



APRIL 2026

NEWSLETTER

The Association of Sisterhoods of Kenya

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MAY 2026 SOLOMENITIES AND KEY FEASTS

- Thursday, May 14 (or Sunday, May 17): The Ascension of the Lord. Sunday, May 24: Pentecost Sunday.
- Sunday, May 31: The Most Holy Trinity.
- Friday, May 1: St. Joseph the Worker.
- Thursday, May 14: St. Matthias, Apostle (Feast)
- Thursday, May 28: Our Lord Jesus Christ the Eternal High Priest (Feast).
- Sunday, May 31: The Visitation of the Blessed Virgin Mary.



Pope Leo XIV May Prayer Intention

That everyone might have food

Pope Leo calls for a commitment to end food waste and guarantee access to quality nutrition for everyone, particularly highlighting the responsibility of both large producers and small consumers, according to the Pope's Prayer





AOSK Sabbatical Groundbreaking: A Realization of our Strategic Plan

In today's demanding world, rest is not a luxury, especially for those who spend their lives in service to others. The Association of Sisterhoods of Kenya (AOSK) brought this message to life in Ngong', breaking ground for a Sabbatical Centre designed to support renewal, reflection, and ongoing formation for consecrated women and men. The moment reflects AOSK's commitment under its Strategic Plan 2023–2027 to strengthen consecrated life in meaningful, lasting ways.

“It has been almost three years since we started this initiative,” said Sr. Pasilisa Namikoye, LSOSF, AOSK Executive Secretary. “The groundbreaking of this Sabbatical Centre marks not just the beginning of a structure, but the realization of a strategic vision grounded in faith, discernment, and our collective

commitment to the future of consecrated life.”

She noted that the project is a concrete expression of the strategic plan's priorities; holistic formation, institutional capacity development, and sustainable support systems for members. In a context where consecrated women and men remain central to education, healthcare, pastoral ministry, and social transformation, she added, “the need for structured renewal has never been greater.”

Quoting Pope Francis, she reflected, “In the heart of God there is a place for each one of us.” The Sabbatical Centre, she said, seeks to become exactly that, a sacred space where those who serve tirelessly can “return to the source, encounter God anew, and rediscover the joy and meaning of vocation.”

AOSK Hailed for Strategic Thinking

Rt. Rev. John Oballa, Bishop of the Catholic Diocese of Ngong, praised AOSK for its foresight and structured approach in bringing the project to life.

“We thank God for the most beautiful day He has granted us... we have never had such rain,” he said, describing the moment as divinely timed. “It was not by coincidence. We believe the Lord designed it this way so that this day becomes unforgettable.”

The Bishop commended AOSK for “seeking the right procedure” in entering the diocese and for its “visionary strategic thinking to expand the required service for the mission of God.”

Drawing a parallel from the business world, he added, “When the demand is greater than the supply, the supplier must think of ways of increasing the supply. There is no doubt that by this extension you have realized that more services are needed for the people of God.”

The Centre is for the Future of the Church

For AOSK Chairperson Sr. Josephine Kangogo, DSH, the moment carried the weight of a long-held dream.” As superiors, we send our sisters to serve in many places, sometimes in very difficult areas, and they get worn out,” she said. “They need time to come back and rejuvenate... to strengthen their faith so that they can go out again and serve the people of God in a better way.”

She described the centre as a response to that reality, a place where religious can rest, listen, and be renewed.

“It is because of this realization that the Major Superiors thought of having a sabbatical centre,” she explained. “A place where our sisters, and all people of God, can come, have time to listen to the Spirit of God anew... so that when we go out, we do not offer ourselves, but we offer Christ.”

Sr. Pasilisa echoed this forward-looking vision, pointing to the roots of AOSK itself.



Members of the technical team presenting the architectural design of the Sabbatical Centre

PUBLIC PARTICIPATION: A CONSTITUTIONAL RIGHT



AOSK-Executive Secretary; Sr. Pasilisa Namikoye, LSOSF planting a tree at the grounds. Flanked by AOSK-Chairperson; Sr. Josephine Kangogo, DSH and Sr. Luciana Wanyahoro, VDM, Director Chemichemi ya Uzima College.



