学教育协会(ATESEA)的认证。我们的课程注重于圣经研究、神学和历史、实践神学及教牧学。

为了训练及提升马来西亚教会领导素质，我们也提供部分时间神学教育延伸课程，让信徒领袖也能接受神学教育。本院分别在吉隆坡、怡保、金宝和古晋开办以英语、华语、淡米尔和国语为媒介语的神学教育延伸课程。于吉隆坡市中心卫理大厦第三层的STM-KL中心则是英文及中文神学教育延伸课程的行政基地。STM-KL中心也正朝着在近期内成为马来西亚神学院的研究院。

为满足来自专业人士及有异象的牧者领袖与日俱增的需求，本院也提供以英文及中文为主的教牧进深课程和研究院课程：早于1998年开设教牧学硕士课程(MMin)，2008年开设教牧学博士(DMin)课程及1995年则开设神学硕士(MTh)课程。这些课程分别于2016年、2017年及2012年都获得东南亚神学教育协会(ATESEA)的认证。

本院现已开放校内神学课程入学申请，申请截止日期为2022年10月1日。我们欢迎敬虔、品格良好、年龄不少于20岁、拥有至少两年工作经验及真诚服事心志的基督徒申请者。宗派赞助或教会赞助的申请者，须经过各自的宗派或教会向本院申请。自费生欢迎直接向本院注册主任申请：registrar@stm2.edu.my



苦难无阻神学教育

王春娇（道学学士第三年生）

2020年是我人生的分水岭，这一年我报读了神学院。一开始仅想更有系统的接受装备和更认识神，又想到读神学可以为以后退休后有更多自由时间参与服事做些预备，便决定开始四年全时间在神学院生活。

神学院的氛围不同于职场的尔虞我诈，这里大家都追求属灵成长，每个人的操练或学习都与神有关。神学院的生活模式让我亲身经历“昼夜思想神的话”：白天上课、每星期三次的崇拜、清晨祷告会、做功课时间、与同学们闲聊……等等，生活的每分每秒都沉浸在神的话语中，并在群体中享受美好的属灵氛围。在这里，老师们的生命也成为我们的榜样，引导我们如何学效基督。我有机会上不同礼仪和崇拜的课，让我认识到去教会并非仅是宗教仪式，而是从崇拜中的每个小细节引人更深亲近主。另外，灵程学让我有极大得着，从中我学习静默、独处，这帮助我聆听圣灵的声音，在灵命旅程中与神的关系不断更新。由于上灵程学时正处于行动管制令期间，我还在家学习走“明阵”呢！

进入神学院的首两年也是我人生中最崎岖、煎熬的时期。第一年的神学只读了两个多月就面临新冠肺炎疫情而被迫居家学习。同一年的8月份，我母亲病逝。第二年年年初，我因着持续性背痛而需要求医，但当时医院处于Delta病毒高峰期，行管令限制只能10公里之内的行动，然而后来背痛严重到需要吃止痛药，不得已之下在7月23日到医院做身体检查。检查报告显示我罹患了肺癌第四期，癌细胞已扩散到脑部和骨头！我很快地被安排做10次密集电疗，然而8月12日在做最后一次电疗的当天，一直陪伴和支持我的先生却确诊新冠肺炎Delta病毒而入院，诊断出肺炎第三期。9月19日，我最爱的父亲也同样确诊，并在短期内病逝。当时国家封锁，将丧礼出席人数减至最低，我的身体状况也不允许我出席父亲的葬礼。接二连三的噩耗终于让我崩溃……

我把自己的情况告知神学院和众教会的弟兄姐妹，非常感恩神学院和众教会立刻在各方面给予支持：有人介绍我相关的专科、同学为我举行泰泽式祷告会、校方为我调整课程学分、更有好一些来自不同堂会的弟兄姐妹组成群组，关怀我、扶持我、为我祷告。群体的力量和祷告的力量发挥得淋漓尽致！我感受到自己在这个属灵大家庭里被上帝无形的手托着、扶持着。那一刻，我感受到自己并非孤单与癌症作战。神的爱透过这个群体明明地彰显在我面前！他们在背后默默地支持、分享，也让我看见我只是主的器皿。这群体透过爱来建立我，也因着我坦露自己的软弱而激发群体为我合一地祷告，我们彼此建立，正如肢体相互连接。

这三年的神学之旅让我看见：读神学，并不一定要有特殊呼召，也并不一定要成为牧者，乃是在接受神学装备后我们能够认识神、个人生命得成长、如何面对苦难、感受基督群体生活的美好。在欧美国家，有许多退休人士都去读神学，我的生命也正经历儿女外出后的空巢期，特别感恩神让我在这段时期进入神学院，让我看见生命经历和神学知识是相互呼应的。我也在此鼓励正在读这篇文章的你，来读神学吧！让自己在灵性上受装备，不再单单只依赖教会牧者的牧养，亲身来经历神吧！



