



The SAGE



Vol: 19 No. 1, January - June 2026

Parish Launches Sacco



NEW CENTRE FOR ACADEMIC EXCELLENCE

- ◆ Religious bodies reject bill
- ◆ Financial fitness crucial
- ◆ Corruption and culture of shortcuts
- ◆ Transformed Christian Youth
- ◆ PCMF Serving God with a price
- ◆ Understanding CBE

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From left Elder James Nyaga (Patron), Anthony Karanja (Vice Secretary), Andrew Waithaka (Vice Treasurer) and Lawrence Njoki (Chairman)

COVER CAPTION

The newly inaugurated Education complex and K/South Parish Minister, Rev. Jason Mwirichia hands over the Divine Harvest Sacco official instruments to the chairman, Mr Tom Kimaru

DISCLAIMER

The opinions expressed in articles are of individual writers and not necessarily of PCMF or the Church

The Sage Magazine
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*From the Editor***Let's avoid excesses in New Year**

The year 2026 is here with us. It was welcomed with pomp and celebrations in all corners of our country. But to some, it is another day, another number in our calendar year. No much deal to celebrate about.

To others, it is time to renew their faith and their commitment to God's ways. They trooped to churches and other worshipping places to seek God's face for enabling us to see through the previous year many wished to forget.

Last year, Kenyans were wronged. Their human rights violated with impunity. And instead of the state to seek forgiveness, it justified its actions by blaming the victims of state violence and labelling them as terrorists.

Be it as it may, the new year started with confusion in the education sector particularly the CBE Grade 10 admissions. Either by design or sheer confusion, the ministry of education messed up admissions to senior schools - particular national schools - to the disappointment of best performers in some regions. This will definitely affect performance as it passed the wrong message that merit no longer mattered.

On the political front, Kenyans should be prepared to hear a lot of rhetorics from the political class likely to disrupt their daily lives. The unpalatable noises will increase as the year progresses with politicians trying to outsmart each other. Kenyans ought not to fall into political trap that at times escalates into political animosity. The recent attack of worshippers at a church service in Othaya, Nyeri county is a case in point.

Last year, we witnessed destruction of properties during the GenZ's led demonstrations. The political class hired goons to destroy businesses and properties in full view of security officers. This is likely to re-occur as political tension continues to build.

To say the least, the events of last year where scores of young people lost their lives in the hands of security forces, left the country bleeding. Kenyans should and ought to shun toxic utterances and other political excesses for the sake of peace and tranquility.

As the year progresses, let us turn to the Lord with prayers to save our nation. Our K/South Parish annual theme "Revive Us Again, O Lord," is apt to connect us with God. Let us not be swayed, but remain focused for the good of our country.

In this issue, we have interesting articles covering wide topics affecting the society. Our writer examines corruption and the culture of shortcuts in the society which he concludes it begins in the human heart.

On finance, learn more about financial fitness in today's life and the quest for abundance. The launching of Divine Harvest Sacco and the services to offer members, among others.

Read more about the causes that lead marriage to become a house instead of a home, and the need to examine the story we tell ourselves to avoid risk of unknown.

As religious organizations reject the Bill to regulate their activities, the CBE basics is explained in simple terms, and many more articles.

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From The PCMF Chairman's Desk

A Call to Belong, Grow, and Serve

By Lawrence Njoki

Happy New Year, brethren! We warmly welcome you to a new year of restoration and revival in our fellowship and service. As PCMF Kariobangi South, we stand at a season of renewed vision and spiritual awakening.

God is calling us to build a fellowship of men who are spiritually grounded, united in purpose, and fully committed to serving Him and His Church. This is a time to rediscover our identity as sons of God, to grow together in faith, and to walk deliberately in obedience and service.

One of the most encouraging developments within the Presbyterian Church, as embraced by men fellowship, is the deliberate move toward inclusivity by opening-up church membership and service to all who are willing to serve God.

By addressing past practices that unintentionally excluded some men from full participa-

tion, the church now reflects God's welcoming grace and sets a renewed path for growth, belonging, and meaningful service through PCMF and the life of the church.

As PCMF leadership, we warmly encourage all men to embrace this opportunity and register in the fellowship. PCMF is a place of spiritual formation, brotherhood, accountability, and growth. It is where men are disciplined to live Christ-centred lives, strengthened to lead in their families and communities, and equipped to serve faithfully in God's vineyard.

We are especially inspired by the great potential among our young men and youth, many of whom are seeking mentorship, guidance, and good role models. By intentionally walking with them, listening to them, and nurturing their gifts, we will build a fellowship that is vibrant, relevant, and forward-looking. Investing in the younger gen-



eration ensures continuity and secures a strong future for both PCMF and the church.

This is a call to every man: come, belong, grow, and serve. Let us rise together, strengthen one another in faith, and commit ourselves afresh to God's work. As we journey as one body, may our fellowship be a living testimony of transformed lives, united purpose, and faithful service to God.

We wish every man a blessed and purposeful 2026, grounded in renewed commitment to God.

New Year Ushered in with Prayers and Celebrations

The New Year, 2026 was ushered in with pomp and jubilation across the country. Many Kenyans from all walks of life renewed their hope that the New Year will bring in peace and prosperity in their lives.

Indeed many flocked in churches and other worshipping places for prayers thanking God to have seen them through the past year. The New Year is also an occasion when scores make resolutions of what they intend to achieve in their lives.

In K/South church, congregants were not left behind. The New

Year was received with praise and worship, incessant prayers and captivating sermon which soothed the souls of the broken hearts. It was a night like no other that befitted the occasion.

And on the first Sunday of the year 2026, the church theme for the year, "Revive Us Again, O Lord," was unveiled by the Parish Minister, Rev. Jason K. Mwirichia flanked by church Elders.

The theme is derived from *Psalm 85:6*: "Will you not revive us again, that your people may rejoice in you."

In his sermon, Rev Mwirichia reminded the church that revival comes where there is repentance. On personal revival, one must agree to change "for you to be revived."

Terming 2026 as a year of revival, the minister urged the congregants to walk in the spirit of revival. "We must accept that where we have reached is through God's grace," he said advising that we should always seek the face of God.

The theme launched is for the whole year segmented into four quarters as follows:-

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Targeted Attacks during Worship: A Pastoral Lament, a Prophetic Cry

Rev. Jason K. Mwirichia – Parish Minister

With heavy hearts and righteous concern, we speak about the targeted attacks on Christians while worshipping in churches. These actions are not merely unfortunate events; they are evil. They grieve the heart of God and wound the soul of the nation.

The house of God is meant to be a refuge for the weary, a place where prayers rise freely and hearts find healing. When worshippers are met with violence instead of peace, fear instead of safety, and batons instead of blessing, something is terribly wrong. The Church weeps, but it does not lose its voice.

A Violation of Fundamental Rights

Freedom of worship is a basic human right, protected by both national constitution and international law. Christians gathering to pray, sing, and hear God's Word are exercising a lawful and peaceful right. Attacking them for doing so is a direct violation of freedom of religion, freedom of assembly, and freedom of conscience.

An Echo of Biblical Persecution

The persecution of believers is not new. Scripture reminds us that God's people have often faced opposition from authorities and mobs alike. Jesus Himself warned, "They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service" (*John 16:2*). History shows that whenever power fears truth, it turns to violence.

However, persecution has never



destroyed the Church. Instead, it has often purified it, strengthened its witness, and exposed the injustice of oppressive systems.

Moral Failure of Leadership

Allowing or orchestrating attacks on worshippers reflects a deep moral failure among leaders and institutions involved. Leadership is meant to serve, protect, and uphold justice—not to terrorize peaceful citizens. When the state aligns itself against prayer instead of protecting it, society drifts toward tyranny.

Silence in the face of such evil is also dangerous. Faith leaders, civil society, and citizens of conscience must speak out. Injustice against one faith community today can become injustice against all tomorrow.

A Pastoral Word to the Wounded

To the believers who have been harassed, beaten, or intimidated while gathering to worship: God sees you. Your tears are not ignored, your prayers are not silenced, and your faith has not been in vain. Scripture assures us, "The Lord is close to the bro-

kenhearted and saves those who are crushed in spirit" (*Psalms 34:18*).

The Church stands with you. You are not alone. Even when doors are forced open and services are disrupted, heaven remains open to your prayers.

A Prophetic Rebuke to Injustice

We must also speak prophetically to power. To those who misuse authority to attack peaceful worshippers: this is an abomination before God. The prophet Isaiah cries out, "Woe to those who make unjust laws, to those who issue oppressive decrees" (*Isaiah 10:1*).

Police are called to be guardians of life, not instruments of fear. When the state turns its strength against people at prayer, it stands in opposition not only to human rights, but to the purposes of God. History bears witness that regimes that fight faith ultimately expose their own moral bankruptcy.

God Is Not Mocked

Let it be clearly said: God is not mocked. A nation that raises its hand against prayer invites judgment upon injustice. Yet even in this, God extends a call to repentance—to leaders, institutions, and all who enable such evil. Mercy is still available, but it must be sought with humility and truth.

The Church Will Stand

The Church will not respond with violence, hatred, or revenge. We respond with prayer,

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The Moderator's New Year Message - 2026

It is not the new year that will make us new; it is we who must make it new

In ushering in the year 2026, we are reminded that true newness does not come merely because the calendar has changed.

During a service held on January 1, 2026, at St. Andrews Church, Nairobi the Moderator of 24th GA gave his sermon reminding congregants that "It is not the new year that will make us new; it is we who must make it new."

The Rt. Rev. Thegu Mutahi gave his sermon from the scripture readings: *Joshua 24:14-28* and *Luke 5:33-39*. He noted that newness begins within us. Many times, we expect transformation to come with a new year, yet God reminds us that renewal is a personal decision rooted in our obedience and commitment to Him.

Through the life of Joshua, God speaks powerfully to us. Joshua understood both triumph and humiliation. Having seen God work mightily and having experienced moments when God's presence felt withheld, he challenged the Israelites to make a deliberate choice.

He declared that if newness was to be realized, it would not be because God had changed, but because the people had chosen to renew their commitment to Him. God had already done His part; it was now upon the people to invite His presence into their lives.

Joshua boldly proclaimed, "As for me and my house, we will serve the Lord. In essence, Joshua affirmed that God is constant. He does not change. His promises remain Yes and Amen. This is the same message God gives us as we begin 2026. He was our God in 2025, just as He will be our God in this new year.



While it is easy to dwell on what went wrong in the past year, we are encouraged to also reflect on the many things that went right. Even in moments of darkness and hardship, God's grace and goodness were present said Rt Rev Mutahi.

As we step into 2026, the moderator posed the questions: "A we willing to serve the Lord beyond mere words? Are we ready to commit ourselves fully in dedication and obedience?"

When we walk in God's ways, His blessings are unlocked in our lives. Yet, through our own shortcomings and disobedience,

we can deny ourselves the fullness of those blessings.

Declared the moderator: "The year 2026 is the Year of the Lord, just as 2025 was. What prevents it from being so in our lives is when we distance ourselves from Him. We each have a responsibility to walk closely with God."

He cited Jesus, through the parable of the old garment and new wine, which teaches us that new life cannot be sustained by old, ungodly ways. A new year lived with old habits of disobedience will be incompatible with God's work.

True spiritual transformation requires a new way of living. We are therefore called to pour new wine into new wine skins and to patch new garments with new cloth.

God remains good, faithful, and unchanging. As we embrace this new year with renewed hearts and commitment, it shall indeed be well with us, said the moderator as he wished everyone a Happy New Year 2026.



The Moderator of the 24th GA Rt. Rev Thegu Mutahi with Nairobi South Presbytery Clerk Rev James Njihia (on his right) and Parish Minister Rev Jason Mwirichia and George Obonyo (on his left). They are pictured with the Parish elders during the 25th anniversary celebrations held on April 06, 2025

PCMF Mission to Mould Youth

As the Presbyterian Church observed the PCMF Mission Week (Nov 2nd -9th 2025), the K/South Parish Minister, Rev Jason K. Mwirichia reminded the congregation that there is a price to pay when serving the Lord.

When you serve the Lord, you serve with humility, he advised noting that some of us have bloated ego which should be lowered. He cited examples in the Bible about David. In the society there is tendency when some people are doing well, they forget where the success comes from. This is what happened to David in the bible.

