

BERITA STM

马来西亚神学院院讯 எஸ்.டி.எம். செய்திகள்

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2025 Theme:

Growing Holistically in Christ

LET THE SEED TAKE ROOT AND GROW ABUNDANTLY

REACHING THE COMMUNITY FOR CHRIST

**专访曾思瀚博士：跨越文化的心与笔
——信仰与学术之旅**



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LET THE SEED TAKE ROOT AND GROW ABUNDANTLY

Still other seed fell on good soil. It came up, grew and produced a crop, some multiplying thirty, some sixty, some a hundred times.

Mark 4:8

What is the main point of the Parable of the Sower? Is it the sower, the seed, or the soil? I agree with some who think that the main point of the Parable of the Sower is actually the soil. Jesus was generally teaching about being receptive to the Word of God. Like the seed being sown in the soil, the Word of God is sown in human hearts. Our hearts should be like the good soil so that the seed of the Word of God would sprout and grow. More than that, our hearts should be like the good soil that can yield abundantly.

I invite you to join me to go further with the reflection about the good soil. The different yield—thirty times, sixty times, one hundred times—reflects the different potential of growth for the seed in the good soil. All of us may positively receive the seed of the Word of God like a good soil. But perhaps we may have different potential for the growth of the seed. Some of us may yield thirty, others sixty, and yet others one hundred times. In our spiritual journey, each of us has different gifts in growth and ministry. If your heart is good soil, what kind of good soil is it? The one that can yield thirty times? The one that can yield sixty times? The one that can yield one hundred times, or even more?

A close friend once shared with me: “If our gift is to bring one person to Christ in our lifetime, and if we did that, then we are as great as Billy Graham whose gift is to bring thousands to Christ in his lifetime.” We need to check our hearts to see what kind of good soil we are. We should be ready to receive the seed of the Word of God and let it grow in our hearts. As we receive the Word, we need to allow God to plough our hearts, to help us become the kind of good soil we are supposed to be. We should be clear with God’s guidance about what kind of good soil we are—that which yield less than thirty times, thirty times, sixty times, one hundred times, or more than one hundred times. We should strive to channel the seed of God’s blessings to more people around us to realize our potential for growth as the good soil that God would have us become.



让种子发芽、 扎根、茁壮成长

又有的落在好土里，就发芽长大，结出果实，有三十倍的，有六十倍的，有一百倍的。（马可福音 4:8）

撒种的比喻的要点是什么？是撒种的人、种子，还是土壤？我同意一些人的观点，他们认为撒种的比喻的核心实际上是土壤。耶稣用这个比喻教导我们要积极接受神的话语。如同种子撒在土壤里，神的话语也播撒在人的心中。我们的心应该像好土那样，让神话语的种子发芽、生长，更重要的是结出丰硕的果实。

我邀请大家和我一起进一步思想好土的意义。不同的收成——三十倍、六十倍、一百倍——反映了种子在好土中生长的不同潜力。我们每个人都能像好土一样，积极接受神话语的种子。但也许我们让种子生长的潜力各不相同。有些人能结出三十倍的果实，有些人能结出六十倍，还有些人则能结出一百倍。在属灵的旅程中，我们在成长和事奉方面各有不同的恩赐。如果你的心是一块好土，它是什么样的好土？是结出三十倍果实的？六十倍的？还是一百倍，甚至更多？

一位好友曾与我分享：“如果我们的恩赐是一生带领一个人归向基督，而我们也做到了，那么我们就和那个恩赐是一生带领千万人归向基督的葛培理一样伟大。”我们需要省察自己的内心，看看我们是一片怎样的土。我们应当预备好接受神话语的种子，让它在我们心中扎根、生长。当我们接受神的话语时，我们需要让神耕耘我们的心田，使我们成为祂所期望的那片好土。我们应当清楚神的带领，知道自己是怎样的一片好土——是少于三十倍、三十倍、六十倍、一百倍，还是超过一百倍的。愿我们忠心地将神祝福的种子传递给更多在我们周围的人，以发挥神对我们这片好土所期望的成长潜力。



BIARLAH BENIH BERAKAR DAN BERTUMBUH DENGAN SUBUR

Dan sebahagian pula jatuh di tanah yang baik, benih-benih ini bertumbuh dengan suburnya dan bertambah-tambah hasilnya, ada yang tiga puluh kali ganda, ada yang enam puluh kali ganda, dan ada yang seratus kali ganda. (Markus 4:8)

Apakah maksud utama Perumpamaan Penabur? Penabur, benih atau tanah? Saya bersetuju dengan orang yang berpendapat bahawa perkara utama Perumpamaan Penabur sebenarnya adalah tanah. Dengan perumpamaan ini, Yesus mengajar bahawa kita harus sentiasa bersedia untuk menerima Firman Tuhan. Seperti benih yang ditaburkan di dalam tanah, Firman Tuhan ditaburkan di dalam hati manusia. Hati kita harus seperti tanah yang baik supaya benih Firman Tuhan akan bertumbuh lalu bertunas. Lebih dari itu, hati kita hendaklah seperti tanah yang baik yang berhasil berlimpah-limpah.

Saya menjemput anda untuk merenung lebih lanjut dengan saya tentang tanah yang baik. Hasil yang berbeza—tiga puluh kali ganda, enam puluh kali ganda, seratus kali ganda—mencerminkan potensi pertumbuhan yang berbeza untuk benih di dalam tanah yang baik. Kita semua boleh menerima benih Firman Tuhan secara positif seperti tanah yang baik. Akan tetapi kita juga mempunyai potensi yang berbeza dalam pertumbuhan benih. Sebahagian daripada kita mungkin menghasilkan tiga puluh, yang lain enam puluh dan yang lain seratus kali ganda. Dalam perjalanan rohani kita, setiap daripada kita mempunyai kurnia yang berbeza dalam pertumbuhan dan pelayanan. Jika hati anda adalah tanah yang baik, jenis tanah baik yang mana satu? Yang boleh menghasilkan tiga puluh kali ganda? Yang boleh menghasilkan enam puluh kali ganda? Yang boleh menghasilkan seratus kali ganda atau lebih banyak lagi?

Seorang kawan rapat pernah berkongsi dengan saya: "Jika kurnia kita adalah untuk membawa seorang kepada Kristus dalam hidup kita dan jika kita melakukan itu, maka kita sehebat Billy Graham yang kurnianya adalah untuk membawa beribu-ribu kepada Kristus dalam hidupnya." Kita perlu memeriksa hati kita untuk melihat kita ini jenis tanah baik yang mana satu. Kita harus bersedia menerima benih Firman Tuhan dan membiarkannya tumbuh di dalam hati kita. Kita perlu mengizinkan Tuhan membajak hati kita dan membantu kita menjadi sejenis tanah baik. Dengan bimbingan Tuhan, kita harus jelas tentang potensi kita sebagai tanah baik—yang menghasilkan kurang daripada tiga puluh kali ganda, tiga puluh kali ganda, enam puluh kali ganda, seratus kali ganda atau lebih daripada seratus kali ganda. Kita harus berusaha untuk menyalurkan benih berkat Tuhan kepada lebih ramai orang di sekeliling kita untuk menyempurnakan potensi pertumbuhan kita sebagai tanah baik seperti yang diinginkan oleh Tuhan.



Pray For STM

Our Faculty

Our faculty is currently busy marking the assignments of students who will be graduating. Pray that they all continue to be healthy, united, faithful, and fruitful.

Reaching the Community for Christ

Ps. Peter Ong | 2019 MDiv Alumni

Flowers are an integral part of our churches. They are a gift of nature from the Lord that brings beauty and aesthetic value into the sacred space of the church, be it the altar or the chalice. Their beauty also brings hope, solace and comfort to those who are facing stress, suffering and sadness.

The million-dollar question is this: What does one do with the flowers after the worship service is over? That was the problem of my church. There was a split opinion on this. Those who view it as an offering insist that the flowers should not be taken back since they had been offered to the Lord. Some are of the opinion that the donors should be allowed to take home the flowers because if left in the church, the flowers would just wither away. That would be a waste since no one would be there to admire and enjoy them.



At church

This split of opinion eventually became a problem that demands an amicable solution. It was a good problem because it drove me to find new and innovative ways to handle this delicate matter. Thank God for the idea of letting the flowers continue to be a blessing to others. That was how the idea of repurposing flowers to bless government clinics and a welfare home was conceived. Why them? Because those were the places with the greatest number of people who can enjoy the flowers.

This is how it is done: After the worship service, the altar flowers would be rearranged into smaller floral arrangements and distributed to Klinik Kesihatan, Klinik Pergigian (there are two in Kuala Pilah), and Shemariah Home, an orphanage. This is usually done on Monday since it is my day off and floral arrangement happens to be one of my hobbies.



Delivering the flowers to the Klinik Kesihatan Kuala Pilah



Delivering the flowers



Delivering the flowers to the Klinik Pergigian Kuala Pilah

Floral arrangement can be a delightful recreational activity, offering a creative outlet and a chance to connect with nature and people. Through the floral arrangements, people came to know of the existence and location of my church. Slowly, more and more staff came to know about this act of kindness. Many gave positive feedback. They used two Malay words to describe the flowers: *menceriakan* and *mencerahkan*. The flowers definitely brought cheer to the patients and brightened the clinics.

A dentist even asked me to convey thanks to the donors of the flowers. The doctor who attended to my frozen shoulder even recognised me. She said she had seen me sending the flowers. The nurses at the Klinik Pergigian have become my friends. That was how bridges were built. Hopefully, these bridges will continue to grow into friendships and open doors to share God's love. May this small ministry of repurposing altar flowers bless and bring joy to more people in this small town of Kuala Pilah.

耶利米——敬拜型牧师

黄宏扬 (Jeremy Wong Hong Yang) | 2011 MCS 校友

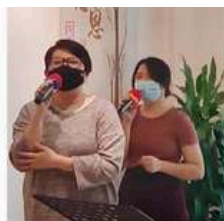
我于2009年进入马来西亚神学院就读，并于2011年毕业。自毕业至2024年期间，我一直都在芙蓉『基督徒复兴中心』服侍。2013年起担任副牧至2024年。

在2010至2018年间，我主要服侍青少年人，并指导敬拜团与音响部。除了每月的主日证道，也与主任牧师轮流带领查经班，教导圣经。同时也为家庭小组事工编写课程，负责策划的工作。牧会期间，我因自神学院时期便热衷于晨祷，遂在教会发起并带领每日的晨祷会。

自2019年起，教会里一名被栽培的青年人，从神学院毕业之后，接任教会的青少年事工，我则将服侍焦点转向退休人士与社区关怀事工。透过「7979全人关怀机构」的资源，把福音与粮食带入芙蓉各新村，带领乐龄者信主归入教会。同年，因异端东方闪电入侵我所牧养的教会，为坚固羊群的信仰，我多番强调圣经正典的重要性，却因此遭受异端的攻击和殴打。事后，我将心路历程写成诗歌，录制成个人福音诗歌专辑——『耶利米爱歌』。

隔年遇上疫情，香港「CBN星火飞腾」团队在这时候致力于媒体宣教，乘着行管令开放期间，拍摄了我从降头术中被主释放的见证影片，意外地引起国内外教会及信徒广泛关注。疫情后，我陆续受邀到近百间堂会布道，并先后被港、台、马中文福音媒体报道，因而被誉为「布道型福音歌手」，见证广为流传。

由于外展服侍的邀请繁重，自2024年起，我逐渐放下牧会，偏向外展的服侍。同时，我与家人开创音乐学院与音响公司 - Global Music United，实行自供自养，自由传道。主奇妙的带领，让我获得多项知名乐器和国际音响品牌的代理。除了诗歌布道，我也开始协助各教会建设音响与乐器设备，并提供敬拜、乐器和音响器材等的培训，提升各教会崇拜的素质。因此，除了被称为「布道型福音歌手」外，我也被广泛认识为「敬拜型牧师」。



David with the Tiffin Carrier

Sharvin Stephen Michel | 2024 BD Alumni

The Lord anointed David to be the next king of Israel. Yet, following the anointing ceremony, David did not immediately ascend to the throne; instead, he endured a period of waiting filled with trials and obstacles before occupying the position for which God had chosen him. When Goliath emerged to challenge Israel, David's brothers were already on the battlefield with Saul. David, however, was sent to deliver food. With a humble tiffin carrier in his hand, he entered the battlefield, and there God provided him with the providential platform He had prepared.