王春娇（前排右一）与家人。



忆 · 良牧恩师——黄迪华牧师（博士）

李慧仪（储备讲师）

黄迪华牧师（博士）是忠心的神仆，是我生命中极重要的良牧恩师。迪华牧师牧者情怀的启蒙老师若说是叶国雄牧师，那我在神学教育、牧养及灵程学的启蒙老师绝对就是迪华牧师了！2004年，我刚中学毕业，报读了以赛亚培训学校，当时是他担任以赛亚培训学校教务主任的最后一年；同时也是我教会——芙蓉恩庆堂的主理牧师。从那时起，他和师母常带着我及其他两位姐妹一同出外服侍，他带领培灵会或布道会，我们仨则负责献唱。是他，为我打开了全时间服侍的那扇门。犹记得在我领受来自上主的呼召时，迪华牧师竟然和我同感一灵，在同一个星期里，他询问我有没有意愿成为教会的事工干事。之后，我踏入神学院装备，他让我有机会接触来自不同国家的灵修导师——黄月英牧师、William Hernandez博士、潘怡蓉博士等。在完成论文的那一年，他鼓励我继续深造，开启我从未想象过的未来。2021年，我担任他在马来西亚神学院的助教，与他携手教导灵程学的课程，那一年执教所带来的满足，让我发现自己许多的潜能。他每次都敦促我：“慧仪，不要停顿，你不知道上主会怎样使用你、扩张你的生命到什么地步。”更让我感动的是，每次谈话后，或他为我、或我为他、或我们彼此为彼此祝福祷告，他除了把我当成小辈，同时却也待我为他的同工、同事。



论文打印后，第一时间与迪华牧师合影。



迪华牧师在2020年指导论文的道硕士，从左至右：梁带文传道、吴永基医生、李慧仪传道。

迪华牧师是一位真性情的人，准确地说，他有“被人讨厌的勇气”，因此他也很常让人误解。比如，有时他看见一些情况，但其他人却还未看见，他并不会就此袖手旁观，而是耐心地陪伴、指引，直到对方也看见为止；然而，有时因着时间紧迫，他也会即刻行动，即便这样做会让人感觉强硬。其实在他那“被人讨厌的勇气”背后隐藏着的是他满满的用心良苦。

他若心中领受了从上主而来的记号，便会勇往直前、义无反顾，在去澳洲进修的决定是如此，当选会督亦是如此。因此，不管什么事，对迪华牧师而言，最首要的就是寻求上主的心意，领受从神而来的平安与确据，如此一来，在服侍的过程中，再大的风浪，我们也不需害怕，更不会退缩，因为上主同在！从他身上，我深刻体会到“搅动那处于安逸的人，安慰那处于不安的人”（disturb the comfortable, comfort the disturbed）这句话，这几乎是他牧养的两大原则。当他看见过于安逸的信徒，他会挑战对方为主更多摆上；当他看见在困苦中的信徒，他则会给予安慰、扶持。



恩庆堂第一批参加以马忤斯之旅的弟兄姐妹。

如今，迪华牧师已卸下世上的疲劳，回到上主那里，享受永远的福乐。他所留给我们的榜样与精神，在未来的日子里，想必能够孕育更多的生命，为主摆上。看看他一生如何竭力为主奔跑，让我们也问问自己，我们要如何为主而活呢？



2011年12月26日到沙巴亚庇（哥打京那峇鲁）短宣。

A GREAT SHEPHERD AND TEACHER-REV. DR. WONG TIK WAH

Le Hui Yi | Faculty-in-Development

Rev. Dr. Wong Tik Wah was a faithful servant of God. He was an extremely important shepherd and teacher in my life. If late Rev. Yip Kwak Hoong was Rev. Tik Wah's mentoring teacher who had a significant influence in his pastoring life, then Rev. Tik Wah himself was definitely my mentor in my theological education.

In 2004, right after graduating from high school, I enrolled in Isaiah School, in which Rev. Tik Wah was the Dean for his last year. He was also the Senior Pastor of my church, Bountiful Grace Methodist Church. During that time, he and his wife would bring me and the other two sisters to serve at different churches where he was the preacher and we would perform songs. I remembered that within the same week, when I received my calling from the Lord, Rev. Tik Wah asked me if I wanted to become a full time ministry staff in the church; he was the first to approach me to serve full time.



A prayer session before the youth camp in Kota Kinabalu.

After that, when I studied at STM, he would connect me with many spiritual directors and teachers from different countries. The year when I finished my thesis, he encouraged me to continue my studies. Since then, I embarked on a journey which was beyond my imagination. In 2021, I became his assistant – both of us co-taught the course of Christian Spirituality at STM. He helped me to see my possibilities and abilities. I remembered he said, "Hui Yi, you never know how much more God will expand your life." After every conversation with him, we would pray for each other. I thanked him very much for not only regarding me as a student but treating me as his colleague.

Rev. Tik Wah was genuine and sincere. To be precise, he had the courage not to please everyone, and for that reason, he was often misunderstood by others. Sometimes when others could not follow his vision, he would stop and show them. But sometimes due to a tight schedule, he might take action immediately and that caused conflicts. Having said that, his action always came with good intentions even if it might have caused discomfort.



Rev. Tik Wah interacting with camp participants.