On challenges facing young men in the society, Rev Mwirichia called on PCMF to lower the men's ego in order to reach them. "If you have to attract the boys, you have to lower yourself to their level. We have to shrink to their level to be with them," he advised.

He emphasized the importance of moulding the young men telling men: "If you want these boys, you

have to make time for them. It is only man who can make another man," he said.

Rev Mwirichia emphasized that moulding them can only succeed by creating time for them. Unless you are available, your success may fail, be it in the family, business or other engagements. "When you are there, things run smoothly," he said.

The minister challenged men to do more to mentor the boys noting that by so doing, the boys will be bringing themselves to church instead of asking the parents to bring them, This, he said, would happen when you lower yourselves to their level.

He advised men to leave their comfort zone and look for the young men before they are swallowed by the world. If that is not done, they will come back when they are already broken. Men have to show love to the young men which should be genuine if you have to win them, he advised.

On his part, PCMF chairman, Mr Lawrence Njoki said there is firm commitment to raise a godly generation of Junior PCMF. "We are engaging boys in Grade 6-9 through a structured two-year Junior PCMF program designed to prepare them to confidently handle the unique challenges facing young men today," he said.

"As we mentor and walk with them, we trust God for lasting spiritual, emotional and social transformation in their lives," he noted.

On the mission to strengthen YPCMF, Mr Njoki said the program continues to grow. In addition to the TM program, new venues have been introduced which include sports, music and other activities which will assist to attract, train and retain the young men.

"These initiatives are aimed at building strong, grounded and well-rounded young Christian men who will thrive both in church and in society," emphasized the chairman.

Mission to bring more men to Christ

The PCMF mission to bring more men to Christ has gained momentum as we enter the 2026 period.

According to the PCMF chairman, Mr. Lawrence Njoki we are shifting into a higher gear by strengthening the programs, enhancing capacity and embracing new ways of serving God with excellence.

Some of the programs introduced include:

Digital Transformation: The PCMF has digitalized key processes through newly developed PCMF website. This will enable members to:

- Access to personal PCMF re-

cords any time.

- A rich library of tailored training materials.
- Interactive activities and resources to help connect, grow and serve more effectively.

Junior PCMF: Investing in the next generation.

Young PCMF: Strengthening the group for greater impact.

The music Academy: Is a vision taking shape.

This is a dream project which is progressing with great promise. The academy is hoped to create room for youth and men who wish to develop their music talents and

enrich excellence in worship.

"It will serve as a hub for talent development, mentorship and passion driven ministry," says Mr. Njoki.

The PCMF Theme and Mission for the year 2026

Vision:

Men of purpose, serving God.

Mission:

To build a devoted community of men who pursue God's purpose wholeheartedly, accepting the cost of serving as they engage, grow and remain steadfast in His work.

PCMF: Serving God with a price

The Presbyterian Church Men Fellowship (PCMF) mission week was observed from November 2-9 guided by Bible verse (2 Samuel 24:24b). "I will not sacrifice to the Lord my God burnt offerings that cost me nothing."

The mission week was observed nationally. The PCMF Director, Rev Henry G. Kaira, in his goodwill message, thanks all congregational fellowships, Parishes and Presbyteries for the continued support and commitment to the PCMF mission of remaining a united Christian force through faith, witness and service.

"Thanks for being intentional on membership through recruitment and formation of YPCMF battalions," he commends. He emphasizes that the PCMF has kept the call to serve through the motto in Romans 12: "Never be lacking in zeal but keep your spirit fervour serving the Lord."

The Director welcomes the timely resolution on men participation in the Holy Communion while upholding the value and sacredness of the institution of marriage. "More teaching and encouragement of men in the church is needed due to the emotional wounds in the society and family life," he recommends.

He notes: "It is more costly to return a wounded brother (a man) back to the fellowship than a fortified city (Proverbs 18:19). When a species is endangered, policies and mechanisms change."

On his part, the PCMF National Board Chairman, Rev David Muthui says it was a great joy that God had granted an opportunity to celebrate the PCMF mission week, 2025.

"It is a moment to celebrate men

and their ministry. A moment to look back and see our achievement and also look ahead and see what we need to do," he says as he emulates many examples in the Bible full of men who served God at a great cost.

Cost of Service

Pointing out that we also have examples of men who have given tremendous cost to serve God in our time, Rev Muthui notes: "We still have an opportunity to join this list by going out at any length to pay the cost of service in any area of life starting with our families, neighbourhood, places of work, areas of faith service in the country and anywhere God places us."

The examples of those who served with cost, the chairman writes, shows that they were able to achieve greatness and they have become icons and examples to be followed besides receiving blessings from God. "These are opportunities that God is laying before us," he notes.

He poses a fundamental question: "In some years to come, can your name be mentioned among your family, the church or place

of work for a service you gave with a cost and become a blessing to others".

As men observe the mission week he challenged them to go and refuse to "offer sacrifices that has no cost."

The Director, Rev Kaira invites all to focus on the commitment "We will serve the Lord" (Joshua 24:15), drawing key lessons from Joshua and King David. Both were called as leaders of the people in different times and were committed to lead by examples.

He draws five key lessons from David as we pay the prize of serving God's purpose as men. These are:

Must confess the sin of pride and lack of trust in God (2 Samuel 24:10):

Meaning excessive self confidence, arrogance leads to personal failure or downfall. Humility is a virtue and it is costly and leads to better outcomes.

There is a prize in the choices we make (2 Samuel 24:24): David made a choice which teaches us to have faith in God while

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Members singing the PCMF anthem to mark the mission week

Divine Harvest Sacco now a Reality

By James Kimondo

The long awaited formation of Kariobangi South faith-based savings and credit cooperative society came to fruition when it was formally launched on September, 27, 2025.

The launch of Divine Harvest Sacco was during the statutory general meeting officiated by an official from the Ministry of Cooperatives and Micro, Small and Medium Enterprises Development (MSME) Ms Evelyn Wairunga. She also supervised the elections of directors and members of supervisory committee.

Madam Wairunga advised the Sacco should not be limited to the precincts of the church, but also attract the community around so that it can grow in its membership.

The then K/South PCMF patron, Elder Alfred Hinga commended the interim board of directors appointed to oversee the registration and operationalization of the Sacco for their good ground work. This, he said, led to the registration making the Sacco a reality.

In his report the chairman Mr. Tom Kimaru highlighted the objectives, milestones, structure and future plans of the Divine Harvest Sacco as follows:

Objectives

- Serve as a financial stewardship platform for members, promoting responsible financial management.
- Provide affordable financial services guided by Christian principles.
- Foster a culture of savings, investment and generosity among members.

Milestones

- Divine Harvest Sacco is registered under the ministry of coop-



Parish Minister Jason Mwirichia with Divine Harvest Sacco Chairman Tom Kimaru during the launch

eratives (MSME's)

- The founding vision is to serve the membership of PCEA K/South church in promoting the culture of saving, financial inclusion and stability.

Digital partnership

Divine Harvest Sacco has partnered with Givva Wealthtech, a licensed intermediary service platform, to enable members to leverage their web-based application for efficient funds collection.

The partnership is intended to help the Sacco achieve its goals of financial inclusion and members empowerment while, at the same time, streamlining operations and improving efficiency.

Operations Strategy

The strategy is guided by biblical principles, focusing on:

- **Membership:** Open to members of the PCEA K/South church
- **Financial Products:** Developing loan and savings products tailored to members' needs
- **Stewardship:** Promote financial literacy, responsibility and gener-

osity.

Future Plans

Mr. Kimaru outlined the future plans for the Sacco on the following areas as:

- **Loan products:** Launching products supporting members' financial goals.
- **Financial Education:** Workshops and training on budgeting, savings and investing.
- **Partnership:** Collaborating with church organizations and ministries.

During the general meeting, the following directors were elected.

Mr. Tom Kimaru (Chairman), Andrew Waithaka, Eliud Gatimu, Samuel Wainaina, Mary Karanja, Lawrence Njoki, Rosleyn Wanjau and Esther Wagemu.

The members of supervisory committee are: Moses Maingi, Eunice Masi and Esther Munene.

The chairman invited congregants to join the Sacco saying the membership offers several benefits. "The Sacco seeks to honour God through responsible financial practices," he said adding: "Your participation is valued."

The Quest For Abundance

By Andrew K. Waithaka

"The greatest achievement of the 21 century is for You and I to Learn, Unlearn and Re-Learn."

One day, a parent was walking a child to school. On the way, they saw a beggar on the roadside. The parent said to the child, "My child I'm taking you to school, so that you don't become like that beggar."

Equally, another parent also was walking a child to school and like the previous passer-by, saw the same beggar. This is what this parent told the child, "My child I'm taking you to school, so that you can create a better world for that beggar."

Before I narrate the next story, ask yourself these poignant questions. Which of the two parents shall raise a child that shall carry a mindset of scarcity? Which of the two shall raise a child that shall carry a mindset of Abundance?

The next story goes; There was a parent who was driving a child to a dentist. This is what this parent told the child: "My child I'm taking you to the dentist. The dentist knows what he/she is doing; this service is costing us alot and I don't want any disturbance coming from you. Next time, I will not be here to have these teeth of yours removed."

I'm sure, many of us have heard

some variation of the above scenario.

In another case a parent was also driving a child to the dentist. Like in the previous one had this to say to the loved one: "My child, I'm taking you to the dentist. The dentist has been trained to help you with your pain. If you have any questions, the dentist is equipped to handle it. This service is for your own good and if you need to learn a better way to care for your teeth, the dentist will guide you on the same. Don't leave the dentist office until you are satisfied with all your inquiries."

Here again, I pose these questions to you: Which of the two parents shall raise a child that shall carry a mindset of Scarcity? In addition, Which of the two shall raise a child that shall carry a mindset of Abundance?

Furthermore, which of these parents shall end up with a child that fears people in authority? Which of them shall end up with a generation that uses the same authority for their own empowerment?

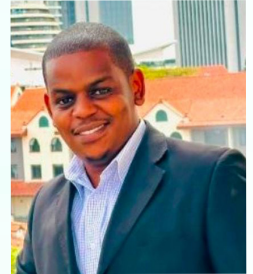
In every organization, social group or company, there are the same two groups; one group comprising of the Bean Counters and the

other group comprises of the Hunters. The bean counters demonstrate the notion that the savings/contributions we have should be spent sparingly until it runs out. - A Scarcity Mindset.

Whereas, the hunters demonstrate the notion that the savings/contributions we have, should be invested or allocated to value addition. - An Abundance Mindset. This is the quest for abundance, that indeed we must Unlearn the Bean Counter mindset and Learn and Re-Learn the Hunter Mindset.

The journey of launching Divine Harvest Sacco has been an enlightening experience for me and the team that we have been commissioned to work with. I warmly welcome you to seek this quest together for the greatest achievement of this century yet - A quest for Abundance.

Andrew K Waithaka is Treasurer, Divine Harvest Sacco and Chairman, YPCMF.



A Pastoral Lament, a Prophetic Cry

From Page 3

truth, and unwavering faith. Persecution has never destroyed the Church—it has refined it. What is meant to silence worship will only make it louder.

As the apostles declared when commanded to stop preaching, "We must obey God rather than men" (Acts 5:29).

A Call to Prayer and Courage

This is a moment for the Church to pray fervently, stand courageously, and speak truth lovingly but boldly. We call for accountability. We call for justice. And we call for repentance where power has been abused.

Targeted attacks on Christians while worshipping is evil. A nation is judged by how well it

Targeted attacks on Christians while worshipping is evil.

protects its vulnerable population (The elderly, women and children). Attack on the children and elderly is shameful.

The light shines in the darkness, and the darkness will not overcome it.

Divine Harvest Sacco Launch



Board Members of Divine Harvest Sacco together with Parish Minister Rev. Jason Mwirichia (4th left) at the launch.

The journey to start a Sacco for the Kariobangi South Church came to realization on Sunday December 14, 2025 when the Sacco was formally launched to the delight of jubilant congregants. The idea to form a Sacco was mooted by the PCMF which is now fully embraced by the church wholeheartedly.

The Divine Harvest Sacco, was formally launched to the church by K/South Parish Minister, Rev Jason Mwirichia. He handed over the legal instruments including the constitution, certificate of registration and the Sacco stamp to the chairman of the Board, Mr. Tom Kimaru who was flanked by the board members and supervisory committee members.

