

NEWSLETTER

The Monthly Newsletter for the Association of Sisterhoods of Kenya

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Pope's August prayer intention: For political leaders

In his prayer intention for August, Pope Francis prayed that political leaders may be at the service of their people.

"Politics is one of the highest forms of charity because it seeks the common good," said Pope Francis, quoting his predecessor St Paul VI.

In his prayer intention for August, the Holy Father invited the faithful to join him in prayer "that political leaders be at the service of their people, working for integral human development and the common good, taking care of those who have lost their jobs and giving priority to the

poorest."

In his video announcing this month's intention, Pope Francis acknowledged that "politics do not have a very good reputation." Nonetheless, he says, politics properly so-called – as opposed to "politic-ticking" – "listens to what is going on... is at the service of the poor... is concerned for the unemployed."

"If we look at it in this way," the Pope said, "politics is much more noble than it appears."

So, he insisted that we pray for political leaders and also be grateful for the many politicians who carry out their duties with a will to serve, not of power, who put all their efforts toward the common good.



THE AOSK ANNUAL GENERAL MEETING

From July 8th to 13th, Chemchemi ya Uzima College was transformed into a dynamic hub for Kenya's leading religious figures. Over a hundred superiors from the Association of Sisterhoods of Kenya (AOSK) convened for their annual general meeting. Five intense days were dedicated to charting AOSK's course forward. Expert-led sessions on transformative leadership, safeguarding, and synodality ignited inspiring discussions. The association's financial report was also under the spotlight, with a comprehensive report presented. Key partners, CASAK, CERRA-Africa, and CNCS, shared valuable insights, and the team behind the ambitious AOSK Plaza project provided updates on its exciting progress. The event culminated in a well-deserved recognition for excellence, with Sr. Agnes Wanjiku from the Sisters of Saint Joseph of Tarbes being crowned the Superior of the Year 2024. Overwhelmed with optimism, the sisters expressed their unwavering commitment to driving AOSK to new heights.



Superiors during the AOSK annual General meeting at Chemchemi ya Uzima College



Sr. Agnes Wanjiku, SJT being awarded as the best AOSK superior of the year 2024

Written by Victor Emoja

HEALTH ASSOCIATION OF SISTERHOODS OF KENYA

A visit at the Catholic diocese of Lodwar by the HASK team

In July 2024, HASK conducted a week-long medical outreach program in Lodwar Diocese, Turkana County. The initiative involved multiple medical outreaches in various villages, closing the week with a large-scale medical camp at Lorugum Hospital. The communities in Turkana expressed their sincere gratitude for the services provided and requested HASK to consider future projects in the region. Bishop John Mbinda of Lodwar Diocese also extended his appreciation for HASK's efforts and pledged continued collaboration to improve the lives of the people of Turkana. Services offered during the outreach included, Antenatal and postnatal care for pregnant women and new mothers, Vaccinations for young children and distribution of nutritional supplements, Non-communicable disease (NCD) screening and Mental health counseling for school-going children.



Comprehending both specific and non-specific low back pains

Low back pain (LBP) is a common condition that affects millions of people worldwide and is a leading cause of disability, profoundly impacting both quality of life and productivity. It is primarily categorized into two types: specific and non-specific low back pain, each requiring distinct approaches for diagnosis and treatment.

Specific low back pain is associated with identifiable causes, such as herniated discs, spinal stenosis, or vertebral fractures. These conditions are often diagnosed through medical imaging and may require targeted treatments, including surgery or specific medications. For example, a herniated disc might be treated with surgery to relieve nerve compression, while spinal stenosis might require a combination of medication and physical therapy. Conversely, non-specific low back pain, which constitutes approximately 85-90% of all cases, lacks a clear underlying cause. It is generally attributed to muscle or ligament strain and is typically managed with conservative treatments like physical therapy, exercise, and pain management strategies. Approaches such as cognitive-behavioral therapy and mindfulness can also be beneficial in managing chronic non-specific low back pain by addressing the psychological factors that contribute to the perception of pain.

Low back pain is a prevalent condition affecting individuals across all age groups, with a lifetime prevalence rate of up to 84%. It is most common among adults aged 30 to 50 years and is slightly more prevalent in women than in men. The likelihood of developing low back pain increases with age and is influenced by various modifiable and non-modifiable factors.