Rev. Tik Wah sought after the heart and desire of the Lord very much. To him, receiving the peace and assurance from God was of utmost priority. He demonstrated the quote 'Disturb the comfortable, comfort the disturbed' in his pastoral care. If he encountered believers who were too comfortable in life, he would challenge them to serve God more fervently. If he came across believers in distress, he would offer comfort and support.



Short Term Mission Trip to Lokan (Sabah) on 17th of March, 2011.

Rev. Tik Wah returned to the Lord in peace. He set an example, a very good one, for us to follow. He finished his race with a remarkable performance. Now it is our turn to offer our lives to the Lord and thrive on till the end.

April to June - Our Guests



6 April

Bishop of the Anglican Church of Pakistan, Bishop Dr. Azad Marshall visited STM. He was accompanied by Rev. Dr. Elanko Kannan from SPECS services, who is also the STM alumnus.

From the left to the right: Rev. Dr. Elanko Kannan, The Rt. Rev. Dr. D. Steven Abbarow, Bishop Dr. Azad Marshall and STM Principal, Dr. Chong Siaw Fung.

28 April

Dr. Paul Thompson (second from the left), our guest lecturer from England visited STM.

From the left to the right: Rev. Dr. Ezra Kok (Honorary Research Fellow), Dr. Paul Thompson (guest lecturer), Ms. Vernie Woo (Admin & Finance Manager), Ms. Sophia Voon (Acting Registrar), and Rev. Daniel Ng (Associate Dean of Studies).



31 May

“Walk to Emmaus” Committee Members from the Chinese Annual Conference came to STM Campus for facility inspection.

They were welcomed by the Dean of Studies, Dr. Elaine Goh (seated on the right) and Senior Communications Officer, Ms. Annie Yee (seated on the left).

30 May to 3 June

We were honoured to have The Rt. Rev'd Dr. Paul Barker, Bishop of the Anglican Diocese of Melbourne who taught “The Pentateuch” at STM-KL Centre.

From the left to the right: Ms. Yap Hai Yen (English TEE Director), Dr. Chong Siaw Fung (Principal), Bishop Paul Barker and students.



April to June - Our Guests



22 May – 5 June

The Principal, Dr. Chong Siaw Fung gave a welcoming speech to the Isaiah School students. They were here in STM for two weeks.



7 June

Youths from the Presbyterian Training School visited STM. They were welcomed by Dr. Law Choon Sii, Director of Postgraduate Studies-Chinese Department (the third from the right).

April to June - Our Guest



22 June

Dr. Joyce Zhao from Oxford Centre for Religion and Public Life (OCRPL) visited STM.

From the left to the right: Rev. Dr. Ezra Kok (Honorary Research Fellow), Dr. Chong Siaw Fung (Principal), Dr. Joyce Zhao and Dr Law Choon Sii (Director of Postgraduate Studies-Chinese Department).

27 June

STM alumna and her group visited STM and walked their prayers through the prayer labyrinth.



April to June - Collaboration / Visitations



17 April

The Dean of STM-KL Centre, Rev. Dr. Lim Kar Yong preached at Emmanuel Methodist Church, Miri on Easter Service.



19 April

STM Micro-Learning promotion at CAC Pastor's School in Ipoh.

22 May

The Associate Dean of Studies, Rev. Daniel Ng shared at Wesley Methodist Church, Malacca.



22 May

The Principal, Dr. Chong Siaw Fung shared at Gereja Presbyterian Church, Port Dickson.



April to June - Collaboration / Visitations

23 May

Visited the Acting Bishop of Chinese Annual Conference—Rev. Liew Kek Ming at Wisma Methodist, Kuala Lumpur.

From the left to the right: STM Honorary Research Fellow Rev. Dr. Ezra Kok, Conference Secretary Rev. Dr. Francis Wan, Bishop Liew Kek Ming, Principal, Dr. Chong Siaw Fung and Dean of Studies, Dr. Elaine Goh.



24 May

Visitation and meeting at Methodist College KL (MCKL) to discuss possible collaboration on social work programmes.

5 June

Student Alliah shared her testimony at the launch of Tamil TEE Programme at Tamil Methodist Church at Kepala Batas.



6 June

Visitation and sharing at Tamil Methodist Church, Sungai Petani.

From the left to the right: Otterianus (student), Rev. Dr. Joseph Komar (Director of Tamil TEE), Mr Richard (Chairman of TMC Sungai Petani), Vyner (student) and Alliah (student).

April to June - Collaboration / Visitations

9 June

STM Faculty and staff fellowship at Rumah Bishop in Ampang—the Bishop's house of the Diocese of West Malaysia.

Front row from the left: Rev. Dr. Jimmy Chong (Dean of Students), Dr. Chong Siaw Fung (Principal), The Rt. Rev. Dr. D. Steven Abbarow (Bishop of the Diocese of West Malaysia), Ms. Tham Soke Fong (Principal's Secretary) and Dr. Elaine Goh (Dean of Studies).
Back row: STM staff from the Seremban campus and STM-KL Centre.



14 June

A visitation was made by the team members of the Communications Department to Damansara Utama Methodist Church.

26 June

Rev. Dr. Joseph Komar visited St Thomas Church Banting and shared about STM in their Sunday Service.



