

# NEWSLETTER

## The Monthly Newsletter for the Association of Sisterhoods of Kenya

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### POPE LEO PRAYER INTENTIONS FEBRUARY 2026

### Children with incurable diseases



*Religious sisters from south africa taking care of disabled children (Image Courtesy)*

In February, we pray with Pope Leo XIV for children suffering from incurable diseases and their families to receive the necessary medical care and support they need, never losing strength and hope.

### Feast and solemnities in February 2026

The church keeps the Feast of the Presentation of the Lord (February 2 2026). As well as celebrate the key memorials, including St. Blaise (February 3), St. Agatha (February 5), and Our Lady of Lourdes (February 11).

Very importantly, observe Ash Wednesday (February 18, 2026), marking the start of Lent. The Lent period is a Christian tradition in the liturgical calendar through to Palm Sunday, an annual commemoration to prepare the faithful through intense prayer, repentance, and alms giving.



# AOSK SISTERS LED YOUTH EMPOWERMENT INITIATIVE

## Empowering Youth through Industry-Linked Vocational Training

**T**echnical and Vocational Education and Training (TVET) in Kenya has undergone a strategic shift toward industry-linked, Competency-Based Education and Training (CBET). This transition aims to bridge the skills gap, reduce unemployment, and enhance economic productivity, particularly among vulnerable and disadvantaged youth. Despite the potential of TVET to empower young people, significant barriers—most notably the high cost of training—often prevent them from realizing these benefits. AOSK-SLYI remains committed to addressing these challenges through a holistic approach of skill development, mentorship, and the provision of seed capital.

### Scholarships and Skill Acquisition

Through the Hilton Foundation's "Generation in Giving" initiative, AOSK-SLYI has provided one-year scholarships to over 300 students enrolled in various Sister-led vocational institutions across the country. These beneficiaries are currently in their second term of study. Beyond improving employability and income, these technical skills serve as a catalyst for innovation and creativity among the youth.

### Entrepreneurship and Seed Capital Support

In addition to formal training, the program recently conducted a two-day entrepreneurship workshop at the Little Daughters of St. Joseph in Karen. The training was attended by 45 young graduates (32 females and 13 males) who were selected based on the successful completion of their vocational courses and the submission of viable business plans.

#### *Entrepreneurship and Seed Capital Support*

**Entrepreneurship:** Building a growth mindset.

**Financial Literacy:** Managing capital and cash flow.

**Group Dynamics:** Collaborative networking and leadership.

**Record Keeping:** Ensuring business accountability and sustainability.

By equipping these aspiring entrepreneurs with critical thinking and problem-solving techniques, AOSK-SLYI is ensuring they have the tools necessary to navigate the complexities of the modern market.

Following this training, the program will conduct field follow-ups to monitor progress before awarding seed capital sub-grants for small business startups.



*Bro. Linus Wasike the AOSK resource mobilization officer training youth on Entrepreneurship at the little daughters of St. Joseph in Karen.*

*By Mrs. Caroline Wamiti*

## AOSK SCORE ECD PROGRAM

### Annual reflection meeting strengthens partnerships for inclusive early childhood development

Catholic Relief Services (CRS), in collaboration with SCORE Early Childhood Development (ECD), convened the Annual Reflection Meeting in 19th to 23rd January at Pinecone Hotel, Kisumu. The meeting brought together representatives from ten religious congregations implementing the project, creating an important platform for reflection, learning, and collective accountability.

The reflection meeting was anchored on the project's overarching goal of ensuring that children aged 0-5 years receive inclusive, quality, and nurturing care. Participants reviewed progress made across implementation sites, shared experiences and

best practices, and identified opportunities for strengthening project outcomes in alignment with CRS and AOSK values of dignity, stewardship, and solidarity.

A key focus of the meeting was the project's capacity-strengthening objectives, particularly the training of Master Trainers and MEAL Sisters to support effective implementation, monitoring, evaluation, accountability, and learning. The training covered core project components, including Early Childhood Development (ECD), the Integrated Mother/Father Baby Course (IMBC), Savings and Internal Lending in Communities (SILC), climate change, disability inclusion, and school preparedness for children aged

3–5 years. These integrated components promote holistic child development while strengthening families, caregivers, and community resilience.