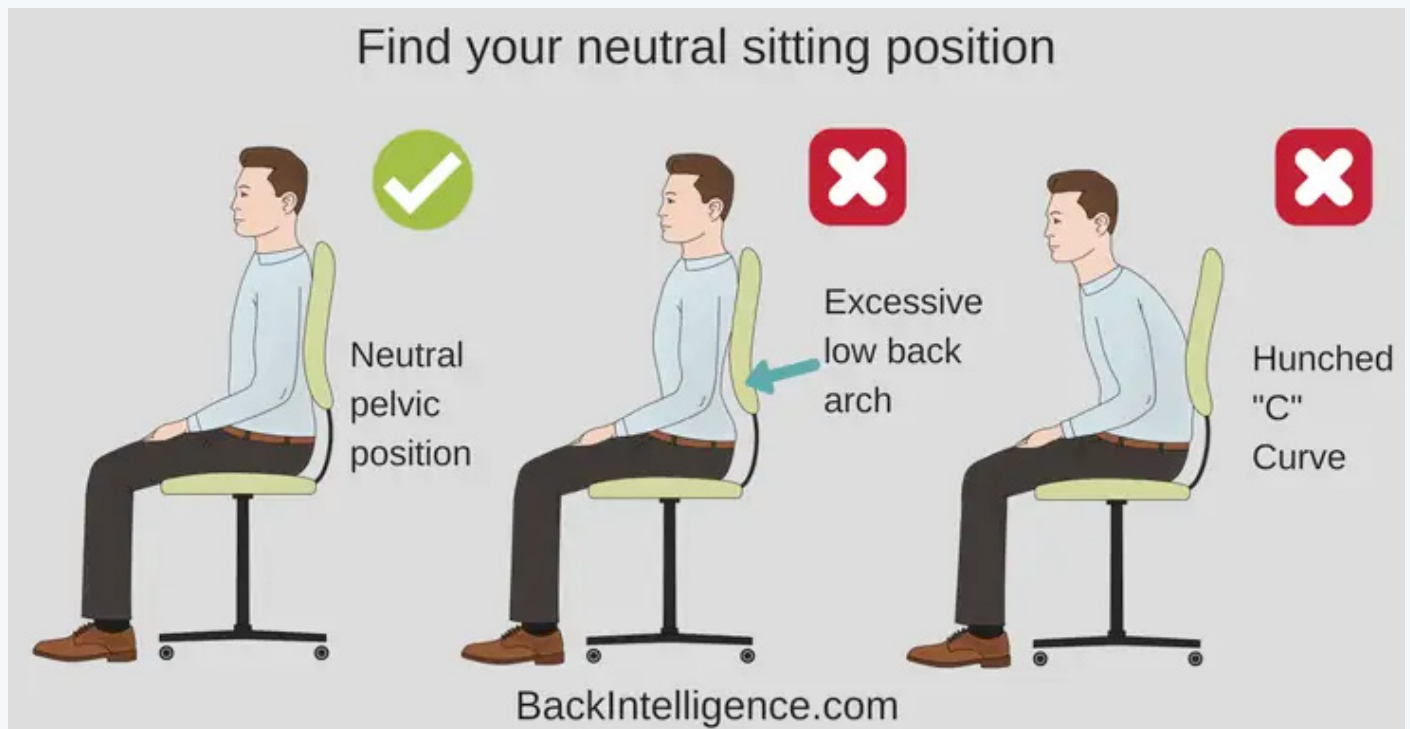
Modifiable risk factors for low back pain include poor posture, a sedentary lifestyle, obesity, and occupational hazards such as repetitive lifting or prolonged sitting. Addressing these factors by improving ergonomics, engaging in regular physical activity, and maintaining a healthy weight can significantly reduce the risk of developing low back pain. Non-modifiable risk factors include age, genetics, and underlying medical conditions such as arthritis or osteoporosis.

Ergonomics plays a crucial role in both preventing and managing low back pain. Proper ergonomic design in workplaces, such as using adjustable chairs, desks, and computer monitors, can help maintain correct posture and reduce strain on the back. At home, using supportive mattresses and avoiding slouching can also contrib-



ute to better back health.