The Sacco received the legal instrument of registration from the official of the Ministry of Cooperatives and Micro, Small and Medium Enterprises Development (MSME) Ms Evelyne Wairunga on September 27, 2025. She also officiated the statutory general meeting and election of directors.

Rev. Mwirichia said the launch was a “dream come true”. Im-

mediately after the launch scores of congregants registered as members.

Said chairman Kimaru: “From a vision that God placed in our hearts in 2021, to an idea nurtured with prayers and commitment, and now to this launch it marks a milestone in the life of PCEA K/South Parish as we officially launch the Sacco.”

“From a vision that God placed in our hearts in 2021, to an idea nurtured with prayers and commitment, and now to this launch it marks a milestone in the life of PCEA K/South Parish as we officially launch the Sacco”

Throughout the journey, he said, the Lord has been faithful and we give him all the glory.

Mr. Kimaru promised one of the key areas the board will focus on is financial literacy for the members. He said the board will be inviting financial experts to train

members on financial management which, he noted, was the source of conflict in many families. “With financial literacy, we will bridge the gap,” he said.

Micro-Finance

He explained that before settling for a Sacco, they had done a lot of research and explored various options. The option of a bank was out of question while the micro-finance has several handles to clear. But the Sacco was the best option which he expects it will reach the threshold of FOSA (Front office Service Activity) after sometime.

The board is balanced with experts who include financial experts, lawyer and other professionals. The gender balance and youth are well represented.

The chairman expressed gratitude to the Kirk Session for allowing the formation of the Sacco and for the Parish Minister to allow the launch to be done in the church.

Elders James Kangethe (retired) and SK Muigai served in the interim board during the formative months until the elections were held on Sept 27.

New School Complex: A Centre for Academic Excellence

By James Kimondo

It was a moment of great joy and jubilation at the K/South church when the new school complex was officially launched and dedicated on December 14, 2025. The complex which cost over Shs 126 million is to provide conducive learning facilities to the growing number of learners.

While commending the excellent job done by the building professionals which is clearly displayed in the complex, Parish Minister Rev. Jason Mwirichia challenged the congregation saying: "The professionals have done their work, now the job for you is to ensure children are brought here to learn."

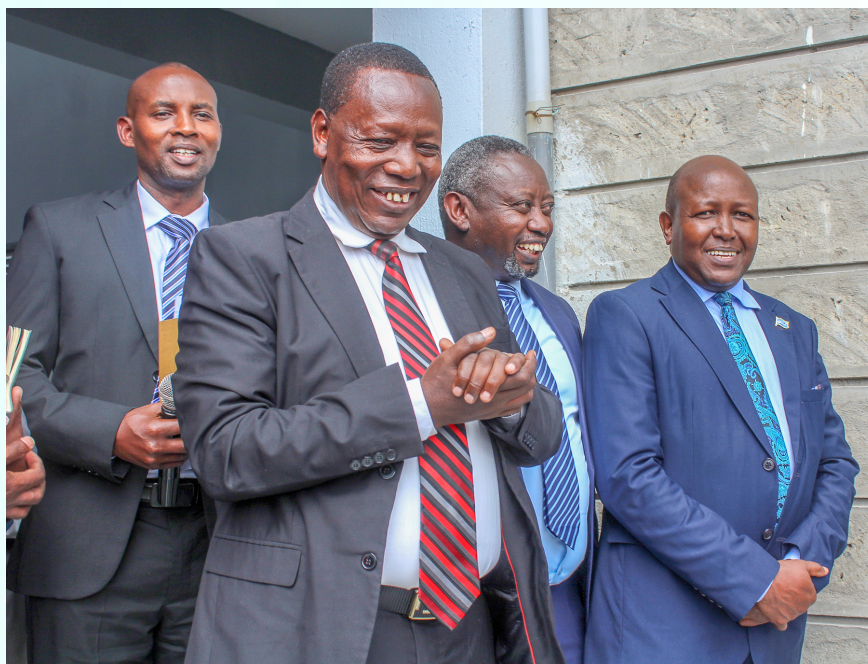
He said although he was not around when the school started, the dream of that time has come to fruition through the grace of God. There were challenges of finances, but God opened doors to have finances to complete the project.

"Even to get a lender is not easy, thus we thank the United Winners Sacco for providing the finances to complete the project," said the minister.

He said God had moved with us and has been faithful. "Let us all have the heart of gratitude-whether small or big at all times," he said.

The building will not only be a school, but it will also be a spiritual centre and a place of restoration.

The Chairman of the Building Committee Mr. John Kabochi said our hearts are filled with thanks giving to witness and celebrate a remarkable milestone in the PCEA K/South. "This is



The New Education Complex was inaugurated on Dec 14, 2025. In the picture from left; Headteacher of K/South Schools, Mr Simon Kairu, Board of Management Chairman Dr. Stephen Njoroge, Building Committee Chairman John Kabochi and LCC Chairman Elder Alfred Hinga.

the day the Lord has made, and indeed we shall rejoice and be glad in it," he said as he took the congregation through the history of the school.

"Today we stand before God as living testimony that when His people commit their plans to Him, He brings them to fruition," he said as he referred the congregation to *Jeremiah 29:11*.

"Today, that future is no longer a distant hope- it stands before us in brick, mortar, and purpose". said the chairman

Giving the background, Mr. Kabochi said several years ago, the congregation had a vision to plan for growth, sustainability and impact. The vision was translated into a comprehensive master plan which was approved by the Nairobi County government in December 2021.

"Guided by prayer and discernment, the church resolved

to prioritize the construction of a modern academy complex as the first major phase of this plan," he explained. This was followed by ground breaking ceremony on August 20, 2023 where the construction was officially handed over to the constructor, Aberdares Construction Ltd.

Like all meaningful God-ordained projects, the journey also faced some challenges. There were moments that tested patience, resources and the resolve, he said reminding us words in *Galatians 6:9* "Church, we did not give up-and today, we are reaping", he declared amid applause.

Noting that the investment of the project is over Shs. 126 million, the chairman said: "Throughout this journey, we have witnessed resilience, unity, sacrifice, and unwavering faith from the entire PCEA Kariobangi South fra-

ternity. Above all, we have seen the unmistakable hand of God guiding every step”, he said.

As the academy complex was commissioned and dedicated Mr. Kabochi expressed gratitude and appreciation to God, the Church Session and leadership; to consultants, contractors and all workers; and the church congregation for the part played in completion of the project.

On behalf of the Building Committee, the chairman prayed: “May this academy be more than a building. May it be a sanctuary of knowledge, a centre of godly character formation and a beacon of excellence for generations to come.

“May every child who walks through these doors encounter not only academic growth, but the love and truth of Christ. May every teacher, parent and family connected to this institution be richly blessed.

On his part, the Chairman of the Board of Management of PCEA Kariobangi South Academy,

“May every child who walks through these doors encounter not only academic growth, but the love and truth of Christ. May every teacher, parent and family connected to this institution be richly blessed.”

Dr. Stephen Njoroge said: “This new complex stands as a symbol of faith, unity and hope for the future of our children and our community.”

He prayed to God to continue to guide, protect and bless every effort towards the fulfillment of the mission in education.

The academy, was established on January 11, 1999 with only four learners. By the end of that



Parish minister Rev Jason Mwirichia with Rev George Obonyo unveil the commemorative plaque of the new complex witnessing the ceremony from left Dr. Stephen Njoroge, and Elder Hinga and elder Danson Ngotho (far right)

month the enrollment increased to 10, and the school was formally commissioned on November 12, 1999 by Rev Charles Maingi.

The church acquired Dayspring Junior School in 2011 which operated alongside Kariobangi South Academy for several years. Under the leadership of the then LCC Chairman, Elder Alfred Hinga, the process of merging the two was completed in September 2019 resulting to a unified institution under one Board of Management.

Dr. Njoroge said the launching of the complex was a direct response to the rapid growth in learner enrollment which stood at 876 learners by 2022. A significant number of learners were accommodated in semi-permanent Mabati structured classrooms not suitable for the effective delivery of Competency-Based Education (CBE).

The new complex was officially launched on September 14, 2023 by Rev George Wamani. “This modern complex is designed to provide safe, dignified and conducive learning spaces that meet current educational standards while allowing room for future expansion,” said the chairman.

Beyond the physical structure, Dr. Njoroge said, the complex represent deeper mission to nurture learners grounded in Christian values, integrity, discipline and strong character while equipping them with the knowledge and necessary skills. “As a school community, we remain committed to walking-closely with our learners in their academic and moral development,” he emphasized.

He was happy that KJSEA results released by KNEC were encouraging where 93 percent of learners met the expected standards. “These results affirm that investment in quality infrastructure goes hand in hand with academic excellence,” he observed.

On behalf of the Board, he thanked the church leadership for their spiritual guidance and steadfast support in nurturing Christian values among learners.

Dr. Njoroge expressed appreciation to parents and guardians for their trust and cooperation, BOM members, the school principal, teachers and support staff for their tireless service and commitment.

Understanding The Basics of Competency-Based Education

By Wilson Mathu

The current Kenyan system of education has thrown many into a state of confusion, especially students and parents from the previous 8-4-4 system. The new system has marked a paradigm shift not just in the approach but also in the targeted end-goal.

As a developing nation, the system seeks to constantly improve its education system as envisioned in the constitution 2010 and the vision 2030. Under the latter, the country sort to anchor its development on three key pillars; Competencies, Character and Creativity.

This is targeted to set a different path from the previous system that heavily emphasized on content coverage and high-stakes exams. The 8-4-4 system's major area of criticism was the overloaded content, memorization learning, and inadequate development of practical skills.

To solve this, the new system, called the Competency-Based Education (CBE) focuses on the three Cs (pillars) which focus on holistic development. This includes critical thinking and problem-solving, Imagination and creativity, communication and collaboration, citizenship, digital literacy, Self-efficiency, and lifelong learning.

Introduced in December 2017, the competency-based education follows a 2-6-6-3 model, is learner-centric and focuses fully on building on the students' strengths from an early age in preparation of a suitable career. It is structured into six levels of education, referred to as the 2-3-3-3-3-3 System divided as below;

- 2 years - Early Childhood Development Education (ECDE).
- 3 years - Lower Primary (Grades 1-3).
- 3 years - Upper Primary (Grades 4-6).
- 3 years - Junior Secondary

- School (JSS, Grades 7-9).
- 3 years - Senior Secondary School (SS, Grades 10-12).
- 3 years - University or other tertiary institutions.

What next after JSS?

Students are expected to follow either of the three pathways after completing the Junior Secondary School education. Each of these pathways is expected to calculatedly guide the students towards their career successes by narrowing their target down to the areas that they are good at. They include;

1. STEM (Science, Technology, Engineering, and Mathematics): This covers Sciences, Technology
2. Engineering and Mathematics
3. Social Sciences: This covers Law, Teaching and Journalism
4. Creative Arts and Sports: This covers Music, Drama, Theatre Arts, All sports disciplines, Comedy and other creative industries.

Assessment

The entire CBE assessments is conducted through the Kenya National Examinations Council (KNEC).

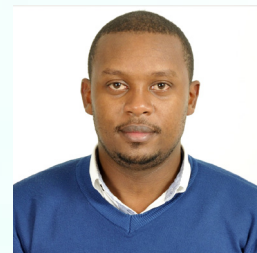
1. Grade 3: Kenya Early Year Assessment (KEYA).
2. Grades 4 and 5: KNEC School-Based Assessments (SBAs).
3. Grade 6: Final assessment includes cumulative results from KEYA, SBAs, and the Kenya Primary School Education Assessment (KPSEA).

The KPSEA report is used for placement into Junior Secondary School.

The Transition Question

The CBE seeks to have 100 percent transition from one level to another

hence the focus on skills. This has however not been achieved with media reports that



grade 10 learners were yet to report to their respective learning institutions in January 2026. The government extended the reporting period and instructed all local administrators to trace the missing students.

"The transition will be fully completed with the ministry aiming at 100 percent enrollment," The Education CS Julius Ogamba told a media house.

A total of 1.13 million candidates sat for the 2025 Kenya Junior School Education Assessment (KJSEA) and the Cabinet Secretary has assured that all options will be explored to ensure that the enrolment percentage is improved despite a huge financial strain brought out by parents. Among the options availed include the NG-CDF bursaries and scholarships from different organizations to support learners from vulnerable backgrounds.

