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Growing Holistically in Christ

UNITY IS AN INTENTION

FAITH DEFENDED: THE SAMUEL NESAN STORY

第三届汉语公共神学会议



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UNITY IS AN INTENTION

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. (Phil. 2:1-2)

Quite often, unity seems to be an aspired state of utopia, very much desired, but so near yet so far. In multicultural Malaysia, unity seems to be a paradox. At times, we celebrate the sweetness of intercultural harmony. In other instances, each cultural group vehemently asserts their rights and entitlements. Given the differences in the perspectives of social justice, the contention from each social subgroup for more recognition will continue to be a stumbling block for complete and ultimate unity.

I used to think that challenges for unity are only apparent in Malaysia. Gradually, I realised that this is also true across all human communities worldwide, even (or, perhaps more so, as globalisation and migration become increasingly significant in recent years) in the seemingly more homogeneous and more developed countries. Unity is a universal trial to the entire humanity as long as we are still subjected to our sinful nature.

The challenge of unity is also a reality in the Church since the early days of her establishment in the first century. Paul called for unity in the Church in Philippi: “Complete my joy by being of the same mind, having the same love, being in full accord and of one mind” (Phil. 2:2). Christians are saved by the grace of God through Christ, thus having a foundational reason to be united, but unity is clearly not an inherent state for them such that they do not need to do anything about it. They are urged to intentionally work hard to achieve unity (“same mind,” “same love,” “in full accord,” “of one mind”). They are to take up the mind of Christ (Phil. 2:5), to be humbly sacrificial to consider others as more significant (Phil. 2:3), and not to disregard the interests of others over their own (Phil. 2:4). Unity is not simply an aspiration. Without intentional effort, it will remain a dream. Unity has to be an intention and motive which will drive our collective actions as the people of God.

In reflection, STM is a microcosm of the multi-everything reality of the Church. Challenges of unity are also very true within the STM community. This is a community where Christians from various cultural backgrounds, denomination traditions, and regional origins learn to intentionally humble themselves, to intentionally regard one another as more significant, and to intentionally recognise the interests of one another for the unity in Christ. The challenge is real and continuous; and so, our intentional efforts would also have to be a persistent and continuous one. In the same way, unity is definitely no less challenging in the local churches. Take Paul's advice, with Christ as our example, let humility be intentional, let love be intentional, let altruism be intentional, let self-sacrifice be intentional and let unity be intentional.



张晓枫牧师（博士）

刻意追求合一

所以，在基督里若有任何劝勉，若有任何爱心的安慰，若有任何圣灵的团契，若有任何慈悲怜悯，你们就要意志相同，爱心相同，有一致的心思，一致的想法，使我的喜乐得以满足。（腓 2：1-2）

“团结”往往被视为一种令人向往的乌托邦式理想，可望而不可即。在多元文化的马来西亚，团结似乎成了一个充满矛盾的命题。有时，我们为文化间和谐的美好而欢欣；而在另一些时候，各文化群体又会极力主张自身的权利与权益。鉴于对社会公义的理解各不相同，各社会群体为争取更多认可而引发的争端，将继续成为实现彻底且终极团结的绊脚石。

我曾以为实现团结所面临的挑战仅见于马来西亚。后来我逐渐意识到，这种挑战存在于全球各地的所有人类社群之中；即便是在那些看似更为同质化、更为发达的国家，情况亦是如此（甚至可以说，随着近年来全球化与人口迁徙日益显著，这些国家面临的挑战或许更为严峻）。只要人类仍受自身罪性的束缚，团结便始终是全人类共同面临的一项考验。

自教会建立之初，保持团结与合一便一直是她面临的现实挑战。保罗呼吁腓立比教会要合一：“你们就要意志相同，爱心相同，有一致的心思，一致的想法，使我的喜乐得以满足”（腓2:2）。基督徒因神的恩典借着基督得救。这构成了他们合一的根本理由。然而，合一显然并非一种无需任何努力便能自然维持的状态。他们受敦促要刻意努力去实现合一（“意志相同”、“爱心相同”、“有一致的心思”、“有一致的想法”）。他们应当效法基督（腓2:5），存谦卑舍己的心，看别人比自己强（腓2:3），并且不只顾自己利益，也要顾及他人的利益（腓2:4）。合一不仅仅是一种愿望；若不付出刻意的努力，它终将只是一场空梦。合一必须成为一种意向与动力，推动我们作为神的子民采取共同的行动。

反思，马来西亚神学院（STM）就是教会那种“多元并存”现实的一个缩影。在STM群体内部，关于合一的挑战同样真实存在。这是一个由来自不同文化背景、宗派传统和地域的基督徒组成的群体。大家在此学习如何为了在基督里的合一，而刻意地谦卑自己、刻意地看别人比自己强、并刻意地顾念他人的益处。这种挑战既真实又持续；因此，我们所付出的刻意努力也必须持之以恒。同样地，在各个教会中，实现合一也绝非易事。让我们谨记保罗的教导，以基督为榜样，刻意地谦卑、刻意地去爱、刻意地利他、刻意地舍己，刻意地追求合一。



USAHA SENGAJA UNTUK BERSATU PADU

Oleh itu, jika ada galakan kerana bersatu dalam Kristus, jika ada penghiburan hati kerana kasih-Nya, jika ada keakraban dalam Roh, jika ada lemah lembut dan belas kasih, sempurnakanlah kebahagiaanmu dengan berkeadaan sejiwa, mempunyai kasih yang sama, sepakat dan bersatu hati. (Flp. 2:1-2)

Sering kali, perpaduan kelihatan seperti satu keadaan utopia yang diidam-idamkan—yang sangat diinginkan, terasa begitu dekat tetapi begitu sukar dicapai. Di Malaysia yang berbilang budaya, perpaduan seolah-olah satu paradoks. Ada kalanya, kita meraikan keindahan keharmonian antara budaya. Pada masa yang lain pula, setiap kelompok budaya menuntut hak dan keistimewaan masing-masing dengan begitu tegas sekali. Memandangkan perbezaan perspektif mengenai keadilan sosial, tuntutan setiap kelompok sosial untuk mendapatkan pengiktirafan yang lebih besar akan terus menjadi penghalang kepada pencapaian perpaduan yang mutlak dan sempurna.

Dahulu, saya menyangka bahawa cabaran terhadap perpaduan hanya wujud di Malaysia. Lama-kelamaan, saya menyedari bahawa cabaran ini turut berlaku dalam semua komuniti manusia di seluruh dunia, malah—atau, mungkin lebih ketara lagi, memandangkan pola globalisasi dan penghijrahan semakin pesat sejak kebelakangan ini—di negara-negara yang kelihatan lebih homogen dan maju. Perpaduan merupakan satu ujian sejagat bagi seluruh umat manusia selagi kita masih terikat dengan tabii dosa kita.