In 2019, I committed myself to full-time ministry, answering God's call to be a missionary. I was subsequently sent to Seminari Theologi Malaysia (STM) for theological studies, and by God's grace, I graduated in 2024. As part of the ordination process, I was posted to a local church this year. Since my formative days at STM, I have wrestled with a particular question: "How will the exposure and experience of church ministry prepare me for the mission field?" The same question resurfaced as I began this posting. Yet God reminded me through the narrative of David bringing food to his brothers. The Lord impressed upon me the necessity of faithful and obedient service in the present. At the appointed time, He Himself will open the way to the mission field.

God, in His wisdom, has placed me at Tamil Methodist Church, Prai, as an Assistant Pastor. My ministry here encompasses preaching, conducting Deep Dive Bible Studies (DDBS), and serving among the Tamil-speaking Burmese community in the church's vicinity. By God's grace, and in alignment with the vision of the laity, we commenced the Tamil-speaking Burmese ministry earlier this year. Every Thursday, we gather to share Gospel stories and intercede for them. Approximately 15 individuals attend regularly, many of whom are hearing the Good News for the first time. It is an exhilarating privilege to engage in this mission endeavour in partnership with the church leaders.



Like all who labour in God's vineyard, I am not exempt from challenges. We live in a fast-paced world where people are constantly occupied with work and responsibilities. Truly, the harvest is plentiful, but the labourers are few. Often, there are insufficient hands to carry the work forward. Nevertheless, I hold firm to the conviction that this is God's work and His garden. In His time, He will send the labourers. Until then, we shall continue to pray earnestly and empower those who are willing to rise.

Together with my wife, Joanne, I discern that God is leading us through a season of preparation for the mission field. This season is not without its trials, yet we are confident of His hand, guidance, strength, and grace. With His help, we shall endure and be refined. I also wish to record my heartfelt gratitude to my pastor-in-charge, Rev. Kunabalan, for his wise guidance and indefatigable mentoring.



PELAYANAN DI GEREJA ST. PAUL, PETALING JAYA: Dari Pahit ke Manis dalam Pertolongan Tangan Tuhan

Ronley bin Ansoi | 2023 BTh (TEE) Alumni

Nama saya Ronley Ansoi, melayani di Gereja Anglikan St. Paul, Petaling Jaya di bahagian Pelayanan Bahasa Malaysia selama 13 tahun. Saya juga telah ditahbis sebagai Paderi. Sememangnya pelayanan di gereja sentiasa menghadirkan pelbagai pengalaman – ada yang menggembirakan, ada juga yang mencabar iman dan kesabaran. Sepanjang saya melayani di Gereja St. Paul, Petaling Jaya, saya melalui perjalanan yang penuh warna-warni, di mana pengalaman pahit dan manis saling melengkapi dalam membentuk iman dan komitmen saya kepada Tuhan. Saya ingin katakan bahawa pengalaman pahit itu merupakan ubat dan petunjuk yang membawa saya kepada penyerahan penuh kepada Tuhan Yesus Kristus.

Apa pun pengalaman pahit sering datang dalam bentuk kekecewaan dan cabaran dalam mengurus pelayanan. Selama 13 tahun ini, saya masih mengambil jemaah dan menghantar balik jemaah sama ada dengan van gereja ataupun dengan kereta saya. Saya pernah mengalami berada atas jalan untuk mengambil dan menghantar jemaah hampir tujuh jam pada masa yang sama saya juga yang akan berkhotbah. Memang sangat letih, namun ada sukacita yang sukar diungkapkan dengan kata-kata manusia. Tenaga dan masa saya curahkan dengan sepenuh hati. Seringkali saya alami ketika mahu mengambil jemaah, tiba-tiba tidak dapat datang ke gereja untuk ibadah walhal saya sudah berada di luar rumah jemaah tersebut. Kadang-kadang apabila jemaah kurang memberi sambutan dalam program yang dirancang, ada juga yang timbul salah faham di kalangan pelayan bersama. Dalam saat-saat seperti ini, perasaan putus asa muncul dan saya merasakan sangat letih. Saya pernah berfikir sama ada pelayanan saya benar-benar membawa perubahan atau sekadar satu rutin mingguan sahaja.

Namun, di tengah-tengah kepahitan itu, Tuhan tidak pernah meninggalkan saya. Dia mengingatkan saya melalui Firman-Nya bahawa pelayanan bukan soal kejayaan lahiriah akan tetapi soal kesetiaan terhadap panggilan-Nya (1 Korintus 15:58). Firman itu menghiburkan hati saya dan mengingatkan bahawa segala jerih payah tidak sia-sia di dalam Tuhan. Ayat inilah yang membuatkan saya menyahut panggilan Tuhan sebagai pelayan-Nya sepenuh masa. Saya tidak akan pernah lupa petikan Alkitab ini kerana Tuhan Yesus sendiri yang memberikan petikan ini kepada saya.

Selain kepahitan, pelayanan juga memberikan pengalaman yang sangat indah. Saya melihat bagaimana jemaat bertumbuh dalam iman, bagaimana doa yang dinaikkan bersama dijawab dengan cara yang luar biasa serta bagaimana kasih persaudaraan memperkukuhkan tubuh Kristus. Saat menyaksikan seorang jemaah yang dulunya jauh dari Tuhan kini aktif melayani, hati saya dipenuhi sukacita yang sukar digambarkan. Inilah pengalaman manis yang menjadi kekuatan untuk terus melangkah. Kaum bapa-bapa yang jauh dari Tuhan kini melayani Tuhan dengan aktif sekali malah ada tiga bapa-bapa yang mengikuti kelas Alkitab walaupun hanya “Part Time” di STM, Seremban. Inilah sukacita yang sangat bermakna bagi saya.

Dalam segala pengalaman ini – baik pahit mahupun manis – saya melihat pertolongan Tuhan nyata. Dia mengajar saya untuk bergantung bukan pada kekuatan saya sendiri, tetapi kepada kuasa Roh Kudus. Dia juga membentuk hati saya agar semakin rendah hati, sabar dan tekun. Pelayanan di St. Paul, Petaling Jaya telah menjadi sekolah iman, tempat saya belajar bahawa di sebalik segala kelemahan manusia dan kasih kurnia Tuhanlah yang memampukan segalanya. Dorongan saya buat semua pembaca, lakukan apa jua pelayanan bersama-sama dengan jemaah kerana itulah yang menjadi dorongan kepada mereka.

Akhirnya, saya sedar bahawa pelayanan bukan sekadar tugas akan tetapi sebuah perjalanan bersama Tuhan. Walaupun ada air mata, namun selalu ada pengharapan dari Tuhan Yesus. Walaupun ada kekecewaan, tentu ada penghiburan. Justeru itu, saya ingin terus setia kerana saya tahu Tuhanlah yang bekerja melalui pelayanan ini demi kemuliaan nama-Nya. **BAGAIMANA PULA DENGAN ANDA?**



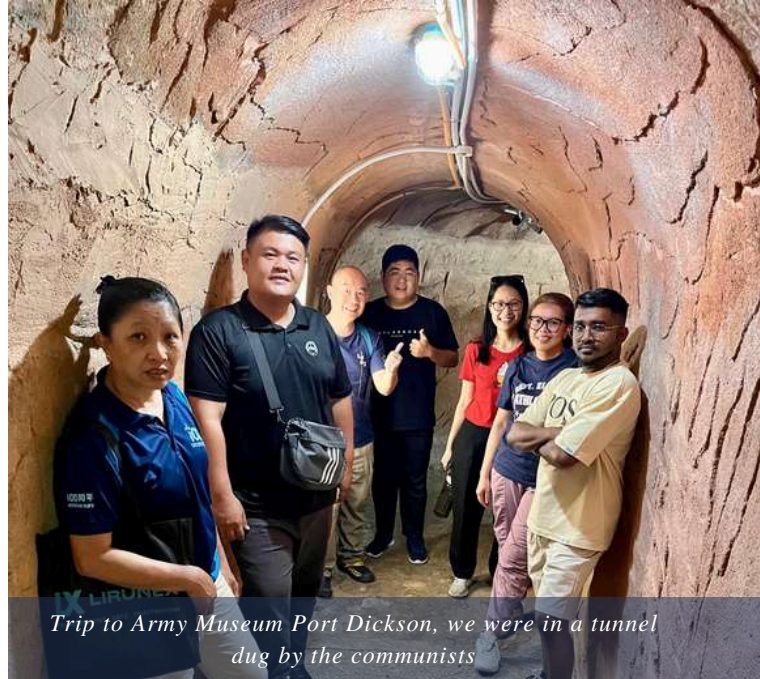
Diverse, yet One: "The Mustard Seeds" Pastoral Group (PG) Story

The Mustard Seeds Pastoral Group

At STM, every residential student belongs to a pastoral group led by a faculty member. Pastoral groups at STM are not unlike cell groups in churches. Our pastoral groups meet weekly for fellowship and pastoral care. Pastoral groups make it possible for students to connect outside the classroom. In this issue, one of our groups, The Mustard Seeds, shares...

We are sharing a snippet of our pastoral group's journey thus far in 2025. We are "The Mustard Seeds," a group of eight people, from all three language departments of STM: Bahasa Malaysia, Chinese and English. Our group is multi-racial, multi-cultural and multi-lingual. Our biggest strength is being able to cover chapel services in BM, Chinese and English (and in Tamil)!

One might wonder, how can such language diversity work in a pastoral group? Our language differences have not stood in the way of our fellowship. At times, at lunch or dinner together, you might hear all four languages being spoken at once. This is a testament to how different we are. Yet, our collective presence at the same table is an embodiment of oneness in Christ. We do not see a need for uniformity and indeed, there is no one common language whenever our group meets - we are interpreters for one another. Rather, our group is a reminder to us that the church in Malaysia is diverse. And we belong to one another, as diverse as we are. We who are different share in the same calling; we are called to one hope, one Lord, one faith, one baptism, and one God who is over all.