26 June

Dr. Chong Siaw Fung shared at the Saving Grace Church, Batu Pahat on their 45th Mission Sunday Service. He challenged the youth to reaffirm their faith and dedicate their lives to God.



28 June

Staff from STM Seremban campus visited STM-KL Centre for staff orientation.

约翰福音研读

李紫鸾 | 基督教事工研究文凭学生



周胜海博士的约翰福音研读课程十分有趣且吸引人。这主要是因为周胜海博士所准备的幻灯片整齐有序、色彩缤纷。经过这个课程以后，我更加了解约翰福音，也学习了研读圣经的方法。

其中让我印象最深刻的经节是约翰福音1: 1-18。从这段经文，我更深刻地了解“道”真正的意思。这里的“道”指的是耶稣，而在其他章节提的“道”指的是神和耶稣的话语，是耶稣在世所说的一切，也是耶稣基督所带起来的福音运动，因此“道”就是基督教的真意。透过这堂课，我才明白约翰福音和其他符类福音的分别。约翰福音不是根据地理和直线的时间编排的；约翰福音里不会看见人认识耶稣是神的过程，因为作者在约翰福音的开头就已经清楚说明耶稣是神；约翰福音里出现的神迹也和其他福音书不一样，作者经过精心挑选整理出几条叙事，见证神的儿子——耶稣就是基督。

透过周胜海博士的教导，我学习到更多查经的技巧。周博士研读约翰福音，她会对照希腊文原文、旧约、以及约翰福音里的其他章节。周博士仔细解释数字、人物名字和天色象征的意思。比如在圣殿里，当文士和法利赛人要用石头打死那个行淫的妇人，耶稣用指头在“地”上画字（约8: 6），这“地”是土地还是石地？在释经的过程中，她教导我们要不断问为什么，词汇的意思是什么，事情发生的背景等等，来解读圣经话语里所要表达的，这样我们才能真正明白上帝的话语和旨意。

马来西亚神学院中文延伸课程

约翰福音研读



周胜海博士
Ph.D. Seoul Theological University
主修新约

课程简介
约翰福音是我们很熟悉的福音书，刚信主的人常被劝要读圣经从约翰福音开始读。其实约翰福音并不是易读易懂的。这次研读约翰福音，主要着重在现今经文本身，细细钻研使徒约翰精选挑选的每个词、每一行字句中的神学信息。通过这些神学信息，更深入地了解约翰福音中的内容，从而达到更深、更多地认识耶稣。

最后，非常感谢周胜海博士的教导与分享。她的教学方式不沉闷，吸引我继续聆听，让我获益不浅，也重新燃烧我追求神话语的心。接下来的生活，这些知识将伴随着我，帮助我继续在上帝的的话语中成长。



English TEE

Dasline Sinta | MCM

God works in mysterious ways - An unexpected journey with STM started in 2020

In March 2019, I went on a Holy Land tour to Egypt, Israel and Jordan, from which I thoroughly enjoyed the biblical history and archaeology aspects of the tour. We all know March 2020 was the start of the terrible pandemic/MCO/PPK years. Business activities suddenly stopped, schools and offices closed, jobs and livelihoods were lost, including yours truly. Thankfully, I am semi-retired for the past 8 years or so, with some savings in hand and no financial commitments, I could now relax from 2020 onwards after years of weekly business travel, unhealthy lifestyle, busy chasing business and creating opportunities.



During the pandemic, there was nothing else to do except relax at home with the family and the grandchildren, started home gardening, reading more online, watching YouTube videos and attend online church services and online Christian talks. Over the year 2020, my thoughts wandered around, wondering whether I should improve and equip myself with skills and knowledge in theology. I also wanted, initially, to do research regarding folk religion of the natives of Sarawak, as I was already active in rural/Penan preschool ministry for the last 20 years with the Methodist and BEM (SIB) churches. After researching and speaking to several Bible schools, I was told I am not qualified to do theology research without a first degree in theology, irrespective of my engineering B.Sc, MBA, Phd and 34 years in the oil & gas industry.



By coincidence (God's planning for me?), after attending a few webinars organized by STM in Q2/mid 2020, with no business activities in 2020 and a bleak outlook in 2021/2022, on the spur of the moment, I decided in September to sign up for an Inductive Bible Study (IBS) course, which kicked off my interest to pursue the Master of Christian Ministry (MCM) programme. The IBS course was done in Oct/Nov, and I immediately signed up for another 11 modules for MCM for 2021 (some called that decision suicidal or crazy). By Q1 2021, my oil & gas training/consultancy business started to pick up again and I was also really challenged with some training/consultancy work re-starting/picking up in 2021 and juggling my time with 10 modules of MCM at the same time! By the end of 2021, I also signed up for another 8 modules for 2022. I am now completing my 19th module (Biblical Theology) in May 2022, pending one assignment, of course. I plan to complete my MCM programme by end September this year.

In parallel with the MCM, I am kick-starting the MDiv programme with the Hebrews I module in June. I know, with God's grace and mercy, I will complete my MCM this year, and MDiv in 2023.

