



# NEWSLETTER

## The Association of Sisterhoods of Kenya

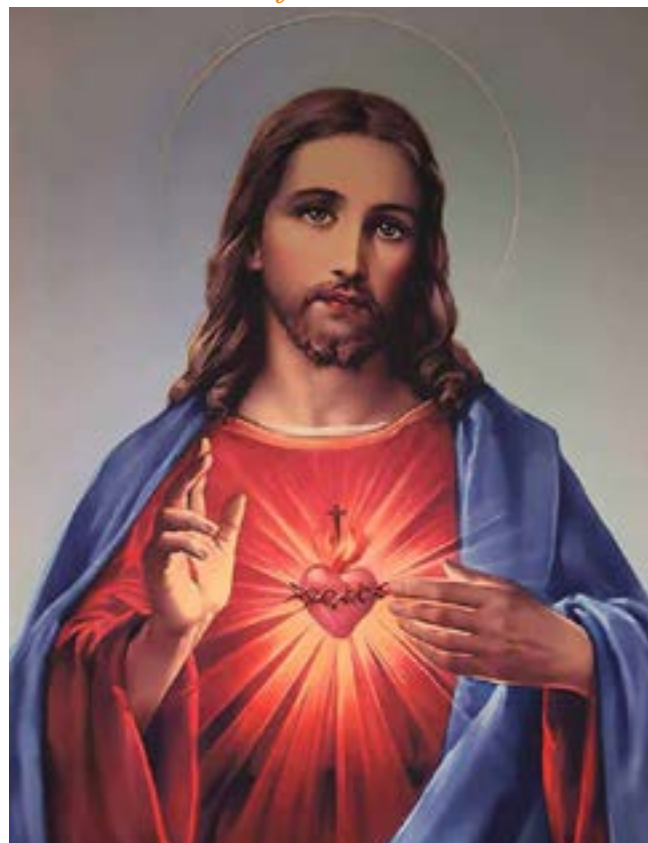
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### JUNE 2026 SOLOMNITIES AND KEY FEASTS

- Most Holy Body and Blood of Christ (Corpus Christi): Sunday, June 7, 2026 (Solemnity).
- Most Sacred Heart of Jesus: Friday, June 12, 2026 (Solemnity).
- Immaculate Heart of Mary: Saturday, June 13, 2026 (Memorial/Feast).
- Nativity of St. John the Baptist: Wednesday, June 24, 2026 (Solemnity).
- Saints Peter and Paul, Apostles: Monday, June 29, 2026 (Solemnity)

*June is dedicated to the Sacred Heart of Jesus*



### Pope Leo XIV June Prayer Intention

*‘That the world might grow in compassion’*

**P**ope Leo XIV prayer intention for the month of June, is to invite the faithful to pray “that each one of us might find consolation in a personal relationship with Jesus, and from His Heart, learn to have compassion on the world.”



Reflecting AOSK Strategic Plan: Inside the May Evaluation Meeting

Following the weeklong Strategic Evaluation Meeting, the Association of Sisterhoods of Kenya (AOSK) concluded an intensive reflection process on the implementation of its Strategic Plan 2023–2027, bringing together members of the Board, management, program managers, program officers, and representatives from various departments and institutions. The evaluation meeting provided a critical platform to assess achievements made so far, identify existing gaps, reflect on lessons learnt, and propose practical recommendations that will guide the final phase of the current strategic plan and inform the development of the next one. With the current strategic plan now estimated at 95 percent implementation, discussions throughout the meeting focused on strengthening institutional sustainability, improving effectiveness in programming, enhancing collaboration, and ensuring that AOSK continues responding meaningfully to the evolving needs of communities and member congregations.