Trip to Army Museum Port Dickson, we were in a tunnel dug by the communists



Yagavan from our PG is graduating this year

In our journey together this year, we have experienced how friendships transcend our cultural differences. But first, we needed to be intentional about being friends and building friendships. Our pastoral group combination provided the opportunity for such intentionality. As the weeks passed, our sense of belonging grew. Perhaps we had no choice because we had been assigned to each other. And perhaps therein lies the spiritual discipline of intentionality. We are reminded of how the twelve disciples did not select their fellow disciples; it was Jesus who chose the twelve and stuck them together, then gave them the commandment, "love one another."

As we stuck together, we began to experience camaraderie on our Whatsapp group – the banter, the gifs and stickers, photos, updates, working together on STM events, and so on. Knowing that we are stuck together, our empathy for one another grew. There is a kind willingness to go the extra mile for friends in a challenging situation, and a willingness to step in when another cannot. Our different personalities, strengths and weaknesses make it an interesting fellowship and conversation whenever we get together. We are truly grateful for one another.



PG leads chapel

多元文化的“共融”

陈汉铭 | 第2年生 (BTh)

马来西亚是一个多元种族与文化的国家。身为马来西亚的人民；我们在社区、校园或职场中，都必然会与不同文化和背景的群体接触和互动。这样的处境必带来不少的挑战。这种处境同样体现在马来西亚神学院 (STM) 的群体生活中。我们在挑战中要如何促进神学院群体的成长？

多元文化所带来的挑战，具体主要可以从三个层面来看：

一，沟通障碍——语言差异往往导致误解和沟通不畅。不同的族群各有其沟通方式，常常因彼此缺乏了解而产生冲突，不仅影响课堂讨论和小组合作，也对人际关系带来张力。

二，文化冲突与误解——不同的文化背景意味着价值观、信仰表达方式、教会传统甚至对圣经的理解都会有所不同。这些差异如果处理不当，便会滋生偏见、刻板印象，甚至产生摩擦和不信任。

三，适应与融入——对于来自不同族群、文化和背景的学生来说，他们需要适应新的学习环境、生活习惯、神学院的制度规范、文化冲击、孤独感等挑战。这不仅是个人层面的考验，也是群体需要共同面对的课题。

然而，尽管存在许多的挑战，多元文化群体对神学院和个人的成长具有不可估量的价值。神学院本是一个既能展现上帝的主权与恩典，同时训练学生跨文化能力与培养神国子民共融的场所。

为此，神学院积极回应多元文化的课题：

- 在课程方面，推动文化敏感的神学教育，让学生接触跨文化事工、处境化神学与全球基督教的议题；
- 在交流方面，搭建开放的平台，鼓励不同文化背景的学生分享与对话，例如透过跨文化牧养小组；
- 在制度方面，倡导平等参与与领导，让不同族群的声音都能被倾听与重视；
- 在敬拜方面，丰富崇拜礼仪的多样性，让不同语言与文化的敬拜方式共同建造更有活力、更能体现基督身体合一的群体。

总而言之，多元文化群体既是挑战，更是上帝赐下的财富。当我们学会在差异中彼此接纳，在挑战中共同成长，神学院便能更好地装备未来的领袖，去服事一个日益多元、彼此相连的世界。



Formation for Ministry Is Not an Easy Task, but STM Does a Brilliant Job

Joshua Cheung | Exchange MDiv Student from Ridley College Melbourne, Australia

The formation of students for ministry is not an easy task. This challenge is compounded in Malaysia, where diversity in religion and culture can at times threaten the unity of Christians. Yet, for my wife Zoe and me, our experience over the past five weeks has shown that Seminari Theoloji Malaysia (STM) thrives in equipping God's people for ministry and mission in an increasingly complex world.

United in Faith

True to its inception in 1979, when the Anglican and Evangelical Lutherans came together, one of the observations I have come to appreciate is STM's convictions that denominations (Anglican, Presbyterian, Methodist and Lutheran) are stronger together than separate. This is especially vital when Christianity is not the majority faith in Malaysia.

How this looks in practice? First, in allowing distinctive denominational student groups to form. I have been participating actively in the morning prayer from the Book of Common Prayer Daily Office and have found great joy in the way these words shape my heart. I also enjoyed studying about Thomas Cranmer in my Reformation Church History class. At the same time, there is an equal opportunity for students from different backgrounds to gather and learn about the distinctiveness of their own denominations.

Secondly, STM does a great job of celebrating denominational diversity. When the students gather for chapel three times a week, two of those services include Holy Communion (each time with a different denomination's liturgy). This exposes students to a variety of worship expressions, nurturing appreciation and respect across traditions.

One of the current BM Anglican students told me, "Even though I come from a high Anglican tradition, I equally enjoy different forms of worship expression, as we are all worshipping and seeking the one God." His insights convinced me that there is real strength in STM's ecumenical fellowship and in the shared desire for denominations to continue working together.

Language and Culture Play a Part

Within STM, four languages are spoken and taught: English, Malay, Tamil, and Chinese. In my first few weeks on campus, I observed that most friendships tend to form around language and culture than denominational lines. Yet, if Revelation 7:9-10 is true for Christians today, that the Gospel worship includes people 'from every nation and all tribes and peoples and tongues', then unity must also be expressed in the cultural diversity of STM. While genuine unity is often easier said than done, given language barriers, different social expectations, and the potential for misunderstandings, I have come to appreciate STM's intentional approaches to foster community across differences.



Group Hike - Gunung Angsi



Students from various backgrounds

Firstly, STM intentionally mixing students from different backgrounds in pastoral groups and dormitories. This has allowed students to grow in empathy and understanding of one another. Zoe and I have felt extremely welcomed. Inevitably miscommunications arise in daily life, but these become opportunities for growth in empathy, patience, and understanding, shaping a ministry that reflects Christ.

Secondly, I would like to highlight Zoe's recent experience at the BM Praise concert, which I unfortunately was unable to attend. Although the entire worship was in BM, one significant moment came at the close of the concert when the leader invited everyone forward. In a sign of unity across denominations and languages, he encouraged everyone to pray freely in their heart language: 'in Chinese, Tamil, Tribal mother tongues, English and even... in Australian,' as he looked at Zoe. We reflected on that night with great joy, not because unity has already been fully realised, but because we witnessed a genuine desire to honour the distinctiveness of BM language and culture while welcoming everyone. In that moment, Zoe caught a glimpse of the kind of worship envisioned in the New Heaven, where people of every language and culture will gather to glorify God together.



Zoe joined the BM praise concert

In Australia, the churches are still grappling with our unfortunate history with the indigenous people of Australia. The experience of worshipping in different languages, languages spoken with pride and honour, gives us a vision of what could one day be, Australia too can freely and openly celebrate diversity. Our experience at STM has given us a foretaste of Heaven, when people from different denominations, languages, backgrounds, and experiences will gather to praise and worship our God.



Pray For STM

**Current
Students**

Graduation is approaching, and all of our students are busy completing their assignments. Please pray for their wisdom, humility, teachability and growth in grace.



Praise Concert - Group Photo

Mentakab Mission Weekend Reflection

Zoe Donnan Cheung | Exchange Student from Ridley College, Melbourne

On July 26–27, I had the great privilege of joining a mission weekend in Mentakab, hosted by the Mentakab Tamil Methodist Church (TMC). My husband Josh and I were so excited to serve alongside our STM classmates. I was not sure what to expect, but given Dr. Swee Bee's reputation, I came prepared to trek through the jungle! I did not realise that Mentakab is actually a small town, often visited by tourists for its great food and beautiful riverside.

The trip was a great encouragement to me. I was deeply moved by the faithful love shown by the Mentakab TMC and the STM student team.

Although the church is not large, it is clearly bearing fruit in the love of Christ. The long-standing service of its leaders was especially encouraging. For example, an Auntie who has led Sunday School for many years was so eager to ask Dr. Swee Bee how to better teach the gospel to the younger generation. Another Uncle, who has been part of the church since it began and attends both the Tamil and BM congregations, shared a powerful testimony of God's healing in his life. He reminded us that the most important thing is Jesus, who died and rose from the dead.

The church was incredibly generous, supporting not only our needs but also blessing us abundantly. I am sure, like all churches, there are tensions and problems beneath the surface that I would not see as a guest for just one weekend. But praise God for the fellowship we experienced, which didn't feel rushed. People were seeking to pray and worship God together.

I was especially amazed by the Sunday School ministry:

1. It must take significant resources to run such a ministry with a small congregation.
2. That non-Christian families would entrust their children to the church is remarkable.

The fact that Hindu parents in Mentakab allow their children to be picked up by bus, taught about Jesus, fed dinner, and dropped off again shows the deep trust the church has built with the community. While similar ministries existed in the past in Australia (that's how our seminary principal became a believer!), it's hard to imagine them happening today due to various scandals and public mistrust.



One of the church elders praying for us



Praying for the church congregation



Lunch with the team



One of our lunch feasts with fresh fish

I was so encouraged by the hard work of the volunteers and to hear that some of the children even attend Sunday service. I would urge Malaysian churches to maintain strong child safety policies to ensure holiness and protect this precious trust. I praise God for the opportunity to witness this ministry and pray for all the children who attend—that the Holy Spirit would reveal to them the power and freedom of the gospel. (For example, one girl shared that she is both Christian and Hindu because her parents come from both backgrounds; may the distinctive power of Jesus shine through.)

I was also encouraged by our team, as I got to see everyone using their gifts for God's glory. From Fadan and the team leading worship, to Steven and Joanna's natural charisma in teaching Sunday School, to Pastor Annam's comforting and challenging exposition of God's Word, it was so inspiring to see my classmates in their element. I was also grateful for the opportunity to share a testimony in BM, and for the support and encouragement I received from the team. As Teacher Swee Bee always reminds us, everyone is a participant, no one is an observer. I'm so thankful to have been included by her and all my classmates, and to have seen how God is working through each of them.

I am inspired by the confidence and joy of my STM classmates in their work for God. I hope to also serve with confidence and joy when I (eventually) go back to Australia, and I know I will be serving alongside my co-workers in Christ from STM.



Steven and Joanna getting all the kids and leaders laughing and singing together



Went for dessert called 'Cendol'



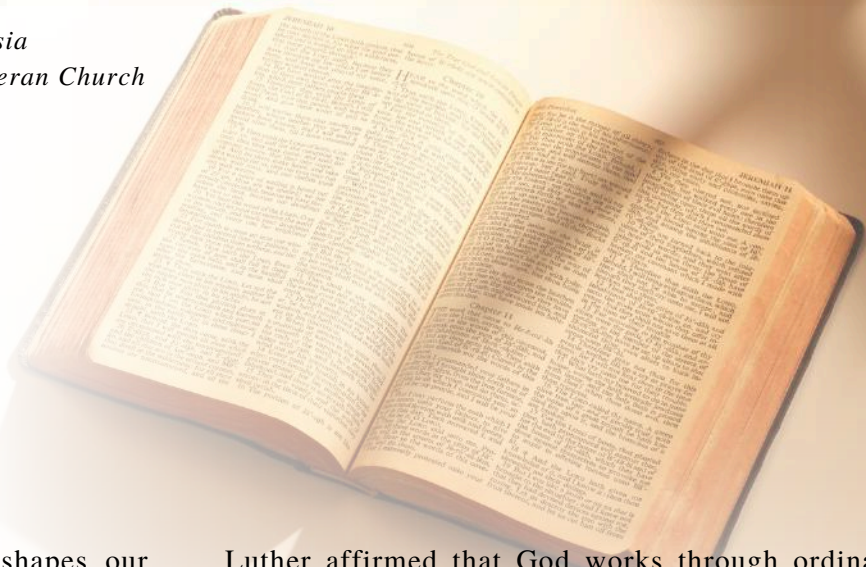
Group photo with the BM congregation

Growing Holistically in Christ

Rev. David Ho | STM Council

The Secretary of Lutheran Church in Malaysia

The Senior Pastor of 11th Mile Cheras Lutheran Church



As artificial intelligence increasingly shapes our lives, work, and even the way we think, Christians today face new challenges: in a technology-driven era, what does it mean to grow "holistically in Christ"?

