

NEWSLETTER

The Monthly Newsletter for the Association of Sisterhoods of Kenya

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Pope's Prayer Intentions for November 2025.

'Prevention of Suicide'



The prayer intention for November 2025, according to the Pope's Worldwide Prayer Network and Missio UK, is for the prevention of suicide. This prayer asks that those struggling with suicidal thoughts find the support, care, and love they need and be open to the beauty of life.

IMPORTANT DAYS IN NOVEMBER

November is traditionally dedicated to the Holy Souls in Purgatory. As Saint John Paul II emphasized, this makes it a crucial time to pray for the departed, which is one of the Spiritual Works of Mercy.

- All Saints' Day (November 1)
- All Souls' Day (November 2)
- Feast of the Dedication of the Lateran Basilica on November 9, along with memorials for saints such as St. Martin de Porres (November 3) and St. Charles Borromeo (November 4).
- The liturgical year culminates with the Solemnity of Our Lord Jesus Christ, King of the Universe (often called Christ the King), celebrated on the last Sunday of November (in this specific case, November 23).

CHILDREN MATTERS IN LITIGATION



The Constitution of Kenya 2010, which is the supreme law of the land, makes the State the primary duty bearer in the care and protection of children. Children with disabilities, children from minority and marginalized groups, especially ethnic, religious and cultural communities, and children living in poverty are doubly vulnerable. Many of these children, growing into adulthood without adequate care and protection, may find themselves in the justice system, with their needs going largely unattended.

The Judiciary plays a major role in protecting the rights and liberties of all by guaranteeing them justice. Our Kenyan national anthem depicts this perfectly by emphasizing the importance of justice by its words “justice be our shield and defender” it is safe to say that this arm of the government is the guardian of the gates of justice in the society. Justice is especially meaningful and valuable to children, who are one

of the most vulnerable people in a society. They are the promised future because the state of the children now will inevitably be the state of the adults in the future. When we preserve the innocence and protect children, we consequently preserve and protect the future generation. The Constitution of Kenya 2010 enshrines child rights specifically through article 53 on Children and the Bill of Rights in Chapter 4, which apply to all persons, young and old. Article 53(2) of the 2010 Constitution, which states that “A child’s best interests are of paramount importance in every matter concerning the child.”

What should be done to make the administration of justice to children in Kenya effective, efficient and accountable? There is need for a Call for action to the State and other key child justice actors to each take up their mantle, build on their comparative strengths and work individually and collaboratively to make the justice system more effective, efficient

and accountable in the best interest of the child. There is a disconnect between the theory and practice of the law to the detriment of children putting into the spotlight a broken child justice chain-link. It shows that the majority of children's matters handled by the police and judiciary are related to sexual offences (60%) in which children are largely the victims though male children sometimes also stand accused. To a much lesser extent, offences such as stealing and assault bring children into the justice system. Significantly, 20 per cent of children's cases handled by the police are those that need care and protection. Analysis of administrative data from the National Police Service, the Judiciary and the Department of Children Services reveal a pattern of injustice and delays in the administration of justice for children. Almost 80 per cent of the children in the statutory children's institutions under the Department of Children Services have never committed an offence. Many of the children languish in these institutions, sometimes growing into adulthood as they await the resolution of their cases.

Coordination between the different child justice actors is weak, aggravated by critical knowledge and capacity gaps, and sometimes even apathy of judicial officers and others entrusted with the care and protection of children. The quality of care and infrastructure in child holding institutions and facilities too, are uneven. The dilapidated buildings, mismanaged, dirty and unsafe premises, ill-equipped and sparsely furnished dormitories caught my eyes, as I assessed the status of children in the justice system. The fundamental rights of the child to be treated with dignity and to access health care and nutrition, education and recreation need to be enhanced. In

a majority of police stations across the country, and in court stations, the environment is simply not friendly to the child. While negative attitudes, apathy and ignorance of the law no doubt heighten the vulnerability of children in the justice system, inadequate investment is a major contributory factor. The under-funding of child justice institutions limits development of child friendly infrastructure and facilities. The Probation of Offenders Act Cap. 64, which governs the Department of Probation and Aftercare Services does not provide for juvenile justice, while in Prisons, the budget does not cater for children accompanying their imprisoned mothers. Besides resource constraints in child justice institutions notwithstanding, there are instances of misuse of resources and wastage, which if plugged would go a long way toward improving the condition of children in the justice system.