During the reflection meeting, Master Trainers delivered comprehensive and well-structured presentations, demonstrating how newly acquired knowledge and skills have been applied at congregation and community levels. Their presentations reflected the strong capacity built through the project and highlighted meaningful results, including improved caregiving practices, increased community participation, strengthened inclusion of children with disabilities, and enhanced school readiness for young children. The depth and quality of the presentations clearly illustrated the powerful work being carried out by the congregations.



*Participants keenly following up the session at the pinecone hotel in Kisumu, Kenya.*

The meeting also provided an opportunity for Congregation Superiors to reflect on findings from the Holistic Organizational Capacity Assessment Instrument (HOC AI). Superiors presented key organizational gaps identified within their congregations and shared the concrete actions taken to address them. These reflections demonstrated progress in governance, leadership, financial systems, and accountability, and showed how congregations are intentionally strengthening their institutional capacity and moving steadily toward sustainability. The reflection meeting was further enriched by technical inputs from partners and facilitators.

From the Association of Sisterhoods of Kenya (AOSK), Sr. Lydia Malala facilitated a session on safeguarding, reinforcing the responsibility of faith-based institutions to protect children and vulnerable populations. Bro. Linus Wasike shared practical guidance on resource mobilization, while Sr. Felistas Chesire and Agnes Muchina led discussions on financial management and stewardship. Clifton Allela A representative from Catholic Relief Services guided participants on risk and compliance, strengthening understanding of organizational responsibility and donor requirements.

In addition, the CRS Health Lead, Dr. Edwin mbugua

joined the meeting and offered words of encouragement to the sisters, affirming their dedication and highlighting the critical role of early childhood development in promoting lifelong health and well-being. The meeting was honored by the presence of the AOSK Executive Secretary Sr. Pasilisa Namikoye, who encouraged continued collaboration, unity, and faithful service in advancing the shared mission.

Overall, the Annual Reflection Meeting reaffirmed the strong partnership between CRS, AOSK, SCORE ECD, and participating congregations. It demonstrated meaningful progress toward ensuring inclusive, quality early childhood care for children aged 0–5 years, while strengthening the capacity and sustainability of religious congregations to serve communities with integrity, compassion, and accountability.



*AOSK Executive Secretary Sr. Pasilisa Namikoye, LSOSF addressing the participants during the AOSK-SCORE ECD reflective meeting at the pinecone hotel in Kisumu, Kenya.*

*By Mrs. Christine Nguna & Sr. Teresa Yator, ASE.*

## AOSK JUSTICE, PEACE AND INTEGRITY OF CREATION

### HUMAN RIGHTS DEPARTMENT

*The right to health under siege: constitutional imperatives amid kenya's doctors' strike*  
*Constitutional imperatives amid kenya's doctors' strike*

**T**he Constitution of Kenya (2010) represents a landmark legal framework, enshrining a comprehensive Bill of Rights that guarantees civil, political, economic, social, and cultural rights to every Kenyan. Among these, the right to the highest attainable standard of health, as stipulated in Article 43, constitutes a fundamental right and a constitutional obligation of the State. This provision imposes a statutory duty on the government to ensure that healthcare services are accessible, affordable, and of reasonable quality for all citizens, thereby safeguarding human dignity and social justice.



Despite these constitutional guarantees, the ongoing doctors' strike exposes the vulnerability of this right in practice. Public healthcare institutions, which serve the majority of Kenyans, have experienced significant disruption, with essential services, routine care, and emergency treatment becoming largely inaccessible. This situation disproportionately affects marginalized groups, including the poor, children, the elderly, and persons with disabilities. The strike thus illuminates the persistent gap between the legal entitlement to health and its actual realization, highlighting the State's partial failure to fulfill its constitutional duties. The crisis also underscores the intricate balance between patients' constitutional rights and healthcare workers' labour rights. Doctors, like all public officers, are protected under Article 41 of the Constitution, which guarantees fair labour conditions, equitable remuneration, and safe working environments. Chronic underfunding, delayed salaries, and insufficient infrastructure not only violate these rights but simultaneously compromise the quality and delivery of healthcare, illustrating that the protection of human rights is interdependent. In effect, the State's inability to address structural deficiencies constitutes a breach of its constitutional and statutory obligations. Moreover, the strike highlights systemic inequalities in the provision of healthcare. While those who can afford private services continue to receive care, the majority reliant on public facilities face de facto denial of their constitutional entitlement to

health, contravening principles of equality and non-discrimination enshrined in Article 27. The absence of robust contingency mechanisms to maintain essential services during industrial action further demonstrates weaknesses in State accountability and the enforcement of constitutional rights.