Cabaran perpaduan juga merupakan realiti dalam Gereja Awal. Paulus menyeru agar Gereja di Filipi bersatu padu: “sempurnakanlah kebahagiaanmu dengan berkeadaan sejiwa, mempunyai kasih yang sama, sepakat dan bersatu hati” (Flp. 2:2). Orang Kristian diselamatkan oleh kasih kurnia Tuhan melalui Kristus, dan dengan itu mempunyai asas yang kukuh untuk bersatu. Namun, perpaduan bukanlah sesuatu yang wujud secara automatik atau semula jadi tanpa memerlukan sebarang usaha daripada mereka. Mereka digesa untuk berusaha bersungguh-sungguh demi mencapai perpaduan (“berkeadaan sejiwa,” “kasih yang sama,” “sepakat,” “bersatu hati”). Mereka harus meneladani fikiran Kristus (Flp. 2:5), bersedia berkorban dengan rendah hati serta mengutamakan orang lain (Flp. 2:3), dan tidak mengabaikan kepentingan orang lain demi kepentingan diri sendiri (Flp. 2:4). Perpaduan bukan sekadar satu cita-cita. Tanpa usaha sengaja, ia akan kekal sebagai satu impian semata-mata. Perpaduan harus menjadi niat dan dorongan yang memacu tindakan kolektif kita sebagai umat Tuhan.

Jika diteliti, STM seolah-olah gambaran-mikro bagi realiti Gereja yang serba pelbagai. Cabaran perpaduan turut nyata dalam kalangan komuniti STM. Inilah komuniti di mana orang Kristian daripada pelbagai latar belakang budaya, tradisi denominasi, dan kampung halaman belajar untuk sengaja merendahkan diri, sengaja mengutamakan satu sama lain, serta sengaja memikirkan kepentingan orang lain demi perpaduan dalam Kristus. Cabaran ini adalah nyata dan berterusan. Sebab itu, usaha sengaja ini juga haruslah gigih dan berterusan. Sesungguhnya, perpaduan tidak kurang mencabar di gereja-gereja tempatan. Ikutilah nasihat Paulus: dengan meneladani Kristus, marilah kita sengaja merendahkan hati, sengaja menunjukkan kasih sayang, sengaja mengutamakan orang lain, sengaja mengorbankan diri dan sengaja untuk bersatu padu.

Pray For STM

Our Faculty



Pray for the faculty's continued unity, faithfulness, and fruitfulness.

Growing Holistically in Christ – Rooted in Truth, Responding to Truth

Venerable Stephen Chan Mung Koon | Former STM BOT Member

Growing Holistically in Christ reminds us that the Christian life must be firmly established in the truth of God, our Christian life must be “**Rooted in Truth**”. In a world where opinions change, values shift, and information are constantly presented to us, we need an unchanging foundation. Jesus Christ is the Truth, and His Word is our guide. To be rooted in truth means allowing Christ and His Word to shape our identity, decisions, relationships, priorities and daily living.

Growing Holistically in Christ - calls us not merely to know the truth but to respond to it with our whole lives. “Responding to Truth” leads our Christian life’s growth in more than increasing our biblical knowledge or attending church regularly. God desires us to grow holistically—spiritually, emotionally, relationally, intellectually and practically.

1. **We grow spiritually.** We deepen our relationship with Christ through daily devotion (prayer & bible reading), worship, Holy Communion and fellowship. As we remain connected to Christ, our faith becomes stronger and our lives increasingly reflect His character.
2. **We grow in character.** Truth must transform the way we live. As followers of Christ, we are called to grow in love, humility, patience, forgiveness, integrity and compassion. Responding to truth means allowing the Holy Spirit to change our attitudes, words and actions.
3. **We grow in our relationships.** Christ teaches us to love God and love one another. A person who lives a holistic life must learn to respect and serve others, listen well, forgive quickly and encourage those around them. A mature Christian does not live only for oneself, but seeks to build up the family, the church and the wider communities.

Finally, we grow through faithful service. Truth becomes visible when faith is put into action. Each of us has gifts, abilities and opportunities to serve God. Whether through ministry in the church, caring for our families and communities, helping those in need or witnessing in our workplaces and communities, we are called to respond to God’s truth faithfully.

May we therefore not only be people who **know the truth**, but people who **live the truth**. May Christ be our foundation, His Word our guide and His Spirit our strength. As we remain rooted in truth, may we continue growing holistically in Christ, becoming more like Him and reflecting His love wherever God has placed us.



My Ministry: Ten Years of God's Faithfulness

Alec Ling Sow Wan | Alumni 2015 BD

Ten years ago, I stepped into pastoral ministry with a heart willing to serve but without knowing where God would lead me. Looking back today, I can only say, "Ebenezer—thus far the Lord has helped us."

These ten years have been filled with both mountain-top experiences and valley seasons. God has given me the privilege of preaching His Word, administering the sacraments, visiting the sick, comforting the grieving, conducting weddings and funerals and walking with His people through different seasons of life. Every opportunity to point someone to Jesus has been a precious gift.

One of the greatest blessings has been serving among different communities, including our Orang Asli brothers and sisters in Cameron Highlands and Pengkalan Hulu, Perak. Their simple faith, perseverance and love for God have encouraged me as much as I have sought to encourage them. Through these experiences, I have learned that the gospel transcends every culture and background and God's love reaches every heart.

The journey, however, has not been without struggles. There have been times of discouragement, criticism, misunderstandings, unanswered prayers and personal weakness. There were days when I felt tired and questioned whether my work had been a blessing to others. Yet, in those moments, the Lord reminded me that ministry belongs to Him. My calling is not to achieve success in the world's eyes but to remain faithful to His calling.

God has used every challenge to shape my character. He has taught me to pray more earnestly, to depend more deeply on His grace and to trust His timing even when I could not understand His plans. He has shown me that His strength is made perfect in weakness and that His grace is always sufficient.

I am deeply thankful for my family, my fellow pastors, church leaders, congregation and everyone who has prayed for me and walked this journey with me. Their encouragement has been God's provision in my life.

These ten years have taught me one lesson : God is faithful. He never abandons those He calls. Even when I was weak, He remained strong. Even when I was in doubt and could not see the way forward, He was already preparing it.

As I look ahead, I do not pray for an easier ministry. Instead, I pray for a more faithful heart. May I continue to preach Christ crucified and his resurrection, shepherd God's people with humility, patience and love and serve wherever He leads until the day I hear Him say, "Well done, good and faithful servant."

To God alone be all the glory. "Thus far the Lord has helped us." Amen.



Lens of Faith

Adrian Lopez | Alumni 2023 MDiv



My ministerial journey has been quite an adventure. Having been born and raised in the Klang Valley, moving to Seremban felt like stepping into a whole new world. It was my first time away from home for an extended period, surrounded by unfamiliar faces, new neighbourhoods and a slower-paced lifestyle.

Unlike many who enter ministry in their younger years, I began this journey in my forties. For most people, that stage of life is about settling into comfortable routines and established careers. For me, it was the opposite—my journey was just beginning. It was exciting, but it also felt new and unfamiliar. I still remember those first few days as I unpacked my belongings. I often found myself wondering, “Am I really on the right track?”

Looking back now, I can see that those moments of uncertainty were part of God’s way of preparing me and leading me into a journey far more meaningful than I could have imagined.

During my three years of study at STM, I concurrently served at the Seremban Lutheran Congregation (ELCM). My first year on campus was a season of adjustment as I organised my life and sought to discern God’s direction for me. From the second year onwards, I lived off campus after my wife and children moved to Seremban to join me.



It was during this period that God’s leading became clearer and more evident. I began to view my journey from a different perspective—I started seeing it through the lens of faith. I realised that I did not need to know everything or have all the answers in order to serve God. What I needed was to trust Him and move forward in faith.

