

Seminari Theoloji Malaysia

# UPDATES

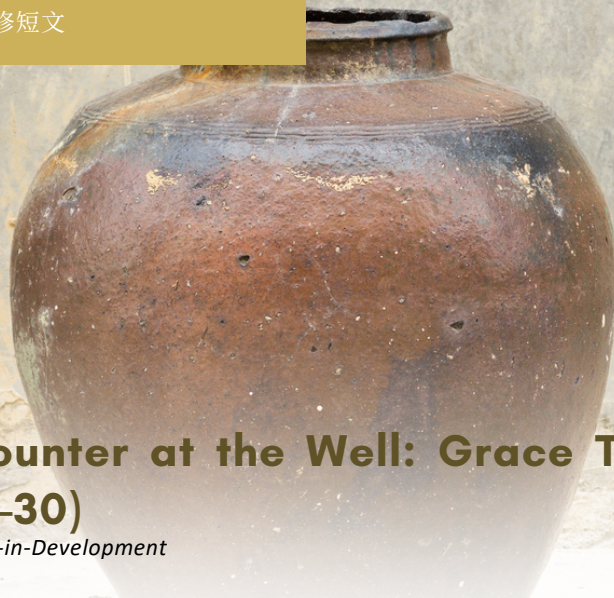
April 2026

## 2026 Theme: Growing Holistically in Christ



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## The Encounter at the Well: Grace That Crosses Boundaries (John 4:1-30)

Le Hui Yi | Faculty-in-Development

### The Encounter at the Well

Our lives are often shaped by boundaries—social distance, identity labels, and even carefully concealed secrets and weaknesses. John 4 recounts Jesus' encounter with the Samaritan woman at the well. While people tend to build walls, guard themselves, and keep their distance, Jesus intentionally draws near, step by step, into the depths of our inner world. This is not only her story—it is also ours.

#### (1) "Must" – Yet "Not Necessarily"

The meeting between Jesus and the Samaritan woman was an "inevitable encounter" unfolding amid layers of division. Historically and culturally, many Jews would rather take a longer route than pass through Samaria. Yet Scripture tells us, "He had to go through Samaria" (John 4:4).

This "had to" (ἔδει) does not arise from geographical convenience, but from divine necessity—a moment ordained within God's redemptive plan.

For the woman, however, this encounter was anything but inevitable. Under the heat of the midday sun, she came to draw water at a time when she could avoid others—choosing isolation over exposure, distance over shame.

She sought to remain unseen, yet the Lord had already drawn near. He was there, waiting for her.

#### (2) Grace That Crosses Boundaries

Jesus takes the initiative to cross every boundary—racial, gender, religious, and moral. He not only approaches the woman but speaks first: "Will you give me a drink?" (John 4:7).

This is an incredibly moving scene: the One who is Himself the source of living water asks a woman for a drink. He sets aside His status and enters her world in apparent vulnerability. Yet the one who is truly thirsty is not Jesus, but the woman herself. By crossing these boundaries, Jesus gently leads her to confront her deepest need—one that only He can satisfy.

As the conversation deepens, the woman attempts to redirect it—from "water" to "worship." This is a familiar defense. We may speak freely about God, yet hesitate to let God speak into the hidden places of our lives, fearing that He might expose the parts of us we would rather keep concealed.

But God's grace refuses to remain at the surface. It crosses every barrier—our defenses, pride, need for control, self-deception, and even the secrets we guard most carefully. We may think that avoidance allows us to remain hidden, but grace continues to pursue us.

Jesus does not expose her to condemn or shame her. Instead, He reveals her life to restore her—to bring healing, renewal, and truth. Only in truth can we truly know God and be known by Him.

This is what it means to worship "in spirit and in truth": to come before God with our true selves, fully seen and honestly surrendered. This is the kind of worship the Father seeks.

#### (3) Leaving the Water Jar

When the woman recognises Jesus as the Messiah, she responds with a simple yet profound act—she leaves her water jar behind (John 4:28).

The jar represents her old life, her identity, and her daily routine. But having encountered the One who offers living water, she no longer clings to what once defined her. She leaves behind her shame and fear, no longer hiding, but running into the town to say, “Come and see!” (John 4:29).