In response to these challenges, the Association of Sisterhoods of Kenya (AOSK) emphasizes the need for dialogue, institutional accountability, and urgent policy reform. AOSK advises the government to honor collective bargaining agreements with healthcare workers, invest sustainably in public health infrastructure, and implement measures ensuring uninterrupted provision of emergency and essential health services. Civic education on constitutional rights, particularly the right to health, should also be strengthened to empower citizens to hold the State accountable.

In conclusion, the doctors' strike starkly demonstrates that constitutional rights are only as effective as their implementation. The right to health requires not only formal recognition but sustained political will, ethical leadership, and robust governance structures. Protecting life and human dignity, especially of the most vulnerable, must guide all responses. Only through a rights-based, accountable approach can Kenya fulfill the constitutional mandate to provide equitable, quality healthcare and ensure that fundamental rights are translated from legal text into lived reality.

*By Sr. Lydia Malala, SMK*

## AOSK UNITS

### A National Call to Solidarity: Protecting Women, Families, and Children This January and Beyond

**K**enya stands at a critical moment. Each January as schools reopen, thousands of families are pushed into crisis by the rising cost of education. Behind this annual struggle lies a deeper and escalating gender injustice one that continues to place the burden of children's education overwhelmingly on families. Mothers, grandmothers, and guardians are carrying this weight silently, often at the expense of their own dignity, health, and security.

Across the country, women are making painful sacrifices to keep children in school. Many turn to unstable informal work, sell essential household assets, or fall into debt. When resources are insufficient, girls are most likely to be withdrawn from school, exposing them to early marriage, domestic labor, and exploitation. This is not only a family challenge but it is a national crisis that threatens gender equality, social cohesion, and the future of our children.

The Association of Sisterhoods of Kenya (AOSK), through its member congregations, continues to stand with families on the frontlines of this struggle. Women religious serve in schools, parishes, health facilities, and community programs, offering school support, counselling, women's economic empowerment initiatives, and pastoral accompaniment among others. These efforts reflect a commitment to human dignity and justice, grounded in faith and lived solidarity.

However, the scale of need demands a national response that goes beyond goodwill and emergency assistance. Gender inequality is sustained when responsibility is unevenly distributed and when systems fail to protect the most vulnerable. No woman should be left to face this burden alone, and no child should be denied education because of poverty.

We therefore issue a call to the Nation:

- . To families and communities: Let us hold each other's hands. Share responsibility, challenge harmful norms, and protect women and girls from silent suffering.
- . To men and boys: Step forward as equal partners in caregiving and education. Gender justice begins at home.
- . To faith institutions: Raise a prophetic voice for justice and stand visibly with struggling families.
- . To government and policymakers: Strengthen gender-responsive education financing and social protection, especially for vulnerable and female-headed households.
- . To civil society and the private sector: Invest in sustainable solutions that empower women and keep children in school.

This is a call to solidarity not sympathy. Kenya's future depends on our collective willingness to support one another and to confront inequality with courage and compassion. Together we can ensure that the month of January and beyond becomes a season of hope not of hardship to our families.

*By Sr. Juliana Ndunge, LSOSF*

# AOSK CATHOLIC CARE FOR CHILDREN IN KENYA

## *Why Family-Based Care is Kenya's New Gold Standard*

The landscape of child welfare in Kenya is undergoing a profound metamorphosis, shifting away from the traditional model of “orphanages” toward a more holistic, family-centered approach. For decades, Charitable Children’s Institutions (CCIs) were the primary response to child vulnerability, but we now know that even the most well-resourced institution cannot replicate the emotional depth and identity provided by a family. The Government of Kenya, through the National Care Reform Strategy, has issued a bold clarion call for all stakeholders to transition children into family-based care. This reform is not merely a policy shift; it is a movement to ensure that every child grows up with a sense of belonging, rooted in a community rather than a dormitory. By prioritizing family preservation, kinship care, and foster care, we are collectively investing in a future where no child is “invisible” within a system, but is instead seen, heard, and loved within a home.