The Children's Act established the Children's Courts, which are special courts to hear cases involving children in contact and in conflict with the law other than charges of murder or cases where a child is charged together with adults. This is aligned with the provisions of the UN Convention on the Rights of the Child and the African Charter on the Rights and Welfare of the Child. This notwithstanding, there are only two gazetted Children's Courts, namely the Milimani and Tononoka Children's Courts in Nairobi and Mombasa respectively, although all magistrates in the country have been gazetted to handle children's matters. Some courts, such as the Makadara and Nakuru Law Courts located in Nairobi and Nakuru counties respectively, have taken the initiative to provide child-friendly environments in which justice may be administered to children in contact and

conflict with the law. These courts have designated courtrooms for children, children's registries and play/counselling rooms.

Some of the emerging forms of abuse as captured within the Children Act, 2022, that the child is susceptible to include child online abuse, radicalization, child trafficking and smuggling. The intervention mechanisms towards these forms of abuse are still being researched and discovered throughout the justice system. As the custodians of justice, the Judiciary aims at addressing some of the gaps raised, such as revictimization of children through recounting evidence, lack of legal representation and psychosocial support of child victims, confluence with persons who are illegal migrants, and capacity gaps in adjudicating on cases of online sexual abuse, child trafficking, and smuggling, amongst others.

The Kenya Prison Child Care Policy (2022) reports that in 2022, about 225 children were living with their mothers in prison. This number comprised both children born to incarcerated mothers and those who accompanied their mothers on admission or who joined them during the trial. Admittedly, prisons are not appropriate places for early childhood development, even though the Kenya Prisons Service has made steps towards promoting their development and addressing challenges that have arisen over time. According to the policy, about 90% of the incarcerated women are single mothers and sole breadwinners for their households. They are often convicted for petty offences. It is also estimated that 39% of incarcerated mothers do not know the whereabouts of their children who are left behind during arrest. The foregoing paints a worrisome picture for these categories of children, as the negative effects of living in incarceration cannot be gainsaid.

By Sr. Hedwig Muse, LSMIG

CHILDREN AND INTEGRITY: BUILDING ACCOUNTABILITY THROUGH JUSTICE AND LAW

"Children and Integrity: The Heart of National Accountability." This powerful theme inspired a thought-provoking conference at HIPSIR in Nairobi. The Kenya Conference of Catholic Bishops (KCCB), the Association of Sisterhoods of Kenya (AOSK), and the Catholic Justice and Peace Department (CJPD) jointly organized the event to examine how corruption undermines children's justice and to affirm integrity as the cornerstone of Kenya's moral and legal development.



Corruption violates children's rights, not merely economic or political principles. When officials misuse funds intended for schools, health care, child protection, or juvenile justice, they betray Article 53(1) of the Constitution of Kenya (2010), which guarantees every child the right to education, health, and dignity.



Kenya's legal and institutional framework actively upholds accountability in children's welfare. The Children Act, 2022, which aligns with the Convention on the Rights of the Child (CRC) and the African Charter on the Rights and Welfare of the Child (ACRWC), mandates protection, rehabilitation, and participation of children in justice processes. Agencies such as the Ethics and Anti-Corruption Commission (EACC), the Office of the Director of Public Prosecutions (ODPP), and the National Council for Children's Services (NCCS) continually work to prevent corruption and abuse of power from denying children access to justice and essential services. Integrity is preventive justice, strong systems in education, social welfare, and juvenile justice should close the doors to corruption before harm occurs. Faith-based organizations SHOULD integrate ethical formation and accountability training within their ministries as state institutions enforce the Leadership and Integrity Act (2012) and the Public Officer Ethics Act (2003) with renewed vigour.