A pastor who has served for many years in the Lutheran Church in Malaysia often draws from the pastoral example of Martin Luther in his efforts to shepherd and equip believers to grow holistically in Christ. Though Martin Luther lived in the 16th century, his theology continues to offer profound insight, enabling us to grow in Christ even in an age dominated by algorithms and automation.

Luther taught that true growth begins with justification by faith alone—a radical dependence on Christ, not human achievement.¹ In an era where technology can tempt us to measure our worth by productivity or data, Luther reminds us that our identity is grounded not in metrics, but in God's declaration: You are righteous in Christ. This frees believers from performance-based value and anchors their growth in grace.

He also emphasized daily repentance as the posture of the Christian life. "The entire life of believers should be one of repentance," Luther wrote in his first thesis.² In the AI era, where information overload and digital distractions constantly compete for our attention, repentance means regularly turning from digital noise back to the voice of God in Scripture and prayer.

Luther affirmed that God works through ordinary vocations—a vital truth today. Whether coding AI, teaching, or caregiving, Christians grow in Christ as they love and serve their neighbours through everyday tasks.³ Technology should be a tool for vocation, not a replacement for human presence and moral responsibility.

The Word of God and the sacraments remain central.⁴ In a world shaped by virtual realities, Luther's emphasis on the embodied practices of baptism, communion, and gathered worship grounds believers in something real, physical, and sacred—nourishing the whole person.

Finally, Luther understood growth through struggle. He called this *Anfechtung*, the inner trials that drive believers to deeper trust in Christ.⁵ In today's world, anxiety about the future, ethics of AI, and identity confusion can be modern forms of this struggle. Yet Luther's theology assures us: our hope is not in control, but in Christ crucified and risen.

In all, Luther's vision of holistic growth—rooted in grace, lived through vocation, shaped by Word and sacrament—remains deeply relevant. Even in an AI-driven age, growing in Christ means becoming more fully human in God's image, not less.

1. Martin Luther, *Lectures on Romans*, LW 25, ed. Hilton C. Oswald (Fortress Press, 1972).

2. Martin Luther, *The 95 Theses* (1517), Thesis 1.

3. Martin Luther, *To the Christian Nobility of the German Nation* (1520).

4. Martin Luther, *The Large Catechism*, in *Book of Concord*, ed. Kolb and Wengert (Fortress Press, 2000), Part V.

5. Heiko A. Oberman, *Luther: Man Between God and the Devil* (Yale University Press, 1989), pp. 301–306.

Inter-Seminary Games

Inter-Seminary Games (ISG) 院际运动会

Ms. Annie Yee | STM Staff

07 July 2025

The Inter-Seminary Games (ISG) serve as a significant sporting event that promotes unity and camaraderie among seminaries in Malaysia. This year, the ISG were graciously hosted by Seminari Theoloji Malaysia (STM) and held at Kompleks Belia dan Sukan Negeri Sembilan (KOMBES).

Seminaries from across the country including Malaysia Baptist Theological Seminary (MBTS), Malaysia Bible Seminari (MBS), Bible College of Malaysia (BCM), Methodist Theological School (M. T. S.) and Sekolah Alkitab Orang Asli (SAOA) gathered to compete in a variety of sports including futsal, badminton, basketball, captain ball and international chess. The event showcased the results of years of dedicated sports training and fostered strong teamwork and mutual encouragement.

This year saw a rare and exciting outcome—dual champions, with STM and MBTS sharing the championship title. This joint victory brought great pride and joy to both seminary communities.

More than just games, the ISG was a time of wonderful fellowship. Joyful cheers, uplifting praise songs, hearty laughter, and heartfelt support from peers created an atmosphere of unity and celebration. Each participant returned home with sweet, lasting memories of a meaningful time together.

We give thanks to the Lord for the good weather, His abiding presence, and His protection throughout the event.

院际运动会是神学院的一项重要体育盛事，旨在加强各神学院之间的团结和友谊。今年，院际运动会由马来西亚神学院（STM）主办，并在森美兰州青年与体育中心（KOMBES）举行。

来自全国各地的神学院，包括马来西亚浸信会神学院（MBTS）、马来西亚圣经神学院（MBS）、马来西亚圣经学院（BCM）、卫理神学院（M.T.S.）以及原住民圣经学校（SAOA）齐聚一堂，参与了多项体育竞赛，包括足球、羽毛球、篮球、队长球及国际象棋等。此次赛事不仅展现了多年刻苦训练的成果，也促进了团队的合作与彼此激励的精神。

今年的赛事出现了难得且令人振奋的成绩——STM 与 MBTS 并列冠军！这项联合胜利为两所神学院带来无比的荣耀与喜悦。

ISG 不仅仅是一场体育竞赛，更是一段美好的团契时光。欢呼声、赞美歌、笑声和彼此的加油打气，为整个活动营造出团结与喜乐的氛围。每一位参与者都带着甜美且难忘的回忆满载而归。

我们为着上主赐下美好天气，祂的同在以及在整个活动中的保守与看顾献上感恩！





A total of 48 participants attended this year's Alumni Homecoming

Alumni Homecoming 2025

Ms. Monica Jayasekara | Communications and Development Officer

I had the privilege to organise the homecoming together with the other staff and alumni association committee. It was such an awesome time meeting students who passed through our doors from the 1990s up to 2024. Being in their company and hearing their stories and seeing them still faithful in ministry just warms my heart. This brings such clarity to the purpose of the existence of STM and why we do what we do. I am inspired to continue serving the alumni in finding ways to better connect with our alumni.

The alumni homecoming is truly a time for the people of God united in purpose but diverse in language, culture, and food preferences, (yes food preferences!) to come together and take time to be thankful for the training that helped direct their ministries. It was also an opportunity to reflect on how we can journey together to support each other in ministry and to ensure that the doors of STM continue to be open for theological training. We hope that STM can continue to serve our alumni and the wider church, our current students and future applicants.

Ps. Peter Ong | STM Alumni (MDiv - 2019)

One reason why I have been attending the STM Alumni Homecoming Retreat every year since my graduation in 2019 is because I love meeting people, especially my seniors, peers and juniors, and those from the Theological Education by Extension (TEE) course as well as the existing students. Not forgetting the faculty and the staff in STM too. What a wonderful opportunity to make friends and build bridges across denominations.

How good and pleasant it is when God's people live together in unity! (Psalm 133:1)

This is my sixth consecutive year attending the Homecoming (21-23 July 2025). Every year, I purposely prioritise this and carve out time for it. It's better to start to know the existing students now because sooner or later, some of them will be my colleagues. This gives me a head start.

Ps. Muthukrishnan a/I Samuel | STM Alumni (BTh - 2023)

This year's alumni homecoming was wonderful. I met many of my seniors and truly enjoyed the event. The preparations were well done, and more alumni attended compared to last year.

Day of Prayer and Fasting: Encountering God Through a Spiritual Journey of Trust, Awe, Invitation, Zeal, and Empowerment (TAIZE)

Jason Teong | Trainee Officer

Each semester, our seminary community pauses together, setting aside classes, work, and ministries to enter a sacred rhythm of prayer and fasting. This spiritual practice, held mid-semester, helps us realign ourselves with the Lord. The Day of Prayer and Fasting offers a welcome opportunity to step away from the busyness of life and engage deeply with God through focused reflection and worship.

This year's event was particularly meaningful as we embraced the prayer style inspired by Taizé, a spiritual tradition known for its contemplative chants, silence, and simplicity. The day was thoughtfully planned by three of our students who experienced a study trip to Taizé during the previous semester break. Through this approach, we had the privilege of encountering God through chants, icons, biblical verses, and group Bible studies and discussions.

Additionally, 18 stations were set up, each offering a unique space to meditate, pray, and reflect using icons and Scripture. These stations provided opportunities for personal encounters with God through Scripture, guided meditation, quiet contemplation, and various prayer items for intercession.

Finally, we closed the day with a message of hope. We were encouraged that regardless of what is going on with our life, the challenges or the ups and downs, Jesus Christ is always there to shine a light on the path God has prepared for us. With the guidance and encouragement of the Holy Spirit, we are invited to journey faithfully together with Him.

The Day of Prayer and Fasting is a treasured part of our seminary's spiritual formation—a sacred moment to re-center our purpose and reaffirm our commitment to serving God's kingdom. As we continue our studies and ministries, may the grace and love we received during this special day inspire us daily to walk humbly and serve Him faithfully.



Photo Taking Day



马来西亚神学院档案室：从创立到研究中心的演进

作者：P. Sakthivel（研究资源协调馆员）

译者：曾毅坚（代理馆长）

一、档案室的角色与功能

档案室是保存记录与重要文件的空间，供未来研究之用。这些资料是重建机构与个人历史的宝贵来源。典藏内容通常包括信件、会议记录、报告、法律文件、出版物、照片、口述历史与研讨会记录，皆记录了重要活动与事件的轨迹。

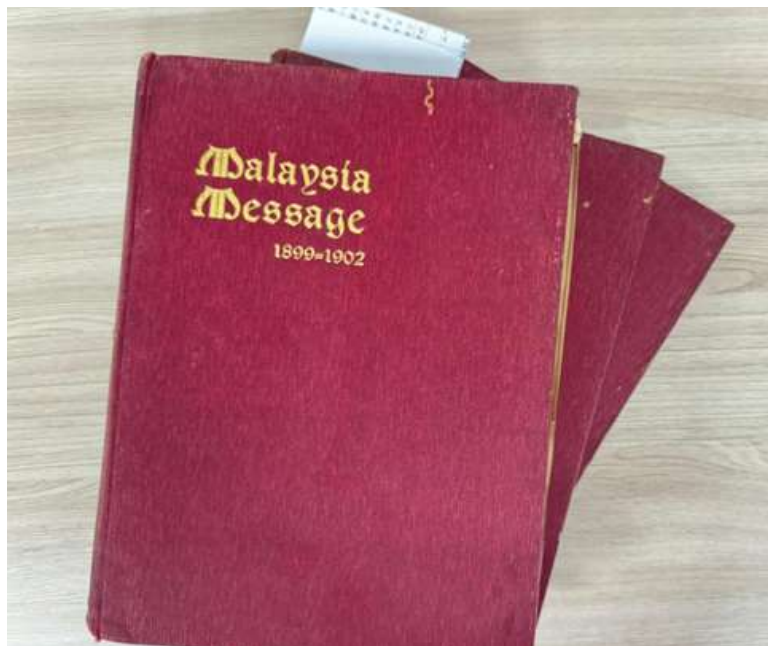
二、马来西亚神学院档案室的创立

我首次意识到档案的重要性是在1998年，当时我被选入马来西亚卫理公会三一年议会的档案与历史委员会。1995年，我加入马来西亚神学院图书馆，并与时任馆长温俊卿博士（Dr. Voon Choon Khing）讨论设立档案室的必要性。当时神学院刚从八打灵再也的Xavier Hall迁至芙蓉新址，虽已设立图书馆，但尚缺乏专门的档案空间。