Operating above minimum standards of care is the new benchmark for excellence in this era of reform. It is no longer enough for a CCI to simply provide “beds and bread.” True leadership in this sector now involves embracing the government’s mandate to become centres of excellence that facilitate reintegration. High-performing institutions are those that have transformed their operations to focus on robust gatekeeping, preventing unnecessary family separation and intensive case management to prepare children and families for reunification. These trailblazing institutions view themselves as temporary

sanctuaries rather than permanent destinations. By investing in social workers over security guards and community outreach over facility expansion, these CCIs are proving that the highest standard of care is one that eventually makes the institution itself unnecessary for the child.

In this revolutionary journey, the Association of Sisterhoods of Kenya Catholic Care for Children in Kenya (AOSK-CCCK) Program has emerged as a formidable force to reckon with. As a primary driver of the care reform agenda, AOSK-CCCK has been at the absolute frontline, providing the vision and the technical expertise necessary to turn policy into practice. Their influence is staggering, as they provide oversight and unwavering advocacy for more than 146 Child Care Institutions (CCIs) currently under their program.

By empowering these 146 CCIs to transition their mindset and operations, AOSK-CCCK is effectively shifting the tide of child care across the nation. They have become the gold standard for how faith-based organizations can lead with both compassion and clinical precision, ensuring that the charism of the sisters is channelled into strengthening the biological and foster families that are the bedrock of society.

However, the success of this transition rests on the shoulders of all stakeholders, requiring a sense of collective responsibility that transcends individual organizations. Government agencies, donors, religious leaders, and community members must align their efforts to support the “family-first” model. For donors, this means pivoting funding away from

physical infrastructure toward social services that empower vulnerable parents. For community members, it means becoming agents of reform by welcoming reintegrated children and offering support to families in crisis to prevent the initial separation. When we all embrace this reform, we move away from a “rescue” mentality and toward an “empowerment” mentality. Together, guided by the path blazed by the government and champions like AOSK-CCCK, we can ensure that every child in Kenya is raised in a safe, loving, and permanent family.



*The AOSK-CCCK Program team conducts a comprehensive support supervision visit at Rescue Dada Centre on January 21, 2026. This vital exercise ensures the centre continues to transcend minimum standards and aligns with the best practices of the national care reform agenda*

*By Mr. Joseph Wichenje*

## AOSK LEGAL OFFICE

### Advancing Women's Rights and Property Justice in Kenya

The Office of the Women's Rights Advisor (OWRA) was established as part of His Excellency the President's commitment to advancing the women's agenda. The journey began in June 2022, when the President pledged to address issues affecting women and girls. Following the election, this commitment was fulfilled with the establishment of OWRA in November 2022. The Office operates under the Executive Office of the President and has the primary mandate to advise the President on safeguarding women's rights. OWRA coordinates the implementation of the Women's Charter a key pillar of the President's strategy to address the needs of 50.5% of Kenya's population: women and girls. This initiative aims to close gender gaps that have long hindered women and girls from realizing their full rights. Through local, regional, and global instruments, OWRA promotes women's rights and addresses inequalities across society.

Basic international instruments provide that the rights they contain are to be enjoyed by all human beings. The preamble to the United Nations Charter begins by saying, "We the peoples of the United Nations, determined to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women, have agreed ..." The Universal Declaration of Human Rights, specifically Article 2, states that everyone is entitled to all the rights and freedoms set forth in the Declaration without distinction of any kind, including sex. The International Covenant on Civil and Political Rights further guarantees the equal rights for men

and women to enjoy all civil and political rights. These include freedom from cruel, inhuman, or degrading treatment or punishment (Article 7); freedom from arbitrary arrest or detention (Article 9); freedom from unlawful interference with privacy, family, home, or correspondence (Article 17); the right to take part in public affairs directly or through freely chosen representatives; and the right to equal access to public service (Article 26). The International Covenant on Economic, Social and Cultural Rights ensures equal enjoyment of all economic, social, and cultural rights. These rights include the right to work (Article 6), the right to just and favorable working conditions (Article 7), and the right to social security, including social insurance (Article 9). It also recognizes the right of mothers to special protection before and after childbirth and guarantees the right to education, participation in cultural life, and more.