The journey became easier as I recognised that I was not alone. God was with me every step of the way.

After serving at the Seremban Congregation for three years and completing my studies at STM, I graduated in 2023. I was then posted to Immanuel Lutheran Congregation in Ipoh. Once again, my family and I had to pack our belongings and begin a new chapter. My children had to change schools and I had to adapt to a new town, new faces and a new neighbourhood.



Relocation brings its own set of challenges for pastors as we move to new towns, serve new congregations and take on new responsibilities. Throughout Scripture, we see how God calls His people to serve His purposes, often leading them into unfamiliar places and circumstances. Just like how Abraham left his homeland in obedience to God's call, and Moses was sent to lead God's people despite his own doubts, fear and insecurities.

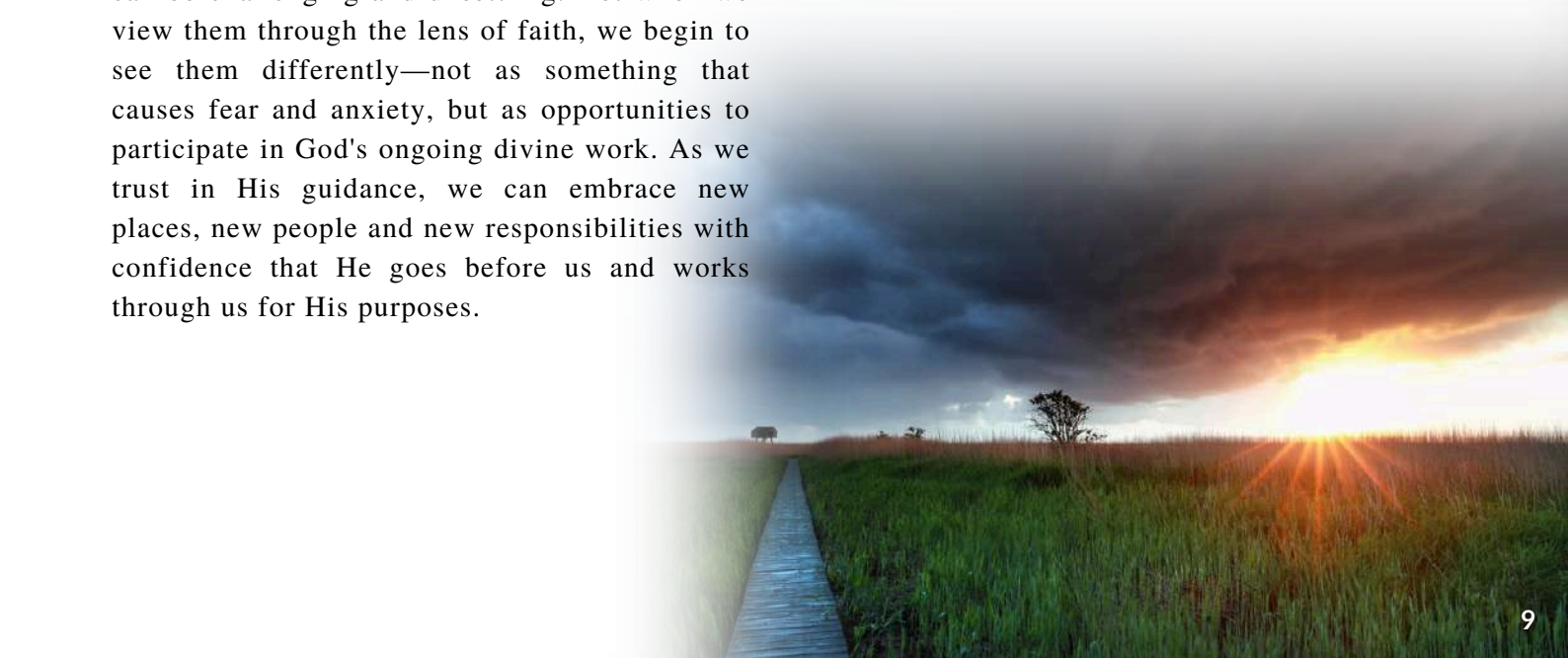
When Jesus called His disciples, they too had to leave behind familiar occupations, communities and comfort zones and step out in faith. They followed Christ and carried the Gospel to people and places that were often unfamiliar, including the Gentiles and Samaritans. At times, God also calls us to confront our own fears, insecurities, and even resistance to His will. Jonah's story reminds us that obedience may require us to reach out to people and places we believe do not need God's mercy and forgiveness. Such callings can be challenging and unsettling. Yet when we view them through the lens of faith, we begin to see them differently—not as something that causes fear and anxiety, but as opportunities to participate in God's ongoing divine work. As we trust in His guidance, we can embrace new places, new people and new responsibilities with confidence that He goes before us and works through us for His purposes.

Through that lens, I saw that:

- Every new journey begins under God's guidance.
- We are not meant to remain in our comfort zones but to stay attentive to His voice.
- Our calling requires complete trust in His strength, wisdom, and knowledge—not our own.
- His Spirit leads us to places where there is a need for service.
- Obedience is the result of our love for Him and the foundation of our faith in Him.
- He is my Master; He leads, and I follow.
- He knows what is best for my family and me.

Today, I am where God wants me to be. The journey has not always been smooth sailing, but through the lens of faith, I see Him in the boat with me as I navigate the storms of life.

Have faith and trust the journey you are walking with Him.



Faith Defended: The Samuel Nesan Story

Samuel Nesan | Alumni 2016 MCS | President of Explain International

As a distinguished alumnus of Seminari Theologi Malaysia (STM), Samuel Nesan has dedicated his life to bridging the gap between sincere belief and the ability to articulate that faith effectively. His journey from a young boy with a pastoral calling to a seasoned debater and ministry founder offers a compelling look at the importance of "discipling the mind" in the modern world.

A Heritage Rooted in Faith

Samuel Nesan was born into a Christian family with a profound legacy of service in Malaysia. His father is a pastor, and his great-grandfather, Rev. T. Joseph, was a missionary and one of the founding pastors of the Evangelical Lutheran Church in Malaysia (ELCM).

This environment fostered an early calling; by age ten, Samuel was already telling his teachers he intended to become a pastor, and by age twelve, his father had introduced him to the profound theological writings of A.W. Tozer.

The Turning Point: A Football Game and a Question

Despite his deep roots, a pivotal moment occurred when Samuel was fifteen. After a football game, a non-Christian friend questioned him about the Trinity.

Although Samuel believed the doctrine, he realised with a sense of inadequacy that he could not articulate or defend it, leading to the nagging thought: "I am not smart enough to defend my faith".

The Evolution of Ministry: From Doubt to Public Debate

This experience eventually transformed his approach to ministry. Despite having participated in 36 public debates and interfaith dialogues with representatives of different faiths including Prof. Ridhuan Tee (Islam), Dr. Dustin Smith (Unitarianism), Trent Horn (Catholicism) and Matt Dillahunt (Atheism), Samuel maintains that his confidence does not come from himself, but from the wisdom God provides to those seeking to defend the gospel.

Equipping the Church: The Mission of Explain International

In 2018, following several years of service as a youth pastor, Samuel co-founded Explain International.

The ministry's core mission is to glorify God by equipping believers to explain their faith as a vital part of fulfilling the Great Commission.