The woman who once avoided people now moves toward them. The one who did not want to be seen has now been seen by God—and becomes a witness to His grace.

A life that truly draws others is not one marked by perfection or achievement, but one transformed by grace—a life willing to acknowledge its thirst and brokenness. The places we least want to be seen—the most real parts of who we are—are precisely where grace most desires to dwell.

## 井边的相遇，越界的恩典（约 4:1-30）

李慧仪 | 储备讲师

### 井边的相遇

我们的一生，似乎都在界线中度过：社交的距离、身份的标签，还有刻意隐藏的秘密、软弱。约翰福音第四章，记载了耶稣与撒玛利亚妇人在井边的相遇。在人设下界线、防备与逃避时，耶稣却一步步主动临近我们的内心世界。这不只是她的故事，也是我们的故事。

### （一）必须-未必

耶稣与撒玛利亚妇人的相遇，是一场在重重界线中展开的“必然偶遇”。从历史与文化背景来看，许多犹太人宁愿绕路，也不愿踏入撒玛利亚地。然而，经文却说：“他（耶稣）必须经过撒玛利亚。”（约4:4）。这“必须”（ἔδει），在原文中，并非出于地理上的方便或路线的需要，而是出于耶稣心意中的必然，一个在救赎计划中的“必然时刻”。<sup>1</sup>但对这妇人而言，这一切却是一场“未必”。在正午烈日下，她“未必”需要来到这偏远的地点打水，她这样做只是为了避开不必要的人际互动与羞耻。<sup>2</sup>

她试图与世界保持距离，但主却刻意临近，早已在那里等候。

### Come and See

Grace that crosses boundaries always begins with God. He is the One who steps across every divide to reach us. And when we are touched by His grace, we are invited to cross our own boundaries—to step out of hiding and into truth.

Perhaps the first response to grace is not dramatic change of life, but a simple, honest confession: “I am thirsty.” Only Christ, the source of living water, can truly satisfy.

And from that place of being known and restored, we offer a gentle invitation to others: “Come and see.”

### （二）越界的恩典

耶稣主动跨越了种种界线——种族、性别、宗教与道德的界线。祂不仅走近这位妇人，还主动向她开口：“请给我水喝。”（约4:7）这是一幅极其动人的画面：那位本是活水的源头，竟向人讨水。祂放下自己的身份与位置，以一种看似“需要”的卑微姿态，进入妇人的视角。然而，真正干渴的不是耶稣，而是这位妇人。耶稣越界而来，直面她最真实的需要，唯有主才能满足。

当耶稣逐渐触及她生命的深处时，妇人却尝试转移话题，从谈论“水”，转向谈论“敬拜”。这也是我们熟悉的防卫机制，我们可以谈很多“关于神”的事，却不愿意让神触及“关于我”的事，生怕神知道真实“不属灵”的自己。

神的恩典总是不断越界，越过我们的防备、骄傲、掌控、自以为是，还有我们小心翼翼防备的秘密。我们以为只要不去触碰和面对，就可以继续隐藏。

[1] Andreas J. Kostenberger, *John, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004)*, 146.

[2] 考古学家发现在妇人村庄附近有个更近的水源。Frederick Dale Bruner, *The Gospel of John: a commentary (Grand Rapids: Eerdmans, 2012)*, 240.

耶稣不打算只停留在表面。祂指出她的生命光景，不是为了定罪、羞辱、指责或拆穿，而是为了接纳、医治、挽回、修复。祂只是要把她带回真相中。唯有真实，在真相中，人才能真正认识神，也被神所认识。这正是耶稣所说的，用心灵与诚实敬拜祂。“心灵与诚实”，不是一种更高层次的属灵状态，而是回到一个最纯粹、最真实的自己，向神袒露。这才是祂所寻找的。

### （三）留下水罐

当妇人认出耶稣是弥赛亚后，她做了一个关键的举动：她留下了水罐（约4:28）。这水罐，象征着她原本的生活、旧有的身份与日常模式。当她遇见了那位真正能满足她干渴的活水泉源，她放下了她的羞愧、惧怕，不再躲藏，反而跑进城里，对人说：“你们来看！”（约4:29）