CBE is designed to align learners' education with their talents, skills, and career aspirations. Parents have been continually encouraged

The CBE seeks to have 100 percent transition from one level to another

to be active in identifying their children's skills and competencies by working hand in hand with the learning institutions to make it a success. The government also has a role to ensure that education continues to be affordable to ensure that students do not fall through the cracks during transition.

Financial Fitness Crucial in Today's Life

By Purity K. Wakahiu

In today's world matters concerning your money and financial fitness cannot be ignored. It affects your mental health, physical health, spiritual and social health including marriage.

Most problems we have in our generation have something to do with money and instead of sweeping money matters under the carpet, we would rather place them on the table and discuss openly.

Stewardship.

- Sow your seeds in the morning, in noontime and in the evening let not your hands be idle. For you do not know which one will give a harvest!
- And it is the Lord who gives us strength to make wealth
- A good man leaves an inheritance for his children and his children's children
- Kenyans work hard, they need to learn how to keep that money and let it work for them.

Facts about money and financial independence

- Money should work for us - serve us, improve our lives, not

make us slaves to it.

- The money we use to build houses and rentals take on an average 18 years to pay back
- This same money can be invested to pay the rent and take care of recurrent expenses in future and now.
- Singapore moved from 3rd world to 1st because of investing right and great government policies.
- In the USA and Japan your rent can pay for your house through the mortgage and house plans.
- In Kenya you cannot, otherwise we would all own the apartments we live in.
- Who said you must live in your own house? If you can use shs. 10 million to build a house.
- The same money can generate enough returns to allow you live in a good house and leave you with money for use-passive income.
- Money Market Fund will pay about shs.60,000 to shs.80,000 per month on shs.10 million investment.
- A shs. 10 million house will bring rent of shs. 30-60,000 per month.

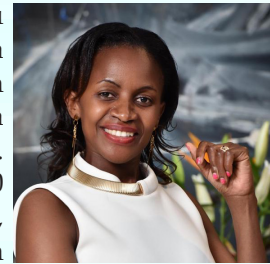
- If you have a house in R u n d a worth shs. 80 - 300 million, you can move to a smaller gated community in a good neighbourhood, rent out yours and earn shs. 250-450,000 per month,
- We may know what to do, but we need someone to pump sense for us to see it.
- Nobody is coming to save us as a country. We have the solutions to our own problems, including money matters and entrepreneurship in Africa.
- Your generation is most likely the last to care for their parents. And truth is our children may not take care of us, so we must plan for our now and the future.
- Invest in near cash besides land and rentals.

NB: it is okay to sell your property and make it available for your use and other liquid investments- land, houses especially after the age of 55.

- Besides investing for your children, invest in them, and mostly invest for yourself and your wife or husband. Give your children education and then send them out there!

Some of the liquid ways you can invest your money include:

- Sacco
- Money market
- Treasury bills
- Treasury bonds
- Shares/stock



Financial Fitness Crucial in Today's Life

- Business and other peoples businesses depending on your risk appetite

- 20%
- Tithe the 10%
- Give to other people's needs 10%

And most importantly:

- Invest in yourself-learn a skill, read a book. Adopt a sport exercise and eat healthy/ drink lots of water. Sharpen yourself connect with other people and learn from them.

When your income increases, upgrade your savings and investments.

- Albert Einstein referred to Compounding as the 8th Wonder for a reason.

On Mobile loan apps and quick loans: Tala, Fuliza:

- Most of this money has been brought here by foreign investors and they get serious returns.
- Do not spend what you do not have postpone wants, delayed gratification. If you spend money on things that you do not need, you will have to sell the things that you need to survive in future
- A debtor is a slave to the creditor
- Save, no matter how small your earnings

Compound your sacco dividends, interests from money market, business profits, rental income, shares dividends and with time you will see growth. Let your earnings compound.

Save, invest, diversify your investments and leverage your earnings by diversifying your investments. You don't have to put all your eggs in one basket.

Status-quo doesn't exist for a long time. Adapt fast to changes in the environment. Learn and start a trade, Covid made us know change is inevitable.

Adapt to political, economical, social, technological, ecological, legal changes in your environment and take advantage of them, Use SWOT analysis in your finances/life/ business (Strength, Weaknesses, Opportunities and Threats). Use your strength and

skills to take advantage of the opportunities presented by the environment.

While being aware of our weaknesses/limitations and working on them to avoid the threats the environment pose to us, consider:

- If we had no much control over anything else, we do have control over our attitude and mind-set! The mind is the battlefield-it is the place where most battles, money included, are won or lost. Choose to be positive.
- If you think you can't, you're right. And if you think you cannot, you are right too. Take action and control over your own life and your finances- you owe that to yourself.

The difference between Singapore, US, Europe, UK and Kenya is not the size of our God, it is our mindset/discipline on small things like where you throw waste, keeping time, using money on right things...

We perish for lack of knowledge, but more importantly for not using the knowledge we gather, especially in this Information Age- Youtube, Twitter, Google, ChatGPT, Facebook, Snapchat, Instagram, etc.

Purity K. Wakahiu is a Consultant

Make use of the 60:20:10:10

- Spend a maximum of 60% your monthly earnings,
- Save and invest a minimum of

New Year Ushered in with Prayers and Celebrations

From Page 2

- Quarter 1:** Returning to Our First Love
 - **Scripture:** *Revelation 2:4-5, Hosea 6:1-3*
 - **Focus:** Renewing passion for God through repentance, prayer, and holiness.
- Quarter 2:** Rekindled by the Word and Spirit
 - **Scripture:** *Psalms 119:25,*

Acts 4:31

- **Focus:** Experiencing revival through God's Word, Spirit-led worship, and prayerful dependence.
- Quarter 3:** Restored for Fruitful Service
 - **Scripture:** *John 15:5, 16; Isaiah 61:1-3*
 - **Focus:** Revival that leads to mission, service, and king-

dom impact.

- Quarter 4:** Rejoicing in God's Renewal
 - **Scripture:** *Habakkuk 3:2, Philippians 4:4*
 - **Focus:** Celebrating God's faithfulness and sustaining revival through joy and thanksgiving

Capital Gains Tax Explained

By Elder Samson Mathu

Capital Gains Tax (CGT) is a tax applied to the property seller calculated on the net gain from the sale of property and is governed by the Income Tax Act (Cap 470). Having taken effect on 1st January 2023, this tax applies to both Kenyan residents and non-residents and is calculated as the transfer value minus the adjusted cost.

Simply stated, Capital Gains Tax is paid by the seller on any profit made from the sale of property, making it a crucial consideration for buyers negotiating prices.

The current CGT rate is 15% of the net gain (difference between the sale price and the original purchase price). The buyer however does not pay

CGT directly despite it affecting the overall transaction costs and pricing. CGT was reintroduced into the Kenyan tax regime on January 1, 2015, through the Finance Act 2014 after being originally suspended in 1985.

In 2015, it was reintroduced at a 5% rate before being adjusted upwards to 15% in 2023. Payment deadline is on the 20th day of the

month following the transfer.

CGT Computation

Net Gain = (Transfer value – Incidental Costs on Transfer) – Adjusted Cost (Acquisition Cost + Incidental Costs on Acquisition + Any enhancement Cost).

Who is exempted from Capital Gains Tax?

- Income that is taxed elsewhere, as in the case of property dealers
- Issuance by a company of its shares and debentures
- Transfer of property for the purpose only of securing a debt or a loan
- Transfer by a creditor for the purpose only of returning property used as security for a debt or a loan
- Transfer by a personal representative of any property to a person as beneficiary during the administration of the estate of a deceased person.
- Transfer of assets between spouses;

- Transfer of assets between former spouses as part of a divorce settlement or a bona fide separation agreement;
- Transfer of assets to immediate family;
- To a company where spouses or a spouse and immediate family hold 100% shareholding;
- A private residence if the individual owner has occupied the residence continuously for the three years immediately before the transfer concerned
- Transfer of property as a result of internal restructuring within a group that has existed for at least 24 months and does not involve a transfer of property to a third party.



At Sky Plus Agencies LTD, we are ready and available to walk with you through the process and share all advisory needed to ensure that you are compliant and within the law as a property owner in Kenya.

PCMF: Serving God with a price

From Page 5

understanding God's mercy and power. "The cost God requires is true repentance for we can offer nothing even the animal sacrifice cannot appease him," Rev Kaira says.

A sacrifice that costs us nothing is worth nothing (2 Samuel 24:24b): As we respond to the call, let us not value the sacrifice because of its value to us, but because of its value to God.

He adds: "Serving God's pur-

pose demands us to be intentional in offering our best of time, talents, treasures and energy. Take the challenge of the implications of offering only what is left over or what is convenient. We have to go an extra mile."

Serving God's purpose invites us to bear our cross and follow Jesus: Men let us desire to please God not men as we share in the grace revealed to us. We have more opportunities to serve God's purpose in family, church

and community through mentorship, reaching out as witnesses of the goodness of God.

Pay the cost of going up to build the altars (*verse 18*): The cost is that it is an uphill task.

The place, the ground, bulls and firewood have a cost to be paid. Don't take it for free. The very site is where the first Temple was built. Cost of a future mission even when we are far gone. We must be futuristic in mission.

Transformed Christian Youth and the Church in Kenya

“Do not conform to the pattern of this world, but be transformed by the renewing of your mind.” Romans 12:2

By Elder Charles Waiharo Kirata

Kenya is a nation rich in faith, family values, and cultural heritage. Churches are active, youth are vibrant, and families remain central to society.

Yet, Kenyan Christian youth today stand at the crossroads of tradition, modern influence, and global culture. Social media trends, exam pressure, economic uncertainty, and changing moral values challenge their faith daily.

Romans 12:2 calls Kenyan families and churches to intentionally raise a generation that is transformed by Christ, not shaped by worldly patterns—whether local or global.

The Pressure to Conform

Kenyan youth face unique forms of pressure:

- Academic and career pressure, where success is often equated with self-worth
- Peer influence in schools and universities, encouraging compromise
- Digital culture, where global trends overpower local values
- Relativism, where “everyone has their own truth” is widely accepted
- Urban lifestyle influences, especially in cities like Nairobi, Mombasa, and Kisumu

In many cases, Christian faith is respected culturally but not practiced intentionally. Youth may attend church yet live differently during the week.

Transformation Begins in the Mind

For Kenyan Christian youth, renewing the mind means grounding identity in Christ rather than in grades, popularity, or wealth.

Transformation happens when Scripture, prayer, and the Holy Spirit shape decisions.

A transformed Kenyan youth:

- Chooses integrity over shortcuts, even in exams or business
- Respects parents and elders while remaining personally committed to Christ
- Lives out faith boldly in school, campus, and online space
- Seeks God’s purpose beyond societal expectations

Transformation is a journey that requires guidance and patience.

The Role of Parents

Traditionally, Kenyan families value respect for elders, discipline, and community. However, modern life has reduced meaningful parent-child interaction due to busy schedules and economic pressures.

Christian parents are called to:

- Model genuine faith at home, not just on Sundays
- Balance discipline with relationship and understanding
- Talk openly about faith, relationships, sexuality, and identity
- Pray intentionally for their children, following the example of praying families
- Avoid delegating spiritual training solely to schools or church

When faith is lived at home, youth gain strong spiritual roots.

The Role of Church Leadership

The Church in Kenya has long been influential in shaping values and leadership. Today, church leadership must intentionally disciple youth, not merely entertain or control them.

Church leaders can promote transformation by:

• Contextual Biblical Teaching

Teaching that addresses Kenyan realities—corruption, sexual purity, integrity, unemployment, and identity—while remaining faithful to Scripture.

• Intergenerational Mentorship

Older men and women mentoring youth, reflecting the African value of elders guiding the young, just as Paul mentored Timothy.

• Relevant Youth Ministries

Youth fellowships that go beyond praise sessions to include Bible study, life skills, entrepreneurship guidance, and mission.

• Empowering Youth Participation

Allowing young people to serve in worship, leadership, media, and outreach creates ownership and spiritual responsibility.

• Partnership with Families

Church leadership must walk alongside parents, offering guidance, prayer, and teaching that strengthens the Christian home.