Samuel observed that while many Christians are sincere in their beliefs, there is a "sobering reality" regarding their ability to pass that faith on.



Level 1	Unable to comprehend	Cannot define core tenets like the Gospel or Trinity	40%
Level 2	Unable to articulate	Can recognize basic doctrines but unable to explain	30%
Level 3	Unable to defend	Can explain doctrines but unable to handle objections	20%
Level 4	Able to teach	Can handle objections but unable to equip	7%
Level 5	Able to equip	Can explain, defend and train other believers	3%

The percentages above are research informed estimates drawn from multiple surveys. While not exact measurements, they reveal the sobering reality that many Christians remain unequipped to understand, articulate, defend, and pass on their faith. Sadly, celebrations are made when someone believes and is baptised but are silent when people lose their faith.

Discipling the Mind for the Great Commission

Post-pandemic attendance has exposed an uncomfortable reality that many who once sat in our churches are no longer there.

Some churches respond by organizing more events to draw people back, while neglecting the harder work of discipling the mind. Yet, as Jen Wilkin warns, "Both the false teacher and the secular humanist rely on biblical ignorance for their messages to take root."

Samuel's passion lies in what he calls "discipling the mind," a task he believes many churches neglect in favour of organising events.

He warns that an undisciplined mind is "fertile ground for heresy and apostasy" and emphasizes the need to move beyond a "childish faith" that refuses to mature.

He encourages a "childlike faith"—one that remains humble yet constantly asks, seeks, and grows.

A Global Reach and a Future of Maturity

The impact of Samuel's work, rooted in his training and Malaysian heritage, has reached far beyond local borders. By God's grace, Explain International has served over 130 Malaysian churches across ten denominations, as well as 30 Christian organizations and fellowships and 10 seminaries across 16 countries.

His ultimate desire remains that Christians will be equipped to understand what they believe, to biblically explain it, and to effectively defend it in fulfilling the Great Commission.



走进曼绒，与教会同行 —— STM 实兆远巡展 (Sitiawan Roadshow)

李慧仪 | STM 储备讲师

为让更多教会认识马来西亚神学院 (STM) 的神学教育与事工，也让神学院与地方教会有更多交流与连接，STM 于近期7月25至26日，走进实兆远及曼绒教区，举办一系列活动，包括圣经讲座、神学之夜及神学主日。透过不同形式的聚会，STM 不仅向教会介绍神学院近期的发展，也盼望与地方教会建立更深的连结，在神学教育与教会牧养的道路彼此同行。

从圣经出发：神学讲座——《雅歌》

我们特别安排了一场神学讲座，作为STM 巡展的首冲聚会。这场讲座由吴慧芬牧师（博士）主讲《雅歌》，题目为“雅歌和伊甸——两个园子”。吴博士从圣经文本出发，带领会众重新认识《雅歌》，并思想其中关于爱、关系以及人与神之间亲密关系的丰富意义。透过吴博士的讲解与分享，参加者再次看见圣经研究并不是停留在课堂里的知识，而是帮助信徒将信仰与生命接轨，落实在日常中。

这也是STM神学教育所重视的核心之一：

神学不是为了让人拥有更多知识，而是为了帮助教会更忠心地阅读圣经、更深地认识上帝，并在生活与服事中活出信仰。

从故事出发：神学之夜——采访

当天晚上举行的神学之夜，则以轻松而贴近生活的采访方式进行。吴博士担任采访者，与来自不同宗派的三位神学生及两位讲师展开对谈。

三位神学生分别是来自信义宗的林以勒、卫理公会的黄招旺 (Eric)，以及圣公会的黄俊仕 (Andy)。他们来自不同教会传统，却共同走在神学装备的道路上。通过采访，会众得以从神学生的角度了解他们为什么选择接受神学教育、神学院生活带给他们什么影响与转变，以及在整个受装备的过程中，他们如何经历上帝的带领。

三位学生不同的背景与经历，也让大家看见STM作为一所跨宗派神学院的独特性。在同一个校园里，不同宗派、不同传统的神学生一起学习、生活、祷告与成长，在彼此不同之中学习欣赏与尊重、彼此磨合，也在共同的信仰根基上彼此建立。

除了神学生，吴博士也访问了两位讲师——刘聪赐博士及李丹萍牧师（博士）。两位讲师从教育者与牧者的角度，分享神学教育的意义，并且身为教会牧者的培育者，过程中所面临的挑战与展望，使会众从另一个层面认识STM及神学教育。

这场神学之夜让“神学”不再只是一个抽象的名词，而是一个个真实的人、一段段可见可听的生命故事，以及一群愿意回应上帝呼召的人。



晚间的神学之夜以轻松的方式——采访进行，（从左到右）由吴慧芬牧师（博士）主持，采访两位神学生——林以勒及黄招旺 (Eric)，两位讲师——李丹萍牧师（博士）及刘聪赐博士。



实兆远巡展 (Sitiawan Roadshow) 团队阵容：（前排从左到右）李慧仪储备讲师、李丹萍牧师（博士）、吴慧芬牧师（博士）、刘聪赐博士；（后排从左到右）黄招旺 (Eric)、黄俊仕 (Andy)、罗永乐、林以勒、林成毅 (Samuel)、张家鑫 (Jason)。



STM 团队与曼绒教区教会牧者们（前排左三至左五）——叶林姜牧师、林礼建牧师、王有福牧师合影留念。

从认识走向同行： 神学主日——证道与见证

巡展的另一重要环节，是在曼绒教区不同牧区举行的神学主日。STM同工走进不同堂会，在主日崇拜中证道、分享见证，并向弟兄姐妹介绍STM近期的发展与需要。

STM作为马来西亚华人教会重要的神学装备平台之一，需要众教会共同参与及扶持。因此，在神学主日，我们邀请弟兄姐妹以实际行动支持神学院，包括在金钱上奉献，资助STM的日常经费与神学教育工作；更重要的是，邀请众教会在祷告中成为STM的扶持者，为神学生、讲师、同工以及神学院未来的发展代祷。

一起培育，一起承担，一起回应呼召

这次实兆远巡展让我们再次看见，神学院从来不只是是一个校园，也不只是神学生上课的地方。STM与教会之间有着密不可分的关系：教会差派弟兄姐妹接受装备，神学院则帮助他们在神学、生命与事奉上成长；毕业生再回到不同教会服事，将所领受的带回群体。

因此，神学教育其实是整个教会共同的使命。

从下午的《雅歌》神学讲座，到晚上的神学之夜；从神学生的生命故事，到讲师的教育分享；再到主日讲台上的信息与呼吁，这趟曼绒之行让“认识STM”进一步成为“与STM同行”。

一所神学院的使命，需要整个教会一起承担；一群神学生的成长，也需要众教会一起守望。愿我们在基督里彼此扶持，一同为上帝的国度而努力。



黄俊仕（Andy）神学生在神学之夜分享见证。



罗永乐神学生（右一）在爱大华卫理公会为神学主日证道，会后与主理牧师雷德瑞牧师及师母合影留念。



吴慧芬牧师（博士）在邦咯岛卫理公会神学主日证道。



神学讲座由吴慧芬牧师（博士）主讲《雅歌》，题目为“雅歌和伊甸——两个园子”。



吴慧芬牧师（博士）（前排左一）率领神学生（后排从左到右，罗永乐、黄昭旺（Eric）、林以勒）前往邦咯岛卫理公会为神学主日证道及分享见证，会后与主理牧师林礼建牧师及师母合影留念。