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) remains the most comprehensive international legal instrument on women's rights. It explicitly covers political participation, nationality, education, health, employment, economic and social benefits, equality before the law, marriage, and family life, with special attention to rural women. The Convention also addresses culture and tradition as key influences on gender roles and relations. CEDAW's broader goal is to expand the concept of human rights by recognizing that culture and tradition profoundly affect women's enjoyment of fundamental freedoms. These influences manifest as stereotypes, customs,

and norms that create legal, political, and economic barriers to women's advancement.

The African Charter on Human and Peoples' Rights (ACHPR) was adopted in June 1981 by the organization of African Unity (OAU), now the African Union (AU) to provide a human rights framework for Africa that takes into account the peculiar circumstances of the continent. The ACHPR gives recognition to rights of women. The Charter therefore by extension prohibits discrimination against women even on the issue of woman's property and land rights. Under Article 18, member states are required to eliminate every discrimination against women and ensure the protection of the rights of the woman and the child as stipulated in international declarations and conventions.

At the national level, Kenya has a comprehensive Bill of Rights. Article 27 of the Constitution guarantees equality and freedom from discrimination on the basis of sex, marital status, belief, culture, and other grounds. Article 40 affirms the right to own property and implies that women, like men, may own land and property of any kind anywhere without cultural or traditional restrictions. Article 45(3) provides that parties to a marriage are entitled to equal rights at its inception, during the union, and at its dissolution, thereby ensuring equality between spouses.

In Kenya, a complex mix of cultural, legal, and social factors continues to undermine women's equal property rights. Historically, statutes deferred to religious and customary property laws that favored men. Under customary law, sons typically inherited property on the assumption that they would remain within their families, while daughters married and

left. Despite changing social patterns, patriarchal traditions still privilege men in land ownership and inheritance. Deep-rooted cultural beliefs continue to give precedence to male relatives. As men interviewed by Human Rights Watch remarked, "women are untrustworthy, incapable of handling property, and in need of male protection." This so-called protection strips women of autonomy, property, and income, enriching their "protectors." Widows are often disinherited and, in some cases, must remarry a late husband's male relative to retain access to land. Efforts to challenge these traditions can provoke violence or social ostracism.

Many women have limited awareness of their legal rights and even less understanding of land acquisition or registration processes. Widows, in particular, struggle with succession procedures and are often exploited. Legal language remains highly technical, discouraging involvement by poorly educated or rural women. Consequently, women often rely on male relatives to handle transactions, which excludes them from land ownership. Many rural women have no access to the Constitution, which guarantees their property rights, leaving them unable to assert those rights when necessary. Cultural discrimination also shapes official responses to women's property claims. Cases are often dismissed by male chiefs and government officers influenced by tradition, who believe women lack enforceable property rights. Some refuse to "interfere with culture," further disempowering women seeking justice.

The legal process compounds the problem court cases are slow and expensive, discouraging women from seeking justice. Those who do often face hostility

or violence. Women remain underrepresented in decision-making bodies that manage land, and their rights in communal ownership systems are ill-defined, enabling men to sell family property without consultation.

Kenyan laws have long tolerated such inequality. The Law of Succession Act provides for equal inheritance in principle but exempts gazetted districts where customary law prevails, effectively privileging men. When a woman dies, her husband faces no restriction on controlling her estate, yet widows' rights are limited when husbands die. Muslim women are excluded entirely from its provisions. Courts have also misinterpreted family property and succession laws, reinforcing discrimination.