Rt. Rev. John Oballa Owaa, Bishop of the Catholic diocese of Ngong, breaking the ground for the construction of the Sabbatical centre in Ngong.

“We are building on the pillars of our sisters who 64 years ago started the Association of Sisterhoods of Kenya,” she said. “Today, we are building for our young sisters... those in formation and those who will come after us, to find a place of renewal, solace, and strength for mission.”

Appreciation for welcoming to Ngong

Gratitude and a sense of belonging marked the ceremony, as AOSK leadership acknowledged the warm reception from the Diocese of Ngong.

“My Lord Bishop, thank you for welcoming us... thank you for accepting us as your own children,” said Sr. Josephine.

Bishop Oballa, in turn, assured the congregation of the diocese’s full support. “We welcome you most heartily to this part of our diocese,” he said. “Whenever you call upon us, we will avail ourselves... so that the construction here is completed and the formation that is meant to take place here

happens according to the Lord’s design.”

Sr. Pasilisa also emphasized that the project is rooted in collaboration, bringing together Church leadership, AOSK units, development partners, and other stakeholders. “It is through this partnership that our vision becomes a reality,” she noted.

Chemichemi ya Uzima College is Growing
For Sr. Luciana Wanyahoro, VDM, Director of Chemichemi ya Uzima College, the new centre is a clear sign of growth. The Sabbatical Centre, she noted, signals the expansion of the college’s mission and reach, strengthening its role as a hub for formation and accompaniment.

Already, Chemichemi hosts participants not just from Africa but from across the world. The new centre will deepen that impact, offering accessible and contextually relevant sabbatical program while promoting spiritual renewal and psychosocial wellbeing.

By Mr. Arnold Neliba



The preamble to the Constitution of Kenya 2010 starts with the empowering words, “We the People.” Article 1 of this document enshrines the principle that all sovereign power belongs to the people of Kenya. This is not just a statement, it is a foundational element of governance that asserts the necessity for genuine public participation in all matters of national importance. The citizen gets the powers to participate in public affairs directly from the Constitution. The Constitution of Kenya 2010 upholds peoples’ power and outlines how it can be exercised. Specifically, the Constitution provides for sovereign power in the following manner: The Constitution of Kenya 2010 states that the people may exercise their sovereign power either directly or through their democratically elected representatives. In Kenya Sovereign power of the people is exercised both at national and county level. Public participation is the foundation of democracy. It allows citizens to voice their concerns, contribute to decision-making processes, and hold their leaders accountable. Effective public participation ensures that policies reflect the will and needs of the people, fostering a more inclusive and equitable society. The Constitution of Kenya 2010 places a strong emphasis on public participation, Article 10 lists it as a national value and principle of governance. To be effective, public participation must

be more than just a formality. It should involve proactive engagement with citizens, transparent dissemination of information, and genuine incorporation of public input into decision-making processes. This requires government officials to create accessible platforms for dialogue, solicit feedback on proposed legislation, and demonstrate a willingness to adapt policies based on citizen input. Kenya's legal framework strongly supports public participation. Besides the Constitution, the Public Participation Act of 2018 provides guidelines for involving citizens in decision-making processes. This Act requires that public participation be integrated into all levels of government and that public forums be conducted in an open and transparent manner.

Effective public participation has become an indispensable element of democracy and people centered development. It is the very foundation for democracy which strengthens the state by legitimizing governmental action, and promotes good and democratic governance. The right to participate in public affairs is important for promoting the rule of law, ensuring social inclusion, advancing gender equality, and for the realization of all human rights. Meaningful public involvement in political and public affairs can only be realized in conjunction with a range of other rights, including freedom of expression and information, assembly, association,



From right; Sr. Hedwig Muse, LSMIG, Program Manager AOSK-CCCK and Sr. Benedetta Nzioka DSH, of AOSK-JPIC engage a facilitator during public participation at Riruta/Kawangware

equality, non-discrimination and socio-economic rights. Exercising this right is not a once-off affair but rather an ongoing cycle in which people make decisions, live with the consequences, and based on that experience make better future decisions.