**Reflecting on Impact and Accountability**

Opening the evaluation meeting, AOSK

Executive Secretary Sr. Pasilisa Namikoye, LSOSF, called on participants to engage openly and intentionally in the process. “We are here to look at our effectiveness in our programming, how we have done it, and how each one of us in our own small way has contributed,” she said. She challenged participants to reflect beyond routine activities and consider the real impact of their work on communities and beneficiaries. “Are we just going to the field and coming back? How are we contributing towards those beneficiaries?” she posed. The discussions centred on AOSK’s strategic priorities, including membership growth and satisfaction, enhanced community outreach, Holistic Education and training and Institutional development and sustainability. Participants emphasized that institutional growth must be measured not only through activities implemented, but also through meaningful transformation in communities, stronger partnerships, and long-term organizational resilience.

**Rethinking Sustainability**

One of the major themes emerging from the meeting was sustainability, with leaders

stressing that sustainability goes beyond financial resources alone. The conversations explored how programs, systems, leadership structures, partnerships, and institutional culture can be strengthened to secure the future of the Association and its institutions. Particular focus was also placed on Chemichemi ya Uzima College as it continues laying the groundwork towards greater institutional sustainability and operational independence. Participants reflected on the institution’s growing international profile, with students drawn from countries across Africa, Asia, Europe, and North America. Sr. Pasilisa highlighted the need to cultivate a strong identity and welcoming culture within the institution. “We need to have a culture that is going to help these students know that Chemichemi is home, that they can go back to their countries and become ambassadors,” she noted. The discussions also highlighted the need for stronger systems, strategic partnerships, innovation in program delivery, and investment in long-term institutional development.

**A Shift Towards Participatory Evaluation**

The evaluation process itself was identified as one of the major successes of the meeting. Unlike previous approaches largely centred on presentations and reports, this year’s evaluation adopted panel discussions and group engagements that encouraged active participation, peer learning, and open dialogue. According to AOSK Chairperson Sr. Josephine Kangogo, DSH the approach created space for more meaningful engagement and critical reflection. “This time we had a different way of evaluating the strategic plan. The panel approach and group discussions were thought provoking,” she said. She described the process as rigorous, engaging, and fruitful, noting that participants were challenged to think differently and contribute more openly to institutional discussions. “Unless strategy evaluation is performed seriously and systematically, energy will be used up defending yesterday,” she said, quoting management thinker Peter Drucker. Participants acknowledged that while the process was demanding, it created valuable opportunities for learning, honest feedback, and collaborative problem solving.



Panel discussion at the May 2026 Strategic plan evaluation meeting in Mombasa

### Recommendations from the Meeting

The discussions and reflections throughout the week underscored the need for AOSK to strengthen its monitoring and evaluation systems in order to better measure impact, track progress, and improve decision making across programs and departments. Participants also emphasized the importance of enhancing communication and collaboration within the institution to ensure greater coordination, efficiency, and shared ownership of the Association's mission and objectives.

There were strong calls for faster implementation of resolutions and strategic actions arising from evaluations and consultations, with participants noting that discussions must consistently translate into visible and measurable outcomes. The meeting further highlighted the importance of investing in institutional capacity building, strengthening partnerships, and promoting innovation and adaptability in program implementation to respond effectively to emerging realities and community needs.

Sustainability remained a recurring theme throughout the discussions, with leaders and participants stressing the importance of developing stronger systems, diversified partnerships, and long-term institutional strategies capable of securing the future of

AOSK and its institutions, including Chemchemi ya Uzima College.

### What's the Way Forward?

In the closing session, the leadership of AOSK appreciated the openness, commitment, and active participation demonstrated throughout the meeting.

Sr. Pasilisa thanked participants for their contribution and reaffirmed the commitment to continue strengthening the Association and advancing its mission through teamwork and shared responsibility.

For stakeholders, partners, and donors, the evaluation reaffirmed AOSK's commitment to accountability, transparency, continuous improvement, and mission-driven service.

As the Strategic Plan 2023–2027 approaches its conclusion, attention is gradually shifting towards the development of a new strategic framework that will build on lessons learnt, emerging opportunities, and changing societal realities.