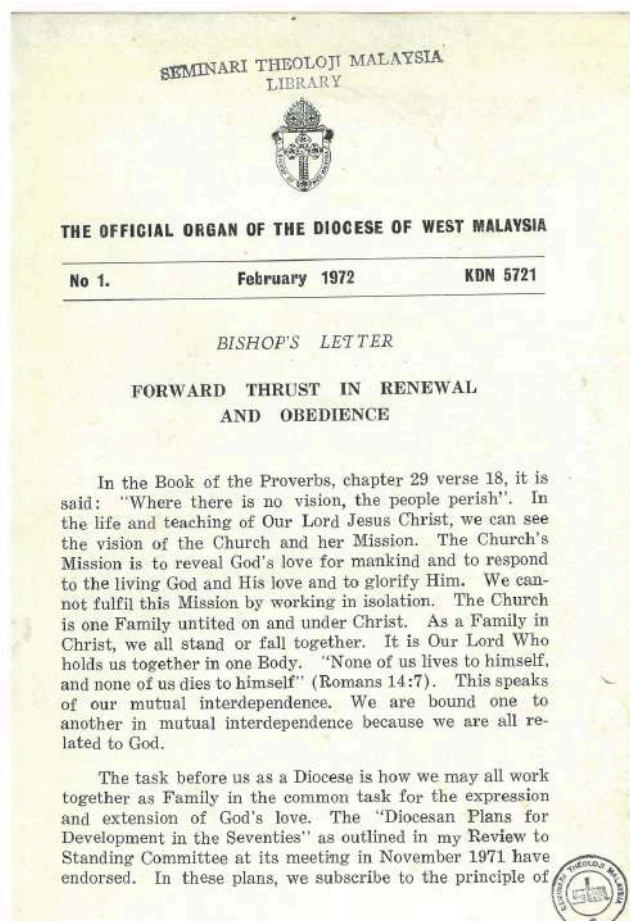
经过讨论，图书馆内划出一间房间，开始收集适合存档的资料，标志着档案室的诞生。随着馆藏逐渐扩展，档案室也搬迁至更大的空间，以容纳日益丰富的收藏。

三、馆藏重点与代表性资料

马来西亚神学院档案室主要聚焦于马来西亚与新加坡基督教的历史发展。我们的强项之一是神学院自身的文献记录，以及各大宗派的重要资料。典藏内容涵盖纪念刊物、照片、会议记录、报告、通讯、信件、日记等。部分代表性馆藏包括：



1891年，马来西亚差传议会（Malaysia Mission Conference）出版《Malaysia Message》，用以传达卫理公会的工作发展。



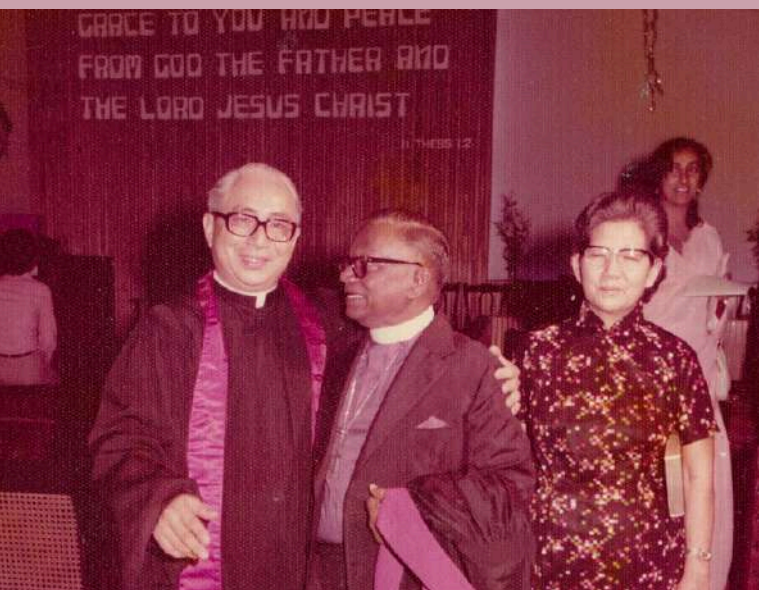
圣公会教区于1970年解散，遂成立了西马教区和新加坡教区。由此，这份创刊简报是由圣公会西马教区出版。



Tony Dumper牧师（身着牧师服）会见槟州首长（1957年8月）。



1987年10月26日，方中南会督为福隆港卫理院主持奉献与翻修礼。与他一同出席的有Denis Dutton会长以及管理委员会主席Helen Tan女士。



方中南会督伉俪与T. R. Doraisamy会督于1976年12月3日至5日，在吉隆坡卫斯理堂出席马来西亚卫理公会成立礼拜。



在怡保圣约翰座堂上演的圣诞马槽话剧（1954年）。

- *Malaysia Message*: 创刊于1891年，原由卫理公会马来西亚差会出版。后来分别由新加坡卫理公会与马来西亚卫理公会接续出版，分别更名为 *Methodist Message* 与 *Pelita Methodist*。
- 《南钟》(*Southern Bell*)：马来西亚卫理公会华人年议会的官方刊物，1928年创刊。
- *Diocesan Digest*: 自1963年起为圣公会新加坡与马来亚教区的通讯刊物。1970年教区分立后，新加坡教区继续使用原名，而西马教区则改名为 *The Anglican Messenger*。
- 其他圣公会档案包括：

- *North Perak Church Notes* (1919年)
- *South Perak Church Notes* (1920年)
- *Perak Church Notes* (1926年)
- *Parish of the Selangor Church Magazine* (1934年)
- *Selangor Parish Magazine* (1960年)
- *St. Mary's Parish Magazine* (1961年)
- *St. George's Herald* (1951年创刊)

此外，我们亦收藏自1899年起的马来亚与新加坡卫理公会年议会记录，以及自1948年起的华人年议会记录。另保存马来西亚卫理公会三一年议会、华人年议会、泰米尔年议会、砂拉越华人年议会与砂拉越伊班年议会的会议记录。

其中最珍贵的收藏之一，是已故卫理公会荣誉会督方中南 (C. N. Fang) 与已故圣公会主教 Tony Dumper 所捐赠的照片，记录了新马教会历史中的重要身影与事工。我们深感荣幸能保存这些历史资料。

四、档案室的角色与成长

多年来，马来西亚神学院档案室已成为学者与研究者的资源。2025年3月11日，新纪元大学学院东南亚研究系代表团来访，由李锦兴教授、伍燕翎教授与白伟权博士领队。他们对我们馆藏的兴趣开启了新的合作契机，进一步巩固档案室在学术研究中的角色。

本地学者亦积极使用我们的资料，强化了档案室作为研究中心的功能。我们致力于支持研究项目，确保相关资料的可得性，并促进与其他教育机构的合作。

五、未来展望与参与邀请

作为一个成熟的研究中心，我们意识到需要有系统且可持续的计划，以扩展与强化馆藏，并提升资源的可近性。我们的愿景是将档案室发展为设备完善的资源中心，专注于马来西亚与新加坡基督教的历史与发展。

目前的核心任务包括：

- 建立高效的记录维护系统
- 保存马来西亚与新加坡教会及基督教机构的官方文件
- 提升教会、高等教育机构与其他组织的档案意识
- 协助学者与研究者使用档案资料
- 推动馆藏数位化，以提升可存取性并确保长期保存

档案室的成长与成功，离不开幕后无数人的付出与支持。我们诚挚感谢所有支持者与捐赠者，他们深知保存历史记录的重要性。

为确保珍贵历史资料的持续保存，我们鼓励更多个人、教会与组织捐赠信件、会议记录、报告、纪念刊物与照片等资料。这些捐赠将丰富我们的馆藏，让后代能够与过去对话。此外，财务捐助亦对扩展与维持档案室至关重要。您的支持将协助我们强化编目系统、推动数字化工作，并提升研究者的使用体验。

无论是捐赠历史档案、提供财务支持，或是推广档案意识，您的参与都将确保档案室持续成长，并成为世代共享的宝贵资源。

展望未来，我们必须珍惜过去。没有历史，我们便无根；没有根，我们便无未来。诚邀您加入这项有意义的使命，共同保存马来西亚与新加坡基督教的历史遗产——每一份贡献，无论大小，都是对信仰、社群与记忆的深刻承诺。

如有查询，请电邮至：
library@stm2.edu.my。



2025年3月11日——新纪元大学学院（NEUC）的师生参访马来西亚神学院图书馆及档案室。此次参访为他们在本地与族群研究方面的科研带来了新的视角。

专访曾思瀚博士：跨越文化

采访和整理：余安妮 | 通讯与拓展部执行员

他，曾是模特儿，拥有不凡的衣着品位；如今则是一位圣经学者。从香港到美国，从牧养到学术，再到全职写作，他的教学、讲道足迹遍及全球，著作等身。曾思瀚博士以跨文化的视野、细腻入微的圣经观察与敏锐的洞见，将圣经真理引入不同文化的处境中。十余年来，他与马来西亚神学院（STM）并肩同行，见证并参与塑造一个开放、包容、且扎根真理的神学教育环境。

学术与牧养交织的旅程

曾思瀚博士的信仰与神学装备旅程，是一条由学术、牧养与文化交融编织而成的独特旅程。他在二十多岁进入神学院，三十岁取得第一个硕士学位，三十一岁再获得第二个硕士学位。随后，他全职牧会五年，再继续攻读博士学位。他形容博士学位并非终点，而是“教书的工会证”——真正的使命是持续学习、研究与写作，并将所得的知识贡献给学生与教会。



双文化的塑造与影响

生于香港、十岁移居美国的曾博士，童年的生活环境为他奠定深厚的中华文化根基；而在西方社会的成长经历，则赋予他独特的优势，使他对社会结构与文化影响拥有更敏锐的洞察力。他坦言，作为一名移民，他常以“局外人”的视角观察美国社会，这种持续的观察与分析，不仅磨炼了他的洞察力，也塑造了他反思文化的习惯。大学时期，他因参与学生会而重新与香港文化接轨，并由此学会从不同角度看待问题。这段跨文化的经历，不仅塑造了他的神学观点，也拓宽了他的属灵生命，使他在事奉中更具同理心与包容度。

写作与演讲——偶然中的呼召

如今，曾博士以全职写作、兼职教学为主。他笑言，这条路几乎是在“偶然”中展开的——最初只是因学术研究的需要而动笔，然而在不断写作的过程中，他渐渐发现，这才是他内心最深的负担与初心。