For this to be achieved, there should be collaboration between faith and media. Media practitioners must expose corruption affecting children's programs, while the Church must serve as the moral conscience of the nation, demonstrating transparency and accountability in its own service delivery.

The statement "When integrity guides our systems, every child in Kenya gains a fair chance at justice and a dignified future" highlights the link between ethical governance and child protection. Integrity ensures that institutions deliver services fairly, resources reach intended purposes, and children's rights under Article 53 of the Constitution and the Children Act (2022) are upheld. When corruption is absent, every child—regardless of background—accesses education, health, and justice equally. Integrity also shapes moral formation, as children who experience fairness grow into responsible citizens who value accountability. Ultimately, justice for children depends not only on strong laws but on the moral integrity of those who enforce them, creating a society where every child thrives with dignity and hope.

In conclusion, integrity begins with moral formation, cultivating honesty, justice, and accountability from the family and school level to national leadership. Grounded in Catholic Social Teaching and the constitutional values of integrity, equality, and human dignity, this moral formation lays the foundation for sustainable national accountability.

By Sr. Malala Lydia, SMK

“SERVING WITH HEART, BUILDING WITH FAITH”

“Pilgrims of Hope – Together in Prayer.”

On behalf of the Human Resource Department, we express deep gratitude to all employees and Sisters for embodying the Association’s core values through exceptional teamwork, professionalism, and compassion. Your dedication reflects the spirit of service that defines our mission and strengthens both our ministries and our workplace. Human Resource Management in faith-based and non-profit organizations like AOSK stands at the crossroads of mission and management—where service to humanity meets organizational excellence. Despite challenges such as limited resources and diverse staffing models, we remain committed to nurturing vocation, promoting fairness, and ensuring compliance with Kenya’s labour laws. By blending spiritual values with modern HR practices that emphasize integrity, equity, and staff well-being, we continue to build a thriving, inclusive, and deeply humane work environment where faith and professionalism walk hand in hand.

Effective human resource management is also a sacred form of stewardship. It sustains the credibility of the organization’s mission and vision, ensures accountability to donors, and promotes justice within the workplace. As one Sister wisely remarked, “We cannot preach justice to the world while practicing injustice in our own payroll.” Managing HR in faith-based organizations requires balancing spiritual mission with professional standards—calling for leaders who are both administrators and pastoral figures. The Association of Sisterhoods of Kenya seeks to model this “gospel HR,” integrating faith, fairness, and human-centered management to uphold the

dignity of every worker and strengthen the witness of our shared mission.

In every classroom taught, every patient cared for, every community uplifted, the spirit of service shines through you. At the heart of our work in the Association of Sisterhoods of Kenya is a shared mission: to serve God’s people with compassion, dignity, and excellence. Each one of you, Sister and lay staff alike, brings a sacred gift to this ministry. Your dedication, integrity, and teamwork make our mission possible. Together, we are not just employees or colleagues; we are co-workers in faith, stewards of hope, and builders of communities rooted in love and justice.

As we continue our journey, let us nurture a workplace where respect, listening, and joy guide our interactions. Let us find strength in prayer, courage in collaboration, and purpose in every task, great or small.

When we serve with open hearts, we transform not only lives but the very soul of our nation.

Together in faith, together in mission — we thrive.



By Sr. Catherine Mulwa, SSJ

INSURANCE (CLAIMS MANAGEMENT) GUIDELINES, 2025

The Insurance Regulatory Authority (IRA) of Kenya has proposed significant changes to enhance claims processing and transparency through the draft Insurance (Claims Management) Guidelines, 2025.