In most Kenyan communities, women still lack ownership rights to land or movable property, deriving access only through relationships with men as wives, daughters, or sisters. Despite progressive legislation, Kenya's patriarchal social structures continue to marginalize women at all levels. Article 40 of the Constitution guarantees the right to property ownership, and Article 60 ensures equitable

land access, but neither explicitly addresses women's historical landlessness.

Article 48 guarantees the right to access justice, allowing even poor citizens to seek court redress when their rights are violated. Women denied property can therefore invoke Article 48 to demand justice, even without financial means. However, for women to truly access justice, they must know their rights, laws must be implemented effectively, and courts must strictly enforce rulings that protect women's land and property rights.

Women's access to land affects not only their livelihoods but also national food security and economic progress. When denied property rights, women are pushed into poverty. Culture evolves, and when cultural practices perpetuate discrimination, those practices must evolve as well. Ensuring women's equal land rights is not only a matter of justice but also an economic necessity. Kenya cannot achieve its development goals while half its population remains excluded from property ownership.

***By Sr. Hedwig Muse, LSMIG***

# AOSK CHEMCHEMI YA UZIMA COLLEGE

## FORMATION DEPARTMENT

### *A Dazzling 2026 Start: New Formators Begin Their Journey at Chemchemi ya Uzima College.*

January 5th, 2026, dawned bright and full of promise at Chemchemi ya Uzima College, as a fresh cohort of formators-to-be arrived, eager to begin their transformative journey. The air was buzzing with excitement, curiosity, and anticipation, the perfect start to a year of growth, faith, and formation. The day began with a warm reception, where new formators were greeted with smiles, laughter, and a heartfelt welcome. Every handshake and greeting radiated the College's commitment to community and belonging.



On the 6th, as the new students took time to rest, the August Intake group came together to share insights and reflections from their formation practicum experiences.

Next, the formators were settled and accommodated at AOSK Tumaini, our headquarters and gracious partner, where they were provided with a comfortable and secure place to call home. This thoughtful arrangement allowed them to feel cared for and ready to engage fully with the College's programs, even as our own hostels had reached full capacity.

Once comfortably settled, from 7th to 8th, we had a common orientation for all new students, designed not just to introduce rules and schedules but also to integrate them into the community and make them feel truly at home. Later, the formation group had a specific orientation in which interactive sessions, reflections, and shared stories helped them begin forging connections, understanding the College's vision, and stepping into the spirit of holistic formation.

On the 16th, we had the Opening Mass, a moment of spiritual grounding and gratitude. Staff, students, and

formators gathered to consecrate the new year ahead, reminding everyone that Chemchemi ya Uzima is a place where learning, faith, and personal growth are intertwined. The day concluded with a lively social afternoon, bubbling with introductory laughter, songs, dances, and the promise of lasting friendships. Bonds formed over shared meals and conversations, building the foundation for a community that will journey together throughout 2026.



*AOSK Formation students during their social evening at Chemchemi ya Uzima College premises.*

From the 19th to the 21st, the two groups of formators, August and January Intake, participated in a three-day Safeguarding workshop, at the end of which certificates of attendance were awarded. Thanks to the facilitators Sr. Lydia Abuti Malala SMK and Sr. Dr. Jacinta Ondeng SSND for the job well done!

January 2026 has set a high bar. Chemchemi ya Uzima College has kicked off the year with energy, care, and a sense of belonging. The doors are open, hearts are ready, and the journey has begun. If this is the start, 2026 promises to be truly unforgettable.



*AOSK formation students receiving their certificates after attending a three day workshop on safeguarding which was facilitated by Sr. Lydia Malala, SMK*

*By Sr. Catherine Mutuku OSB*

## INTEGRATIVE SPIRITUAL COUNSELLING

### *Rising in Grace: The January–May 2026 Semester Commences*

“As the Lord plans, so be it.” We are filled with gratitude as we begin a new chapter of service. Like the rising sun, we have risen again in His grace to successfully launch the January–May 2026 semester. Following our opening on January 5th, we thank the Lord for the safe return of our students. We particularly welcome back our Sisters who were previously learning online; they have joined us on campus to begin their Growth Facilitation Practice (GFP)—a vital, hands-on component of their formation that requires in-person participation.