那个原本逃避人群的妇人，如今主动走向人群；那个不愿被看见的人，如今不仅被神看见，也成为见证恩典的人。真正吸引人的生命，从来不是毫无瑕疵、成功的履历，而是一个被恩典触摸、修复，也愿意承认自己干渴与破碎的生命。我们最不想被看见的地方、最真实的自己，正是恩典最愿意停留的地方。

### 你们来看

越界的恩典，总是先从神开始。祂跨越一切，来到我们当中，当我们被祂触动时，我们也被邀请跨越自己的界线，走出隐藏，走向真实。也许，回应恩典的第一步，并不是生命的改变，而是承认“我渴了”，唯有活水泉源——基督才能满足。然后，带着这样被恩典触摸的真实，轻声邀请：“你们来看”。



# The Beautiful Contradiction: Free Grace and a Costly Life

Ms. Shireen Juanita David | Accounts Officer

At every Easter celebration, we frequently hear sermons or songs about Jesus' resurrection. But have we taken the time to ask ourselves, what's the best gift we can give to God?

In gratitude, humility, and love we can give ourselves completely to Him, with all our heart, mind, and will. It's just what the Lord is longing to receive from each of us. The best gift we can give to God is ourselves, as living sacrifices (Romans 12:1).

Salvation represents God's rescue plan for humanity, centered on the finished work of Jesus Christ on the cross. It encompasses our past forgiveness, present transformation and future glorification as God's children.

This was a personal sacrifice. Our salvation was purchased with Christ's own life, demonstrating both the gravity of our need and the depth of God's love. This heavenly exchange, our sin for His righteousness goes beyond just forgiveness to complete transformation.

When we read that we have been saved 'by grace through faith' (Ephesians 2:8), we encounter the beautiful contradiction that salvation is both free and incredibly costly. Free to us because Christ paid the full price, costly because it required the life of God's Son.

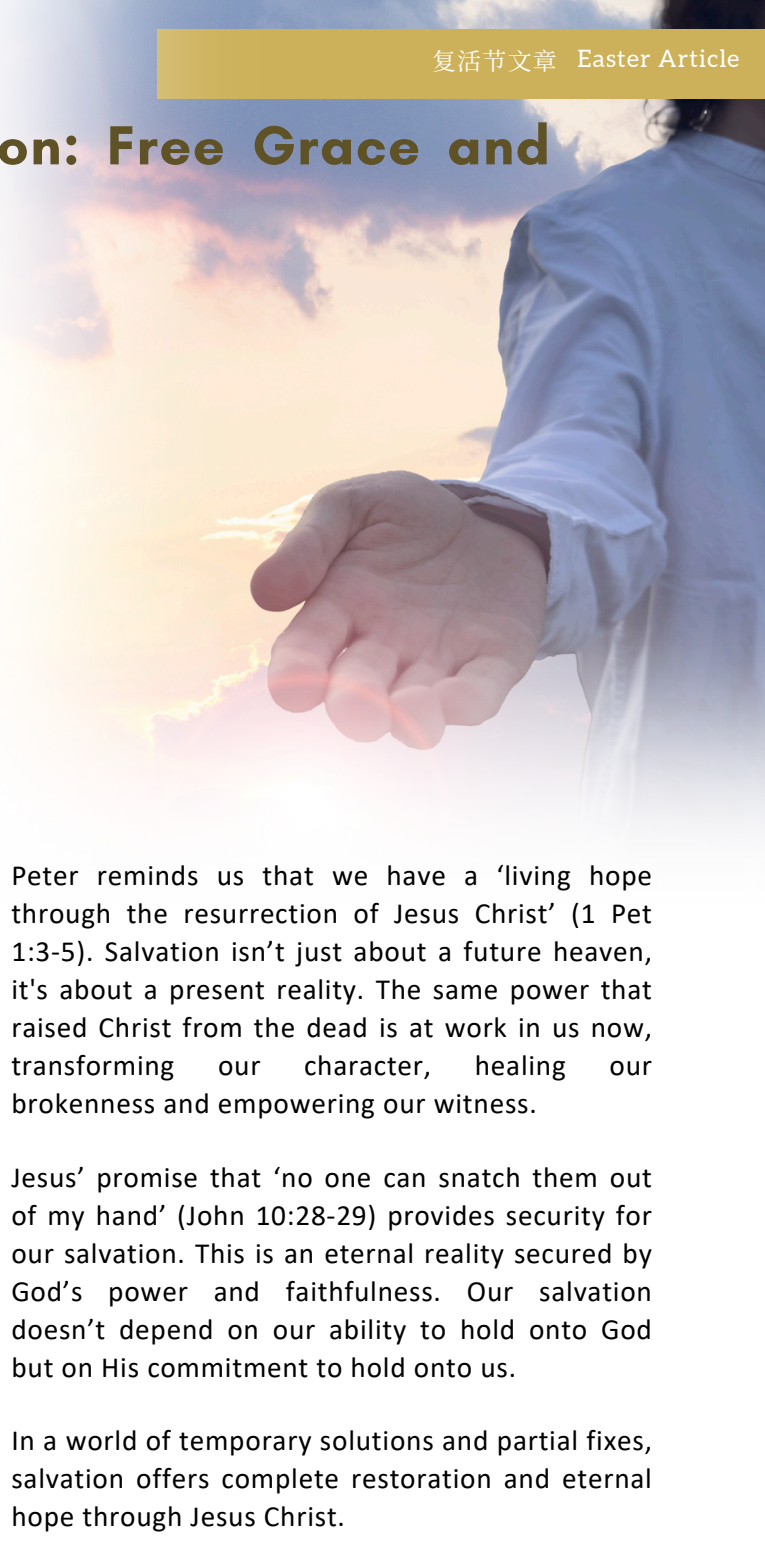
Peter reminds us that we have a 'living hope through the resurrection of Jesus Christ' (1 Pet 1:3-5). Salvation isn't just about a future heaven, it's about a present reality. The same power that raised Christ from the dead is at work in us now, transforming our character, healing our brokenness and empowering our witness.