Key Claims Processing Changes

The proposals introduce strict timelines to eliminate delays. Insurers must acknowledge claim notifications within two working days and either make a settlement offer or communicate a full decision within seven days of receiving all investigation reports. This accelerates the payout process. Crucially, the draft bars insurers from rejecting claims based on minor technicalities, such as an expired driving license (if the driver was otherwise qualified) or previously undiagnosed pre-existing medical conditions.

Transparency Enhancements

To boost transparency, policyholders are given the freedom to choose their own repairer (from the insurer's panel or an independent one) and a right to receive a copy of the full assessment report for motor claims. Furthermore, if a settlement is less than the claimed amount, the insurer must provide a written explanation and supporting documentation, preventing arbitrary reductions. These changes aim to standardize claims handling, limit insurer discretion, and significantly restore consumer trust in the insurance sector.

By Mr. Francis Mutuku Mbwele.

WHY “CARE REFORM” IS THE BUZZWORD WE ALL NEED TO KNOW: FROM THE PERSPECTIVE OF AOSK-CCCK PROGRAM

Imagine a child's heart as a tiny seedling. For it to grow strong and healthy, it needs the deep roots and nurturing soil of a family. For too long, the default “safety net” for vulnerable children has been the Charitable Children's Institution (CCI), often known as children's homes or orphanages. The global movement of Care Reform is a crucial and evidence-based shift away from this model and towards family and community-based care for every child. This isn't about closing doors and walking away; it's about opening our eyes to a better way to care for our most precious resource. Care Reform is a change in the entire system, built on decades of evidence that institutions, no matter how well-meaning, cannot

provide the individualized love, stable attachments, and essential sense of belonging that a family offers. The core pillars of Kenya's Care Reform agenda are clear: first, Prevention, which means strengthening vulnerable families through financial, psychological, and social support to stop children from being separated in the first place. Second, ensuring robust Alternative Care options are available when a child absolutely cannot live with their parents. This prioritizes family-based alternatives like Kinship Care which is placement with relatives, Foster Care, and Adoption. Finally, the third pillar is Transition and Reintegration, focusing on safely tracing the families of children currently in CCIs and supporting

a permanent and sustainable return to a family or community-based setting. The Children Act, 2022, emphasizes that the family is the fundamental unit for a child's growth and protection, making placement in a CCI a last resort for a short period, highlighting the urgency of this reform.

The journey to this transformation is monumental, and it is being powered by dedicated and visionary team. We must acknowledge and celebrate the pivotal role played by the Association of Sisterhoods of Kenya Catholic Care for Children in Kenya (AOSK-CCCK). They have been upfront and vocal in advocating for all stakeholders from government to community members to embrace and champion these Care Reforms. Rooted in the Catholic charism of care, AOSK-CCCK is leading a transformative movement within its member congregations who run numerous Charitable Children Institutions. Their commitment shows that embracing Care Reform is not a loss of mission, but an evolution of the mission shifting from caring for children in institutions to ensuring children thrive in families.

This commitment translates into active, on-the-ground work. AOSK-CCCK is actively Winning Hearts and Minds by sensitizing Sisters, staff, and local communities to the overwhelming developmental benefits of family-based care. They are leading Capacity Building by training social workers and caregivers in best practices like Case Management and family strengthening. Crucially, they are guiding CCIs to effectively Repurpose Institutions, transitioning their infrastructure and financial resources from residential care to becoming active Child Welfare Programs that emphasize prevention, family support, and community engagement. This

strategic shift ensures resources are used where they have the biggest impact: keeping families intact and nurturing children within the community.