The Mombasa meeting therefore marked more than the evaluation of a strategic document. It became a moment of institutional reflection, renewed collaboration, and collective commitment towards shaping a stronger, more sustainable, and impactful future for AOSK and the communities it serves.



*AOSK Executive Secretary Sr. Pasilisa Namikoye, LSOSF challenging participants at the Strategic Evaluation Meeting*

*By Mr. Arnold Neliba*

## AOSK-SCORE ECD

### Impact of SMART Couple training – Caregivers in Kilifi County

SMART Couple training is one of the components of the SCORE ECD project carried out in Kilifi. The component has proved instrumental in improving Early Childhood Development (ECD) outcomes in the counties where the project is implemented. Mohammed and Yumma Zainab, (*not real names*), a Muslim couple from Mikanjuni, have experienced a remarkable transformation in their marriage since participating in the SMART Couple training. Their journey began during the cascading sessions held in Mtwapa-Mzambarauni, where they were introduced to new concepts to improve their relationship and family dynamics.

Before the training, Mohammed, who relies on casual labour to support his family, faced multiple challenges, including tensions within the home. As a second wife, Yumma Zainab struggled with building a healthy relationship with Mohammed's children from his first marriage, leading to significant misunderstandings and conflicts.

The family, blessed with eight children, three girls and five boys, felt the strain of these issues, impacting their overall wellbeing.

However, the SMART Couple training provided them with a platform to address deep-rooted problems through honest communication. One of the key breakthroughs came when Grace acknowledged her struggles with the stepchildren and expressed a genuine desire to rebuild those relationships. Samson, too, recognized his past mistakes, including resorting to abusive language and actions during conflicts. The training emphasized the importance of mutual respect, effective communication, and conflict resolution, which the couple began to implement in their daily lives.

The changes were evident. They managed to improve their household finances collaboratively, alleviating some of the pressures that had previously rested solely on Mohammed.

More importantly, the emotional climate in their home shifted dramatically. The children began to feel safer and more loved, as the atmosphere moved from one of fear to one rooted in understanding and support.

Yumma Zainab shared how the insights gained from the SMART Couple sessions transformed their interactions. Mohammed learned to express his frustrations without resorting to violence or insults, significantly enhancing the family's emotional health. The relationship between the children and their father has seen notable improvement, with Mohammed demonstrating a more peaceful and approachable demeanor during conflicts.



*Sr. Faith, SSJ on the left with SMART couple and their family*

The couple's commitment to strengthening their bond doesn't end here. They agreed to continue mentorship sessions, solidifying the peace they have worked hard to achieve in their home. Their story serves as an inspiring testament to the power of communication, respect, and collaborative problem-solving in transforming family dynamics.

Today, Mohammed and Yumma Zainab not only prioritize their relationship but also work together to create a loving, supportive environment for their children, proving that with dedication and the right guidance, meaningful change is possible.

*By Christine Nguna*

**PATHWAY TO FREEDOM AFRICA NETWORK (PFAN)**

Following a meeting held in 2018, PFAN built on the resolution to champion the fight against human trafficking, a modern form of slavery. In line with this commitment, PFAN delegates once again gathered in Abuja, Nigeria, from 18th to 21st May 2026 to evaluate the achievements and challenges encountered during the implementation of the 2018 resolutions. The meeting also sought to strengthen the continental movement towards achieving African-made solutions in ending human trafficking. The Church cannot remain silent while her children suffer. In responding to Catholic Social Teaching and Gospel values, we are reminded that all human beings are created in the image and likeness of God, and therefore human dignity must always

be respected and protected. Prayer alone is not enough unless it is accompanied by concrete actions towards protection, condemning injustice, and contributing to systems that uphold human dignity and safety. The Catholic Church has always stood in defence of human dignity. The late Pope Francis, in *Dilexit Nos*, stated: “Among the many open wounds in our world, one of the most troubling is the trade in human beings, a modern form of slavery, which violates the God-given dignity of so many of our brothers and sisters... the open wound in the Body of Christ.” If, as members of the Church, we truly understand and see Christ in our brothers and sisters, then we must answer the call to protect the vulnerable and curb human trafficking. When our brothers and sisters