Jesus' promise that 'no one can snatch them out of my hand' (John 10:28-29) provides security for our salvation. This is an eternal reality secured by God's power and faithfulness. Our salvation doesn't depend on our ability to hold onto God but on His commitment to hold onto us.

In a world of temporary solutions and partial fixes, salvation offers complete restoration and eternal hope through Jesus Christ.

"Salvation is what God has done for us, Sacrifice is what we offer up to God as worship."

"Everyone Accepts Salvation Through Everlasting Resurrection"



# STM Day of Prayer and Fasting

Lim Xiao Jia | Year 1 (MDiv)

This was my first time participating in an 'experiential' Prayer and Fasting, and I came into it without any expectations. Perhaps because of that, the entire experience felt even more meaningful and impactful.

What stood out most was how immersive the journey was. It was not just a time of quiet reflection, but one that intentionally engaged our senses, what we saw, touched, heard, and even tasted. From the visual setup of each station to the physical elements we interacted with, everything was thoughtfully designed to draw us into the journey. Some parts of the experience were uncomfortable, yet deeply powerful, as they offered a small glimpse into the suffering and sacrifice that Jesus went through on the way to the cross. While we can never fully comprehend His pain, these sensory moments help bridge the gap between what we know intellectually and what we experience personally.

Each station provided a guided structure with Scripture, prayers, and reflections, along with clear and intentional directions. This allowed me to slow down and truly engage with each moment. The Scriptures and reflections were not merely informative, they felt personal. They prompted me to pause, ponder, and honestly examine the current state of my life and my walk with God.

My biggest takeaway from this experience is the invitation to reflect more deeply on what life, death, and hope mean to me at this stage of my journey. Following Christ is no longer just a belief, but a path I have chosen to walk, and this experience reminded me of both the weight and the beauty of that decision.

Overall, this Prayer and Fasting experience gave me a fresh and different perspective on Jesus' sacrifice for our sins on the cross. It reminded me to reflect and to realign my life once again with the hope I have in God.