第三届汉语公共神学会议

邱君尔传道 | 教会事工联系、研发与拓展中心主任

从多元处境探索公共神学的实践与使命

2026年7月14日至16日，第三届汉语公共神学会议于马来西亚吉隆坡卫理公会举行，主题为“多元与公共神学”。本次会议由汉语公共神学学会主办，马来西亚神学院承办，新加坡神学院、西马华福青年牧者团契、美佳堂卫理公会及普世佳音协办，汇聚120位来自美国、英国、中国、韩国、新加坡、马来西亚、台湾及香港等地的基督教学者、牧者、宣教士及教会领袖，共同探讨华人教会如何在多元社会中开展公共神学实践。

本届会议共收到来自世界各地的论文投稿25篇，经学术委员会审议后，选出18篇进行发表，内容涵盖圣经、神学、教会、历史、社会学、哲学、美学及个案研究等不同领域。会议也邀请多位学者担任主题讲员，包括龚立人、曾庆豹、潘怡蓉、董家骅、凌启文、张俊明及谢木水等；同时邀请美国戈登康威尔神学院荣休院长、伦理学教授Dennis Hollinger，以及联合国前难民署官员唐南发参与专题分享。

在多元处境中重新思考公共神学

会议围绕“公共神学的语言与方法”、“灵性进路与教会实作”、“宣教想象与跨文化互动”以及“本地案例经验与反思”四个面向展开。

与会者指出，“多元”不仅意味着不同族群、宗教、文化和价值观并存，也同时带来张力与冲突。因此，公共神学不能只是基督徒向社会发表意见，而应当进入公共空间，与不同群体进行聆听、对话、合作及寻求共善。在多元社会中，基督徒既不应抽离公共生活，也不应以宗教或政治权力压制差异，而是在尊重他者的基础上，以信仰参与共同社会生活。

因着马来西亚本身的多元，即成为本届会议重要的处境案例。马来裔、华裔、印度裔以及不同宗教群体共同生活，使“多元”不再只是抽象的神学概念，而成为每天必须面对的社会现实。与会者因此从马来西亚的族群、宗教、公民社会及社会发展经验，反思公共神学如何在亚洲多元处境中扎根。

连接神学研究、教会牧养与宣教实践

本届会议特别设置教牧论坛与宣教论坛，邀请来自牧养现场及宣教前线的牧者和领袖分享实践经验与神学反思，进一步促进学术研究与教会实践之间的互动。

会议中的讨论也提醒，与其把公共神学局限于政治或公共政策议题，更需要关注信仰如何进入真实的社会生活，包括贫穷、灾难、难民、移工、无国籍人士、企业伦理、环境、公义及人的尊严等议题。



其中，关于“道成肉身”的反思，指出教会参与公共生活并不是为了把社会关怀作为传福音的工具，而是因为每一个人都是按照上帝形象被造、具有尊严的邻舍。基督徒的公共见证因此必须落实在具体的关系、制度和选择中。

从汉语世界建立处境化的公共神学

与会者也反思，公共神学不能简单地将西方理论翻译并移植到华人社会，而需要从不同华人社会及亚洲处境中发展出具有本土性的神学思考。特别是在民主与相对开放的社会，以及面对不同政治、宗教和社会制度的华人处境中，公共神学所面对的问题并不完全相同。因此，汉语公共神学需要持续聆听不同地区的声音，并建立跨地域、跨宗派及跨学科的对话。同时，学术界与教会之间也需要建立更有效的沟通。公共神学既需要严谨的学术研究，也需要能够转化为牧者、信徒及社会大众能够理解和实践的语言，使神学真正进入公共生活。

第三届汉语公共神学会议在吉隆坡举行，不仅提供学者与牧者有交流的平台，也进一步推动汉语教会思考自身在多元社会中的公共责任。会议期待未来持续推动公共神学研究、出版、教牧与宣教实践，使华人基督徒能够在不同社会处境中，以谦卑、对话、关怀、公义与和平，见证基督的福音。

正如本届会议所呈现的核心方向：公共神学不是让教会远离世界，而是帮助教会在真实世界中活出信仰；不是单向地向社会说话，而是进入公共空间，与不同群体对话，并共同寻求社会的共善。





Religious Ethics in Times of Discord: Transforming Religious Virtues towards Knowing and Practices, a “Diapraxis” Approach

Rev. Jensey Mojuin | STM Faculty

The one-day symposium was convened on Friday, 26 June 2026, at Bilik Anggerik, Level 3, Block D, Institute for Advanced Studies (IAS), Universiti Malaya. The event was officiated by Prof. Dr. Khadijah Mohd Khambali @ Hambali, Director of the Centre for Civilisational Dialogue, Universiti Malaya.

STM was represented by 28 participants. The delegation comprised of the Secretary of the Council of Churches of Malaysia, Rev. Dr. Philip Lok, members of the STM Council, faculty members and students. Their participation underscored STM’s commitment, through CRS, to advancing interreligious dialogue, academic discourse and social ethics.

Symposium Sessions

Two sessions were successfully conducted:



Prof. Dr. Khadijah Mohd Khambali @ Hambali

This inaugural symposium was jointly organised by the Centre for Religion and Society (CRS), Seminari Theoloji Malaysia (STM) and the Centre for Civilisational Dialogue (UMCCD), Universiti Malaya. It centered on the role of religious ethics in addressing the challenges of plural societies and contemporary social change, with the following aims:

1. To strengthen ethical dialogue between Islam and Christianity.
2. To develop a framework for harmonious living.
3. To apply ethical values in social practice.
4. To jointly confront social and technological challenges.



Session I (Morning): Religious Ethics, with Rev. Dr. Karthik Sibanyanam



Session II (Afternoon): Global Ethics, with Rev. Dr. Albert Sundararaj Walters

Other distinguished panellists included:

- Assoc. Prof. Dr. Haslina Ibrahim (IIUM)
- Prof. Dr. Baharudin Ahmad (IIUM)
- Dr. Mohd Farid Mohd Shahrar (IKIM)
- Assoc. Prof. Dr. Mohd Khairul Naim Che Nordin (UM)
- Dr. Peter T.C. Chang (ISEAS)
- Ms. Nur Ain Shahirin Abdul Aziz (IKIM)



STM team with Prof. Dr. Khadijah Mohd Khambali @ Hambali



Foreground- Rev. Dr. Philip Lok, Secretary of the Council of Churches of Malaysia

Key Takeaways for Participants

1. **Renewed awareness of the role of religious sources:** A renewed awareness that religious sources can serve as practical guidance in addressing life's challenges.
2. **Experience of interreligious exchange:** The symposium provided opportunities for meaningful interreligious exchange, opening pathways towards a deeper mutual understanding of ethics and values.
3. **Exposure to best practices:** Participants were exposed to best practices grounded in religious values that may serve as models for social life.
4. **The beginning of genuine communication:** The symposium marked a significant starting point in building bridges of ethical dialogue between Islam and Christianity. It emphasised the connection between knowledge and action through the **Diapaxis** approach, moving beyond discourse towards concrete steps for developing a framework for harmonious living, strengthening solidarity, and jointly confronting social and technological challenges.