Care reform is a societal responsibility; it is not solely a government mandate. Every citizen is a key player in this monumental shift. You can embrace this change by consciously directing your support away from institutional care and towards family strengthening. For instance, instead of donating to an orphanage, support local community-based initiatives that provide economic empowerment, psychosocial support, or positive parenting training to struggling families. If you have a stable home and a giving heart, consider taking the significant step of becoming a foster parent to provide a child with temporary or long-term family care. Furthermore, we must all challenge the status quo by changing our language to advocate for children to be with families, recognizing that the term "orphanage" is often inaccurate, as most children in CCIs have at least one living family member. Ultimately, this is the most profound act of love: ensuring that no child is lost to the system but is instead firmly planted in the nurturing soil of a loving family and community.

The success of this reform will define the future of child welfare in Kenya. Would you like to know how to connect with your local Directorate of Children Services office to find family-strengthening programs or learn more about the formal process of foster care?



CCCK CCI's administrators being empowered on childcare reforms

By Mr. Joseph Wichenje Ngata

AOSK SLYI INTER INSTITUTIONAL INNOVATION CHALLENGE

The Sisters led Youth Empowerment program is committed to empowering vulnerable and disadvantaged youth socially and economically. We believe that youth have an equal opportunity to realize their full potential productively participating in economic, social, political and cultural life without fear. Social economic empowerments not only support the youth to be independent and self-sustainable but also directly fosters innovation and creativity by equipping individuals with the resources, skills, and confidence to develop new ideas and turn them into tangible solutions. Empowerment nurtures innovation, which in turn accelerates social and economic progress empowering communities

During the month of October, the SLYI organized an Inter institutional Innovation challenge with the theme “Innovating with Skills: Empowering Youth in Trades for a Sustainable Future” bringing together over seventy youth innovators from different institution working with AOSK from across the country.



The innovation aimed at promoting youth entrepreneurship using practical and local skills, solving community problems through craft, developing products and services that are innovative, sustainable and market-ready while turning the skills into income-generating opportunities. The challenge attracted innovators from different trade areas including Fashion & design, Hairdressing, Beauty therapy, Carpentry and joinery, Electrical installation, plumbing, Welding, Knitting, Crocheting and Catering. The young innovators competitively showcased their creativity through their well-crafted products and services that were made from readily available materials that are environmentally friendly and cost effective. The challenge saw the female excel in trade areas mostly dominated by male and vice versa, where two females emerged the best innovator in Welding and Electrical installation and a male in beauty therapy respectively.



AOSK SLYI Youth participating in the Innovation challenge.

In conclusion all the participating innovators were presented each with a certificate of participation while the 13 best innovators from each trade area received a certificate, trophy and cash award that will enable them turn their skills into income generating opportunities.

By Sr. CelestineTherese, FSSA

TRAINING OF INTEGRATED MOTHER/ FATHER BABY COURSE AND SCREENING OF CAREGIVERS IN KILIFI

The integrated Mother/Father Baby Course (IMBC/IFBC) training was conducted prior to the screening at St. Mary's Healthcare Centre in Mtwapa. The training's purpose was to equip Community Health Promoters (CHPs) to cascade the course to local caregivers.

Facilitators included Jackline Chebi (representing CRS), Sr. Teresa Yator (representing AOSK), and two Senior Management Team (SMT) members, along

with the SMT from the Sisters of Mary Mother of God (Sr. Margaret Kibe).

Attendees comprised seven CHPs, a Community Health Assistant (CHA), a Community Health Worker (CHW), a Public Health Officer (PHO), a Mental Health Nurse, and the Child Health Focal Person.

The curriculum centered on the application of Cognitive-Behavioral Theory (CBT) and Attachment

Theory. It emphasized the connection between internal (thoughts) and external (activities, social contact) realities and emotional well-being. The training specifically taught participants how to improve mood by increasing engagement in pleasant activities and contact with others and by encouraging helpful thought patterns to decrease harmful ones. Participant feedback indicated a high level of engagement and successful facilitation.

Following the IMBC/IFBC training, the Community Health Promoters (CHPs) and Master Trainers were prepared to conduct the caregiver screening.