Utu, Harambee, and a Transformed Community



The True Meaning of Easter to Us Youths

... a spiritual reminder of transformation

By Daniel Mwangi Wanjohi

In today's fast-paced and often complicated world, Easter can easily be overshadowed by chocolate eggs, social media posts, and the long-awaited school break. Yet, beneath the surface of these modern distractions lies a powerful message that remains just as relevant today as it was thousands of years ago: a message of hope, renewal, and purpose.

To us youths, Easter should be more than a tradition or a holiday – it is a personal and spiritual reminder of transformation. At its core, Easter commemorates the resurrection of Jesus Christ from the dead.

For young people trying to find meaning in a chaotic world, this

symbolizes the possibility of new beginnings, no matter how lost or broken we may feel.

Easter reminds us that failure is not final. Jesus' resurrection speaks to the idea that even after the darkest moments – like His crucifixion – there is light, and there is life.

As young people facing pressures from school, relationships, family expectations, and self-doubt, this message can be deeply comforting. It assures us that we are not alone in our struggles, and that redemption and growth are possible.

Moreover, Easter calls us to reflect on love and sacrifice. Jesus willingly gave His life not out of obligation, but out of love. This challenges us to think beyond ourselves. It teaches us about compassion, forgiveness, and standing up for what is right, even when it's difficult.

Spiritually, Easter invites us to reconnect with our faith and with God. It is an opportunity to let go of harmful habits or mindsets, to forgive, and to start fresh. Whether or not one grew up in a Christian home, the values of Easter – hope, renewal, and love – are universally powerful and relevant.



In a world where we often search for identity, meaning, and acceptance, Easter offers an answer that goes beyond trends or temporary highs. It tells us that our worth is not in what we achieve or how we appear, but in who we are and who we can become through grace.

As youths, we should reclaim Easter not just as a celebration, but as a turning point – a moment to realign our lives with values that truly matter. Whether you attend church or not, whether you celebrate with family or alone, the message of Easter is for you. It's a call to rise above the noise, to believe in second chances, and to live a life rooted in love and purpose.



Praise and Worship youth team

Transformed Christian Youth

Kenyan values such as utu (human dignity) and harambee (working together) reflect biblical principles when grounded in Christ. When youth, parents, and the church unite, transformation becomes communal, not individual.

A transformed community:

- Supports youth spiritually and emotionally

- Promotes accountability and moral courage
- Raises leaders who fear God and serve with integrity

Romans 12:2 speaks powerfully to Kenya today. In a society influenced by both rich tradition and global change, Christian youth must be renewed in mind and grounded in faith. Parents are

called to disciple their children intentionally, while church leadership must shepherd youth with vision, wisdom, and love.

Together, Kenyan families and churches can raise a generation that reflects Christ—transformed, not conformed—and ready to impact the nation.

Elder Kirata is Youth Patron, PCEA Kariobangi South Parish



Mr Richard M. Nderitu with spouse Grace during their wedding on Aug 16, 2025



Joseph M. Maina with spouse Veronica W. Kariuki during their wedding on Dec 6, 2025



Dennis Kimani and Carolyne Njeri at their wedding on Feb 14, 2026



Newly ordained Rev Joseph Githinji with spouse with the clergy at the occasion



Combined choirs presentation of, K/South, KCC and PCMF during ordination of Rev Githinji



Boys' and girls' brigade performing during ordination



Form four graduands being presented to the church after undergoing training to join main stream youth



Ev Rebecca Wamwene during the launch of her book "Damage the Damage" with spouse Mr Stephen Waweru. The Launch was by Parish Minister Jason Mwirichia (2nd R) with Rev George Obonyo



The couples dinner organised by Christian Education was held on August 29, 2025 with the theme "Together in Christ". Some of the couples at the occasion



Parish Minister Rev Jason Mwirichia cuts the ribbon to mark refurbishing of the entrance of the sanctuary accompanied by Chaplain of Kenyatta University Hospital, Rev Gladys W. Ng'ang'a. Others from left Elder Sarah Mwinga, Chairman Building Committee John Kabochi and LCC chairman Elder Henry Njane



Parish Minister Rev Jason Mwirichia (3rd L) conducts prayers for new seats for the church accompanied by Elders



The Hymnal Sunday was observed on July 27, 2025 with a theme "Worship in Truth and in Spirit." The combined church and PCMF choirs presenting



PCMF choir making presentation during normal church service



Commissioning of Woman's Guild members on Aug 31, 2025



The youth choir during the Hymnal Sunday



Choir members and praise and worship team during a 3-Day Crusade on Aug 24, 2025



Members of Health group making presentation to mark Health week on Sept 7, 2025

Religious bodies reject Bill to regulate activities

By James Kimondo

A draft policy and a Bill aimed at regulating and govern the conduct of religious activities in the country has elicited debate among some religious leaders who have outrightly rejected it.

The Draft Religious Organisations Policy 2024 and Draft Religious Organization Bill 2024 is set to provide a framework for the regulations of religious organisations, in a bid to combat religious extremism and abuse of the freedom of religions.

Voicing the rejection the Church and Clergy Association of Kenya (CCAK) in their statement term the Bill as “anti-Christ.” They call for religious groups be given a chance to express their views on the matter. They say the government is seeking to crackdown on online preaching by targeting Christian television networks.

“We strongly reject the proposals. We know that the same punitive fines and jail terms proposed in the Bill are the same ones introduced in the Computer and Cybercrime Act,” says Bishop Handson Ndeda, the CCAK chairman.

He adds: “The mention of some umbrella body and formation of a commission in the Bill is suspect and discriminative and goes against our freedom of association. We don’t subscribe to them and they do not represent our views in any way.”

Bishop Ndeda adds: “The Constitution is clear that state and religion shall be separate. We wonder why the government is keen on regulating religious institutions while introducing punitive fines and jail terms.”

The CCAK secretary general, Bishop Jones Ochieng says while the government is keen on stopping the re-occurring of Shakahola massacre, targeting all the

religious organisations because of a single matter would undermine good relationship existing between the government and such organisations.

However, the government says the proposals in the draft Bill are picked from the Presidential Taskforce on the Review of the Legal and Regulatory Framework Governing Religious Organisations in the country which was chaired by Rev. Mutava Musyimi.

Mass grave

The taskforce was established in May 2023 following discovery and exhumation of estimated over 500 bodies from mass graves linked to starvation cult in Shakahola forest in Kilifi county.

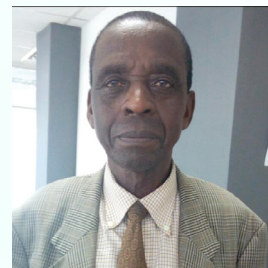
The taskforce presented its report to President William Ruto in July 2024 with a recommendation to enact statutes for religious organisations, establishment of a Religions Affairs Commission (RAC) and adoption of a hybrid regulatory model of self-regulations of religion with government oversight.

The report recommended the amendment of the Kenya Information and Communication Act and other relevant statutes, formation, implementation and enhancement of multi-sectoral collaborative reporting mechanisms.

The 17 member committee also developed a Draft Religious Organizations Policy 2024, a draft Religious Organizations Bill 2024 and a draft Regulation of Organisations (General) Regulations, 2024.

Among the religions groups rejecting the proposals include the Deliverance Church in Kenya, the Pentecostal Church of Kenya and the Supreme Council of Kenya Muslims (Supkem) among others. They express their disappoint-

ment with proposed legislation, saying it does not reflect the views they presented to the taskforce.



According to Supkem national chairperson, Hassan Ole Naado, the draft policy creates a false impression that Kenya does not have a mechanism for the resolution of disputes relating to religious organizations.

Immense Powers

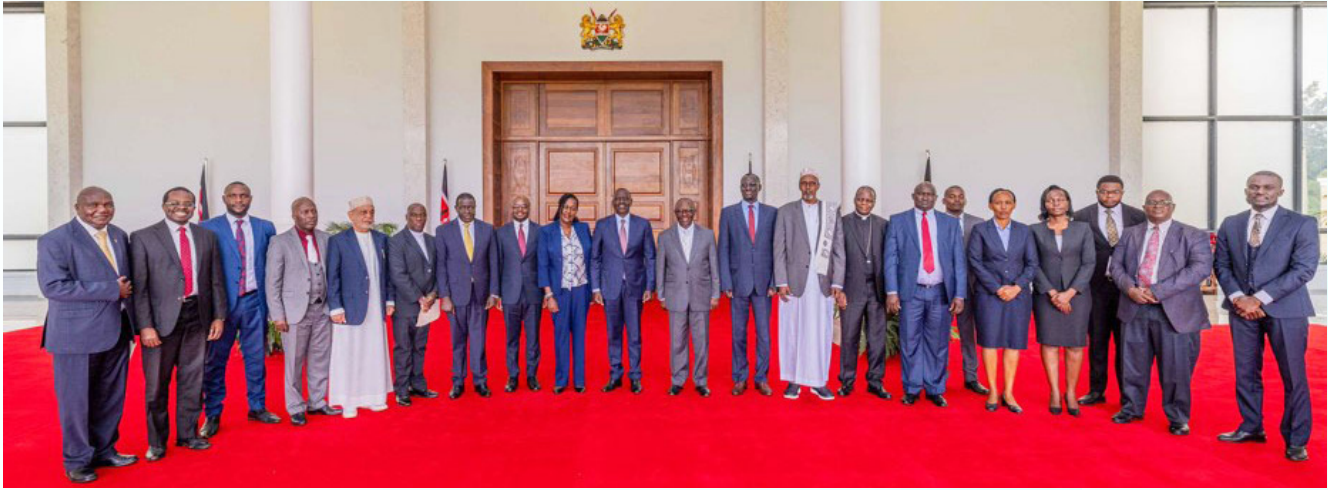
He note: “The Supreme Council notes with great concern that the Religious Affairs Commission established under clause 6 of the Bill has immense powers over the very sensitive matters of religion, yet the said commission is certainly not among the commissions and independent offices established under Article 248 (2) of the Constitution.

The commissions established under the Constitution are 10 while Article 248(3) are the independent offices of the Auditor General and the Controller of Budget. The Supkem view is that Article 249 of the Constitution is clear on the bodies and independent institutions which should govern religious groups in the country.

Supkem dismisses the proposal to have the commission to determine the term limits of leaders serving in the religious organizations.

The Deliverance Church of Kenya, Bishop Dr. Geoffrey Njuguna says the Bill introduces government oversight on religious organizations, hence seeking to treat them like government funded departments or parastatals.

“It infringes on the constitution-



Members of the presidential Taskforce after they presented their refind and the draft bill to President William Ruto

al rights to freedom of religion and the principle that Kenya shall have no state religion," he says.

The church is concerned over the involvement of four government officials as commissioners in the nine-member Religious Affairs Commission which, it says, undermines the concept of self-regulation. The churches already operate under individual constitutions with clear policy guidelines.

The taskforce report recommended the creation of the commission tasked in registering religious organisations and religious associations and provide oversight of religious affairs.

The proposed legislation highlights some of the areas that the government will implement to prevent Kenyans from falling into the traps of individuals masquerading as pastors or religious leaders with harmful religious practices, and those taking advantage of unsuspecting Kenyans with intentions of extorting them.

Part VII of the Bill outlines the offences that a religious institution shall not engage in any political activity in order to gain the political power or organize debate to support any political party or political candidate. "A religious institution that contravenes subsection (1) commits an offence and is liable on conviction to a fine not exceeding Kshs. 500,000 or to imprisonment for a term not exceeding six months or to both,"

it provides.

On prevention of harmful practices, the Bill provides a safeguard that "a person shall not coerce or intimidate another person to engage in any religious practice that is harmful to the health or detrimental to safety or endangers the life of the other person."

On the penalty, the Bill provides: "Any person who contravenes subsection (1) commits an offence and is liable on conviction to a fine not exceeding Shs. 5 million or to imprisonment for a term not exceeding 20 years or to both.

The Bill prohibits any person to use force, threats, intimidation, fraud or violence to coerce another person into believing or not believing in a religion or belief, recruit a member of a religious organization, or prevent a member from exiting a religious organization.

is not an offence for a parent or legal guardian of a child to determine the religious upbringing of a child and provide the religious direction to the child

"A person who contravenes subsection (1) commits an offence and is liable on conviction to a fine not exceeding Shs. 1 million or to imprisonment for a term not exceeding three years or both," it provides.