In summary, understanding the types and risk factors of low back pain is essential for effective management and prevention. By addressing modifiable risks and implementing ergonomic practices, individuals can reduce their chances of experiencing low back pain and improve their overall well-being.



Written by Sr. Jerusha Ncabani, CLFS

CATHOLIC CARE FOR CHILDREN IN KENYA (AOSK-CCCK)

The AOSK-CCCK Program recently spearheaded a pivotal two-day workshop aimed at transforming the landscape of childcare in Kenya. Held at the Savelberg Retreat Centre in Nairobi from July 25th to 28th, 2024, the gathering brought together over 65 Child Care Institution (CCI) administrators for an intensive exploration of the transition from institutional care to family and community-based models. Recognizing the complexities of this shift, the workshop delved deep into the multifaceted nature of care reform. Participants gained a comprehensive understanding of the underlying principles, including the paramount importance of family-centered care, upholding children's rights, and ensuring their safety and well-being. Experts emphasized the journey-like nature of transition, necessitating a gradual and systematic approach aligned with existing legal frameworks.

A highlight of the workshop was a presentation by Mr. Stanley Hari from the National Council for Children Services (NCCS), who provided invaluable insights into the critical components of a successful transition. His emphasis on collaboration, sustainability, and a cultural shift towards family-centered care resonated strongly with participants.

Equipped with a renewed sense of purpose, CCI administrators left the workshop committed to champion-

ing this transformative change. The event marked a significant milestone in AOSK-CCCK's efforts to create a brighter future for children in Kenya.

AOSK-CCCK remains dedicated to supporting CCIs throughout this transition. Through ongoing training, mentorship, and resource provision, we are committed to empowering childcare providers to create a more nurturing and inclusive environment for children.



CCI's Administrators keenly following up a Session from Mr. Stanley Hari from the National council for Children services

Written by Mr. Joseph Wichenje

AOSK SISTERS LED YOUTH EMPOWERMENT INITIATIVE

World Youth Skills Day 2024

World Youth Skills Day is observed every July 15, the day is dedicated to celebrating the strategic importance of equipping young people with skills for employment, decent work, and entrepreneurship. It also addresses global challenges the youth are facing and promotes sustainable development.

This year the AOSK-SLYI participated in the event which was organized by the Nation Media group. The 2nd edition of the Skill Up Africa Expo and Conference 2024 took place at the KICC with the theme "Youth Skills for Peace and Development". Youth play a critical role in fostering peace and sustainable development through skills acquisition and innovation. The conference allowed the participants to engage in discussions that identify and support the drivers of economic growth seeking ways to support and enhance them.

The AOSK-SLYI is committed to providing the youths with the right set of skills that will enable them to obtain gainful employment, decent work, and basic entrepreneurial knowledge. This conference gave youths from St. Charles Lwanga Kibera, Daughters Mary Help of Christians Dagoretti, Imani Marianists Eastleigh, St. Therese Karen, and Kariobangi Women an opportunity to learn, exchange ideas, and showcase products they have made as a result of different skills acquired. Additionally, they learned the need to advance the entrepreneurial spirit which not only propels economic growth but also fosters skill development which promotes sustainable development.



Brighton Okoth from St. Charles Lwanga explaining to a client how motor vehicle alarm works during the Skill Up Expo & Conference 2024 at KICC



Youth listening keenly during the Skill Up Africa Expo and Conference

The theme for World Youth Skills Day 2024 is “Youth Skills for Peace and Development.” It underscores the crucial role that young people play in peacebuilding and conflict resolution efforts. Addressing these challenges is vital not only for individual futures but also for the overall stability of societies. Equipping youth with the necessary skills fosters a culture of peace, nurtures responsible global citizens, and promotes sustainable development, building a more just, inclusive, and sustainable future for all.

Written by Mrs. Caroline Wamiti

AOSK JUSTICE, PEACE & INTEGRITY OF CREATION LEGAL OFFICE

Human-trafficking and smuggling:

In practice, it may difficult to differentiate between smuggling and human- trafficking. A smuggled person may be trafficked in the process of being smuggled or after being smuggled. Also, a trafficker may use the same vessels for trafficking and smuggling which exhibit very harsh conditions that one is left to doubt whether those consenting to be smuggled so consented. There are however key differences between smuggling and trafficking as follows.