A photo by the SMT showing the training on IMBC/IFBC at Mtwara St. Marys health care.

The screening utilized two standardized tools: the Child Functioning Module (CFM) and the Edinburgh Postnatal Depression Scale (EPDS). These tools were administered to all caregivers to ensure a uniform assessment and equitable opportunity for participation in suitable interventions.

The screening began with a brief orientation on how to use the Comcare digital platform. This familiarization exercise was facilitated by Sr. Judith Magare (AOSK Monitoring, Evaluation, Accountability, and Learning [MEAL] Person). Seven CHPs, two Senior Management Team (SMT) members, and one MEAL Person from the Sisters of St. Joseph of Mombasa were trained on the Comcare system.

Caregivers from each village converged at a single, mutually agreed-upon location. The screening targeted children aged 2–4 years and all their respective caregivers. This initial assessment established a baseline situation before implementation, which will be crucial for measuring changes at the end-line assessment.

Caregiver Response and Results: The team initially screened a high percentage of caregivers at the designated points. For those who could not attend, follow-up visits were conducted at their homes and workplaces. As a result of these efforts, the overall screening coverage reached 90% of all target caregivers.



Screening exercise going on in kilifi

By Sr. Teresa Yator, ASE

THE INTERSECTION OF FAITH AND JUSTICE: SISTERS, PEACEMAKERS, AND HUMAN RIGHTS

Across the Dioceses in Kenya, the presence of peace in the communities is often felt through the tireless work of women of faith the religious sisters, lay men and women peacemakers and human rights teachers who embody compassion, courage, and hope. Within the Association of Sisterhoods of Kenya (AOSK), many sisters serve as peacemakers, human rights educators, and community mediators, dedicating their lives to healing divisions and nurturing reconciliation where conflict, injustice, and inequality persist. Their witness affirms that authentic peace is built not only through negotiation tables but through hearts transformed by faith and service.

In regions such as Baringo, Turkana, Marsabit, Kericho, Ngong and parts of the Coast, AOSK sisters have been at the forefront of community reconciliation. They bring together conflicting groups the elders, youth, and women and engage in dialogue, truth-telling, and forgiveness. Often working in silence and without recognition, they risk personal safety to mediate between divided communities. Their gentle diplomacy and moral credibility have restored trust where politics and power have failed. Through shared community projects and inter-ethnic encounters, they model what peaceful coexistence can look like. Through AOSK's programs, religious sisters train communities on the dignity of every person, gender equality, and the protection of women and children from violence. They advocate for survivors of gender-based abuse, challenge harmful practices, and engage local leaders to ensure fairness in community structures. Their schools, parishes, and formation centers have become sanctuaries of awareness, empowerment, and hope.



For the religious sisters, peacebuilding flows from the Gospel message of love, justice, and forgiveness. Inspired by Christ's call to be peacemakers, sisters approach their mission with humility and spiritual strength. Through prayer, pastoral work, and compassionate presence, they plant seeds of peace in homes, schools, and communities torn apart by misunderstanding or violence. Their ministry reminds us that genuine peace begins from within which is the transformation of the heart that leads to the transformation of the society. As Kenya grapples with challenges such as political tension, economic hardship, and social exclusion, the mission of religious sisters is more vital than ever.

The Religious Sisters, Peacemakers and Human Rights Educators remind us that peace is not merely the absence of conflict but the presence of justice, mercy, and shared humanity. We echo the witness brought in the society by the whole group of Religious sisters, Peacemakers and human right teachers in inspiring communities to choose dialogue over division, hope over fear, and reconciliation over resentment, building a Kenya rooted in peace, dignity, and God's love.



By Sr. Juliana Ndunge, LSOSF

AOSK CHEMCHEMI YA UZIMA COLLEGE

FORMATION

August 2025 intake group

Formation is a sacred and lifelong journey of being shaped, renewed, and rooted in Christ. It is not a program to complete, but a way of life calling each person to ongoing growth, integration, and maturity in faith. Here at Chemchemi ya Uzima, it unfolds in a rich context of internationality, personal development, and shared mission.