What are my plans after that? MTh? Academia? Theological research? Write a book on Biblical history/archaeology? I do not know yet, but God knows what He has in mind for me. As for now, MCM is my first step, into full-time ministry (?), God willing.





The Lecturer

Dr Peter Lau is a trained medical practitioner who holds an MDiv from Sydney Missionary and Bible College and a PhD from Sydney University (on the book of Ruth). His teaching and research focus is the Old Testament, and he has written books (academic and pastoral) on Ruth, Ezekiel, Psalms, and Esther. He taught full-time at STM from 2010-2018. He is keen to read OT texts in their full canonical context, especially how they point to and are fulfilled in Jesus. Dr Lau is married to Kathryn and they have three children—Zachary, Jeremy and Sophie.



OT Exegesis - Ecclesiastes

(Core) - 3 credit hours

(Prerequisite: Exegetical Method or Biblical Interpretation)

The objective of this course is:

- To provide candidates with an understanding of Ecclesiastes in its historical setting.
- To develop in candidates the ability to exegete Old Testament books, with the book of Ecclesiastes as a test case.
- To understand how the book of Ecclesiastes fits into the rest of the Bible—Old Testament and New Testament.
- To help candidates think through and apply implications of their exegetical studies for exposition in ministry.

ONLINE CLASS (via Zoom Platform)



Jul 23-24, 30-31 & Aug 6-7



Sat 9am – 12pm
Sun 2-5pm



Scan the QR code or go to <https://bit.ly/engtee22-2> before the Closing Date for each course.

CLOSING DATE

4 JUL 2022

Cost of Study

RM300 Audit
RM450 Credit (Undergraduate)
RM500 Credit (Graduate)



Missional Readings of the Bible

(Elective) - 3 credit hours

"Paul's mission was hermeneutical and his hermeneutics were missional" (NT Wright). This course consists of the missional readings of the Biblical materials in the Old and New Testaments that provide wholistic perspectives on the nature of God's mission in the world. Beyond missional readings of biblical texts, participants will develop practical frameworks and applications to contemporary mission issues such as preaching and teaching mission, contextualisation, cultural identities, engaging with people from different faiths, justice and migrants, poverty, mission strategies, multicultural churches and missional discipleship.

The Lecturers

Dr Tan Kang San serves as General Director for BMS World Mission. Previously, he was Head of Mission Studies at Redcliffe College, UK and Executive Director for AsiaCMS, Malaysia. He has doctorates in missiology from Trinity International University and Theology of Religions from Aberdeen University. Kang San currently chairs the Global Baptist Mission Network and Commission on Mission for Baptist World Alliance.



Mr Tan Loun Ling serves as the Editor of the Lausanne Global Analysis, the online journal of Lausanne Movement. She also teaches Mission and World Religions at various colleges and Mission training programmes. Her previous roles include Lecturer in Mission at Redcliffe College, UK, Training Director of AsiaCMS based in Malaysia, Mission Mobiliser with OMF, and Pastor at Grace Singapore Chinese Church.

TO REGISTER



Scan the QR code or go to <https://bit.ly/engtee22-2> before the Closing Date for each course.

CLOSING DATE

8 AUG 2022

Cost of Study

RM300 Audit
RM450 Credit (Undergraduate)
RM500 Credit (Graduate)