The bill says it is not an offence for a parent or legal guardian of

a child to determine the religious upbringing of a child and provide the religious direction to the child.

If the Bill sails through Parliament and the Senate, it will regulate some of the extremes witnessed in the recent past which the Mutava Musyimi Taskforce proposed. Some of the religious groups feel affected particularly in the rituals they carry out in their worshipping places.

Financial gain

The Bill states that a religious leader who by means of any false and fraudulent representation, tricks or schemes as to healing, miracles, blessings or prayers, extorts or fraudulently obtains any financial gain or material benefit from any person or induces the person to deliver money or property to the religious leader commits an offence and is liable on conviction to a fine not exceeding Shs. 5 million or to imprisonment for a term not exceeding 10 years or both.

To protect existence of other religious organization the Bill provides: "Any person who under the guise of religion, disparages any divergent religious belief of another person and does anything that causes harm to or threatens the safety, health or life of that other person commits an offence and is liable on conviction to a fine not exceeding Shs. 5 million or to imprisonment for a term not exceeding 20 years or to both.

Kenya at Crossroads: The Cults, Culture, and the Crisis of Faith

By Elder Charles Waiharo Kirata

Kenya has long been recognised as a deeply spiritual nation. Churches, mosques, temples, and traditional shrines shape both rural and urban life. Yet beneath this religious vibrancy lies a growing unease.

Recent tragedies linked to cults, the distortion of culture, and the commercialization of religion have left many Kenyans asking a painful question: Are we growing in faith—or losing our way?

The Bible itself warns that confusion in matters of faith is not new, nor unexpected.

“For God is not the author of confusion but of peace.” — *1 Corinthians 14:33*

The Cult Shock That Shook the Nation

The Shakahola tragedy exposed a harsh reality: spiritual language can be weaponised. Practices presented as “obedience to God” led to starvation, isolation, and death. Scripture strongly condemns such abuse.

“Woe to the shepherds who destroy and scatter the sheep of my pasture!” — *Jeremiah 23:1*

Jesus Himself warned about leaders who appear spiritual but lead people into destruction: “Watch

out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves.” — *Matthew 7:15*

Cults flourish where people are taught to surrender their minds, not renew them.

Religion or Business?

Kenya’s religious space has increasingly become transactional. Prayer is sometimes priced, prophecy marketed, and miracles packaged as products. While the Bible affirms generosity, it firmly rejects exploitation.

“You freely received; freely give.” — *Matthew 10:8*

The early church leaders were warned against turning faith into profit: “In their greed these teachers will exploit you with fabricated stories.” — *2 Peter 2:3*

When money becomes the message, faith becomes vulnerable to manipulation.

Culture: Lost, Abandoned, or Misused?

Traditional Kenyan cultures emphasised communal care, respect, accountability, and moral boundaries. Yet culture today is often either rejected as primitive or selectively used to justify unquestioned authority.

Scripture values culture but warns against elevating human traditions above truth: “You nullify the word of God by your tradition.” — *Mark 7:13*

should protect life and dignity—not silence victims or excuse abuse.

Why Are Kenyans So Vulnerable?

The Bible offers sobering insight into why people fall prey to deception:

Spiritual ignorance: “My people are destroyed for lack of knowledge.” — *Hosea 4:6*

Desperation and hardship: “The poor is shunned even by his neighbor, but the rich has many friends.” — *Proverbs 14:20*

Fear-based faith: “For God has not given us a spirit of fear, but of power, love, and a sound mind.” — *2 Timothy 1:7*

Where fear dominates, discernment disappears.

The Danger of Untouchable Leaders

When religious leaders are placed beyond questioning, accountability dies. The Bible insists that leaders must be examined by their fruit and character.

“Not many of you should become teachers... because you know that we who teach will be judged more strictly.” — *James 3:1*

Even spiritual authority must submit to truth: “Test everything; hold fast what is good.” — *1 Thessalonians 5:21*

The Role of the State and Society

Government intervention is necessary but insufficient. The Bible acknowledges the role of civil au-



Relatives of followers of Shakahola religious cult waits to identify bodies of their relatives

True culture

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The Legacy of Service of Elder Mary Gakenia Celebrated

By Samuel Mwangi

It was a day of great joy and thanksgiving at PCEA Umoja Church, under the Nairobi South Presbytery. Members of the Girls' Brigade, church leaders and congregants gathered on 19th October 2025 to celebrate the remarkable leadership and ministry of Elder Mary Gakenia Nyaga.

The service was graced by Rev. Pitas Nderitu, Director of the Children's Ministry. He expressed heartfelt appreciation to the Moderator of the Nairobi South Presbytery, Rev. Albert Gikonyo, for his dedication and commitment in organizing such a memorable occasion described by many as "a day like no other."

The atmosphere was vibrant and festive. The PCEA Kariobangi South and PCEA Umoja Brigade bands filled the air with uplifting music, adding colour and energy to the celebration. Also present were children and officers from PCEA Umoja, PCEA Unity, and PCEA Tena companies, as well as representatives from other denominations.

Among the honoured trainers were AIPCA trainers, Madam Julia from Nyahururu Presbytery, Madam Ann Kaari (incom-

ing trainer), Madam Alice Komu from Nairobi South Presbytery, Madam Jane Mucheru Milimani South Presbytery, Madam Nancy Mathu Mt. Kenya Presbytery and Canon Priscila from Malindi.

Early Journey of Faith and Service

Elder Mary Gakenia Nyaga, is currently the Chairperson of the Girls' Brigade Africa Fellowship and Vice President of the Girls' Brigade Worldwide. She began her Girls' Brigade journey in 1993 as a Sunday School teacher at PCEA Eastleigh Church.

When the Girls' Brigade was introduced to the congregation, she volunteered to train as an officer, successfully completing her Basic 1 course that same year. In 1994, she completed Basic 2 training and was subsequently commissioned as the Captain of the Eastleigh Girls' Brigade Company.

In 1995, she was elected Secretary of the Boys' and Girls' Brigade at Eastleigh Congregation, while also serving as Parish Secretary. During that year's Annual General Meeting at Nakuru High School, she was appointed to the pioneering

Leadership and Training

Elder Mary's leadership continued to flourish through dedication, discipline, and faith. In 1996, she was elected Chairperson of Eastleigh Congregation, Secretary of Mathare Parish, Secretary of the Nairobi Presbyterial Council, and Secretary of the Nairobi Region, serving diligently until 1999.

In 1997, she trained as a Trainer under Mrs. Ethwin C. A. Peterson, then African Fellowship Chairperson and International Vice President, alongside other Kenyan officers at the Kenya Polytechnic Girls' Hostel in Nairobi.

Between 1999 and 2002, Elder Mary advanced her training under the late Mr. William Githara through a Student Trainer Course. Her dedication to the National Girls' Brigade work was recognized in 2000, when she was elected National Vice Secretary of the Girls' Brigade Kenya.

In 2003, she was appointed National Organizer, and upon completing her Student Trainer Course, she was appointed Divisional Trainer within the PCEA by the late Evelyne G. Sumbule, then Assistant Brigade Secretary.

Academic and Professional Growth

In 2005, with a recommendation from Rev. Njue, Elder Mary was awarded a scholarship by the Girls' Brigade Africa Fellowship, to pursue a Diploma in Youth in Development Work at the Open University of Tanzania.



The celebration of legacy of service of Elder Mary Gakenia was on October 19, 2025. The Elder (3rd Right) is Chairperson of Girls Brigade Africa and Vice-President of Girls Brigade worldwide. In the picture she is with the clergy who graced the occasion.

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When Marriage Becomes a House and not a Home

By Elder Fred Kaigua

Marriage was designed by God to be a covenant a sacred bond where two become one in heart, spirit and purpose. It was never intended to be a mere contract but there are many married couples today who can be described as “emotionally single”.

They share a house but not their hearts. They live together, but feel alone. They talk but do not hold meaningful conversations. They are essentially living in a house and not a home.

Unfortunately, even in Christian homes, love sometimes fades to become more of a habit and there are two questions we need to ask ourselves: How did the distance develop and grow? And more important, how can it be healed?

In this article, we delve into ten common reasons why couples drift emotionally apart. There are definitely more than the ten reasons why this happens and you may not find your particular circumstances listed.

1. Lack of Emotional Communication:

“Let your conversation be always full of grace, seasoned with salt.” — Colossians 4:6

Many couples do indeed talk, but they do not communicate. Most of the time they discuss plans, bills and tasks but rarely share feelings, dreams or struggles. That kind of emotional silence does not allow for meaningful connection and couples can slowly start drifting apart emotionally.

2. Unresolved Conflicts and Resentment

“Do not let the sun go down while

you are still angry.” — Ephesians 4:26

When two people spend enough time together, it is inevitable that some conflicts will arise. When a couple experiences conflict but buries their hurts instead of resolving them, resentment creeps in and grows. Peaceful co-existence requires that couples tackle conflict in a meaningful way in humility, with contriteness and forgiveness.

3. Neglecting Quality Time

“Where your treasure is, there your heart will be also.” — Matthew 6:21

Time is one of love’s greatest treasures. In the modern times we live in, hard work and being “busy” all the time can take over our lives leading us to neglect quality time with our spouses. This will slowly but surely replace togetherness with the inevitable effect that the heart quietly drifts. We should not be too busy providing for our families to the extent that we actually lose connection with them in the process.

4. Emotional or Physical Infidelity

“But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.” — Matthew 5:28

Infidelity does not begin in the body but in the heart. Emotional affairs often precede physical ones and entail close emotional intimacy with someone who is not your spouse. You find yourself being secretive about that other person, looking forward to spending time with them, hiding or deleting their messages and

sometimes comparing them to your spouse.

While there may be no physical intimacy, emotional affairs are often just as damaging because they involve sharing feelings, thoughts and personal experiences that should be reserved for your spouse. Such liaisons set a dangerous path that could inevitably lead to physical infidelity.



5. Unrealistic Expectations

“Each one should test their own actions.” — Galatians 6:4

Many struggles in marriage stem not from lack of love, but from unrealistic emotional expectations and the mistaken belief that a spouse should meet all of one’s emotional needs or behave perfectly at all times.

No one can make another person happy all the time because happiness is influenced by personal attitudes, life circumstances and individual choices. Each partner is responsible for their own sense of well-being and marriage should enhance, not create, happiness. Similarly, even the most loving spouse cannot read your mind and expecting them to guess what is bothering you leads to frustration and resentment.

6. Different Love Languages:

“Let us not love with words or speech but with actions and in truth.” — 1 John 3:18

Everyone has his/her own “love language” that respond best to.

Unfortunately, we often love in ways that our partner does not recognize. You need to learn your spouse's "love language" — whether it is words of affirmation, acts of service or touch. This will help to greatly improve your relationship and close any emotional rifts.

7. Unhealed Past Wounds

"He heals the brokenhearted and binds up their wounds." — Psalm 147:3

We sometimes come into marriage carrying old hurts from childhood trauma or previous relationships and these can negatively affect your marriage. No spouse can heal such old wounds and the healing needed must come through prayer, counselling and God's grace.

8. Power Struggles and Control Issues

"Submit to one another out of reverence for Christ." — Ephesians 5:21

A power struggle happens when each spouse tries to assert his/her will or protect independence instead of working together as a team. It's less about what they are arguing over and more about who gets to decide, lead or be right.

Marriage is not a battlefield for dominance but a partnership of service and mutual respect keeps love alive. Do not insist on always being right — or having the last word — as this could adversely affect your relationship.

9. Loss of Physical Intimacy

"Do not deprive each other... so that Satan will not tempt you." — 1 Corinthians 7:5

Withholding physical intimacy

is to deliberately refuse affection, touch or sexual relations as a form of punishment or manipulation. It becomes a way to express anger without communication and to control a partner's behaviour.

This can ultimately cause deep emotional, relational and spiritual damage since physical affection strengthens emotional connection. Neglecting it will inevitably make hearts grow distant and vulnerable.

10. Complacency and Taking Each Other for Granted

"Be devoted to one another in love. Honour one another above yourselves." — Romans 12:10

Complacency means becoming too comfortable and less intentional about nurturing the relationship. It is assuming that love will sustain itself without effort.

Taking your spouse for granted is to stop noticing, appreciating or valuing what they do and who they are. It is assuming they will always be there, always understand, always forgive without gratitude or reciprocation.