Internationality is both a gift and an invitation to inclusivity. It unites diverse cultures, languages, and experiences in a common search for God's will. This diversity broadens our perspectives, enriches community life, and reveals the universality of religious life. It calls us to openness, patience, and compassion to see differences as sources of enrichment rather than division.

The formation process begins with the seed of receptivity planted by God—a call that requires nurturing and patience. Growth unfolds through silence, learning, and renewal, eventually bearing fruit in maturity, inner freedom, and joyful service. God, the Divine Potter, shapes the formators in training through daily experiences and sharing. Formation invites them to cooperate with this creative work, growing in authenticity, humility, and love. Rooted in Christ, they draw strength from prayer, Scripture, and community, ensuring that their growth remains life-giving and enduring.

Renewal and openness to God's newness lie at the heart of formation training. This process invites transformation of mind and heart, nurturing gratitude, curiosity, and a spirit of lifelong learning. Formation thrives in an atmosphere of faith, joy, and cooperation—a positive energy that sustains formators' life and fosters resilience. The journey of formation is a story of grace and fruitfulness. Rooted in Christ, shaped by love, and enriched by internationality, the formators in training move forward with confidence, bearing fruit that will endure.

As we bid farewell to the January 2025 formation intake group on 3rd October 2025, our hearts were filled with deep gratitude to God for the graces received and lived during the nine months they spent at Chemichemi ya Uzima College. Their journey was one of growth, community, strong bonding, care and discovery.



January 2025 formation intake group

Sr. Florence K. Nyamai OSU.

INTEGRATIVE SPIRITUAL COUNSELLING (ISC)

As the semester hits the peak and drops, we continue thanking the Lord who is making everything possible. Right from the start of the semester, we have had a smooth flow of lectures, students taking and completing their term papers, and continuous assignment tests. Our sailing through the semester's deep waters has been good by the Grace of God. We are now coming close to the end, and we still trust that the grace of God is sufficient for us to complete the Semester.

On the same note, we are grateful to the Lord for our finalists whose date for graduation at Tangaza University has been announced. Our 2023-2025 intake students are due for their graduation, scheduled for 14th November 2025 at Tangaza University graduation square. We applaud our finalists for the

work well done; three sisters had distinctions, and the rest had high credits. All this is for the good of the people, the Lord will put at their service. We keep praying that our leaders will give them another chance to advance to a Bachelor's degree in the Integrative Spiritual Counselling, which will start soon.

Just as we have kept saying, we need seasoned counsellors to render service to the people confronted with various challenges. We can all attest that where our countries are heading is still a challenge. A lot of hatred, envy, and tribalistic attitudes are being planted in the minds and hearts of the young. We see people who should be fathers, mothers, and mentors speaking recklessly, and social media capturing and airing everything to the consumption of all, and therefore, we need skilled personnel to start handling

this challenge from the grassroots. This gives the footing for integrative Spiritual counselling to handle the young, the youth, and all those affected in one way or the other, holistically.

Chemichemi ya Uzima College enjoys the availability of seasoned lecturers who are at the service of students. We thank them for their dedication and hard work. They work devotedly and give attention to individual students for the best performance. It is not a surprise to note that the students not only perform well theoretically, but also practically. When they display their practical skills, other students from other colleges wonder about their training and where they were trained.

We are also delighted to share the progress of our second year, 2024 intake, who are now in the process of analyzing data for their Long Essay. They will soon print and hand in their work so that when they report for their last semester, due January- May 2026, they will only embark on their practicum, which also needs time to handle. Practicum in counselling is the kernel of the entire process. For one to be a seasoned counsellor, practicum and practicum supervision are inevitable. We therefore call upon our leaders and mothers to give them ample time during this period. Together, we can.