Article 3 of the Protocol Against the Smuggling of Migrants by Land, Sea and Air, Supplementing The United Nations Convention Against Transnational Organized Crime, defines smuggling to mean “the procurement, in order to obtain, directly or indirectly, a financial or other material benefit, of the illegal en-

try of a person into a State Party of which the person is not a national or a permanent resident.” Therefore, under human smuggling, a foreign national without proper immigration documents usually pays a fee to a smuggler who helps him in gaining entry in another state. Whereas both human-trafficking and smuggling have elements of illegal immigration, they are different.

Persons being smuggled consent to being smuggled, victims of human- trafficking are trafficked by use of fraud, deception, and force. Unlike human- trafficking, in smuggling, one must cross borders to another state. Smuggled persons usually pay for their entire journey ahead of the smuggling, whereas victims of human trafficking may pay a percentage of the trav-

eling costs with the remainder trapping them into debt bondage. Whereas trafficked persons are victims, smuggled persons are criminals. Smuggled persons are free to terminate their relationship with the smuggler immediately upon landing in their countries of destination, yet victims of human-trafficking do not enjoy this freedom. While human traffickers generate their financial gain from exploiting victims, smugglers gain their profits from transporting people. Smugglers are not concerned about the identity of smuggled immigrants as human traffickers are concerned about the identity of trafficked persons. Unlike smuggling, with human-trafficking, the victims must embody qualities necessary for the purpose of their trafficking. Victims of human-trafficking are often subjected to violence in order for them to submit to the power of traffickers, there is usually no need for violence in smuggling.

It is worth noting that however, a journey starting out as smuggling may easily morph into human-trafficking. Where in the process of smuggling, one withdraws the consent to be smuggled, the smuggler may apply violence and coerce the person into furthering the exercise, which at that point converts smuggling into human-trafficking. The burden will usually be

put on one seeking protection to prove that they were forced, coerced, or that they have been exploited and enslaved.

Human-trafficking and Ransom Kidnapping

Ransom Kidnapping occurs where a victim is held in a camp and subjected to cruel treatment and torture until ransom is paid for their release. Even though both victims of the “traditional” human-trafficking and Ransom Kidnapping are exploited, the two concepts are similar and different at the same time. There are controversies surrounding whether Ransom Kidnapping is a form of human- trafficking. Even though the Palermo Protocol does not outline Ransom Kidnapping as one of the form of human-trafficking, human- trafficking manifests in many ways, and Ransom Kidnapping is one of them. Ransom kidnapping is motivated by financial gain. Most legal systems at the international and local levels consider Ransom Kidnapping as a form of human smuggling, and not human-trafficking, notwithstanding that the victims of Ransom Kidnapping do not give their consent to be kidnapped and tortured for financial gain.

Written by Sr. Hedwig Muse, Esq

JPIC-HUMAN RIGHTS

Safeguarding child rights in school

Children’s rights, protection, and safeguarding entail reducing risks to children’s holistic well-being, making children’s rights a reality, restoring hope and dignified living where abuse has occurred, and creating an enabling environment that supports children’s positive development. Several attempts have been made both social and legal to protect children from the vulnerabilities and actual child abuse. These efforts are both at international, regional, national, institutional and family levels. Vulnerable groups are people in need of special social protection. World Bank, describes them as a group of people in a population that has some specific characteristics that make it at higher risk of falling into exploitation than others. Vulnerable groups include the elderly, children, the mentally and physically challenged, at-risk children and youth, ex-combatants, internally displaced people and returning refugees, HIV/AIDS-affected individuals and house-

holds, religious and ethnic minorities, and, in some aspects, women.

Through human rights teachers, AOSK JPIC has enhanced child rights and responsibilities at school that are learner-centered. The pupils communicate the need for child rights alongside responsibilities through poems, songs, and drama. The reason is that children are vulnerable hence they need a conducive and safe environment free from risks of abuse to enable them to learn effectively and focus on their studies. Through the AOSK – JPIC human rights program, several child rights activities were held in Taita Taveta and Kajiado Counties respectively where children were enlightened on their rights as well as their duties.