他立志将“高层书架”上的知识取下来，让一般信徒也能读懂、得益，因为他深信，每个人都配得拥有良好的教育。无论是在课堂上，还是在书页中，曾博士总是让严谨的圣经学术与现实生活的例证彼此呼应，使圣经的智慧与真理照亮当代世界。

全球教会的挑战——重寻身份认同

在谈到全球教会的处境时，曾博士特别指出“后殖民主义”是一个不容忽视的议题。殖民历史在亚洲教会中留下了深远影响，不仅塑造了社会制度，也影响了信仰表达与神学诠释。对亚洲基督徒来说，最大的挑战在于如何在基督里重新找回属于自己的身份认同，而不是完全套用西化的信仰形态；如何剥离那些不自觉依附的西方价值观，使信仰在本土文化中扎根、生长。

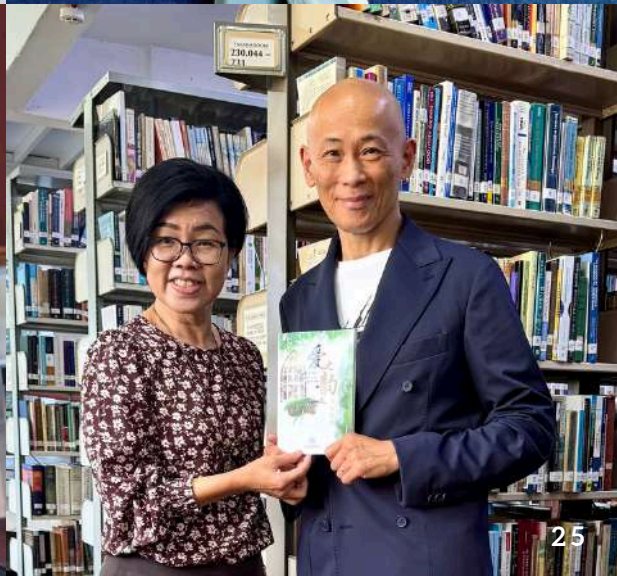
的心与笔——信仰与学术之旅

与 STM 的深厚情谊

谈到与马来西亚神学院（STM）的关系，曾博士的语气充满温情——超过十年的合作，让他把在 STM 教课视为“每年的亮点”。他感恩于这里开放、包容的氛围，也珍惜与学生、教职员建立的深厚情谊。在 STM，他以学生的心态来聆听、学习当地文化与生命故事，并深信这种开放的对话与辩论，是塑造健康教会的重要训练。他非常欣赏 STM 能成为一个安全、宽广的空间，让不同意见在真理与爱中彼此尊重与建立，并在坚实的学术研究氛围中茁壮成长。

结语

曾博士的故事，不仅是一个学者的学术历程，更是一位跨文化桥梁者的生命见证。他的脚步横跨讲坛与课堂、文字与生命，用一颗坚定而开放的心，把圣经的真理带到不同文化的土壤中，继续发芽、结果。



Our Guests - July to September



3 July 2025 - Rev. Katarrina Kiilunen, guest from Geneva Lutheran World Federation visited STM.

3 July 2025 - Dr. Clement Tong delivered a talk at STM. He analysed the major controversy over the terms “Shen” (神) and “Shangdi” (上帝) from theological, historical, and cultural perspectives, and explored how this debate has influenced the Chinese Bible translations we use today.

唐子明博士于马来西亚神学院主讲有关“神”和“上帝”两个译名的问题。他从神学、历史和文化的角度去分析这场重大争议，并它如何影响我们今日所用的中文圣经。



9–11 and 14–15 July, 2025 - Dr. Sam Tsang, the STM’s distinguished visiting professor, visited STM and conducted an intensive course on “New Testament Exegesis: The Gospel of John”.



1 August 2025 - Rev. Dr. Poling Sun visited STM to deliver a talk on “The Beginning and the End of the Gospels.”

孙宝玲牧师（博士）莅临马来西亚神学院，主讲《福音书的开始与结束》讲座。



27 & 28 August 2025 - Rev. Dr. Sivin Kit, STM’s former lecturer and alumnus, who currently serves as the Director for Theology, Mission and Justice with the Lutheran World Federation (LWF) in Geneva, delivered messages on Hope at the Public Hybinar and Chapel Service at STM.



25-26 September - Ms. Astrid Pedersen, an intern at CCM and MTh student from the University of Aarhus, visited STM for cross cultural contextual learning.



25-27 September 2025 - Rev. Dr. Edward Jarvis a British author of religious history, politics and theology, and an Anglican clergyman, visited STM.



26 September 2025 - Rev. Mark Kim from Ampang Methodist Church with professor Sanghoon Kwak from Handong Global University, Korea, together with four students visited STM.

Visits & Collaborations - July to September



6 July 2025 - Ps. Kelly Oon preached on STM Sunday at Bahau CMC.



14 July 2025 - Rev. Dr. Chong Siaw Fung preached on STM Sunday at WMC Ipoh.



1-3, 8-10 August 2025 - Rev. Dr Chong Siaw Fung, STM Principal conducted classes on “Christian Ethics and Issues” in Melbourne for collaboration partner Logos Academy of Missions and Ministry (LAMM) of the Chinese Methodist Church in Australia (CMCA).

From left to right: Rev. Wong (ex-Bishop, ex-LAMM President), Rev. Kong (LAMM president), Rev. Dr. Chong (STM Principal), Bishop Melton Nee and Mr. Thomas Ling.



9 & 10 August 2025 - STM faculty members and students shared on the importance of theological studies and encouraged new enrolments for STM during STM Night and STM Sunday at the Kinta District CAC Churches.

马来西亚神学院的师生于卫理公会近打教区的堂会所举行的“神学之夜”和“神学主日”中，分享了神学教育的重要性，并鼓励新生报名就读马来西亚神学院。

Visits & Collaborations - July to September



10 August 2025 - Rev. Lee Tan Peng preached on STM Sunday at Butterworth CMC.



17 Aug 2025 - Rev. Dr. Chong Siaw Fung preached on STM Theological Education Sunday at Klang CMC.



20 August 2025 - Rev. Dr. Chong Siaw Fung attended the ATESEA Board meeting in Bangkok.



23 August 2025 - A physical public forum on "Embodying Hope in the AI Age" was organised at Luther Centre, PJ. Speakers were Rev. Dr. Sivin Kit, Rev. Dr. Wilfred John and the STM Dean of Studies, Rev. Daniel Ng, the moderator. Attended by 24 participants.



23-24 August 2025 - Dr. Elaine Goh conducted an OT Survey Course and preached on STM Sunday at Penang St Paul's Church.



4-6 September 2025 - Dr. Elaine Goh presented her papers online at the 2nd Chinese Public Theology Conference 2025, held at Fuller Theological Seminary, Los Angeles.

吴慧芬博士于9月4-6日在美国加州富勒神学院举办的第二届汉语公共神学会议发表论文。

8-11 September 2025 - Dr Elaine Goh spoke online at the Global Network for Public Theology (GNPT) Consultation, organised by Fuller Theological Seminary, California.



24 Aug 2025 - Ms. Christina Ong preached on STM Sunday at Holy Grace Methodist Church, Tawau.

Visits & Collaborations - July to September



11 September 2025 - Dr. Elaine Goh represented STM at the Annual General Meeting of the Council of Churches of Malaysia (CCM).



13 & 14 September 2025 - Ps. Yew Kuan Yee conducted a Spiritual Disciplines Workshop for six CAC Churches at Southern District, and also preached on STM Sunday at Sungai Rambai CMC.



14 September 2025 - Ms. Christina Ong preached on STM Sunday at WMC Seremban.



14 September 2025 - Rev. Lee Tan Peng preached on STM Sunday at Tanjung Sepat CMC.



21 September 2025 - Ms. Christina Ong preached on STM Sunday at WMC Malacca and WMC Taman Asean.



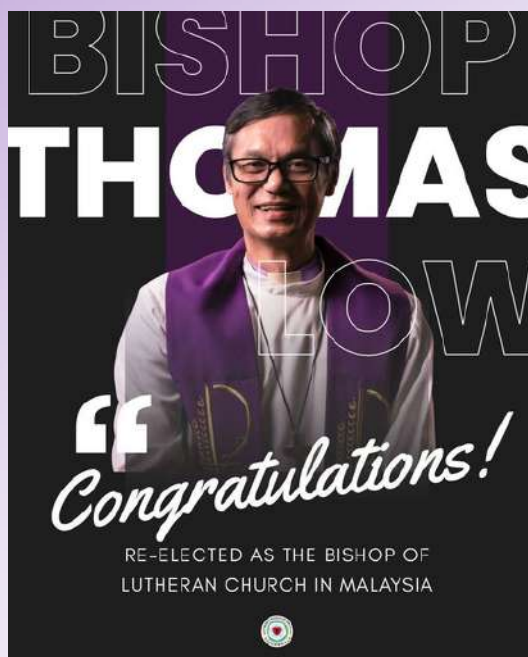
21 September 2025 - Rev. Dr. Chong Siaw Fung preached on STM Sunday at Gereja Methodist Church Subang Jaya.



23 - 24 September 2025 - Mr. Chan Eik Kent (Acting Librarian) and Mr. P. Sakthivel (Coordinator of Research Resources) participated in the workshop "Resettling the Colonial Lens: Photography and the (Re)Making of Malaysia's New Villages", jointly hosted by the Institute of China Studies (ICS), Universiti Malaya, and Nottingham University. They presented on the forum topic: "A Collection of Missionary Materials Regarding New Villages during the Malayan Emergency (1951-1959)."

Heartiest Congratulations

STM would like to convey our hearties congratulations and best wishes to:



The Rt. Revd. Thomas Low Kok Chan has been re-elected as the Bishop of The Lutheran Church in Malaysia on 29 August 2025.



The Rt. Revd. Dr. Stephen Soe who has been appointed as the 6th Bishop of The Diocese of West Malaysia on 9 September 2025.

讲师出版



吴慧芬：《爱之韵：浅析雅歌》，芙蓉：马来西亚神学院，2025。

这是一本从文学与神学的角度去探讨《雅歌》的作品，结合《雅歌》的爱情与神学的理解，探索它们如何指引基督徒的爱情价值观。此书的出版，承载着神学院对于教育使命的目的，旨在为教会提供一部可供学习与教导的参考书籍。

本书作者为本院研究院主任及讲师——吴慧芬博士。

吴慧芬：《烈焰深水颂爱情——雅歌析读》，香港：基道，2025。

本书从「爱情神学」角度解读雅歌，是基道通识丛书系列的解经书。本书较深入地分析雅歌的经文，展示男女的爱情意境，从而反思上帝创造男女爱的关系之美。

本书作者为本院研究院主任及讲师——吴慧芬博士。



任小鹏等作者：《人人都需要的公共神学》，芙蓉：马来西亚神学院，2025。

本书致力系统梳理公共神学的主要思想脉络，力图呈现出一种概览式的谱系；并结合代表神学家的生平与思想，帮助读者深入且形象理解这一神学领域的多样性。它结合了华人教会的处境，对公共神学的独特处境与挑战进行反思。由普世佳音与马来西亚神学院出版。

本院学生事务主任及讲师——张俊明牧师（博士）也在当中撰写一篇《多元社会中的公共神学》。

Heartiest Congratulations



Congratulations to Rev. Dr. Chong Siaw Fung

We joyfully celebrate Dr. Chong Siaw Fung on being conferred the Doctor of Philosophy in Theology by AGST Alliance on 10 February 2025. This remarkable achievement is his second doctorate, building on his earlier PhD in Human Resource Development. His PhD dissertation in theology is a interdisciplinary research work on public and intercultural theology applied in the intercultural context of Malaysia.