*Sr. Bernadetta Nzioka, DSH- AOSK JPIC Program Coordinator sharing about AOSK response on Human Trafficking. She is flanked by Bishop Peter Makau on the right, and delegates at the conference.*

are reduced to objects of sexual exploitation, organ harvesting, cheap labour, and other forms of abuse, it becomes a challenge to the entire human family. One of the key drivers of human trafficking is poverty. For traffickers, poverty becomes an ally. Therefore, let us build communities where everyone is safe, protected, and empowered. Let us also help our communities recognise and understand the tactics used by traffickers. In his first encyclical, *Magnifica Humanitas*, meaning “Magnificent Humanity,” Pope Leo XIV reminds us of our dignity

as human persons made in the image and likeness of God. He calls upon us to open our eyes and see the suffering Christ among our poor brothers and sisters, and to open our ears to hear the cries of those calling for help. Many young people, due to unemployment and desperation, are being lured into this modern slavery. We cannot leave this responsibility to governments, the Church, or civil society alone. The fight against human trafficking is the responsibility of every one of us. The time to act is now.

*In his first encyclical, Magnifica Humanitas, meaning “Magnificent Humanity,” Pope Leo XIV reminds us of our dignity as human persons made in the image and likeness of God.*



*Delegates from Kenya Rt Rev Peter Makau Chairman of the KCCB Department for Refugees, Migrants, and Seafarers( left), Br Julius Owino, RSCK representative(right) , Sr. Bernadetta Nzioka, DSH- AOSK JPIC with the Cardinal Fabio Baggio from the Dicastery of Integral Human Development.*

*By Sr. Bernadetta Nzioka, DSH*

At a time when our country continues to experience rising political tensions, hate speech, tribal divisions, and the dangerous spread of inciting information, the value of peace has become more important than ever before.

Communities are increasingly being divided along ethnic and political lines, while social media platforms have become spaces where anger, propaganda, and misinformation spread rapidly, sometimes turning citizens against one another.

In such an environment, peace is no longer just a social need but a moral responsibility for every citizen, leader, and institution. This concern strongly reflects the message continually emphasized by Pope Leo XIV, who calls upon the world to reject hatred, selfish politics, division, and violence.

The Pope reminds humanity that true peace is built on justice, truth, dialogue, and respect for human dignity. According to his teaching, societies cannot progress where citizens are manipulated through fear, tribalism, and political incitement.

It is within this context that the Peace Mass held at Kibish on 15th May 2026 along the Kenya–Ethiopia border carried deep meaning and relevance. The gathering brought together religious sisters, clergy, local leaders, elders, youth, and members of the community from the Lodwar Unit under the Association of Sisterhoods of Kenya (AOSK). In an area that has experienced years of insecurity, cattle rustling, revenge attacks, and cross-border conflict, the celebration became a symbol of hope and unity. The presence of the Church among the people demonstrated that peacebuilding is not only the responsibility of governments and security agencies but also a mission for faith communities and ordinary citizens.

During the Mass, Bishop John Mbinda de-



*Bishop John Mbinda of the Catholic diocese of Lodwar flanked by Faithful at Kibish, Kenya-Ethiopia boarder during peace Mass*

livered a powerful message calling upon communities to reject violence and embrace reconciliation. He reminded the faithful that no meaningful development can take place where fear and insecurity dominate people’s lives. Schools cannot thrive, businesses cannot grow, and families cannot live peacefully where conflict becomes normal. He challenged the youth not to allow themselves to be used by politicians and divisive leaders who benefit from conflict and instability. Instead, he encouraged them to become ambassadors of peace, dialogue, and unity within their communities.

The contribution of the religious sisters working through the 28 AOSK units across Kenya continues to be a major force in promoting peace and social transformation at the grassroots level. Through civic education, trauma healing, advocacy against gender-based violence, environmental awareness, women empowerment, and youth mentorship, the sisters continue to build peaceful and resilient communities.