# Gotong-royong!

Nantida a/p Sengmani | Tahun 1 (BTh)

DILARANG MEMBUANG SAMPAH  
NO LITTERING  
禁止乱丢垃圾  
The Management  
SUNRISE MCL LAND SON BHD



Baru-baru ini Seminari Theoloji Malaysia (STM) telah melaksanakan satu program tahunan iaitu gotong-royong. Pada mulanya, ketika dimaklumkan bahawa semua pelajar dan fakulti akan terlibat dengan program ini saya mula berpendapat bahawa gotong-royong hanya akan diadakan di dalam kawasan kampus sahaja sama seperti kebiasaan yang diadakan iaitu *Campus Care*. Tidak disangka ternyata gotong-royong itu adalah berjalan di luar kawasan yang tidak pernah saya jejak. Kami dibahagikan mengikut kumpulan *Pastoral (PG)* kami. Setiap daripada kumpulan ini telah ditempatkan di kawasan-kawasan yang berlainan dan kami digabungkan bersama di kumpulan *Pastoral* yang lain.

Semua pelajar dan fakulti berkumpul terlebih dahulu di hadapan *Multi Purpose Hall (MPH)* sebelum bergerak ke kawasan yang telah ditetapkan. Sebelum memulakan perjalanan, kami berdoa terlebih dahulu yang dipimpin oleh Dr. Tan Ee Yan. Kumpulan kami telah diberi tugas untuk membersihkan sekitar kawasan *Forest Bayu* yang berada di kawasan taman perumahan. Menurut dari pandangan saya secara kasar, kawasan tersebut sudah berada dalam keadaan yang bersih. Walau bagaimanapun, kami tetap dapat mengumpulkan beberapa plastik sampah. Apa yang saya boleh kongsi adalah pengalaman saya bersama komuniti STM untuk bergotong-royong. Ianya bukan sekadar keluar dan membersihkan kawasan sahaja tetapi ia adalah sesuatu yang lebih daripada itu.

Melihat kesungguhan semua orang termasuklah fakulti yang bersemangat untuk bersama-sama dalam kerja gotong-royong ini membuatkan saya turut rasa bersemangat. Daripada pengalaman ini saya melihat dan belajar sesuatu yang lebih bermakna iaitu kerjasama dan mempunyai hati hamba. Amat penting bagi kita sebagai seorang pelajar yang belajar di seminari, perlu belajar untuk mempunyai hati hamba dalam melayani di mana pun kita berada. Seperti dalam ajaran Tuhan Yesus yang datang ke dunia bukan untuk dilayani tetapi untuk melayani (Matius 20:28). Daripada teladan agung inilah kita akan belajar dalam pembentukan iman setiap peribadi kita.

Ianya bukan sekadar gotong-royong untuk membersihkan kawasan sahaja tetapi saya dapat melihat kasih yang ditunjukkan antara satu sama lain. Tidak ada yang mementingkan diri yang memilih untuk memeluk tubuh dan hanya mengarah-arahkan rakan-rakan yang lain. Semua turut mengambil bahagian untuk sama-sama melakukan tanggungjawab yang telah diberikan walaupun bukan untuk orang yang seiman sahaja. Melalui hal ini, kita dapat memberikan kesaksian yang baik kepada orang di luar sana. Justeru itu, saya merasakan begitu banyak perkara yang saya telah lihat dan pelajari daripada program seperti ini. Ia juga dapat membawa manfaat kepada orang ramai di luar sana. Harapan saya agar komuniti STM tetap terus bersemangat dan berganding bahu dalam apa jua aktiviti bersama.



# Our Guests - April



6 April 2026 - Lawyer Raymond Yap with STM staff and faculty following his insightful anti-sexual harrasment seminar



8 April 2026 - Visit by sister Mary Gan, former Principal of the Methodist School of Music in Singapore and her husband brother Yung, former Principal of ACS Melaka. They are now based at Jasin CMC. Our faculty and students were presented with Mary's newly published book, *Let Your Children Sing in Choir*

8 April 2026 - Rev. Aaron Yap and visitors from Korea



29 April 2026 - Visitors from Universitas Kristen Indonesia Toraja (UKI Toraja), Indonesia

# Visits & Collaborations - April



**11 April 2026** - Ms. Christina Ong at BCM's Graduation Service

Left - Rev. Dr. Victor Lee (BCM President)