Congratulations, Dr. Chong!

Thesis Title:

Developing a theology of intercultural communication for the Bumiputera Christians of Sabah in response to Malay-Muslim Ethno-Religiosity in Malaysia

Welcoming Our New Lecturer

We are pleased to welcome Rev. Lee Tan Peng (李丹萍牧师) to the full-time faculty of STM, effective July 1, 2025. With her pastoral heart, academic strength, and passion for theological education, she joins the Chinese Department with a commitment to equip and nurture future church leaders.



Rev. Lee is an ordained minister of the Chinese Annual Conference of the Methodist Church in Malaysia. She is also a scholar with a focus on Wesleyan Theology and Church History. Her academic journey includes a Bachelor of Architecture from the University of Malaya (2005), a Master of Divinity from Malaysia Bible Seminary (2010), and a Master of Theology from STM (2019). She is currently a Doctor of Theology candidate at Trinity Theological College (TTC), Singapore.

Pray For STM

Our Staff



There are many preparations that need to be made before graduation. Please pray for our staff to be healthy, have wisdom and be faithful.



STM 43rd Graduation Service

Beloved to Love and Serve

1 John 4:19



18 October 2025 | Saturday



3.00 PM



STM Multipurpose Hall (MPH)

***Physical attendance is by invitation only**



You are welcome to join us online in this joyous occasion via YouTube



Please scan the QR code to join us online via YouTube

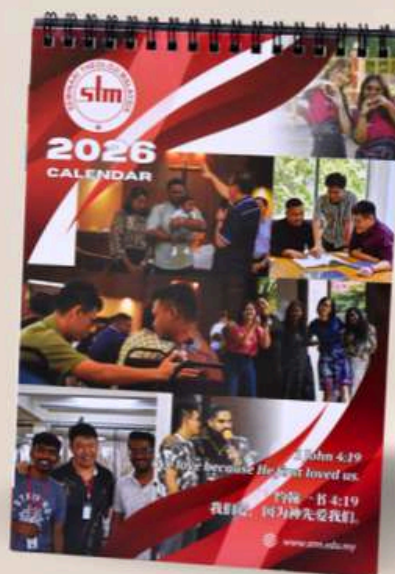
<https://youtube.com/live/UL0hjB1OkIM?feature=share>

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TEXTS, THEOLOGY, AND PUBLIC ENGAGEMENT

with DR. SEOW CHOON LEONG

About the Speaker



Dr. Seow Choon Leong was most recently the Vanderbilt, Buffington, Cupples Chair in Divinity and Distinguished Professor of Hebrew Bible at Vanderbilt University. A renowned scholar in Old Testament and wisdom literature, Dr. Seow is best known for his groundbreaking *Illuminations* commentary on Job 1–21, praised for its literary and theological depth. Formerly the Henry Snyder Gehman Professor at Princeton Theological Seminary, he brings decades of expertise in biblical interpretation, Hebrew poetry, and the history of reception. His engaging teaching style and deep scholarship make the Book of Job come alive in fresh and powerful ways.

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This course offers an in-depth exploration of the Book of Job, one of the most complex and poetic books of the Hebrew Bible. Through literary, theological, and historical-critical approaches, students will engage with Job's profound questions on suffering, justice, divine sovereignty, and human integrity. Attention will be given to the structure of the book, its dialogues and monologues, the role of the divine speeches, and the editorial framework. Students will also examine the reception of Job in Jewish, Christian, and interreligious traditions, and consider its relevance for contemporary theological reflection and pastoral care. Primary texts will be studied in English, with options for Hebrew reading and exegesis for advanced students.

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to register your interest

2 Hybinar Series: Consequences of the Whirlwind in the Book of Job

What happens when God answers out of the whirlwind? Join world-renowned Hebrew Bible scholar, Dr. Seow Choon Leong, as he leads a powerful exploration into the climactic divine speeches in the Book of Job. These six interactive lectures—delivered online and hosted in-person across six local churches—unpack the theological, ecological, and poetic depth of Job 38–42. Each session reveals new insights into creation, divine mystery, and the nature of faithful speech in the face of suffering.

Six interactive hybrid lectures exploring Job 38–42

Lecture 1: Cosmology – 31 Jan (Sat)

Lecture 2: Green Theology – 7 Feb (Sat)

Lecture 3: Sacred Zoology – 28 Feb (Sat)

Lecture 4: Divine Monstrosities – 7 Mar (Sat)

Lecture 5: Did Job Surrender? – 14 Mar (Sat)

Lecture 6: Speaking Rightly as the LORD's

Servant – 25 Mar (Wed)

Free Hybinar

*hosted across six Klang Valley churches +
livestream.*

出埃及记 - 课后感言

王甲晃 | GradDipCM (TEE)



之前在教会，我曾有一次机会听到吴慧芬老师传讲《出埃及记》。她在讲课中生动地描绘了出埃及的历史背景，并结合丰富的细节，让我从一个全新的角度去反思这段圣经故事。后来得知神学院在七月将开设吴老师的《出埃及记》课程，我便立刻报名参加。结果，这次的学习让我收获更大，也更深刻地体会到《出埃及记》的核心意义。

这次课程让我印象最深的，就是整本《出埃及记》贯穿着一个重要的主题——“认识”。不仅是认识《出埃及记》的历史背景，或是上帝如何行神迹，更重要的是认识上帝的带领、祂做事的方式、祂对人的塑造，甚至更深地认识上帝的神性。有位同学在课程的最后分享时说：“以前读《出埃及记》，我觉得上帝是非常严格的神；现在上完课才发现，上帝是满有怜悯与耐心的神。”这句话让我十分共鸣。

我个人最大的收获，是从摩西身上看到上帝如何塑造一个人。摩西起初软弱、推辞呼召、甚至埋怨，但最后却成为带领以色列人出埃及的领袖，逐渐被塑造成有上帝性情的人。过去我把摩西看作是杰出的领袖，但如今我看见他也曾经历软弱，因此他也能怜悯那些在信心上软弱的人。摩西成了我们学习跟随上帝蓝图的领袖。

在出埃及记14:12中，以色列人埋怨摩西，说“服事埃及人比死在旷野还好”。摩西自己当初回应呼召时，也有过类似的抱怨。但因他亲身见证了上帝的作为，学习上帝的做事方式，才对祂发出真正的信心。因此摩西能够带领百姓转眼仰望神，经历祂的救恩。这也提醒我，在面对信心软弱的肢体时，需要更加耐心和怜悯，因为我自己也同样经历过上帝的塑造与带领。

吴老师在课堂讲课从不冷场。即使上课时间很长，同学们也不觉得疲惫。老师的声音充满力量，总能吸引我们继续聆听，也不断鼓励大家发表意见，从不同角度思考。虽然这次是线上课程，但因着同学们来自不同背景，带来多样化的解读和思路，不仅拓宽了我的眼界，也挑战了我的思维。这是一般查经中较少能体验到的，让我深刻体会到集体学习圣经的乐趣。

感谢上帝！虽然这只是我在神学院上的第二堂课，但透过优秀老师的引导、与同学的互动，使我更深入地认识上帝的话语，看见祂赐给我们的生命蓝图。盼望我能在这条学习与信仰的旅程中不断成长，继续认识上帝话语中的奥秘，并活出丰盛的生命来荣耀祂。

马来西亚神学院 STM

中延伸课程 2025 科目

EXODUS

出埃及记

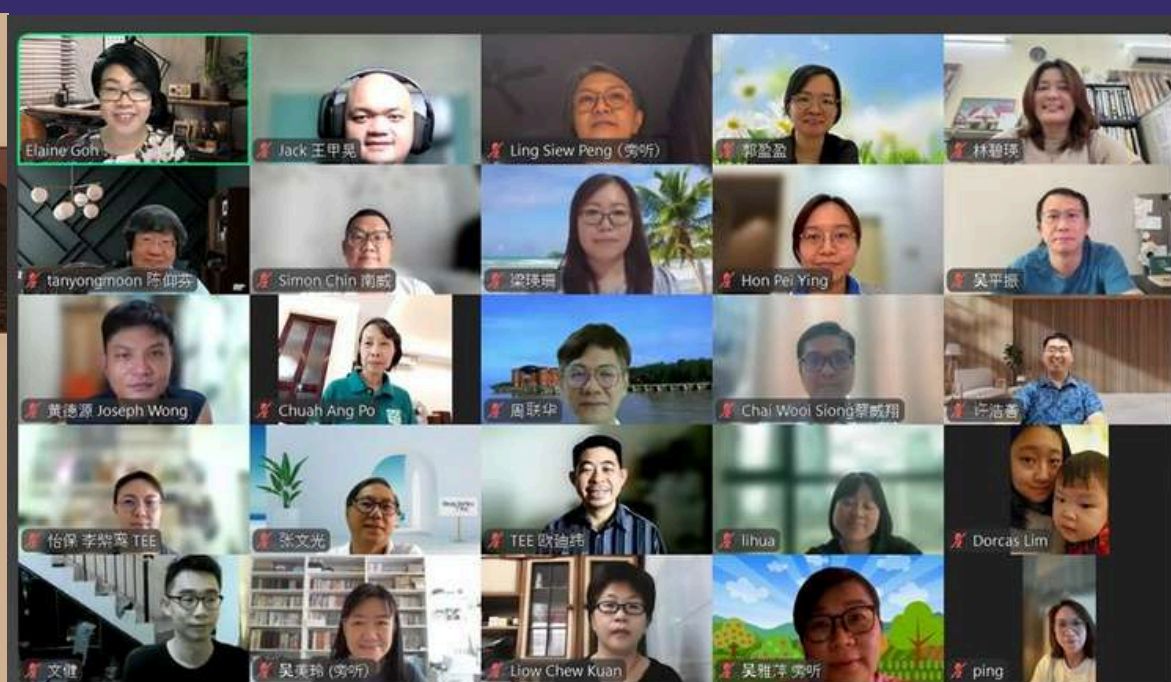
本课程基于圣经对摩西五经(又名《旧约》)或《圣经》(Torah)之内第二卷书——《出埃及记》。除了探讨经文内容、历史背景、神学意义之外，课程也着重在《圣经》的教导中，探讨上帝在以色列历史中的作为，特别是祂对以色列民族的重要影响。除了《出埃及记》的经文解读，课程也引导同学将神学反思应用在生活。

七月18-20, 25-27 (晚上)

星期六 - 7PM-10PM
星期日 - 9AM-12PM
星期一 - 2PM-5PM

吴慧芬博士
STM研究院中心 & 圣经研究中心主任

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Reflections on My Studies as a TEE Student

Rev. Tan Meng Poo | MDiv (TEE) Student



I had resisted taking a study programme for many years. The busyness of my work with Our Daily Bread Ministries, and my involvement in a local Anglican church outreach in Johor Bahru, are factors that made it difficult for me to sign up for a programme. Added to this was my concern about studying biblical languages, particularly Greek and Hebrew. I asked myself, would I be able to cope?