The Peace Mass at Kibish therefore became more than a liturgical celebration; it became a prophetic call to citizens and leaders alike. Citizens must reject propaganda, verify information before sharing it and refuse to spread hate speech that divides communities.

At the same time Government leaders and Political actors must stop using ethnicity, fear, and misinformation to gain Power. Leadership should unite rather than divide people. The message from Kibish was clear that peace is the foundation of justice, development, and human dignity, and every person has a responsibility to protect and nurture it.

“The contribution of the religious sisters working through the 28 AOSK Units across Kenya continues to be a major force in promoting peace and social transformation at the grassroots level.”



*By Sr. Juliana Ndunge L.S.O.S.F*

**AOSK SLYI**  
*Addressing the Silent Crisis*



*Youths from Laura Vicuna Technical Institute during their Psychosocial support forum*

Young people form a significant part of the world's population are central to economic growth, innovation, and social transformation. However, modern society presents numerous challenges that affect their physical, emotional, social, and economic well-being.

Globally, young people face rising unemployment, mental health problems, substance abuse, social inequality, technological pressures, and insecurity. These challenges are even more pronounced in developing countries like Kenya, where economic hardships and limited opportunities continue to affect millions of young people due to unemployment, mental health challenges, substance abuse, poverty, and social pressures.

Mental health, drug and alcohol abuse among youth is becoming a major concern with increasing rates of addiction and health complications leading to depression, anxiety, self-harm and suicide.

During the month of April and May the

*"Mental health, drug and alcohol abuse among youth is becoming a major concern"*

SLYI program through the Youth champions and Administrators from the Technical and Vocational Institutions carried out psychosocial support forums in their respective parishes and Institutions. The Psychosocial support forums aimed at giving the young people emotional, social, and psychological support by creating safe spaces to share experiences and feelings hence promoting mental health awareness that encourage positive behavior, strengthen social relationships, better decision making and cope with life challenges. Psychosocial support forums play an important role in improving the well-being of young people contributing to healthier and safer relationships.



*Youths from Apostles of Jesus in Langata during their Psychosocial forum implementations*

*By Mrs Carol Gitau*

**AOSK SAFEGUARDING**

**DEVELOPING A SAFEGUARDING POLICY: FROM VISION TO PRACTICE**

Safeguarding has become an essential responsibility for institutions, organizations, and faith communities committed to promoting the dignity, safety, and wellbeing of all persons, particularly children and vulnerable adults.

A safeguarding policy serves as a framework that establishes principles, standards, and procedures for preventing abuse, responding to concerns, and creating safe environments. Developing an effective safeguarding policy is therefore a structured and participatory process that requires careful planning and collaboration.

The first step in developing a safeguarding policy is conducting a needs assessment and contextual analysis. This involves identifying risks, vulnerabilities, and safeguarding challenges within the institution or community. Organizations examine their activities, structures, and interactions with beneficiaries to

understand potential areas where harm, exploitation, neglect, or abuse may occur. Existing laws, national child protection frameworks, Church guidelines, and organizational values are also reviewed to ensure compliance and alignment.

The second stage involves consultation and stakeholder engagement. Safeguarding is not the responsibility of a single individual; therefore, participation from leadership, staff, volunteers, beneficiaries, and other relevant stakeholders is essential.

Through meetings, discussions, surveys, or workshops, stakeholders share experiences, expectations, and concerns that inform the policy content. Such participation promotes ownership and ensures that the policy reflects the realities and needs of the institution.