Right - Rev. May Ong (BCM Distance Learning Programme Director and an STM alumna)

**14 April 2026** - Presentation of a souvenir from STM to Prof. Dr. Sonja Keller, Rector of Augustana Hochschule during the summer semester opening service on 14 April 2026



**17 April 2026** - MOU signing between OMF and STM Library

**19 April 2026** - Rev. Dr. Jimmy Chong - STM Sunday at Saving Grace Presbyterian Church, Batu Pahat, Johor



## Visits & Collaborations - April



26 April 2026 - Rev. Dr. Lee Soo Tian preached at the church of The Good Shepherd, Pasir Gudang, Johor

26 April 2026 - Dr. Tan Ee Yan preached at Trinity Methodist Church Petaling Jaya, Selangor



## Pusat BM TEE di Johor Bahru



Kursus Sejarah Gereja telah diadakan pada 17-19 dan 24-26 April 2026, dilaksanakan di Gereja Good Shepherd, Pasir Gudang, Johor, iaitu pusat program BM TEE yang baharu sahaja dibuka untuk kemudahan pelajar TEE BM yang berada di sekitar negeri Johor. Pensyarah yang mengajar modul Sejarah Gereja adalah Rev. Dr. Lee Soo Tian. Seramai 5 orang pelajar yang telah mendaftar untuk modul ini.

## MTh Programme in Anglicanism

Ms. Yap Hai Yen | Director of English TEE



The seminary recently marked a significant milestone with the launch of its Master of Theology (MTh) in Anglicanism programme. The first cohort on Anglican Theology and Identity was held from 10–13 March at Wisma Anglican, Kuala Lumpur with a strong participation of 18 participants—both clergy and laity. This module was taught by Revd Dr Jeremy Joe Tan from Trinity Theological College, Singapore, guiding participants through the historical development and theological contours of Anglicanism. The module emphasised that Anglican theology cannot be separated from the life of the Church, but is shaped through history, key figures, and ongoing ecclesial concerns.

A particular highlight was the exploration of Anglican identity through its historical development, which sparked lively interaction among participants. More significantly, the shared learning experience among both clergy and laity created space not only to deepen understanding of the Anglican tradition, but also to reflect more intentionally on one's own faith and ministry beyond denominational walls.

As the MTh in Anglicanism programme continues, such initiatives point to a broader vision: that theological education serves not only academic growth, but also the ongoing formation of church leaders as they learn, reflect, and grow together in their calling. In addition, this programme also reflects a very strong collaboration among all the different Dioceses within the Province of the Anglican Church in South East Asia.



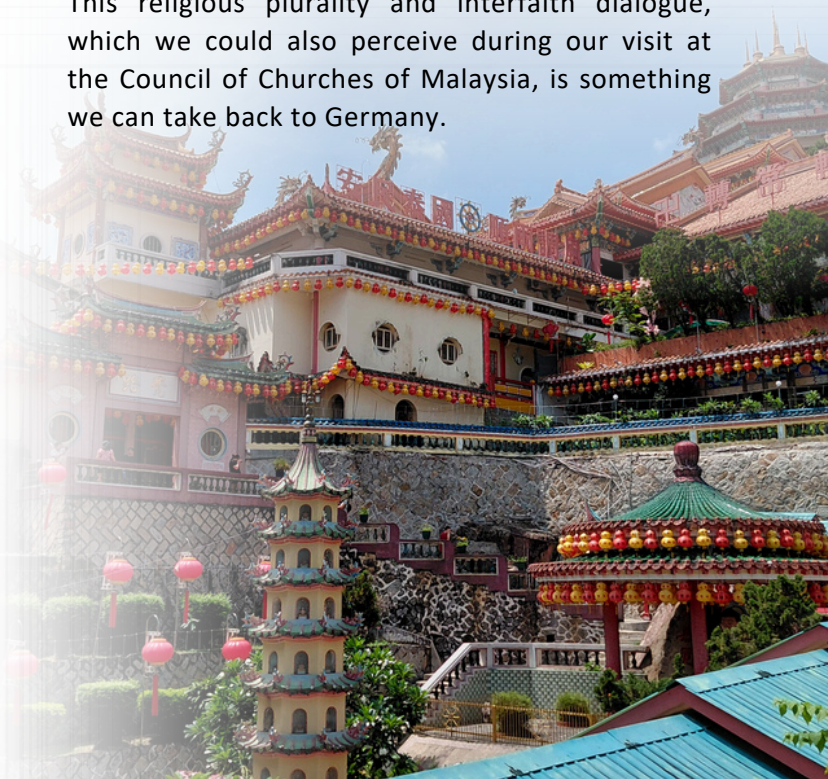
Joint seminar of STM and FAU:

## Fellowship, Neighbourology & Intercultural exchange

Anika Ranzenberger

From February 23<sup>rd</sup>–26<sup>th</sup>, our group of eleven German students from FAU together with Prof. Florian Höhne, Prof. Andreas Nehring and Dr. Simon Wiesgickl had the chance to be part of an international seminar together with six students from STM discussing the topic “Christianity in Public Discourse and the Role of Media”. Not only could all of us profit from an intercultural exchange addressing differences between the concept of public theology and Christianity in Malaysia and in Germany, but we were also able to build on a common ground facing various challenges in Christian theology today. While Christianity finds itself in a minority situation in Malaysia, Germany has to deal with the process of secularization and a decreasing number of church members. Discussing difficulties as well as sharing new perspectives on these issues did not only help to make each side aware of their own situation and circumstances but also allowed for addressing mutual questions of how to shape community and fellowship through concepts like neighbourology and diakonia. This also includes the attempt to find ways to make our oftentimes exclusive “faith language” in theological discourse accessible to the wider public and therefore make God’s word heard and felt among society, through acts of charity and love – which is also present in the principle of Gotong Royong.

During our field trip following the seminar at STM, we could all strengthen our own skills in the practice of neighbourology within our international group. By exploring the multicultural and multireligious landscape of Malaysia together in several different places such as Kuala Lumpur, Ipoh, Cameron Highlands, Penang, and also Seremban, we slowly became a group full of curiosity and desire to share. From our German perspective, it was stunning to see the variety of Taoist, Hindu, Buddhist temples as well as mosques and Christian churches right next to each other. Very impressive was also the possibility to celebrate a service together with the Orang Asli. This religious plurality and interfaith dialogue, which we could also perceive during our visit at the Council of Churches of Malaysia, is something we can take back to Germany.



After getting the chance to gain such a valuable insight into cultural life in Malaysia, our group was very happy to give back some German peculiarities by going for many hikes together and just in general valuing the act of walking! Despite our tight schedule, there was always enough time to get lost in conversations, to celebrate birthdays together, to make music, to play cards and to take lots and lots of group photos. Time flew by and when our planned departure was near, it was clear that saying our goodbyes would be hard.

However, things sometimes go unplanned, which is why our time in Malaysia got extended by one week due to a cancelled flight. The whole community of STM faced this new situation full of insecurity and sorrow with even greater hospitality and willingness to help. We were not only allowed to stay at the campus but were also offered the chance to continue our interreligious learning process, e.g. by visiting the Sikh Gurdwara in Seremban as well as a Methodist church service near STM. We are beyond thankful for all the help the STM community, especially Jason Teong in organising our various trips within our last week, offered during this challenging time and made us see and feel what the lived concepts of neighbourology and diakonia look like. We appreciate this warm welcome, being treated with kindness throughout our (extended) stay and becoming part of the STM family so naturally. Every smile or kind word in the halls of STM, every church service celebrated together, all volleyball and basketball matches made us feel welcome and at home and we are very grateful for all these experiences. A huge thank you to all of you, who made our stay in Malaysia so very special and forever unforgettable!



Our dinner together at STM in the evening of our departure completed our time spent together perfectly. Reminiscing about our many adventures and insights while sharing a meal was the right atmosphere to say goodbye the proper way and to look forward to meeting again. Not only did we broaden our own horizon academically, but we also gained new friendships through our stay in Malaysia. We are very much looking forward to welcoming our Malaysian friends in Germany in May to give back at least some of the great experience and hospitality we were allowed to receive here. We hope they will enjoy their stay as much as we did. Although Germany and Malaysia are pretty much separated by the whole globe, we were able to become neighbours and friends in just three weeks.