Pupils of St. Patrick Kajiado Township Primary school reciting a poem of Child Rights

Written by Sr. Hedwig Muse, Esq

GENDER & UNITS

Climate Change and Environmental Stewardship

Our planet is experiencing a long-term shift in temperatures and weather patterns. This alarming trend is primarily driven by human activities, particularly the burning of fossil fuels like coal, oil, and gas. These activities release greenhouse gases into the atmosphere, trapping heat and causing global warming. This warming disrupts weather patterns worldwide. The consequences of climate change are dire and far-reaching. We are witnessing devastating effects on our ecosystems, including extreme weather events (droughts, floods, hurricanes), loss of biodiversity, disrupted food chains, and increased forest fires that release even more carbon into the atmosphere.

From Laudato Si' which is care for the environment, there is much interconnectedness between man and nature for we are co-creators with God. From the convening that was conducted for the clergy and religious, it was agreed that all are called to care for the environment and to have a global responsibility for the future generation. Therefore, faith plays a major role in preserving Mother Earth and ecological conversion which is a

personal call and responsibility to use and protect the natural environment through conservation and sustainable practice to promote ecosystem resilience and human well-being.

To achieve this, it was agreed that all should steer awareness on energy conservation, saving water, supporting eco-friendly, planting trees and more-so native plants for carbon credits, supporting renewable energy, participating in cleanups as well as educating others on care for the environment to reclaim the ecosystem and what God created.



Embu Unit (religious sisters and clergy) in a training for climate change and environmental stewardship.

Safeguarding

Is the responsibility that organizations and institutions make so that operations and programs do no harm to children and adults at risk or expose them to the risks of harm or abuse. Children below 18 years of age and adults at risk need to be safeguarded from any harm or abuse. They should enjoy their rights and freedom. The Church Laws and Documents especially the Vos ELIS Lux Mundi 2023, Canon Law 2021, and the Vademecum, 2020 in all totality supports safeguarding for children and condemns any crimes of sexual abuse as an offence to God hence such offences should be punished.

In the field of safeguarding, it is always good to remember the 5R's

1. Recognize- have a clear understanding of the signs of potential abuse, harm or neglect in a child or vulnerable adult
2. Respond- Handle children and adults at risk with care and caution. Calmly approach them if they wish to discuss, ask them questions which will encourage them to give just information,
3. Record- always keep proper records appropriately and accurately
4. Report- give information to the appropriate authorities and have a follow-up of the cases to the end for justice to prevail.
5. Refer- for the cases one cannot handle, always refer them to appropriate authorities or to the chil-

dren's department for further scrutiny.

As religious men and women, we are called to be at the forefront and safeguard our children and the adults at risk and create awareness to other people on the need for safeguarding.

Written by Sr. Juliana Ndunge, LSOSF

Interreligious Dialogue and Environmental Peacebuilding

In July, AOSK-JPIC staff participated in two trainings run by KCCB's Commission for Interreligious Dialogue and Ecumene (CIRDE). One was a training in interreligious dialogue for Mombasa Metro. The aim was to raise awareness and increase capacities in interreligious dialogue within KCCB, at the metro level. The training provided opportunities for CIRDE members to exchange and learn directly from practitioners in interreligious dialogue, for instance about joint tree planting and other events through which Christians and Muslims in Mombasa connect and get to know each other better. Finally, members visited Malindi's Hindu temple, where representatives of the local Hindu community offered explanations about their faith and the religious life of their community. AOSK also cooperated with CIRDE in a training on interreligious dialogue and environmental peacebuilding at Kakamega. Environmental peacebuilding is a suitable starting point for interreligious dialogue because most religions emphasize the importance of caring for the earth. After all, when environmental problems hit, the impacts are felt by everyone regardless of their religious affiliation. Laudato Si' provided a starting point for learning about environmental ethics and action with members from 10 different religious communities within Kakamega, and for deliberating on joint activities between the different communities represented in the future.



Written by Katharina Schneider

AOSK SCORE ECD

In July AOSK/CRS carried out a two-day training at Savelberg Retreat Center in Nairobi on Early Childhood Development Education (ECDE) HOCAI (Holistic Organizational Capacity Assessment Instrument) . The training was attended by Sister's master trainers and sisters supporting M&E within the congregations.