Following consultation, a drafting com-



mittee or safeguarding team develops the policy document. This stage outlines the policy's purpose, scope, principles, code of conduct, reporting mechanisms, responsibilities, disciplinary measures, and response procedures. The document should clearly define acceptable and unacceptable behaviour, reporting channels, confidentiality measures, and processes for managing allegations or concerns. The language used should be clear, practical, and accessible to all users. The draft policy then undergoes a review process to ensure legal, ethical, and operational adequacy. Experts in safeguarding, legal matters, and organizational leadership may examine the draft to verify that it complies with national legislation, Church teachings, and best safeguarding practices. Feedback collected during this stage is integrated into the document to strengthen its effectiveness.

After approval by the relevant authority or governing body, the policy moves to implementation. This stage includes dissemination of the policy, staff orientation, training, awareness creation, and integration into institutional procedures. Policies are effective only when people understand and apply them in practice. Finally, safeguarding policies require regular monitoring and periodic review. Emerging risks, social changes, and lessons learned from implementation may necessitate updates. Continuous evaluation ensures that the policy remains relevant and responsive in promoting a culture of safety and accountability. A safeguarding policy is therefore not merely a document but a commitment to protecting human dignity and fostering environments where all people can live, learn, and work safely.



## SAFEGUARDING OFFICE

*Need a safeguarding policy?*

*We guide you from vision to implementation, creating safer spaces where everyone can thrive*

At the Association of Sisterhoods of Kenya (AOSK), the Safeguarding Office plays an important role in supporting congregations and institutions in the formulation, review, and implementation of safeguarding policies. Through capacity building, policy guidance, training, risk assessments, and technical support, AOSK works with institutions to ensure that safeguarding frameworks are practical, effective, and aligned with legal, Church, and organizational standards

By Sr. Lydia Malala, SMK

## INSURANCE

### Finance Bill 2026 Tightens Insurance Tax Rules

The Finance Bill 2026 introduces strategic amendments designed to modernize insurance taxation, primarily by replacing the outdated term "life insurance fund" with "statutory fund" within Section 19 of the Income Tax Act. This critical update directly aligns tax definitions with the Insurance Regulatory Authority's (IRA) existing framework. By anchoring the tax code to the official statutory fund, the National Treasury creates a clearer boundary for auditing and reporting within long-term and life insurance businesses.

Under this refined framework, the taxation of life insurance companies will strictly confine taxable income to actual transfers or surpluses originating directly from the regulated statutory fund. Any financial gains, operational revenues, or transactions involving non-statutory funds will no longer benefit from specialized life insurance tax structures.

Instead, these detached pools of capital will fall entirely under the standard corporate tax regime, eliminating previous ambiguities that allowed some non-regulated funds to bypass higher tax rates.

Beyond direct structural changes, the Bill introduces an indirect operational challenge by broadening the definitions of management fees, professional fees, and royalties. The new language explicitly loops in payment-network, payment-processing, and digital platform charges.

Because modern Kenyan insurance agencies and brokerages heavily rely on integrated mobile money gateways, card networks, and digital sales platforms for premium collection, these processing fees may now face an expanded withholding tax (WHT) base, potentially raising operational overhead.

These targeted corporate tax adjustments and definition alignments are scheduled to officially take effect on 1st July 2026, pending the conclusion of public participation forums and ultimate presidential assent.

For the broader industry, the bill signals a shift toward stricter compliance, closer integration between the Kenya Revenue Authority (KRA) and the IRA, and a clear warning that non-core insurance revenues will be taxed as ordinary business profits.



By Mr. Francis Mutuku

*Together on the Journey*

In May 2026, the January intake group of formators returned to Chemchemi ya Uzima College after spending four months at AOSK Tumaini Centre. What had first seemed like a journey into the unknown slowly became a journey home. Like the disciples on the road to Emmaus, they had begun their stay at Tumaini with mixed feelings: uncertainty, curiosity, hope, and many unanswered questions. But as the days passed, something changed.

The unfamiliar gradually became familiar, strangers became companions, and Tumaini Centre became more than just a place of study and formation. It became home. What was once seen as a separate institution slowly revealed itself as the Mother House of AOSK — a place where fraternity was lived, where growth was nurtured, and where each person felt welcomed and valued. The experience created bonds that will remain long after the journey itself.