All the best to STM, may God guide and be with you always. Be blessed with faith and friendship, we hope you keep everything we experienced together within a special place in your heart. We sure do.

*Auf Wiedersehen!*



# Congratulations



Congratulations to Malcolm Bonnyface Ak David Henggi who was ordained as a Deacon of the Diocese of Kuching.



ASIA GATEWAY INTERCULTURAL TRAINING FOR MISSION WORKERS, LEADERS & PASTORS 2026



ASIA GATEWAY INTERCULTURAL TRAINING FOR MISSION WORKERS, LEADERS & PASTORS 2026

## ONE MONTH RESIDENTIAL MISSIONS TRAINING PROGRAM

**Date:** 13 September - 10 October 2026  
**Venue:** Seminari Theoloji Malaysia, Lot 3011, Taman South East, 70100 Seremban, Negeri Sembilan, Malaysia

Asia Gateway Residential Training 2026 invites participants to be immersed in missions. This intensive programme combines an integrated missions foundation, intercultural learning, practical experience with theological reflection. During this one-month residential program, you will come together with students and mission workers from different traditions, fields, and nationalities for a time of classroom learning and practical exposure. The diversity of participants and lecturers enhances the learning.

**Highlights:**

- Dialogues and visits with those from the Hindu, Buddhist/ Taoist, and Islamic faith traditions
- Visit to integral mission/refugee centres
- Sharing/visits to different churches
- Personal mentor assigned for prayer & reflection



**REGISTER NOW!**  
<https://bit.ly/agt2026stm>

**Closing Date for Registration:**

- 13th June 2026 (visa required)
- 13th July 2026 (visa not required)

**Website**  
[www.asiagatewaytraining.com](http://www.asiagatewaytraining.com)  
**Contact Patrick**  
[asiagatewaymissions@gmail.com](mailto:asiagatewaymissions@gmail.com)

## Missional Hermeneutic of the Old & New Testament

14th September to 18th September 2026  
 Seminari Theoloji Malaysia, Seremban



SCAN TO REGISTER

### COURSE DESCRIPTION

This module will look at the missional theme in both the Old Testament and New Testament of the Bible. It will lay the foundational importance of mission in every ministry of the church. Both home and overseas mission implications will be explored through the biblical texts in both the Testaments.

**FOR COURSE REGISTRATION**  
<https://bit.ly/agt2026mhotnt>



**LECTURER: DR. TAN SWEE BEE**  
 Dr. Tan Swee Bee began full-time ministry in 2000 as a youth pastor in a local church before venturing into the theological education platform. Since then, she has served in this capacity among the indigenous people groups in Malaysia. Serving as a lecturer in STM, she still oversees a Bible School targeting indigenous church leaders.

[www.asiagatewaytraining.com](http://www.asiagatewaytraining.com)  
 Contact Mr Patrick  
 606 6322815  
[asiagatewaymissions@gmail.com](mailto:asiagatewaymissions@gmail.com)

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

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# Condolences 慰唁

*Our deepest sympathies go out to the families of:*

-  *Revd. Lim Pei Leng (STM alumna) on the demise of her beloved mother, Mdm. Shiu Kiau @ See Siew Hua who was called home to be with the Lord on 14 April 2026.*
-  *Leong Yi Jing (1st year student) on the demise of his beloved mother, Mdm. Pui Siew Fong who was called home to be with the Lord on 15 April 2026.*
-  *Revd. Dr. Philip Siew Tye Yau, the former principal of STM, who was called home to be with the Lord on 20 April 2026.*
-  *Immanuel Patrus (4th year student) on the demise of his beloved mother, Mdm. Anita Seradu who was called home to be with the Lord on 22 April 2026.*
-  *Ms. Shirley Tan Siew Cheng (STM alumna) who was called home to be with the Lord on 23 April 2026.*

*"You keep him in perfect peace whose mind is stayed on you, because he trusts in you."*  
*Isaiah 26:3*

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