Next Steps

1. To deepen and sustain ethical dialogue between Islam and Christianity through future meetings.
2. To develop a shared ethical framework for harmonious living in a plural society.
3. To apply ethical values in social practices, such as community solidarity, justice advocacy, and charitable work.
4. To address social and technological challenges collaboratively across religions and cultures.
5. To implement joint programmes and activities that are visible and impactful within Malaysian society.

Through this approach, Diapaxis does not merely generate discussion but fosters concrete commitments to action, laying the foundation for a just, harmonious, and resilient society.

Closing Remarks

The symposium concluded with a closing address by **Bishop Steven Lawrence**, on behalf of the STM Council. He emphasised the importance of sustained dialogue and the application of ethical values in society. In his remarks, he noted: *"Today we have learned that what matters is not going to others, but understanding one another. We also realised that to move forward together, we must build close relationships and trust. Our shared responsibility is to cultivate trust and mutual respect. This session is not the end, but the beginning of a journey – a journey where we encourage one another, strengthen one another, and grow together into better leaders, not only for one community but for all."*

Conclusion

Overall, the programme successfully served as a significant academic platform and interreligious dialogue, reinforcing collaboration between STM and the Centre for Civilisational Dialogue, Universiti Malaya. It also provided a meaningful opportunity for participants to engage with questions of religious ethics, social responsibility, and harmonious living within Malaysia's plural society. The symposium marks an important step towards continued dialogue, collaboration, and joint action between religious communities in addressing contemporary social challenges.



Group photo of all symposium participants with Datuk Aaron Ago Dagang, Minister of National Unity

Symposium on “Interfaith Collaboration in Practice for Human Dignity and Well-Being” 2026

Rev. Jensey Mojuin | STM Faculty

The symposium was held on 4-5 August 2026 at the Pacific Sutera Hotel, Kota Kinabalu, Sabah, and was officially opened by Datuk Aaron Ago Dagang, Minister of National Unity. The event was jointly organised by several institutions, including IKIM, Brigham Young University, Seminari Teoloji Malaysia (STM), KITA, and the Office of the Mufti of Sabah.

The roundtable discussions on 4 August explored various themes, including religious perspectives on human dignity, societal well-being in the twenty-first century, and practical actions for the future. On the following day, participants visited several places of worship and charitable organisations around Kota Kinabalu, including the Sabah SIB Church Centre, Tzu Chi Charity Foundation, Puh Toh Si Buddhist Temple, and the Kota Kinabalu City Mosque.

Through its Centre for Religion and Society, STM continues to play an active and committed role as a theological and academic platform for strengthening interfaith dialogue, promoting harmony, and upholding the dignity of every human being.

Through its Centre for Religion and Society, STM continues to play an active and committed role as a theological and academic platform for strengthening interfaith dialogue, promoting harmony, and upholding the dignity of every human being.



Representing STM: Mr. Eugene Yapp, Dr. Tan Ee Yan, Rev. Dr. Karthik Sibanyanam, Rev. Jensey Mojuin, Rev. Joseph Yesupatham, and Rev. Dr. Albert Sundararaj Walters



Group photo with participants at the Pusat SIB Sabah Church, Kota Kinabalu



Participants at the Puh Toh Si Buddhist Temple, Kota Kinabalu



Group photo with participants at the Tzu Chi Charity Foundation Centre, Kota Kinabalu

The symposium concluded with a unifying statement entitled “*Living Human Dignity Together*”, presented by Mr. Eugene Yapp, who also represented STM.

Key Takeaways for Participants

A Shared Narrative: Living Human Dignity Together

The symposium emphasised that human dignity must not remain an abstract concept; rather, it must be lived out collectively through everyday experiences, social relationships, and public life.

Five-Point Framework

1. Dignity is not merely an idea—it must be lived.

Human dignity should be expressed in daily life, political engagement, and social relationships. If it does not have a tangible impact on people's lives, it loses its meaning.

2. Dignity as the foundation of human well-being.

Human dignity must be grounded in compassion, mercy, love, mahabbah, and acceptance. Each religious tradition possesses its own language and resources for articulating and nurturing these values.

3. Dignity must be articulated positively and concretely.

Public discourse should not focus solely on opposing bias, prejudice, and stereotypes. It must also demonstrate positively what human dignity builds, nurtures, and sustains within society.

4. Moving from the symbolic to the substantive.

In Malaysia, discussions of human dignity often remain at a symbolic level. There is a need to move towards substantive action that addresses reconciliation, social justice, poverty, religious discrimination, and the challenges faced by refugees.

5. Practical cooperation as an ecosystem of mutual collaboration.

Efforts should move beyond isolated projects toward a culture of cooperation across religious, ethnic, and social boundaries. The Southeast Asian tradition of gotong-royong (mutual assistance) should serve as a foundational principle for building an enduring ecosystem of collaboration.

Pray For STM

Current Students

As the graduation ceremony approaches, please pray for our graduands and those still completing their assignments, that God may grant them strength and wisdom.



Photo with Prof. Dato' Dr. Mohamed Azam Adil, Director General of IKIM (second from the right), at the Kota-Kinabalu City Mosque

Follow-Up Actions

Follow-Up Actions

1. Develop key performance indicators (KPIs) for interfaith engagement so that collaboration can be measured and evaluated in concrete ways.

2. Expand the concept of well-being to include the whole of creation, recognising the responsibility to care for plants, animals, and the environment as a divine trust.

3. Implement tangible projects through NGOs, religious institutions, and local communities, moving beyond textual discussions towards practical action.

Key Challenge

The foundation of the narrative is now clear: **human dignity is the basis of human well-being**. The challenge ahead is to translate this vision into compelling stories, sustained motivation, and substantive initiatives that foster a genuine ecosystem of collaboration.

This concluding statement serves as both a challenge and a guide **for Sabah, Sarawak, and Peninsular Malaysia** to move forward together in building a more inclusive ecosystem of cooperation—one that is open, participatory, and leaves no community behind. Such an ecosystem enables every community to contribute meaningfully to the well-being of society, ensuring that human dignity truly becomes the foundation of Malaysia's collective flourishing.

A Word of Appreciation and Thanks to Bible Society Malaysia from STM

Thank God for the various ministries of the Bible Society Malaysia (BSM)!

We, students from Seminari Theoloji Malaysia (STM), are blessed to receive the latest Biblia Hebraica Stuttgartensia & the Greek New Testament UBS 6. They provide another layer of certainty from critical readings of the Scriptures with ancient traditions preserved. Physical copies allow better focus and better for eyesight health for lifelong readers and practitioners of the Scriptures. Formalities aside, if I am able to, the gifts above from BSM will be a part of my family heirloom for my descendants.

Dave Chen Win Chuan
Greek Class 2026
Hebrew Class 2026
Full-Time Student
(MDiv, Year 1)



I am truly grateful for the generous gifts we have received from Bible Society Malaysia. Greek and Hebrew are beautiful languages, but are not easy to learn. The given Bibles will certainly be helpful in our efforts to master the skills of reading and translating the biblical languages, not only for our studies but in ministry as well. Thank you very much!