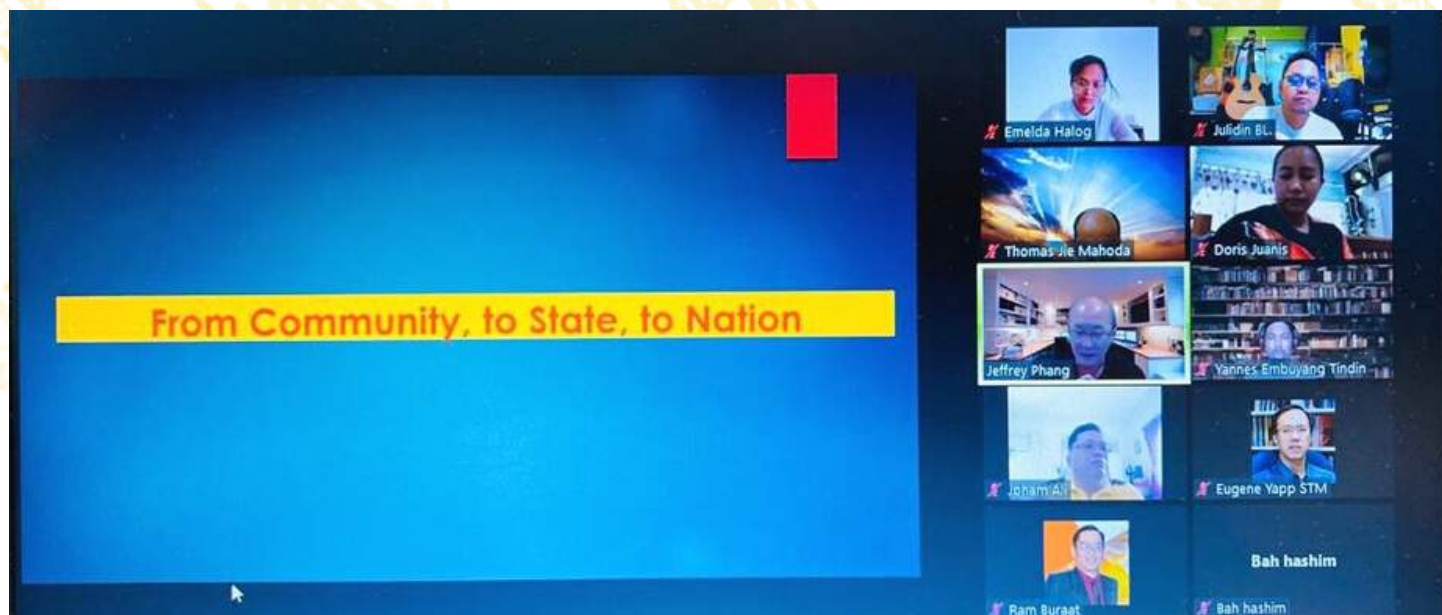
Aug 12-13, 19-20, 26-27



Fri 7.30-10.30pm

Sat 3.00-6.00pm & 8.00-10.00pm





BM TEE telah berjaya melaksanakan 3 kelas dalam beberapa bulan ini. Subjek Sejarah Gereja 1 dilaksanakan pada 11-13 & 18-21 Mac dan ianya telah dihadiri oleh 5 pelajar. Subjek ini telah diajar oleh Cik Ho Gaik Kim dan dilaksanakan secara dalam talian melalui Zoom. Sementara itu, subjek Konteks-konteks Masyarakat Malaysia yang dikendalikan oleh Encik Eugene Yapp telah berlangsung pada 21-25 Mac secara intensif. Subjek ini telah dihadiri oleh 7 pelajar yang terdiri daripada seorang pelajar sepenuh masa dan enam orang pelajar TEE.



Kelas Kepercayaan Tradisi & Kontekstualisasi Misi yang diajarkan oleh Encik Ram Bin Buraat telah dilaksanakan secara fizikal dan dilakukan di Gereja Methodist Cina Kampar, Perak. Kelas yang telah dilangsungkan pada 1-3 & 22-24 April dihadiri oleh 11 pelajar. Pihak BM TEE sangat bersyukur kerana kepimpinan Gereja Methodist Cina Kampar telah membuka pintu kepada kami untuk mengadakan kelas di fasiliti mereka pada tahun ini. Kita percaya bahawa pelayanan bersama yang ditunjukkan oleh pihak gereja merupakan bukti komitmen mereka untuk menyokong pengembangan pendidikan teologi kepada jemaah Tuhan bersama-sama dengan STM.

Untuk pertanyaan lanjut sila hubungi: Encik Ram Buraat di bmtee@stm2.edu.my.

தமிழ் தியியி செய்திகள்

மாணவி: எஸ்தர் ராசையா (பேச்சிலர் மாணவி)

என் தேவன் என்னுடையவர்.

“என் உயிரே! ஆண்டவரைப் போற்றிடு! என் முழு
உளமே அவரது திருப்பெயரை ஏத்திடு!
என் உயிரே! ஆண்டவரைப் போற்றிடு!
அவருடைய கனிவானசெயல்கள்
அனைத்தையும் மறவாதே.

காட்டு மரங்களுக்குள்ளே கிச்சிலி மரம் எப்படி
இருக்கிறதோ அப்படியே குமாரருக்குள்ளே என்
தேவன் இருக்கின்றார். அதின் நிழலிலே
வாஞ்சையாய் உட்காருகிறேன் அதின் கனி
என்வாய்க்கு மதுரமாயிருக்கிறது.
(உன்னதபாட்டு: 2:3)

பல வேதபாதர்களை உருவாக்கும் எஸ்.டி.எம்
மைப்பார்த்து, பிரமித்து நேசரைத் துதித்தேன்.
இங்கு இன பேதமில்லை. அன்பு ஐக்கியம் மிகுதி.
எனக்கும் ஒரு சிலாக்கியம் கிடைத்தது. இங்கு
இஸ்ரவேலின் தேவனின் அசைவாடல் அதிகம்
உண்டு. நம்முடைய பிரதான போதகர் கிறிஸ்து
போதித்த வழியில், அவரின் தாசர்களின்
போதனைகளும் கண்களைத் தெளிவாக்கி,
ஞானத்தை சம்பாதிக்கும் நிலைக்கு
மாணவர்களை ஆயத்தப்படுத்துவார்கள்.

ஜெபவீட்டை நடத்தும் பக்குவம், சொந்த
சமுதாயத்தை எப்படி நாடுவது, அணுகுவது,
கிறிஸ்துவின் சுபாவத்தைப் பிரதிபலிப்பது, வேத
புஸ்தகத்தின் வசனங்களை மாணவர்கள்
தெளிவான முறையில் ஆராயத்
தூண்டப்படுகின்றனர். பல பகுதிகளில் இருந்தும்
வந்த விரிவுரையாளர்களின் பாடங்கள்,
கலந்துரையாடல், சாட்சிகள், ஐக்கியங்கள்,
அறிமுகங்கள் கிடைக்கப்பெற்று, கிறிஸ்துவுடன்
நெருங்கி வாழவும், அவர் பணி சிறப்பாய் செய்ய
அனல் மூட்டவும் மலேசிய இறையியல் கல்லூரி
உதவி செய்கிறது.