The objective of the training was to equip sisters with the right knowledge and skills to be key assessors of the Early Childhood Development Education (ECDE) HOCAI Tool in their respective congregations. Sisters will be expected to use the tool to assess the ECDE capacity and to continuously monitor the quality of ECDE service and programs of the congregations/organizations to help the congregations, especially congregations working in ECDE to have skills and knowledge for holistic and developmental approaches for all children aged 0-8 years in their interventions.

The ECDE HOCAI serves the purpose of assisting congregations in identifying and prioritizing their needs, formulating a plan, and establishing realistic goals within the program/ project's scope and the capabilities of the involved parties to sustain the program. The ECDE program assessment tool is intended to be utilized in conjunction with the HOCAI for comprehensive organizational capacity strengthening.

The ECDE HOCAI Tool will ensure sisters institutions working in the field of ECDE exhibit the following; Leaders, Staff, and Institutional members equipped with robust knowledge and skills in relationship-based, holistic, and culturally appropriate ECDE interventions for children aged 0-8, programs demonstrating comprehensive coverage, particularly for children with special needs. – Delivery of high-quality services and active participation in local, national, and international dialogues and collaborations concerning the holistic well-being of children, encompassing health, nutrition, early learning, rights, safety, and protection with the effort to improve ECD results. The sisters will carry assessment of the congregations on ECDE in five areas; ECDE program policies, strategy, human and financial resources, ECDE Knowledge, Skills, and Attitudes, ECDE Services Coverage, ECDE Service Quality, ECDE Advocacy & Networking.



Participants keenly following a presentation during the AOSK/CRS workshop in Nairobi Kenya

Written by Christine Nguna

AOSK INSURANCE

NSSF TIER 1 & 2

Absolutely, let's demystify the tiers of National Social Security Fund in Kenya. NSSF stands for National Social Security Fund which is a state-owned pension fund in Kenya that aims at offering social security to employees. It has got diverse stratum that complies with different perspectives of social security revenues.

Tier 1

This tier is compulsory for all the employees and the self-employed persons in the Kenyan market. It entails a set proportion of the monthly salary, and is normally a standard rate that is set by the NSSF regulations. As of the latest development its \$6 of your gross monthly salary, or 6 percent, in which both you and your employer will equally share. The Tier 1 contributions give the long-term operating funds that in exchange will give the following minimum benefits; a pension plan that paid retirees a monthly amount for the rest of their lives on meeting a certain age. For you if you became permanently disabled and can no longer go to work. These are for expenses such as funerals and other bills that are payable in case of your death. The amounts of the contributions are limited to reaching the maximum level of the salary – beyond that, no contributions are transferred. It gives fundamental protection but may not give one adequate means to live the dream of comfort in the later years of his/her life.

Tier 2

This tier is also further to mandatory Tier 1 but an extra contribution that is optional. It often requires more of your gross income than Tier 1 does, but in this tier you, the employee, are allowed some discretion in how much of it you want to contribute. As a rule, Tier 2 contributions depend on the difference of your salary and Tier 1 limit and can be calculated as a percentage. As it has been mentioned above, they have further improved their benefits that may include; higher retirement benefits. Due to relatively larger deductions, this tier targets to offer a better pension upon the retirement of an employee than the other tiers. The monies that one can contribute to Tier 2 can be put in a variety of instruments, meaning that you ought to earn more on your contributions. Tier 2 is intended to enhance tier one by offering better pension fund security to mineworkers in retirement. The contributions are usually maintained in the contributor's account and may increase equivalent to the fund manager's performance.

Tier 1: mandatory layer with prescribed contribution rates pegged on an employee's wages or salary. Helps the citizens make social security payments necessary for their wellbeing. Tier 2: Elective which entails extra insurance, more elastic, and has higher premiums. It is strive to make improved benefits and investments.

In the real world, both tiers have the backing of the government assuring Kenyans of an improved social security blanket whereby Tier 1 provides for the quintessential goods while tier two adds on the extra value in terms of financial security and earnings.