Eusebia Clement
Hebrew Class 2025
Greek Class 2026
Full-Time Student
(MDiv, Year 3)



Dear Bible Society Malaysia,

Thank you very much for generously providing us with the Hebrew and Greek Bibles free of charge. These Bibles are a great blessing and will be very helpful in our studies and classes, especially as we learn God's Word. May God richly bless Bible Society Malaysia and the work you are doing to make God's Word accessible to many. Thank you once again!

Sharwin A/L Supramaniam
Greek Class 2026
Hebrew Class 2026
Full-Time Student
(BD, Year 1)



Dear Bible Society Malaysia,

With a heart full of gratitude, I write to thank you for your extraordinary generosity and kindness in supplying free Greek and Hebrew Bibles to full-time seminary students at Seminary Theoloji Malaysia. Your gift is far more than books; it is an investment in the next generation of faithful servants who will preach, teach, and shepherd God's people with accuracy and depth.

As I open these precious volumes, I am reminded that every word matters. Your support removes a financial burden and replaces it with encouragement, reminding me that I am not alone in this journey of preparation for ministry.

Thank you for believing in students like me and for partnering with God's work in tangible ways. May the Lord richly bless your mission, multiply your resources, and grant you joy as you see lives transformed through the Word you help distribute.

A grateful seminary student,
Chee Kong
Greek Class 2025
Hebrew Class 2025
Full-Time Student
(BD, Year 2)



Kepada BSM,

Saya berterima kasih dan bersyukur dapat menerima Alkitab versi Hebrew dan Greek dengan percuma. Saya tahu alkitab-alkitab ini tidak murah tetapi pihak BSM masih mahu memberkati pelajar-pelajar di STM dengan memberikannya kepada kami. Mempelajari Hebrew dan Greek, sejauhunya ia tidak mudah. Tetapi saya suka! Saya berdoa saya dapat memanfaatkan ia dengan sebaik-baiknya. Secara peribadi, saya melihat alkitab-alkitab ini sebagai piala (trophy) bukti saya belajar di STM. Terima kasih atas usaha BSM yang terus setia dan tabah melayani dalam bahagian perterjemahan ini. Pelayanan anda semua sangat berharga! Tuhan Yesus memberkati.

Shirley Anak Langgau
Greek Class 2026
Hebrew Class 2026
Full-Time Student
(MDiv, Year 1)



We, from the Hebrew class of 2026, would like to express our sincere gratitude to BSM for this wonderful gift of Hebrew Bibles. As students who are new to learning this ancient and unfamiliar language, we know that the journey is not always an easy one. Yet, learning to read the Scriptures in their original language has deepened our appreciation of God's Word in ways we had not imagined. Even the apparatus has taught us that the careful study and interpretation of Scripture require tedious, meticulous, and rigorous work. More importantly, it reminds us of the attitude with which we ought to approach God's Word: with patience, humility, and reverence. We are truly grateful for your generosity and encouragement as we continue to be formed and equipped to serve God's people. Thank you, BSM, for being part of this meaningful journey with us.

2026 Hebrew Class, English track



2026 希伯来文班中文部学生致马来西亚圣经公会的感谢与致意

感谢马来西亚圣经公会送我这本原文圣经，翻开一看，原来不难阅读。希腊文圣经除了按照章节，也设有英文小主题，再附上每页下方的英文注释，希伯来文圣经比起线上的，好读很多。这不仅可以培养看原文圣经的兴趣，也可以轻易明白真切经文的含义。

陈珮敏
Tan Pei Min
Hebrew Class 2023
Greek Class 2024
Part-Time Student
(MDiv)



感谢马来西亚圣经公会赠送希伯来圣经和希腊文圣经，让我在神学学习的道路上有更好的装备，能够更深入地研读上帝的原文话语。愿神赐福圣经公会的事工，使圣经能够传到更多人的手中，让更多人认识神、明白真理，并在祂的话语中得着生命、盼望与力量。谢谢。

郑美聪
Tee Bee Chong
Greek Class 2026
Hebrew Class 2026
Full-Time Student
(MDiv, Year 1)



主内平安！谢谢马来西亚圣经公会！衷心感谢圣经公会赠送这本珍贵的希腊文新约圣经。对一位神学生而言，这不仅是一份礼物，更是学习上帝话语、装备自己服事主的宝贵帮助。愿上帝继续记念你们的摆上，赐福手所做的工，使祂的话语继续被广传，造就更多生命。谨致诚挚谢意！

李忠毅
Lee Chong Yee
Greek Class 2025
Part-Time Student
(MDiv)



谢谢马来西亚圣经公会无私的奉献！让我们学生可以拥有这么宝贵的圣经来阅读希伯来文和希腊文。愿上帝赐福于甘心乐意奉献的人。

梁致培
Timothy Leong Chee Pei
Greek Class 2026
Hebrew Class 2026
Full-Time Student
(MDiv, Year 1)



谢谢马来西亚圣经公会所给的最新版本的希腊文和希伯来文圣经，真的让我们这些正在读神学的学生，并且接触圣经原文的我有很大的帮助，尤其在原文对照上，能够有一个可靠的资料来辅助我更加了解圣经的内容，再一次以真诚的心说声“谢谢”！

卢迦勒
Caleb Loh
Greek Class 2026
Hebrew Class 2026
Full-Time Student
(MDiv, Year 1)



怀着感恩的心，2026年班的全体师生谨向马来西亚圣经公会（BSM）致以衷心的感谢，感谢您们慷慨赠送希伯来文圣经给我们。在师生一同以原文研读和探索旧约的过程中，这些圣经将成为我们学习旅程中非常宝贵的伴侣。它们不仅仅是书本，更是一份珍贵的礼物，帮助我们更亲近上帝的话语，并加深我们对圣经的认识与重视。我们由衷地感谢 BSM 慷慨的奉献，也感谢您们与我们同行，一同装备未来服事上帝教会的仆人。



Program MMin aliran BM, telah berlangsung selama 5 hari bermula pada 14 hingga 18 September 2026. Kursus yang ditawarkan adalah Tafsiran & Khotbah dan diajar oleh Rev. Dr. Chong Siaw Fung. Seramai 11 orang pelajar yang telah mendaftar untuk kursus ini.

神学教育延伸课程 Theological Education by Extension (TEE)



Tamil TEE: September module, Theology 4 – Doctrine of the Holy Spirit, taught by Rev. Dr. Karthik Sibanyanam.

Visits & Collaborations



5 Sept - Rev. Dr. Chong Siaw Fung was invited to speak at the Theological Talk at Parit Buntar CMC, addressing the theme “Christians and Social Issues.”



13 Sept - Rev. Dr. Lee Tan Peng preached at Serdang CMC on STM Sunday.



13 Sept - Rev. Dr. Chong Siaw Fung preached at Mahkota Cheras CMC on STM Sunday.



27 Sept - A Meaningful STM Sunday at St. Paul's Anglican Church, George Town, Penang as Dr. Law Choon Si shared God's Word and encouraged the congregation through her sermon.



26 Sept - STM Night at Bukit Mertajam CMC Youth Fellowship. Around 30 youth gathered for STM Night at Bukit Mertajam CMC Youth Fellowship, taking part in three interactive sessions exploring the synagogue, the Greek alphabet, and a spiritual exercise. The sessions were led by Pastor Le Hui Yi and members of her Pastoral Group, creating an engaging and meaningful evening of learning, reflection, and fellowship.