Despite strong legal frameworks, achieving effective public participation in Kenya faces challenges, limited awareness, inadequate access to information, and insufficient mechanisms to incorporate public feedback into policy decisions. Logistical barriers like geographical constraints and digital advancement also hinder broad participation, especially among marginalized and rural communities. The government should prioritize raising awareness of participation rights, enhancing transparency in its processes, ensuring information accessibility across different formats and languages, and



Participants following public participation exercise convened by AOSK-JPIC in collaboration with AOSK-Peacemakers.

expanding digital platforms while effectively bridging the digital divide.

The principle of “We the People” enshrined in the Kenyan Constitution must be realized through active and effective public participation. This requires a paradigm shift in how public engagement is approached by both the government and citizens. The government must be proactive in soliciting and valuing public input, while citizens must be informed and willing to engage in governance processes.

Public participation is not merely a procedural formality but a vital component of a functioning democracy. By ensuring that the voices of all Kenyans are heard and considered in policy-making, then we can move towards a more inclusive, equitable, and responsive governance system. Public

participation is crucial for strengthening democratic governance, ensuring government accountability, and enhancing the quality of decisions by incorporating diverse perspectives. It fosters trust between citizens and state institutions, legitimizes public decisions, and ensures that policies reflect the real needs of the people.

The Association of Sisterhoods of Kenya through the department of Justice Peace Integrity of Creation (JPIC) has been keen on training the communities with regard to their constitutional right of public participation. The aim is for the people to know their role in governance and need to exercise the sovereign power by giving their views on policies, legal framework and plans that affect them. This is very key for the citizens of Kenya to participate in the decision-making process and to hold

By Sr. Hedwig Muse, LSMIG.



Human Trafficking remains the most lucrative criminal activities after drug and firearms trafficking. The illegal trade in human beings continues to grow at alarming rates. It is estimated that at least 2.45 million people are forced to perform degrading, dehumanizing and dangerous work in conditions equivalent to that of slavery. Kenya continues to be a primary source, transit, and destination country for human trafficking, with syndicates increasingly targeting young job seekers and children. The situation is characterized by a rise in technology-facilitated trafficking, forced criminality in foreign scam compounds, and the exploitation of migrants. Human Trafficking remains a grave violation of human rights that continues to affect millions globally.

In this regard, the AOSK Sisters Led Youth Empowerment initiative organized a two-day refresher training on Human trafficking attended by 43 youth champions. The training aimed at equipping the champions with knowledge and practical skills to navigate today's challenging

world, including an introduction to the Palermo Protocol and its 4Ps, definitions and processes of trafficking, and the distinction between human trafficking and human smuggling. Participants also explored forms and types of trafficking, emerging trends in Kenya, and the push and pull factors that make young people vulnerable. The training further addressed the effects and consequences of human trafficking on victims, families, and the society. Other key inputs included identifying red flags in job offers, recognizing indicators of trafficked persons, victim care, support and safety measures, legal frameworks that include the Counter-Trafficking in Persons Act and the 2010 Kenyan Constitution.

The champions have a pivotal role in creating awareness, cascading the knowledge acquired and actively empowering other young people within their communities to prevent human trafficking and other modern-day challenges and further promote safer, more informed societies.

By Mrs Caroline Gitau

The journey of Sr Esther Mutheu, becoming a child advocate, has been a transformative experience driven by an unwavering desire to make a meaningful impact in the lives of children. As a Master Trainer from Phase 1 of the Score ECD project in 2015 to the current Phase IV, Sister has tirelessly championed early childhood development. However, despite participating in numerous trainings and conferences both nationally and internationally, there was still an undeniable sense that something vital was missing in my approach to truly reach and transform the lives of children

“It was through my work that I began to understand a crucial truth: many children and caregivers suffer not only because of poverty or a lack of services, but also due to a fundamental lack of knowledge regarding children’s rights and protection. This revelation fueled my determination to seek a deeper understanding and acquire practical skills that would enable me to respond effectively to the challenges faced by these vulnerable populations.” Sr Mutheu asserted. This experience of a sister has underscored a vital lesson: true impact stems from knowledge, passion, and the courage to pursue growth. Sisters’ journey inspires others in the field to embrace opportunities that enhance their capacity to protect and advocate for children, for every child deserves a safe and nurturing environment in which to thrive. Each step Sister took has not only shaped my career in

working on the SCORE ECD project and working for the congregation, but has also cemented the commitment of sisters to ensuring a brighter future for all children. This is more than just my success story; it’s a call to action for others to join in the vital work of child advocacy.