During the same month of May, the formators also participated in a five-day formation experience. At first, stepping into a new environment once again brought the natural fear of the unknown. Yet, it

was within that uncertainty that growth took place. The experience invited them to move beyond their comfort zones, trust the process, and open themselves to learning in new ways.

Those five days became a moment of grace and transformation. The formation experience was a moment of learning, discovering new insights, building confidence, growing spiritually and personally, developing a positive and hopeful attitude toward formation ministry, and experiencing genuine hospitality. Above all, the experience reminded them that formation is not simply about preparing for ministry; it is also about becoming more human, more attentive, and more open to God and to one another.

As they return to Chemchemi Ya Uzima College to begin a new semester, they do so renewed and strengthened for the mission ahead. The lessons learned, the friendships formed, and the memories shared will continue to inspire them on the journey. Like the disciples returning from Emmaus to Jerusalem, they return with hearts renewed, ready to walk together, listen deeply, and recognise Christ in one another.



*Formators at the beginning of 2nd Semester*

*Sr. Florence Nyamai, OSU*

*End of January-May 2026 Semester*



*Our Finalist due for Graduation in November at our Mother University, Tangaza University College*

Every activity planned during the semester came to an end successfully. Glory and Praise to God who lets things be. The administrators, lecturers, and students did their best and saw the semester fly by. The lectures, term papers for the students, and examinations were administered as it was prearranged. The second-year students finished their lectures, the practicum, and practicum reports. They were recognized during the semester graduation on 30/04/2026 and now ready to be awarded their Diplomas by our Mother University, Tangaza, by

November this year 2026. We are grateful to the Lord for that milestone.

We cannot forget the efforts of our first-year students who will become second years. Their struggles are not fruitless. They all finished their lectures, term papers and examinations. We are sure that as we start the new academic year in August, they will be moving to the next step. Years are first moving and we have to catch up with the speed. We pray that they all qualify for that stage.

“We are sure that as we start the new academic year in August, they will be moving to the next step.”

### *Sharing from our Alumnae*

Our own student Sr. Nancy Muhatia Shikalo, a member of the Congregation of Our Lady of Charity of the Good Shepherd, is serving in Congo as a project Manager for Economic Empowerment for women and girls.

She has been our student at ChemChem Ya Uzima. She pursued a Diploma Course in Integrative Spiritual Counseling ISC. She says her experience was transformative and very rich. She applauded the skills she acquired as crucial and is helping her support clients holistically. She says as of now, they are very key in her area of work, given the fact that she is working with women, the youth, and children.

She says the skills she attained are allowing her to address spiritual, emotional, and mental aspects of the clients and the people in the mission. She also takes care of individuals' and families' needs, helping them navigate life challenges and spiritual growth. She expressed her grat-



itude to Chemchemi Ya Uzima College for nurturing her skills, experiences, and training received. It had a profound impact on her; it shaped her approach and passion for holistic care. Sr. Nancy Muhatia Shikalo says she will forever treasure my experience in Chemchemi Ya Uzima College. As for my plans, I desire to learn more and deepen my experience in the same field of study.

From the stories of our alumnae, it is clear that our students are doing tremendous work in their missions. It also brings us to the realization that for our Sisters and the pastoral agents to serve better and to meet the standards of our dynamic world, they need to be prepared well for that. Our two Sisters, Nancy and Veronica, are exercising their skills in their fields of apostolate with the women, youths, and children. We still call upon all those who would like to share their life with the needy socially, spiritually, emotionally, and psychologically to take up the training in the psycho social and spiritual counselling at Chemchemi Ya Uzima College-Karen.

*Sr. Veronica accompanies a mother and child on their journey of healing and hope. Having benefited from Integrative Spiritual Counselling, she now extends the same gift to others, creating a safe space where emotional wounds are acknowledged, dignity is restored, and lives are transformed.*

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*By Sr. Sophia Wanyama, LSMIG*

### 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 !!!!!



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