இங்குக் கல்விக் கற்க வருவதற்குமுன் எரே: 1:7
ஆனாலும், கர்த்தர் நீ சிறுபிள்ளையென்று
சொல்லாதே என்ற வார்த்தைக்கேற்ப,
சிறுபிள்ளை சுபாவமே இருந்தது. ஆத்துமா தாகம்
இருந்தாலும், அணுகுமுறையில் தவறு வந்தது.
சொந்த சமுதாயத்தின் மேல் உள்ள அன்பையும்,
பாரத்தையும் சிறப்பாய் செயல்படுத்த
தெரியவில்லை. கல்வி கற்க வந்தபின்
சமுதாயத்தின் தேவைகளையும், இன்னும்
அவர்கள் மத்தியில் எப்படி உறவுகளை வளர்ப்பது,
இரட்சிக்கப்படாத ஜனங்களை சந்திக்கும்
தருணங்களை எப்படிப் பயன்படுத்துவது என்று
கருத்தாய் புரிந்துகொண்டேன். தெளிவு
பெற்றுள்ளேன். திருச்சபை மக்களோடு உள்ள
உறவுகளில் ஐக்கியம் பலப்படுத்தப்பட்டிருக்கிறது.

நான் எஸ்.டி.எம் கல்லூரியில் படிக்கக்
காரணமானவர் என்னுடைய கணவர் சுவி.பவுல்
முத்துகிருஷ்ணன் அவர்கள். மற்றும் அன்று
மலேசிய ஆங்கிலிக்கன் பிஷப் டத்தோ இங் மூன்
ஹிங் அவர்கள் இங்குக் கல்விப் பயில்
வழிவகுத்து உற்சாகப்படுத்தினார். ரெவ. கேனன்.
ஜோன் கணபதி, ஆஸ்திகன் ஸ்டீவன்சான்
அவர்களும் எங்களுக்கு உற்சாகமும் ஆதரவும்
வழங்கினார்கள். மேலும் பிஷப் ஸ்டீவன்
அப்பாராவ் எனக்கு ஆவிக்குரிய தகப்பனாராக
இருந்து துணை நிற்கிறார். நாங்கள் தனியே
ஊழியம் செய்யவில்லை. இவர்கள் அனைவரும்
எங்களோடு இருப்பதை நினைவுப்
படுத்திக்கொண்டே இருக்கிறார்கள். இன்னும்
ஆங்கிலிக்கன் தமிழ்க் கூட்டணி ஊழிய
மன்றத்தினர், அனேக போதகர்கள், மூப்பர்கள்,
குடும்பத்தினர், தோழிகள் அனைவரும்
எங்களை வழிநடத்திக் கொண்டு வருகின்றனர்.
எங்களின் வாழ்க்கையிலும் ஊழியத்திலும்
ஒவ்வொருநாளும் உறுதுணையாக இருக்கும்
அனைவருக்கும் என்னுடைய நன்றிகள்.

எல்லாப் புகழும் கிறிஸ்துவுக்கே!



STM 2022 Financial Update

Total expenditure is budgeted at RM3.9 million this year with expected receipts of RM3.4 million, leaving a deficit of RM500 thousand.

We thank you for your donations and financial support year to date, which we have received RM1.8 million as of 31.5.2022.

We need your continued prayers and financial support for a further RM1.6 million to fund our operations this year.

For financial contribution by cheque, please make the cheque payable to “Seminari Theoloji Malaysia”. Or please make a bank online transfer to our RHB Bank account: **2143 8900 064 419**.

Donations can be made via TNG eWallet or DuitNow with QR codes below :-



SEMINARI THEOLOJI MALAYSIA



- Step 1: Launch the TNG eWallet mobile application (please update the app)
- Step 2: Choose “Scan” icon
- Step 3: Scan DuitNow QR Code
- Step 4: Enter amount to pay
- Step 5: Key in your 6-digit PIN
- Step 6: Payment complete!



- 步骤1: 启动TNG电子钱包手机应用程序（请先更新应用程序）
- 步骤2: 请选择“扫描”图标
- 步骤3: 扫描DuitNow二维码
- 步骤4: 输入要支付的金额
- 步骤5: 输入您的6数位密码
- 步骤6: 完成支付

Please email your donation details to collections@stm2.edu.my for us to keep in touch with you.