Sr Esther receiving her certificate



Sr Teresa Mbada, Regional SCORE ECD project coordinator, appreciating Sr. Esther

By Mrs Christine Monari

Safeguarding as a Legal and Ethical Imperative

Recent decisions of the High Court of Kenya reaffirm that safeguarding is not merely a moral expectation but a binding legal obligation rooted in duty of care and the best interests of the child. In *BAO v Republic* [2026] KEHC 2304 (KLR) and *In re AAN (Child)* [2026] KEHC 399 (KLR), the Court provides important guidance on how institutions and individuals must approach the protection of children and vulnerable persons. In *BAO v Republic*, the Court emphasized that where a person is in a position of authority, trust, or control over a child, the law imposes a heightened duty to protect that child from harm. Abuse in such contexts is treated with particular seriousness because it represents both a criminal violation and a breach of trust. The decision underscores that safeguarding is not optional; it is a legal duty arising from relationships of dependency and vulnerability. Institutions must therefore recognize that failure to prevent, detect, or respond to abuse can result in legal liability.

Similarly, *In re AAN (Child)*, reinforces the constitutional principle that the best interests of the child are paramount in all matters concerning the child. The Court demonstrated that decisions affecting children must prioritize their safety, welfare, and dignity above all other considerations. This principle extends beyond judicial proceedings to all institutions working with children, requiring that policies, procedures, and actions consistently place the child at the center.

Taken together, these cases establish two core pillars of safeguarding: duty of care and child-centered decision-making. They signal a clear judicial expectation that safeguarding must be

proactive, structured, and enforceable. Key Recommendations Organizations should institutionalize clear safeguarding policies that define roles, responsibilities, and procedures for preventing and responding to abuse. Individuals in positions of authority must understand their legal obligations, with codes of conduct clearly outlining boundaries and accountability. All decisions affecting children should prioritize their best interests, ensuring that welfare and safety remain central considerations.



Effective reporting mechanisms must be established to allow safe, confidential, and accessible disclosure of abuse. Continuous training is essential to ensure that personnel understand safeguarding principles and legal responsibilities.

Institutions must also ensure accountability and transparency by responding promptly to concerns and cooperating with legal authorities. Finally, safeguarding systems should adopt a preventive approach by conducting risk

assessments, vetting personnel, and monitoring environments where children and vulnerable persons are present.

In conclusion, recent jurisprudence makes it clear that safeguarding is both a legal and ethical imperative. Institutions and individuals must move beyond reactive approaches and embrace structured, accountable systems that uphold the dignity, safety, and rights of every child.

“Organizations should institutionalize clear safeguarding policies that define roles, responsibilities, and procedures for preventing and responding to abuse.”



Safeguarding is both a legal and ethical imperative and binding legal obligation rooted in duty of care and the best interests of the child.

By Sr. Lydia Malala, SMK

AOSK CCCK

AOSK Joins in Advancing Inclusive Care at Misesan Cara Conference



Left; Sr Hedwig Muse, LSMIG, Program Manager at AOSK-CCCK following proceedings at the Misesan Cara Conference. Also represented were representatives from AOSK-Safeguarding and MEAL departments.