27 Sept - On Sunday morning, Pastor Le Hui Yi preached at the Bukit Mertajam CMC Sunday Service, followed by STM student Lim Xiao Jia, who shared her testimony and experience of theological education and formation at STM.

In the evening, the team visited Pearl City Preaching Point, one of BM CMC's preaching points. Pastor Le Hui Yi preached during the service, while STM student Then Chee Kong shared his testimony and experience at STM.

Our Guests



17 Sept - Rev. Jason William, Senior Pastor of The Lion of Judah Church, Klang, together with members of his church, visited STM for a first meeting and time of fellowship.

The visit provided an opportunity to explore the possibility of establishing an STM Tamil TEE (Theological Education by Extension) Centre in collaboration with the church.

2nd from the right: Rev. Jason William
3rd from the right: Rev. Joseph Yesupatham (STM Tamil TEE Director)



23 Sept - Guests from Penang Cantonese Methodist Church, led by STM alumnus Pastor Marcus Phang, visited STM, toured our Archaeological Replicas, and joined us for chapel service.

Pray For STM Our Staff



We are grateful for God's goodness in granting wisdom to all our staff as they carry out their responsibilities. Please continue to pray for the staff, that they may remain united in purpose, faithful in their service, and fruitful in their ministry.



SEMINARI THEOLOJI MALAYSIA



2027 INTAKE

CLOSING DATE
31 October 2026



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2027 TABLE CALENDAR GOD'S STORY, OUR JOURNEY

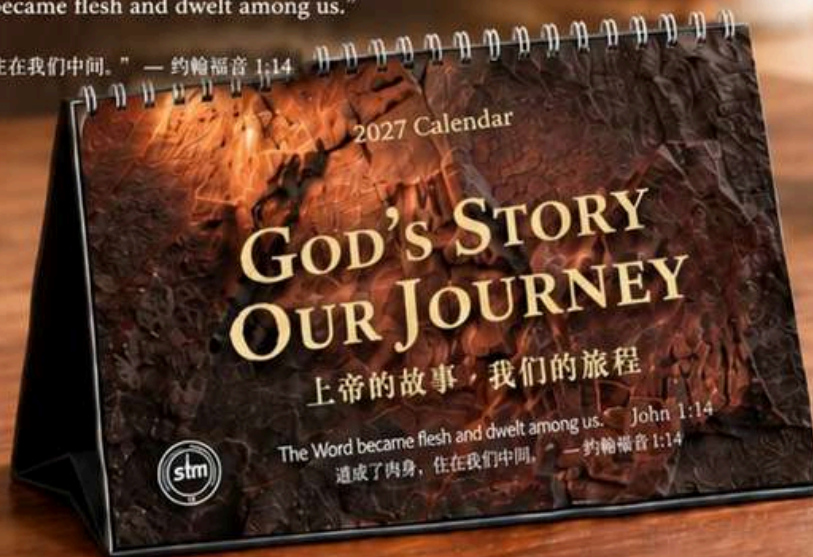
上帝的故事 我们的旅程

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— John 1:14

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12 Biblical Artifacts 12件圣经考古文物

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会幕 | 3 Tel Dan Stele
但丘石碑 | 4 Gentile Prohibition
外邦人禁令牌 |
| 5 Pilate's Inscription
彼拉多铭文 | 6 Galilee Inscription
加利利铭文 | 7 Hezekiah's Tunnel
希西家水道 | 8 Cyrus Cylinder
居鲁士圆柱 |
| 9 Widow's Mite
寡妇的铜板 | 10 Tyre Shekel
推罗银币 | 11 Pilate Coin
本丢彼拉多币 | 12 Roman Crucifixion Nail
罗马钉 |

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Sample: QR Codes - 12 Artifact Info Pages

AUGUST

National Holidays:
• 31 Aug - Hari Merdeka Day
8月11日 - 独立日

State Holidays:
• 2 Aug - Hari Raya
8月21日 - 开斋节



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Sample: Monthly Page View

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RECRUITMENT

We are inviting Christian servant leaders who are proactive, hardworking, adaptable, and team players with good interpersonal skills to apply for the following position:

► Academic Assistant/Officer

- Diploma holder with 2 years of administrative related working experience; ability to work independently with minimal supervision.
- Must be tech savvy and knowledgeable in virtual meeting platforms as well as social networking platforms.
- Proficiency in Microsoft Office Google application software for producing efficient & quality work.
- Working knowledge of theological programmes, accreditation systems and procedures.
- Highly organised with great attention to details and accurate in handling data and information.

✳ Job Description ✳

- To take charge of all academic matters from processing applications to issuing transcripts and printing of certificates.
- To ensure all student records are properly and systematically filed digitally.
- To coordinate and provide support for online classes.

► Principal's Secretary

- Diploma in Executive Secretarialship or related qualification with minimum of 2-years secretarial experience.
- Good command of spoken and written English. Proficiency in spoken and written Chinese and/or Bahasa Melayu, in addition to English, will be an advantage.
- Strong attention to detail with good organisational skills.

✳ Job Description ✳

- Assist the Principal in the day-to-day administrative and coordination duties.
- Prepare notices, minutes, reports, presentations, and other correspondences.
- Coordinate and provide support for meetings, events, and official functions.
- Welcome and attend to guests and visitors of the Principal's office.
- Attend meetings and serve as recording secretary.
- Update HR policies in the handbook.
- Draft reports, internal memoranda, and official correspondence.
- Provide administrative and operational support to the Admin & Finance Manager and Assistant Manager (Corporate Services) as required.

► Communications and Media Assistant/Officer

- Diploma holder with 2 years relevant experience in communications, media, public relations, stakeholder engagement, preferably in an educational institution, church, or non-profit organisation.
- Excellent writing, editing, and communication skills in English (knowledge of Mandarin and/or Bahasa Malaysia is an advantage).
- Experience in social media, content creation, and digital communications.
- Creative, detail-oriented, self-motivated, and able to work independently as well as collaboratively in a team.

✳ Job Description ✳

- Develop and implement communication and media strategies to enhance the organisation's visibility and impact.
- Produce and manage publications, newsletters, annual reports, brochures, promotional materials, and digital content.
- Manage the organisation's social media platforms by creating engaging and relevant content.
- Edit news articles, feature stories, and other communication materials.
- Coordinate publicity, photography, videography, and media coverage for institutional events and programmes.
- Support campaigns by developing donor communication materials, appeal letters, sponsorship proposals, and promotional content.
- Foster and strengthen relationships with donors, alumni, churches, and other stakeholders through regular communications and engagement initiatives.
- Coordinate with designers, printers, photographers, videographers, and other external service providers to ensure the timely delivery of communication projects.



If you have a passion to serve and support the ministry of theological education, please send your resume, recent photo and a brief cover letter to:



Ms. Annie Yee

Assistant Manager (Corporate Services)

Email: hrestm2.edu.my

Candidates who do not possess the relevant qualifications and experience are welcome to apply.

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Tel: +606 632 2815 Email: admin@stm2.edu.my
Website: www.stm.edu.my (We are on Facebook - refer to QR Code)



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STM 44th Graduation Service

FAITHFUL

Shepherds

John 21: 17



17 October, 2026 (Saturday)



3.00pm



STM Multipurpose Hall (MPH)



Physical Attendance is by invitation only



Livestream:

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