### *Academic Excellence and Safeguarding*

Lectures began promptly and with great enthusiasm. Beyond the standard curriculum, students recently participated in a critical Safeguarding and Child Protection Workshop, facilitated by Sr. Lydia Malala. In a world where the vulnerable children, the elderly, and the sick often face risks, it is essential that our Sisters and Brothers are equipped with the professional skills to protect and advocate for those in need.

## *The Final Stretch for Second-Year Students*

Our second-year students have entered their final semester. This is a rigorous “hands-on” period as they balance classroom learning with:

Field Supervised Practicums

Growth Facilitation Practice (GFP)

Long Essay Completion (Submission deadline: mid-March)

These practicums are the heartbeat of the counseling profession. We kindly request their respective communities to provide a conducive and supportive environment to help them manage these heavy schedules. Please note that as they finalize their research, students may require additional financial support for the printing and submission of their work as they prepare for graduation from Tangaza University this November.

## *Laying the Foundation for First-Year Students*

Our first-year students are already following in these footsteps. At this stage, they are focused on their own GFP and initial essay work. In the journey of a counselor, one must first find healing for their own wounds before they can facilitate healing for others. By engaging in diverse cases now, they are learning when to provide care and when to refer, ensuring they are well-prepared for the mission ahead.

## *Looking Ahead: Module Programs*

As we entrust this semester to the Lord, we eagerly await the arrival of our Module Students for their 10-week session. These foundational units are the first step on a rewarding ladder: moving from a one-year Certificate to a Diploma, and eventually a Bachelor’s degree in Counseling Psychology.

The sky is the limit on this journey of healing. We invite you to come and experience it with us!



*Second Year Students for Supervised Practicum*

*By Sr. Sophia Wanyama, LSMIG.*

## 47TH.ST. ANSELM'S SABBATICAL PROGRAM

***MOTTO: "COME AS YOU ARE" GO BACK TRANSFORMED.***

**A**s the above motto says, the participants are received as they come without considering any academic credentials, race, colour, culture, nationality, gender etc. The participants reported on 5th. Jan.2026. Currently we have 39 participants from eleven African countries and two Asian countries namely: Eritrea, Benin, Kenya, Malawi, Zambia, Cameroon, Zimbabwe, Tanzania, Uganda, Togo, Rwanda, India and Bangladesh.

The semester has begun well; we have 39 participants. The group comprises of three brothers, four priests (1 Diocesan, 3 Religious) and 32 Religious sisters. We had a two-day colourful orientation which brought our participants to the mood of beginning a new life, new chapter and breaking the ice in them.



*Sabbatical students group sharing during the orientation*

The group is enthusiastic to learn, pray, rest, eat well, strengthen their faith and heal physically, renew themselves both physically, spiritually and emotionally, be rejuvenated, take inner personal journey and build relationship with self, others, and God, just to mention a few. "Sabbatical is pausing life, to analyze and to see the way forward". Not an escape from the mission, a time to return to the source to refill.

The group has settled well. They are active, co-operative and committed. The one-to-one and growth group sessions will begin on 27th. Jan.2026, and they are eagerly waiting for them. We wish them well as they settle down for their process, inner journey and read their own book.

The participants thanked Chemichemi staff for the warm welcome and that made them feel at home. This has set the tone for the incredible journey a head. They have had two workshops on Journalling and Human

sexuality. Currently they are on with the workshop on the Developmental stages. These religious men and women have expressed their joy of being in chemichemi ya uzima college and their willingness to find renewal in their lives, this is encouraging. We are happy for the increment of numbers for the sabbatical participants this semester. This is due to the participants doing marketing sabbatical in their various congregations, the success stories of our former sabbatical participants and advertisement through AOSK social platform.

On 16th. January 2026 was the day for opening mass for the Institute and the participants were officially welcomed to chemchemi and there was a lot of joy and full of fun.



As a department, we express our sincere gratitude to each of you AOSK staff. We especially appreciate the members of AOSK Executive board for their contributions, encouragement, guidance and support. God Bless you all.

*“If you do not service the car, it will be grounded. Renew, build and heal yourself. Whom am I coming beyond titles?*

***By: Sr. Leocadia Kemunto, FSJ***

## 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.



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



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