In April at the Kenya Institute of Special Education, the Association of Sisterhoods of Kenya (AOSK) joined global and regional partners at the Misesan Cara Conference, placing a strong focus on the future of children with disabilities. Held under the theme “*Children with Disabilities: A Holistic Approach towards Care, Inclusion and Empowerment*,” the conference brought together National Associations of Women Religious from Kenya, Uganda, Malawi and Zambia, alongside congregations, practitioners, and state actors working in child care and protection. The gathering created space for practical conversations on safeguarding, inclusion, and the shift toward family-based care. AOSK’s presence was anchored in its ongoing work through the Catholic Care for Children in Kenya (CCCK) programme. During a plenary session, Sr. Hedwig Muse, AOSK-CCCK Programme Manager, shared milestones that reflect years of steady, often complex work behind the scenes. Working with 145 Catholic Care Institutions, the programme has supported a gradual but deliberate transition from institutional care to family-based alternatives, without losing the congregations’ longstanding charism of caring for children. This balance has been central to building trust and sustaining change. The results are beginning to show. More

Sr. Judith Magare, FSJ, a AOSK-MEAL Officer engaging participants at the Misesan Cara Conference. The conference brought together National Associations of Women Religious from Kenya, Uganda, Malawi and Zambia, alongside congregations, practitioners, and state actors working in child care and protection



than 6,000 children have been transitioned out of institutional care, the majority reunited with their families, while others have found support through alternative care arrangements. These outcomes are not accidental; they are the product of coordinated efforts involving government collaboration, continuous training, and a growing emphasis on strengthening families as the first line of care. Beyond policy and systems, the conversations at KISE pointed to a deeper reality: supporting children with disabilities requires more than goodwill. It calls for alignment, between institutions, families, and communities, and a commitment to respond to both visible and less visible needs.



13 Trained to Strengthen Psycho-spiritual Support

Part of the 207 graduates at the 47th Graduation Ceremony of Chemchemi ya Uzima College were 13 students trained in Integrative Spiritual Counselling. Their formation responds directly to a long-standing gap within Catholic Care Institutions (CCIs) and community settings, the need for care that addresses both the psychological and spiritual dimensions of healing. In response to the growing demand for holistic support, the Association of Sisterhoods of Kenya (AOSK), through the Catholic Care for Children in Kenya (CCCK), continues to strengthen capacity through targeted formation and training.

By Mr Arnold Neliba

AOSK CHEMICHEMI YA UZIMA COLLEGE

“WE CAME AS WE WERE NOW WE ARE RENEWED”

The sabbatical participants have gone deeper in their process. They have read their book; it is now towards the last pages. They are happy in their process. They said: “We came with burdens, heavy hearts, we are set free, we are going full of life”. “Strength was fading, we were searching for rest and we discovered chemchemi ya uzima a quiet place, we go back full of energy. We are now rejuvenated, renewed, full of energy and ready to resume the mission.”

On 11th. April 2026, the sabbatical participants joined chemchemi fraternity for the cultural day celebration. The day began with Holy mass. There after there was explanation of the food cooked from various cultures, then the food was shared as a community, and the participants enjoyed.

Kenyan community roasting meat for the entire chemchemi community

The participants were thrilled and extremely happy. It was a day of enjoyment in its purest form very positive of the cultural day. There was a sign of unity in diversity. Sabbatical participants enjoyed the food from different cultures. Different individuals valuing each other regardless of skin, intellect, talents or years.

On 16th. April.2026, the participants



Sabbatical participants terminate as a group, marking end of the program

terminated as a group, ending all activities of sabbatical program. As the motto says, “Come As You Are”. The participants acknowledged that they are going back to their communities renewed and transformed. Their feet are moving towards one direction. They expressed their joy of getting a privilege to join the sabbatical program. The environment is very conducive that has contributed to their growth, rest and relaxation. They said “*Chemchemi is a home of cure, long live chemchemi*”.

On 17th. April.26. The sabbatical participants had an opportunity to visit Subukia shrine, since they were coming to the end of their sabbatical program. The shrine is a place all people of the



Sabbatical participants having prayers and offering their intentions before termination

world, all walks of life and denominations are welcome to worship God. One feels closer and more connected to God than anywhere else. it is a sacred place where individual groups, churches or even families can retreat and have quiet mediation with one’s creator.

They wished to thanks God for all that they have received from the four months in the sabbatical program. They are happy with their process. It was a good experience for the participants and they were so touched with the way the shrine is built. The shrine has a prayerful environment and a serene nature that helps people meditate. They were able to pray the stations of the cross and it was a good experience climbing up the hill. The way of the cross allowed the participants to reflect on their crosses and the passion of Christ as they climbed towards the spring.