Since my first retirement in March 2023 (I am working towards a second retirement), I gained the courage to seriously consider a study programme. Through several chance meetings (or was it providence?), with Ms. Yap Hai Yen, the Director for STM English TEE Programme, she helped to navigate on a course of study. In the middle of this year, with my Bishop's approval and blessing, the Rt. Rev. Dr. Steven Abbarow, I signed up for a TEE MDiv programme.

What attracted me was the flexibility of online study while engaging in ministry in Johor Bahru. I also appreciated the exemptions given to me, as I had previously completed a Master's programme with another seminary. I like the fact that the seminary designed a course of study tailored for me, while also allowing me to choose some electives. So far, I have completed four modules—Pastoral Care in Mental Health, Anglicanism, Romans and Greek 1, with three more subjects remaining this year.

What are my early impressions? The lecturers are committed to their craft, and ensure that we have a comprehensive understanding of the subject material. The reading materials are extensive. The assignments do require wide readings, and thoughtful reflection. They are not exactly a walk in the park. I sense that I am in an institution that seeks excellence in learning and scholarship.

I am able to immediately apply what I have learnt. They are equipping tools for my sermon preparation and pastoral care ministry. But beyond ministry they have enabled me to grow in self-awareness – reminding me of my own need for spirituality, devotion to the Lord in seeking Him (Psalm 42:1-2) and learning patience as the Lord continues to mould my character.

I spent a week on campus for my Anglicanism course with the Rt. Rev. Ng Moon Hing. It was a wonderful experience to be in a classroom setting, interacting with younger students who called me “uncle”, visiting and browsing the library, sharing meals with fellow students and walking around the campus grounds. I would recommend for anyone doing online study to consider spending at least a week on campus to experience seminary life. It is a different atmosphere from staring at a zoom video screen.

I look forward to a fun time of rigorous learning, to stretch my mind, enlarge my heart, and learn from both lecturers and fellow students, and authors who have gone ahead of us in their spiritual journey. My prayer is to be rooted in the Word and growing both in character formation and ministry excellence.



Medan Mission Experience: Discovering

Rev. Joseph Yesupatham | Tamil TEE Director

The Medan Mission Trip, held from 15th to 18th August, brought together a team of 10 members, including the Tamil TEE Director, Rev. Joseph Yesupatham. The primary objective of the mission was to explore and experience God's work among the Indonesian people living in and around Medan. By explore, we mean discovering the culture, lifestyle, socio-economic realities, and the spiritual condition of the Christian churches in Medan. By experience, we refer to the team's involvement in evangelistic efforts through various forms of community service.

Day 1

The team was divided into three groups and sent to different churches: the Tamil Methodist Church, Medan, Gereja Sidang Jemaah Allah, Brayan, and Gereja Sidang Jemaah Allah, Tanjung Mulia. At each location, the members ministered to women, youth, and children who had gathered in the church. Their ministry included preaching the Word, sharing testimonies, praying for one another, and reaching out to non-believers through gospel outreach. What made the first day of ministry especially exciting and meaningful was the warm welcome extended by the congregations and the generous hospitality shown by the people. The openness of the local communities created a wonderful opportunity for the team to share the gospel and pray freely with one another, without fear or restriction.

Day 2

We began the day with meditation on the Word and prayer, led by Pastor John Jeyaseelan, who shared the Scripture and guided the team in morning intercession. Afterward, we enjoyed a fulfilling breakfast of locally made noodles and a variety of other dishes. Our first destination was the Graha Annai Velangkanni, a prominent Catholic church in Medan, uniquely designed in an Indo-Mughal style that blends Indian, Indonesian, and local Batak cultural elements. From there, we continued our journey to Namorambe, where we visited members, leaders, and the pastor of the Gereja Sidang Jemaah Allah, Crown of Christ. The evening session proved both exciting and challenging as the team was divided into two groups and sent to minister to the youths at Gereja Sidang Jemaah Allah, Brayan, and Gereja Sidang Jemaah Allah, Tanjung Mulia. Following the meetings, we enjoyed fellowship with the local congregation, enjoyed the food they lovingly prepared, and were deeply blessed by their warm and gracious hospitality.

Day 3

It was a Sunday, and above all, it was also Indonesia's Independence Day. On this special occasion, the team members were assigned to attend the worship services at the Tamil Methodist Church, Medan, Gereja Sidang Jemaah Allah, Brayan, and Gereja Sidang Jemaah Allah, Tanjung Mulia. We were given the wonderful privilege of preaching the Word during the Sunday services, as well as presenting special songs and sharing testimonies. It was truly inspiring to witness how the Indonesian churches marked their Independence Day by incorporating it into their worship, thereby strengthening the spirit of patriotism and unity among the people. We returned to the hotel in the late afternoon with hearts filled with joy, satisfaction, and gratitude for the opportunity to serve God and His people.



God's Work, Embracing Transformation

Day 4

Every beginning has an ending, and so we came to the final day of our mission trip. The day started with a meditation led by Mrs. Jasmine Linggan, followed by a time of prayer. We also spent moments reflecting on the entire mission trip, recognising how informative and transformative the experience had been for each of us. After a brief time of window shopping, the team departed for Kuala Lumpur on AirAsia flight AK 0335 and landed safely at 4:15 p.m.



Conclusion

The Medan Mission Trip can be seen as both a ministry endeavour and a learning journey. Spiritually, it provided the team with a deeper understanding of how God is at work among Indonesian believers while reminding them of the centrality of prayer, Scripture and dependence on the Holy Spirit in mission. The unity fostered between Malaysian and Indonesian Christians demonstrated the beauty of the Body of Christ, transcending cultural and national boundaries. From a ministry perspective, the experience highlighted the richness of intergenerational engagement, the necessity of evangelistic boldness, and the transformative power of Christian hospitality. Culturally, the team gained valuable insights into Indonesia's diverse religious and social landscape, learning how faith and patriotism are intertwined within local communities. Personally, each member was challenged to step out of comfort zones, reflect on their spiritual growth, and embrace humility and gratitude. In the end, the mission was more than just an act of service; it was a journey of mutual transformation that deepened faith, nurtured relationships, and renewed the commitment to work together in fulfilling God's mission.



PROGRAM BM TEE SEPANJANG TAHUN 2026

Pusat Kampar (Gereja Methodist Cina Kampar, Perak)

Pengantar Perjanjian Baru
(Teras)

17-19 April & 24-26 April

Pr. Ngallinah Osinjiu

Kajian Alkitab Induktif
(Teras)

17-19 Julai & 24-26 Julai

Pr. Rolina Jaslin. S

Pengantar Perjanjian Lama
(Teras)

18-20 Sept & 25-27 Sept

Dss. Dr. Tan Swee Bee

Pusat KL (SIB Subang Perdana, Selangor)

Pengantar Perjanjian Baru
(Teras)

27 Feb-1 Mac & 6-8 Mac

Pr. Ngallinah Osinjiu

Sejarah Gereja
(Elektif-Sijil/ Teras-Diploma)

17-19 Julai & 24-26 Julai

Rev. Dr. Lee Soo Tian

Pengantar Perjanjian Lama
(Teras)

7-9 Ogos & 14-16 Ogos

Dss. Dr. Tan Swee Bee

Pusat JB (Gereja Good Shepherd, Pasir Gudang)

Sejarah Gereja
(Elektif-Sijil/ Teras-Diploma)

17-19 April & 24-26 April

Rev. Dr. Lee Soo Tian

Pengantar Perjanjian Lama
(Teras)

12-14 Jun & 19-21 Jun

Dss. Dr. Tan Swee Bee

Pengantar Perjanjian Baru
(Teras)

7-9 Ogos & 14-16 Ogos

Pr. Ngallinah Osinjiu

Kursus Intensif/ Guided (atas talian)

Kepimpinan Pastoral
(Elektif)

9-13 Mac

Rev. Rining Upai
(METS Lawas)

Teologi Penganiayaan &
Pemuridan
(Elektif)

3-7 Ogos

Rev. Dr. Elanko Kannan
(SPECS)

Sila hubungi kami untuk maklumat lanjut di bmtee@stm2.edu.my

Recruitment Position: Finance & Accounting Executive

Seminari Theoloji Malaysia (STM) is an interdenominational theological institution committed to excel in ministry formation and academic training. We are seeking a dedicated and experienced Finance & Accounting Executive to take charge of the entire set of accounts and plan financial strategies in support of our vision and mission. This position reports to the Assistant Manager (Corporate Services).

Key Responsibilities:

- Take charge of the entire set of accounts with accuracy, integrity, and compliance to financial standards.
- Plan and implement financial strategies, budgeting, and effective resource allocation.
- Oversee cash flow management and fund utilization.
- Monitor bank interest rates to optimise the generation of interest income.
- Prepare monthly financial reports and analysis for our Board members.
- Supervise and provide leadership support for junior accounting staff.
- Foster strong working relationships with the finance/accounting team members as well as with the heads and colleagues of other sections.
- Build and maintain good relationships with the bank officers, auditors, relevant government bodies, etc.

Requirements:

- Diploma/Degree in Accounting, Finance, or related disciplines.
- Minimum 5 years of hands-on experience:
- In taking charge of the entire set of accounts, budgeting, financial planning and management.
- In leading and supervising a small team efficiently.
- Preferably, familiar with non-profit or educational institutions' accounts.
- A mature Christian who is committed to servant leadership and integrity, confidentiality and attention to details.
- Proficiency in accounting software and Microsoft Excel

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- Be a part of Christ-centred team engaged in the advancement of God's Kingdom.
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HIRING**

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Over the past academic year, we have seen significant encouragement through the financial commitment of our donors. These contributions have enabled us to maintain high academic standards, invest in faculty development, support student scholarships, and maintain our facilities. The financial stewardship of our supporters reflects a shared vision for raising up gospel-centered leaders and advancing the Kingdom of God.

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STM Friends	RM594,304	RM549,834	RM1,135,000	RM527,925
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However, our seminary is facing growing financial pressures. Increases in overhead costs, operational expenses, utilities, compliance obligations, and faculty remuneration have all placed a considerable strain on our budget.

In light of this, we humbly appeal to our friends, churches, and ministry partners to continue standing with us. Your faithful giving is not only an investment in the seminary but a vital contribution to the global Church. We invite you to consider increasing your regular support, making a one-time donation, or introducing the seminary to others who may be led to partner with us.

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Thank you for journeying with us. Together, we can ensure the ongoing vitality and mission of the seminary for generations to come.

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Condolences 慰唁

Our heartfelt condolences to the family of:

 *The late Rev. Richard Lawrence, STM alumnus, who has found eternal rest in the Lord on August 7, 2025.*

 *Dato' Tan Boon Lin, STM donor, who was called home to be with the Lord on September 7, 2025. He is the beloved father of Dr. Tan Gaik Cheng, STM alumna.*

 *Rosmida Barus, STM alumna, on the passing of her husband, Mr. Louis Anthony A/L J.T. Dawson, who entered into eternal rest on September 17, 2025.*

Our thoughts and prayers are with their families during this time of loss.

"You keep him in perfect peace whose mind is stayed on You, because he trusts in You."

Isaiah 26:3

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