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 Programme Funds 马来文课程基金
- ☐ Faculty Development Fund 讲师发展基金

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 RM50,000 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 Programme 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 minimum endowment is RM1 Million 认献数额至少100万令吉)

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 forward the proof of payment to collections@stm2.edu.my or mail to:

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)



Special Donation 特别奉献

For the Benefit of the Students:

为学生福利特别筹款:

1. Equipment for hybrid lecture rooms 混合学习课室器材
a) 2 rooms x **RM10,000 each**
b) 2 rooms x **RM5,000 each**
2. Projectors and projector screens for next extension building 新建筑楼投影机和荧幕
Total: 6 sets x **RM3,000 each set** (including installation 包括安装)
3. Whiteboards for lecture rooms at the new extension building 新建筑楼课室白板
Total: 9 pieces x **RM500 to RM900 each piece**
(subject to size 视尺寸而定)
4. Water dispensers for new extension building 新建筑楼饮水机
Total: 2 units x **RM2,500 each unit**
5. Lecture room tables (2-Seater) 课室桌子
Total: 111 units x **RM400 each unit**
6. Small lecture room tables (3-Seater) 小课室桌子
Total: 7 units x **RM600 each unit**
7. Chairs 椅子
Total: 260 units x **RM70 each unit**

For the Academic Office:

为教务处办公室特别筹款:

1. Tables & chairs at lecturer office 讲师办公室的桌椅
Total: 8 sets x **RM1950 each unit**
2. Workstation and chairs at staff section 职员办公区的工作间和椅子
Total: 7 units x **RM2,200 each unit**
3. Compactor 压实机 - **Not Available**
Total: 1 unit x **RM9,150 each unit**
4. Tables and chairs in the meeting room 会议室的家具
Total: 1 unit x **RM3,640 each unit**
5. Tables and chairs in the discussion room 讨论室的家具
Total: 2 sets x **RM1,840 each unit**

If you are moved to donate to STM for the above, please bank into:

若您受感欲奉献以上所需, 请把奉献汇入以下银行:

Name 户名 : Seminari Theoloji Malaysia

Bank 银行 : RHB Bank

Account No 户口号码 : 2-14389-0006441-9

Please email your proof of donation to:

collections@stm2.edu.my and specify the items of your donation. Thank you.

请把奉献凭据电邮至: **collections@stm2.edu.my** 并注明奉献的项目。谢谢您的支持!



Recruitment

The vision of Seminari Teoloji Malaysia (STM) is to see God's people equipped for ministry and mission in and through the Church. STM-KL Centre and STM Campus are looking for potential candidates to fill in the vacancies for the following:

1) Vacancy for Accounts Officer

Requirements:

- Minimum 3 years working experience
- Strong interpersonal and administration skills
- Proficient in the use of accounting software and MS Office
- A diploma/degree in Accounting is preferred, those without qualification but with 5 years related working experience are encouraged to apply

Duties and Responsibilities:

- Cashiering
- Accounts Receivable
- Accounts Payable
- Bank Reconciliation
- Banking matters
- Ad hoc assignments



2) Vacancy for Academic Officer (at STM Seremban Campus and STM-KL Centre)

Requirements:

- Minimum Diploma holder with 2 years of working experience in administrative work; ability to work independently with minimal supervision;
- Preferably to be knowledgeable in virtual meeting platforms as well as social networking platforms;
- Proficiency in Microsoft Office Google application software for producing efficient & quality work;
- Meticulous and detail oriented;
- Good working command of English, Bahasa Malaysia and/or Mandarin (written & spoken);
- Team player and good relational skills;
- Flexible and willing to perform other tasks as assigned;

Duties and Responsibilities:

To perform and manage the administrative tasks such as:

- To take charge of all matters pertaining to the Academic programmes: from processing applications to issuing transcripts and printing of certificates;
- To ensure all student records are systematically filed digitally;
- To digitalize files into cloud storage;
- To build a good rapport with the students and lecturers;
- To coordinate and provide support for webinars;
- To perform all other duties and responsibilities assigned by the Acting Registrar or Director(s).

Salary will commensurate with qualification and experience.

To apply, please email to manager@stm2.edu.my (Ms Vernie Woo, Admin & Finance Manager) with the following information:

- *Your CV showing your qualifications and career experience, and a photo image of yourself.*
- *Names and contact numbers of 2 referees (your pastor and your immediate superior)*

Heartiest Congratulations



*Darry Lucas (STM student) and Emeley Josip
were married on 28 May 2022.*

*Joel Nickesh (STM staff) and Kathreen Jossep
were married on 4 June 2022.*



*Kok Jai Fatt (2021 STM alumnus) and Teo Yen Sien
were married on 25 June 2022.*

Farewell



We would like to express our gratitude to Ms Tracy Chow Chui Peng for her service in STM as the Academic Officer (22 November 2021 to 30 June 2022).



Vision
Mission

**God's people equipped
for ministry and mission**

To facilitate full time workers and lay people to grow in Christian maturity and to train them for ministry and service in and through the Church

**NEW INTAKE
2023**

**REGISTER
NOW**



**CLOSING DATE:
1ST OCTOBER 2022**



Please scan to download the application forms or go to:
<https://stm.edu.my/en/admission/forms/>

Seminari Theoloji Malaysia | Email: registrar@stm2.edu.my
Website: www.stm.edu.my | Tel: +606 632 2815

Condolences 慰唁

To the family of the late Rev. Dr. Wong Tik Wah, Bishop of the Chinese Annual Conference, The Methodist Church in Malaysia, our former lecturer, colleague, and friend, who went home to be with the Lord on 19 April 2022.

To the family of the late Rev. Reginald Rajendram, STM alumnus, who went home to be with the Lord on 14 May 2022.

Berita STM Committee

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