This is a place of tranquility, a holy ground that reminds us that God, isn’t far from human kind, but right here with us, walking with us. Helping us make the longest journey that we



Kenyan community roasting meat for the entire chemchemi community

can, never make, the journey into ourselves with such serenity that can only be inspired by motherly love of Mary, patron saint of this shrine. It’s a safe haven with a miraculous spring of water, many participants drunk the water and carried it home.

From the 18th-26th. April 2026, the sabbatical participants started their annual retreat as they come to the end of their sabbatical program. It is a moment of being with the Lord and thanking him for all that they have achieved during the period of four months. Silence was observed and the environment was conducive for prayer.



Sabbatical participants enjoying their breakfast after Mass at the shrine

By Sr. Leocardia Kemunto, FSJ.

Integrative Spiritual Counseling

There is a quiet sense of completion that comes as the semester approaches its end. It is a moment when reflection naturally replaces routine, and gratitude rises above the pace of academic life. In Integrative Spiritual Counselling, this transition is especially profound, for the journey has been one of both intellectual formation and deep

Coming to the End of the Semester Activities

As the curve makes its final bend towards the closure of the January-May Semester, we remain indebted to God's Mercy, which has brought us this far. We continue thanking the Lord for His limitless love and blessings upon all those who have contributed positively to the success of the semester. We cannot take anything for granted; there is nothing that comes on a silver platter. All is by God's doing, and therefore, we have to give thanks at all times.

Achievements

We are happy to say all the activities planned for the semester went on successfully as it was planned. We managed to sail through the normal lectures, term papers, Continuous Assessment Tests, and finally the end-of-

semester examinations. We managed to reach out to the people who need to be listened to due to the vast challenges they face. We realized during this reach out that the harvest is great, but the laborers are few. This is the need to get more skilled persons in the area of integrative spiritual counselling.

In the same vein, our second-year students finalized their semester well, and given the fact that this is their last semester, they were recognized and commissioned by the college. They are now due for graduation at Tangaza University in November this year 2026. We are proud of them because they ventured into training for this noble course.

Stories from our Alumnae

Sr. Veronica Alikeju Achor, DHS, is an alumna of Chemchemi ya Uzima College.

We continue thanking the Lord for His limitless love and blessings upon all those who have contributed positively to the success of the semester. We cannot take anything for granted; there is nothing that comes on a silver platter.

Second Year Commissioned



She expressed her continuous thanks to God for His continued goodness and guidance throughout her academic and professional journey. She lauded Chemchemi Ya Uzima for nurturing her skill and helping her to complete her Diploma in Integrative Spiritual Counselling, which has opened her way not only to better service but marked a significant milestone and laid a strong foundation for her ongoing development. This foundational training at Chemchemi Ya Uzima as she said served as a stepping stone toward her current pursuit of a Bachelor's degree in Counselling Psychology at Tangaza University (TU).

The formation she received in Integrative Spiritual Counselling provided a rich and holistic grounding, equipping her with both theoretical insight and practical competencies. In her sharing, she says it has strengthened her sense of commitment, deepened her resilience, and empowered

her to pursue her academic and vocational aspirations with clarity, confidence, and purpose.

Sr. Veronica's Touching Personal Sharing
Following the completion of my diploma, I have experienced notable personal growth, enabling me to live a more intentional and fulfilling religious life. Within my community, I strive to contribute to a nurturing and life-giving environment for my Sisters. Beyond this, I have been privileged to accompany and support individuals in diverse areas, including career counselling, addiction recovery, family therapy, group therapy, as well as trauma and grief counselling. Additionally, I have facilitated seminars designed to empower young people and guide them toward meaningful and responsible life choices.

I remain profoundly indebted to my congregation, the Daughters of the Holy Spirit (DHS), and to ASEC for their unwavering support.

By Sr. Sophia Wanyama, LSMIG.

Formation Department

From Formation to Transformation

Every beginning finds its completion in time, yet not all endings signal closure; some reveal fulfilment. The completion of this nine-month training programme for formators marks not an ending, but a sending forth; an invitation into a deeper and more purposeful mission.