Written by Mr. Francis Mbwele

AOSK CHEMCHEMI YA UZIMA COLLEGE

Integrative Spiritual Counselling

When all is said and done, we thank the Lord for the far He has brought us. Finally, we have finalized everything for the January-May Semester. We have briefly taken a break as we look forward to the August-December Semester which according to our program is the new Academic Year. We have seen second-year students finishing up their practicum of 180 hours in the field with different encounters with the people of God in various activities that included; one-to-one counseling, motivational talks to the youth, group counseling, family counseling, and interventions among others.

We are grateful to God who in His mercy and with the help of Congregation leaders who send their sisters for this training to present to the Church and the world at large 11 counselors who have satisfactorily completed their training and awaiting graduation very soon.

We still sent out an appeal to our leaders of various Congregations to identify and send more sisters for this noble training to be able to meet the demands of our people as Integrative Spiritual Counseling is concerned. We also urge them to avail chances for higher training and specialization so that we get lecturers to lecture at our institute and even other Universities. The demand for counselors is high and we need not lose out. Enroll today and start in this new Academic Year- August-December 2024. We have module with special course Units for 10 Weeks online, a Certificate for 1 Year, and a Diploma for two Years. We are looking forward to kicking off with the ISC Degree as God Wills it.



The Counselors due for graduation in October 2024 for their farewell with the AOSK Governing body.

Written by Sr. Sophia Wanyama, LSMIG

FORMATION DEPARTMENT

A twin celebration: Joyful milestones and a fond farewell

On 31st July 2024, the AOSK Chemchemi ya Uzima staff, support staff, and the January intake formators' group gathered for a unique and heartfelt twin celebration - a moment that encapsulates the profound joy and bittersweet farewell. As we honour two significant events, we embrace the full spectrum of emotions they bring: the celebration of a remarkable achievement and the poignant departure of a beloved member of our community.

Celebrating a Joyful Milestone: With profound joy and deep respect we came together to celebrate Father Joseph Kilonzo a (Formator) in the current group as he marked a significant milestone in his spiritual journey - his final commitment to religious life in the congregation of Franciscan Servants of Mary Queen of Love. This momentous occasion not only honored his unwavering dedication and service but also highlighted the profound impact he has had on all of us who have had the privilege to know him and journey with him here at AOSK Chemchemi ya Uzima College. He loved this college and we loved him too as a very good companion. Father Joseph's final commitment is not just a personal milestone but a celebration of the enduring impact of his vocation. It was a moment to recognize the countless lives he has touched, the faith he has nurtured, and the profound contributions he has made to our spiritual community. As we gathered to celebrate this significant event, we reflected on the values and virtues that Father embodies. His life is a testament to the power of faith, the strength of dedication, and the beauty of a vocation lived fully. The joy of this celebration is not only in acknowledging his commitment but also in recognizing the countless ways he has served as a beacon of light and hope.

Celebrating a Bittersweet Farewell: In contrast, our second celebration was tinged with sadness as we bid farewell to our beloved Sr. Brenda Nakamatte of the Bannabikira Sisters (Daughters of Mary congregation), sister Brenda is departing from our midst after her long term of service (six-years) as Hospitality Officer at AOSK Chemchemi ya Uzima College. Her departure marks the end of an era and leaves us with a sense of loss, tempered by gratitude for the time we have shared. Sr. Brenda has been an integral part of our Chemchemi community, contributing in ways that have left a lasting impact. Her presence has been a source of inspiration, support, and joy. As we say goodbye, we reflect on the memories, the contributions, and the friendships that have been forged. While her departure brings a sense of sadness, it also highlights the deep connections and the significant role she has played in our lives.

In celebrating these two events side by side, we recognized the complex nature of life's journey. It is a testament to the richness of experience, where joy and sadness, achievement and departure, coexist and shape our shared narrative. As we honor the achievements and bid farewell, we come together as a community to express our heartfelt gratitude and best wishes. For Father and Sister who are embarking on new endeavors, we offer our support and encouragement, trusting that their future will be as bright and fulfilling as their past with us has been.



Sisters and students from Chemchemi ya Uzima college bidding a farewell to Sr. Brenda Nakamatte.

Written by Sr. Catherine Mutuku, OSB

A GREAT THANKS TO OUR PARTNERS FOR BELIEVING IN US



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