These are two silent, but very serious threats to any marriage. They rarely appear suddenly and instead, slowly creep in when comfort replaces intentional care. Love requires intentional effort and what we do not nurture, we lose.

We should constantly be on guard against the dangers highlighted above and prayerfully seek God's guidance to keep the fire burning in marriage.

Elder Kaigua is an Associate Member of the Chartered Institute of Arbitrators (UK) and a Certified Professional Mediator (CPM).

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The Legacy of Service of Elder Mary Gakenia Celebrated

In 2006, she was elected National Secretary of the Girls' Brigade Kenya, where she served with integrity and excellence.

By 2022, her outstanding leadership earned her the position of Chairperson of the Girls' Brigade Kenya, a role she embraced with vision, humility, and distinction.

Her service to the movement was further recognized in August 2025, when she was elected Chairperson of the Girls' Brigade Africa Fellowship and International Vice President of the Girls' Brigade Worldwide.

Service and Impact Across Africa

Elder Mary has diligently represented Kenya in numerous Girls' Brigade conferences and training programs across Africa, including Botswana, Ghana, Nigeria, Tanzania, Zambia, and Zimbabwe, among others.

She continues to play a vital role in capacity building and mentorship programs within Kenya and Tanzania, nurturing young girls and officers in leadership, faith, and personal growth.

A Legacy of Faith and Transformation

Elder Mary Gakenia Nyaga's story is one of faith, perseverance, and servant leadership. Her lifelong commitment to the Girls' Brigade and the church embodies the organization's guiding principle "Seek, Serve, and Follow Christ."

Her legacy continues to inspire a new generation of girls and leaders across Africa — a testament to what God can do through a heart devoted to service.

Corruption and the Culture of Shortcuts: A Call to Righteousness

By David Gakinya

“Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much.” — Luke 16:10 (NIV)

The Shortcut Spirit in Our Nation

Kenya’s corruption problem is not born in Parliament or boardrooms — it begins in the human heart. We often think corruption means billions stolen from public coffers, but the truth is that corruption begins the moment one chooses convenience over integrity.

From overlapping on the road, to jumping queues, to cheating in examinations, to giving or taking bribes, we see the same root: the belief that “rules are for others, not for me.”

That mindset is the soil in which corruption thrives — and sadly, it has become part of our national culture.

1. Shortcuts in Daily Life: The Seeds of National Corruption

Everyday we witness small acts of dishonesty:

- A motorist overlaps traffic because “I’m late.”

- A citizen pays a bribe to “speed things up.” And calls it “facilitation”
- A student sneaks in notes to pass an examination.
- A church member uses influence to get recognition or favour.

Each of these actions seems small, but as Jesus taught, “He who is dishonest in little things will be dishonest in much.” (Luke 16:10)

When we excuse small wrongs, we open the door to bigger ones. The same heart that justifies overlapping is the same heart that justifies stealing public funds. If you overlap and feel no guilt, you are as corrupt in spirit as the leader who embezzles millions.

2. The Overlapping Nation: A Mirror of Our Disorder

Kenyan roads have become a metaphor for our moral state.

During traffic jams, drivers create illegal lanes, block exits, and even drive on pavements — all because each person wants to be first. But what happens next? The entire road clogs up, and

everyone arrives late.

Overlapping mirrors what happens in our governance:

- When one person takes a shortcut, everyone suffers.
- When a few people hoard opportunities, the whole nation stalls.

It is not just bad driving — it is a moral statement: “My time matters more than yours.”

In our country, many drivers regardless whether they are lawyers, teachers, priests or farmers don’t give serious attention to road signs and to force compliance can be quite expensive, thus forcing the government to erect speed bumps because these introduce immediate consequences, encouraging safe driving.

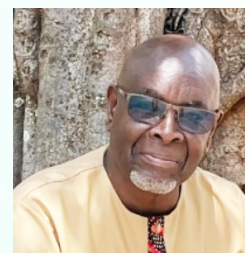
But Scripture reminds us: “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves.” (Philippians 2:3)

3. Shortcuts in Schools and Churches

Our education system and churches are not spared.

When students cheat in examinations, they learn that success can be faked. When teachers or parents aid them, they pass on corruption disguised as “help.”

If you cheat in an examination, you are guilty of the same spirit that steals public funds — because both acts destroy trust and fairness.



Kenyan roads are full of traffic jams for failure to observe traffic rules

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Damage the Damage: Rewriting your Story Beneath the Labels

By *Ev. Rebecca Wamwene*

It is not easy to know who we truly are beneath the stories we collect from others—especially from parents and society. Over time, these narratives become labels that imprison us, reducing identity to pain, failure, or limitation. Freedom begins when we risk stepping into the unknown and choose courage over fear.

One powerful exercise is to examine the story we tell ourselves. When life is narrated only as a series of random, traumatic events beyond our control, the result is helplessness.

Consider Isaac's story in Scripture: had he told it merely as a child almost sacrificed by his father, it would remain a distressing narrative. Yet awareness reveals another truth—there was a divine interruption. A voice spoke. A hand stopped the knife. Perspective changes meaning.

Many of our inner narratives are inherited unconsciously from previous generations. Identifying their source allows us to release what no longer serves us and to

reframe our stories toward wholeness.

We must ask hard questions: Am I fighting someone else's battle? Am I living someone else's dream? Does misplaced loyalty keep me from choosing life and joy today?

Healing requires awareness and self-love. Psychological research affirms the value of emodiversity—the ability to experience a full range of emotions. Just as biodiversity sustains ecosystems, emotional diversity supports mental health, resilience, and adaptability. Growth does not come from forced positivity but from honouring all emotions as meaningful messengers.

Viktor Frankl, Holocaust survivor and founder of logotherapy, embodied this truth. Though he could not control his suffering, he chose his response. Meaning, he taught that healing, is always available even in the worst pain. That choice remains ours.

Damage the Damage is a timely

and courageous invitation to confront inherited pain, rewrite limiting narratives, and reclaim meaning.

It blends psychology, spirituality, and lived experience, offering readers practical tools for emotional healing, resilience, and identity restoration. Highly recommended for individuals, counselors, faith leaders, and anyone committed to inner freedom and transformation.

The Writer

Rebecca Wamwene, popularly known as Therapist Wamwene, Author of Damage the Damage, is a psychologist, trauma-informed Christian counselor, and founder of Wendo-ver Wellness. Through her work and writing, she helps individuals reclaim identity, process trauma, and embrace emotional and spiritual wholeness.



The cult culture and the crisis of faith

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thority in protecting life: "For the one in authority is God's servant for your good." — *Romans 13:4*

However, transformation also begins at community and personal levels—through education, open dialogue, and moral courage.

Silence in the face of abuse is never righteousness.

Rediscovering Authentic Faith

Authentic faith does not imprison—it liberates. "Then you will know the truth, and the truth will set you free." — *John 8:32*

True faith values life, encourages wisdom, and invites questions: "Love the Lord your God with all your heart... and with all your mind." — *Matthew 22:37*

Faith without thought is dangerous. Faith with understanding is powerful.

A Nation at a Defining Moment

Kenya stands at a spiritual crossroads. Scripture warns that deception will increase, but so will responsibility.

"For the time will come when people will not put up with sound doctrine... they will gath-

er around them teachers to say what their itching ears want to hear." — *2 Timothy 4:3*

The choice before us is clear:

- Blind belief or informed faith
- Exploitation or accountability
- Confusion or truth

"Choose this day whom you will serve." — *Joshua 24:15*

Kenya does not need less faith. Kenya needs discernment, courage, and truth—rooted in Scripture, culture refined by wisdom, and leadership accountable to both God and the people.

In Life, You Are Either an Example or a Warning

By John Wambugu

Each of us walks through life writing a story, one that will speak long after we are gone. Whether we know it or not, our lives are constantly being watched, interpreted and remembered. Every choice we make, every word we speak, every value we uphold paints a picture of who we are.

And at the heart of this truth lies a sobering and powerful reality: in life, you are either an example or a warning.

This statement is not meant to judge, but to awaken us to the influence we carry. As Christians, we are reminded that we do not live in isolation. Our lives touch those around us; our families, our church communities, our workplaces, even strangers we may never meet again. Scripture tells us in *Romans 14:7*, "For none of us lives for ourselves alone and none of us dies for ourselves alone." We are part of something bigger. The question is, what kind of mark are we leaving?

To be an example is not to be perfect but to live with intention and faithfulness. It means choosing integrity over convenience, perseverance over defeat, compassion over indifference. Examples are not confined to pulpits or platforms.

They live among us; in the mother who sacrifices daily for her children, the youth who resists peer pressure to walk in righteousness, the leader who serves with humility or the Elder who radiates peace in the face of trials. These lives preach louder than any sermon. They reflect Christ in everyday choices.

The Apostle Paul encouraged believers to be such examples. In *1 Timothy 4:12*, he writes, "Set an example for the believers in speech, in conduct, in love, in faith and

in purity." Being an example is about showing what a Christ-centered life looks like in a world often moving in the opposite direction.

As theologian D.A. Carson reminds us, "People do not drift toward holiness. Apart from grace-driven effort, people do not gravitate toward godliness, prayer, obedience to Scripture, faith, and delight in the Lord." To live as an example, therefore, requires both conviction and spiritual discipline.

Yet, not all lives inspire. Some serve as warnings. Stories of missed opportunities, broken potential or ignored wisdom. A warning is not a condemnation, but a lesson. It often stems not from intentional evil but from unexamined living. As one great philosopher, Socrates said, "The unexamined life is not worth living."

The Bible, too, is filled with both examples and warnings. King David's repentance stands in contrast to King Saul's stubbornness. One chose humility; the other pride. One became a man after

To be an example is not to be perfect but to live with intention and faithfulness

God's own heart; the other a cautionary tale.

Christian ethicist John Stott once observed, "The world measures greatness by how many people serve you. God measures greatness by how many people you serve." The warning comes when we invert this principle, when we serve self, ego or status and abandon the quiet strength of humility.

Even so, a life that has served as a

warning can be redeemed. Through God's grace, no one is too far gone. In *Lamentations 3:22-23*, we are remind-



ed: "Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning." Change is always possible. A warning can become an example the moment one turns back to God and begins to walk in the light.

Author and preacher Tim Keller put it this way: "The gospel is this: We are more sinful and flawed in ourselves than we ever dared believe, yet at the very same time we are more loved and accepted in Jesus Christ than we ever dared hope." This paradox gives hope that even the broken can be rebuilt and the fallen restored.

Maya Angelou once said, "Do the best you can until you know better. Then when you know better, do better." As believers, we might say: When the Holy Spirit convicts you, respond. When God reveals a better path, walk in it. God's mercy makes transformation possible and our turnaround can itself become a testimony to others that His grace is sufficient.

There is a profound freedom in knowing we can choose. While we may not control every circumstance, we can control our response. We can choose to live in truth, to love generously, to forgive, to serve and to honour God in all things.

Albert Einstein once advised, "Try not to become a person of success but rather try to become a person of value." A person of value in Kingdom terms is someone whose life reflects the fruit of the Spirit which is love, joy, peace, pa-

tience, kindness, goodness, faithfulness, gentleness and self-control (*Galatians 5:22–23*).

Dallas Willard, in his reflections on spiritual formation wrote: “The most important thing in your life is not what you do; it’s who you become. That’s what you will take into eternity.” Our example or our warning, flows not just from actions, but from character.

In the end, your life is a message. Someone is watching how you handle hardship, how you respond to disappointment and how you treat those who cannot repay you. Whether we realise it

*Someone is watching
how you handle
hardship, how
you respond to
disappointment and
how you treat those
who cannot repay you.*

or not, we are mentoring others through our actions. We are either showing them what to follow or what to flee from.

So, let us be intentional. Let us live

lives worth imitating. Let us be examples of grace in a harsh world, hope in dark times and steadfast faith in uncertain seasons.

May our lives echo the words of the Apostle Paul in *1 Corinthians 11:1*: “Follow my example, as I follow the example of Christ.”

When our names are spoken by children, neighbours or fellow believers, may they be spoken with warmth, admiration and inspiration. Let our legacies not just be remembered (they can be remembered for wrong reasons), but followed.