Group Counselling in Session, 1st and 2nd Years

By Sr. Sophia Wanyama, LSMIG.

ST. ANSELM'S SABBATICAL PROGRAM

“Almost getting to the well of our life.”

The sabbatical participants are experiencing a period of profound personal growth and focused work, with their book projects nearing completion. They are fully engaged in their process, reporting high levels of relaxation and comfort in the highly conducive environment. This sentiment is echoed by participant feedback such as, “This is exactly what I needed the space to simply be myself.” Their spiritual community is strengthened every Wednesday through small group prayer, an experience participants find

enriching as they gain valuable insights and learn from one another. On October 17th, the group attended a vital symposium on “The Wave of Misinformation, Disinformation and Malinformation in Society.” The session provided crucial awareness and practical tools for identifying and combating “information disorder” inaccurate content often intentionally created for profit by highlighting the importance of verifying news. Finally, embracing the program’s multicultural nature, the participants took an excursion to Lake Naivasha on the October 20th, 2025 public holiday. This outing was a huge success, described by those from outside Kenya as a “wonderful experience” full of fun and fellowship.



The sabbatical participants at lake Naivasha

On October 24, 2025, sabbatical participants joined the Chemchemi community for a day of sports. The event was filled with laughter and high energy as they showcased their skills and talents in various games. This successful outing provided significant relaxation and a welcome break from their daily routines.



The sabbatical participants enjoying sports

On October 25, 2025, the sabbatical participants joined the Chemchemi community for a day of recollection. The event was marked by deep silence and personal reflection, with participants noting the conducive environment fostered a sense of inner peace and closeness to God. This dedicated time emphasized that while every consecrated person begins their journey with zeal, relying on success is unsustainable; instead, strength is found in renewing one’s consecration at the source of life. The central message was a call to faithfulness, not worldly success, in religious life. This aligns with Pope Francis’s call for religious to return to their first calling: their relationship with God, highlighting that the consecrated life is a relationship, not merely a duty. The program encourages participants’ commitment to this personal growth, reminding them that to be a living

source for others, one must first discover the source within. As the journey unfolds without a predefined roadmap, remaining focused and trusting that the necessary details will be revealed step-by-step is essential to walking straight.

By. Sr. Leocadia Kemunto, FSJ.

INSTITUTE OF CATECHETICS AND PASTORAL MINISTRY

Icapami cuea graduates, 2025

On 24th October 2025, Institute of Catechetics and Pastoral Ministry (ICAPAMI) was privileged to participate in the 44th Graduation Ceremony held at Catholic University of Eastern Africa (CUEA). The theme of this year's graduation was "Pilgrims of Hope: Consecrated to Transform Nations through Innovative Education."

ICAPAMI, which is affiliated with this university, presented thirteen students for graduation seven for Diploma of theology in Catechetics and Pastoral Ministry and six for Bachelor of theology in Catechetics and Pastoral ministry. The six Bachelor students who graduated this year were all sponsored by ASEC. We express our deepest gratitude for this generous support.

The Vice Chancellor Rev. Prof. Stephen Mbugua of the Catholic University of Eastern Africa addressed the graduands with these encouraging words: "As you go forth into the world of work and innovation, may God lead you to greater heights of self-actualization."

Dr. Gerard J. Rooney president, St. John Fisher University, the Guest of Honour inspired the graduates to lead with purpose and live with integrity, even when the path becomes challenging. He urged them to strive to make a positive impact in the society both in their professions and personal relationships. He reminded them to uplift those around them and to be bold in vision, compassion, and faith as they embark on their life's journey.



Some Of The Icapami Both Diploma And Bachelor 2025 Graduates

By. Sr. Francisca Musau, ASN

A BIG THANK YOU TO OUR FUNDERS FOR BELIEVING IN US !!!!!

CONRAD N.



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