What began as a formation journey gradually unfolded more and more into a lived experience of growth, renewal, and interior transformation. Participants arrived with diverse expectations: some sought practical tools, others clarity in their roles, and many longed for spiritual renewal. Over time, these aspirations converged into a shared journey shaped by reflection, dialogue, and quiet transformation.

True formation goes beyond acquiring knowledge. It demands openness—an interior willingness to be shaped, challenged, and even unsettled. This openness became evident in how participants engaged both the content and one another. What started as a learning environment matured into a community

of trust, where listening became deeper, dialogue more meaningful, and relationships more authentic. In such a space, growth was not imposed; it was nurtured.

Certain moments stood out: sincere conversations that deepened self-awareness, shared reflections that broadened perspectives, and prayer that anchored the experience in faith. These were not dramatic turning points but subtle encounters of grace. Formation thus moved beyond theory into something deeply personal and enduring. The journey was not without challenges. Fatigue, self-doubt, and sustained self-examination tested participants. Yet these were not obstacles but integral to formation, fostering resilience, humility, and trust.

As the programme concludes, something greater than completion has occurred. Participants leave not only with knowledge but with a renewed identity and purpose, ready to accompany others with wisdom, compassion, and discernment. This ending is not a terminus but a threshold into a vocation to be lived and continually deepened.



Formators during the integration session to end the program.

By Sr. Florence Nyamai, OSU

ACHIEVEMENT OF ICPAMI IN THE YEAR, 2026

Certificate of Course Completion

Institute of Catechetics and Pastoral Ministry (ICAPAMI) is one of the AOSK academic program that offers certificates, Diploma and Degree of theology in Catechetics and Pastoral Ministry. Since Chemchemi College cannot confer degree and diploma certificates, these two programs are therefore affiliated to Catholic University of Eastern Africa (CUEA).

On 30th April this year, Diploma students were issued certificate of course completion before they get Academic Certificate from CUEA. The guest of honour of this Occasion was Bishop John Owaa of Catholic Diocese of Ngong.

Why give a certificate of completion? The main goal of a completion certificate is to provide proof that a student has gone through the course and completed all the lessons and assignments. These certificates serve as tangible evidence of dedication to learning and professional development.

Issuing a Certificate of Completion holds significant value as it acknowledges the efforts and achievements of the individuals who have successfully completed a course or program.

By providing certificates of course completion, Chemchemi college recognizes the hard work of the students.



ICAPAMI Diploma students who received certificate of course completion

By Sr. Francisca Musau, ASN

JUBILEE PRAYER FOR CHEMICHEMI YA UZIMA COLLEGE:

25th September 2001 to 25th September 2026

Heavenly Father,
With grateful hearts, we come before You
As we celebrate the Silver Jubilee of Chemchemi ya Uzima College.
You are the source of life and the wellspring of wisdom.
We thank You for the journey walked in Your grace
And for all who have shared in our mission.

Lord Jesus Christ, Living Water,
Guide us in this sacred time of renewal.
May this Jubilee be a season of healing, hope, and vision.
Bless the Association of Sisterhoods of Kenya, who came up with this idea,
All the students; past, present, and future,
Our benefactors and all stakeholders in our mission.

Holy Spirit,
Make us pilgrims of hope in offering transformative education.
As we walk steadfast toward a future of resilience, self-reliance, and sustainability,
May we teach with boldness, serve with humility,
And lead with integrity and compassion.

May we remain United as a sign of God's presence
Rooted in faith, united in purpose, and open to the needs of our time.

Bless our College, O Lord,
That it may remain a true Chemchemi ya Uzima - a Spring of Life
For the Church, religious life, and the world.
Renew our commitment to formation,
And deepen our love for justice, peace, and the Gospel values.

Mary, Seat of Wisdom,
Journey with us, protect our mission,
And lead us always to your Son, Jesus Christ. Amen.

Celebrating
25 years

SILVER JUBILEE



United we stand as a sign of God's Presence

2001-2026

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

CONRAD N.



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