Corruption and Culture of Shortcuts

From Page 26

Even in the church, some believers seek shortcuts to blessing — paying for positions, buying influence, or expecting miracles without obedience. When the church offers refreshments, we find people jumping the queues, not because there is no enough refreshments for all, but a deeply hidden desire to have it before the rest.

Yet the Bible warns: “To obey is better than sacrifice.” (*1 Samuel 15:22*)

Faith that cuts corners is not faith at all. God blesses integrity, not manipulation.

4. The Cost of the Shortcut Culture

The spirit of shortcuts has deep consequences:

- It kills trust — people stop believing in justice or fairness.
- It weakens institutions — even good laws fail when citizens ignore them.
- It corrupts character — we lose the ability to feel shame for wrongdoing.
- It destroys community — be-

cause shortcuts always benefit a few and hurt the many.

Proverbs 10:9 teaches: “Whoever walks in integrity walks securely, but whoever takes crooked paths will be found out.”

5. Healing Our Nation: Turning from Shortcuts to Righteousness

To heal Kenya, we must repent not just of “big corruption,” but of everyday dishonesty. The renewal must start with you and me:

- **In traffic:** Wait your turn. Respect the rules.
- **In offices:** Refuse to pay or demand a bribe.
- **In schools:** Study and trust God for success, not leaked papers.
- **In churches:** Serve humbly without seeking favouritism.
- **In leadership:** Reward integrity, not connections.

Let us remember the words of *Galatians 6:9*:

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

Development without integrity is a mirage — it looks like progress but hides decay. But when righteousness rules, even small efforts bear lasting fruit.

Conclusion: The Slow Path is the Sure Path

Kenya’s future will not be built by the fastest, but by the faithful.

The Swahili say, “Pole pole ndiyo mwendo” — slowly, slowly is the right pace. The Bible says, “The race is not to the swift, nor the battle to the strong” (*Ecclesiastes 9:11*).

Let us walk the narrow path of honesty, even when others run ahead.

For the God who sees in secret will reward openly (*Matthew 6:4*).

Reflection Questions

1. Where in my life have I been taking shortcuts instead of walking uprightly?
2. What message does my daily behaviour send to others about integrity?
3. How can I, in my small space — home, school, office, church — become a light of honesty in a culture of corruption?

Elder Exits After 12 Years of Gallant Service

After serving as a Kariobanagi South Parish Elder for 12 years, Elder James Kamau Kangethe formally retired on November 30, 2025 at a colourful ceremony.

Despite retirement from active service, Elder Kangethe declared: "I will be available to serve when called upon to do so."

The retirement service was officiated by emeritus Rev. Francis Njoroge who served as Parish Minister, Kayole until December 8, 2024.

Elder Kang'ethe who was ordained as an Elder on July 21, 2013 by the then Parish Minister, Dr. John Gicheru, expressed gratitude to the Kirk Session who welcomed and guided him during the period. He was also full of praise to his rural home church in Kiunyu, Kandara, Murang'a county who brought him up in faith.

During the tenure of service, Elder Kang'ethe served four districts- 4, 19, 3 and 16. he served also as Parish Treasurer, Patron of church education, chairman of PCMF and later as Patron of men fellowship. It was during his tenure as PCMF Patron men spearheaded "Operation Ondoa vumbi" which paved the entire church compound with Cabros.

Elder Kang'ethe paid tribute to the Parish Minister Rev. Jason Mwirichia and elders for their guidance which enables him perform during the 12 years service.

However, he sought forgiveness if he ever stepped on other people's toes during the period he was Parish Treasurer saying: "There was nothing personal and if I ever offended you, I ask for forgiveness." He extended similar forgiveness to those in the districts he led.

Rev. Mwirichia reminded him that although he has retired from active service, "you have a great



Elder James Kangethe and spouse (right) receives Retirement Certificate from Rev Francis Njoroge, Rev George Obonyo, Rev Muturi Wa Muiro and officials from Nairobi South Presbytery.

role to play in the world out there." On behalf of the Parish, he thanked Elder Kangethe's family for standing with him during the 12 years he served as an elder. He besieged them to continue with that unity of the family.

The captivating sermon by Rev. Njoroge, "God's faithfulness through every season" was well received. He counseled: "God's faithfulness does not change. He is the same today and even tomorrow."

He however noted that the 12 years Elder Kang'ethe served were not easy, but with God he was able to achieve. "The Lord is revealing his covenant to you that He will never leave you," he told the elder.

On retirement, Rev Njoroge said it was not an end of work for the Lord, but faithfulness would follow the elder and continue to serve God.

There are many seasons in ones life, said the minister, but God has never left us in any situation.

"We have to accept that you need to retire," he said and hilariously remarked. "It is only politicians who do not want to retire. It is time for them to give others a chance."

Rev. Njoroge who had served for 41 years said: "There were times when I felt I would not proceed with the service, but since the Lord was with me, I continued."

He advised those in the church leadership, be it a deacon or any other service, that "whenever we are called, the God's calling has never had an expiry date."

Retirement, he said, was not an exit noting that everyone should embrace the advance stage of one's life.

And to retiring Elder Kang'ethe he said: "The experience and wisdom you have gained is valuable to the Kirk session and the districts. This is the time you have resources to guide others-network experience- so that you can be beneficial to God's ministry."

The Cost of Blessed Life

By James Kimondo

It was a day to remember for Rev. Joseph Githinji Thairu when he was ordained as a church minister on August 17, 2025.

The colourful ceremony conducted at PCEA K/South church was attended by hundreds of worshippers from Nairobi South Presbytery, guests from other churches in Nairobi and from his rural home in Nyeri county.

Before ordination, Rev Githinji was licensed a month earlier as a probationer by the Nairobi South Presbytery at a colourful ceremony at the same church on July 13, 2025. After ordination, Rev Githinji is now serving at Athi River Parish.

The Sermon theme: "The Cost of Blessed Life" was by Moderator Rev. Dr. John Gicheru Macharia a former K/South Parish Minister. He emphasized that "We all desire to have a blessed life, good health, wealth, family, respect, fame, promotion, aging gracefully, among others."

Out of all these, Rev. Gicheru said, it was the call to serve God which is the most important. In that call, there are sacrifices and price to pay including added responsibilities, he counselled.

Turning to the new minister, Rev. Gicheru told him that the blessed life was under the scrutiny of the Lord. "We are all called to serve the Lord which we have added responsibilities," he said adding: "Blessed life is a life of disturbance and sacrifices in many areas."

Despite the challenges, the moderator told Rev. Githinji to continue improving on the work he was called to do. "Be satisfied with what you have and what you do not have," he advised adding: "God will help you to overcome the challenges in order to attain



Rev Joseph Githinji with wife Lydia being prayed for by Rev John Gicheru after ordination.

the life of the blessed.

The K/South Parish Minister Rev. Jason Kinyua Mwirichia welcomed guests to the ceremony led by Nairobi South Presbytery Clerk, Rev. James Njihia. Other church ministers included moderator Gikonyo and John Maina Mahinda (Athi River Parish) among others.

In his brief speech, Rev Githinji thanked the entire church for giving him the opportunity to study. He said upon being posted, he was well received by Rev. Mwirichia, the Kirk session and all church groups.

His special appreciation went to Rev Mwirichia and Rev George Obonyo who guided and trained him, and the entire church saying 'I will never forget K/South Parish for the warm welcome and the love you showed us.

Rev Githinji was born and brought up at Karindi sub-location, Gikondi. Mukurwe-ini Sub County, Nyeri county. After his

primary education, he joined Othaya Boys High School for secondary education which he successfully completed. Before joining Kenyatta University for a Bachelor of Education degree, he worked as untrained teacher. He graduated in 2012. Lately, he was the Director of Dynamic Community School in Viwandani, Nairobi.

THE HOLY MINISTRY

Rev Githinji responded to the God's call to the Holy Ministry in Tent making in 2019. After successive interviews he was seconded to the training committee by Nairobi Central Presbytery who recommended him to join Presbyterian University of East Africa for a bachelor's degree in theology graduating in May 2025.

He was posted to Nairobi South Presbytery in October 2024 for practical training attached to K/South Parish under Rev. Mwirichia.

Married to Lydia Ndegi, they are blessed with two sons. He was baptized as an infant and later confirmed at the age of 12 years at PCEA Karindi congregation. He received Christ as Saviour when he was in primary school. He was chairman of Christian Union at Othaya Boys.

Rev. Githinji previously served as a Deacon and Youth Fellowship Treasurer at PCEA Lunga Lunga congregation in Makadara Parish where he was later ordained as a church elder.

Later, after the sub division of Makadara Parish, he became a member of Neema Parish where he served in various capacities including Session Clerk, Pairing Elder, congregation chairman, among others. He is a commissioned PCMF member.

The Emergency Task of An Ambulance Driver

By Isaac Mundia

Blaring siren, strobe lights on and the vehicle moving at breakneck speed. And if need be, the vehicle violates traffic rules by travelling on the wrong side of traffic lane.

The sound of siren and strobe lights on alerts other motorists to give way for an emergency. Courteous motorists give way while notorious over ignore. This class of motorists also take advantage to chase the blaring vehicle to jump traffic snail up. This is typical of matatus and indisciplined motorists.

To an ordinary person, such vehicles are either ambulances, fire brigade, the police and other security agencies. The drivers of such vehicles are highly specialized to deal with such emergencies

One of such drivers is Mr. Wallace Waweru who is a familiar face at K/South church and our sister church at KCC. What you probably did not know is that Wallace is an ambulance driver whose main duty is to rescue the sick or injured to a medical facility to save life.

The ever-smiling humble young man has a powerful and honest slogan that says "Small Boy, Big God". Many people do not give a thought about the need for an ambulance unless when there is an emergency or when they hear the siren, he told this writer.

An ambulance driver must be a very fast driver and observant on the flow of the traffic. Besides the normal driving license, an ambulance driver must also be trained on defensive driving.

At times even ambulances are involved in accidents caused by other careless motorists or out of miscalculation of an ambulance driver. In such a situation, arrangements are immediately made to have another ambulance to rush the patient and also update the medical facility where



Driver Wallace Waweru with an inside of an ambulance

the particular was heading to.

According to Wallace, an ambulance driver must be on a 24 hours standby. The driver is also trained on Basic Life Support (BSL). Besides patients, the drivers are also called upon to rush organs, blood vaccines, doctors and sometimes relatives (to sign consents) in case of an emergency.

Inside an ambulance, there are always upto three highly trained medical personnel including the driver who respond to an emergency. The ambulance has a patient monitoring screen, surgical equipment, drip, blood, Resuscitator and so on. From the moment the patient is wheeled in the medical personnel gives first aid according to the condition.

In an unfortunate case the patient dies on the way to a medical facility, the medical personnel are not allowed /authorized to break the news to relatives who may be in the ambulance. However, this now ceases to be an emergency, and the driver switches off the siren and leaves the strobe lights on. The medical personnel also inform the medical facility.

Ambulance vehicles are owned by various institutions including private medical facilities, Non-Government Organizations, or by the government as emer-

gency response units. To call for an ambulance, the most common number is 999 or one can check on the internet for the telephone numbers for the ambulance available. The cost also varies, sometimes it could also be included in the hospital bill.

However, there are some organizations that offer free ambulance services like the Sikika Road Safety.

An ambulance can be bought fully customized or as a van which is then modified to the specifics of an ambulance and are subjected to motor vehicle inspections.

Wallace says the sick/injured person has a choice of the medical facility to be rushed to, but sometimes the medical personnel advises the best facility for certain emergencies.

In isolated cases, he says, there are some rogue ambulance drivers who have been arrested for carrying stuff or people that are illegal. Those end up in court and the law takes its course.

Wallace's parting shot is; always give way and respect the ambulances, they could be rushing your relative to a medical facility. Some motorists are notorious on this.

Mr Mundia is former Sage Editor

From Training to Ordination: A Journey of Grace at PCEA Kariobangi South Parish

By Rev Joseph Githinji Thairu

The Beginning of a Sacred Journey

When I reported for my practical theological training at PCEA Kariobangi South Parish, I carried with me a mixture of eagerness and uncertainty. The classroom had given me theology, but I knew the parish would give me life in ministry.

From the very first Sunday 19th January, 2025, I was warmly embraced by the parish minister, Rev. Jason Kinyua Mwirichia, the Kirk Session, church groups, and the entire congregation. Their acceptance transformed the parish into both a classroom and a home.

Lessons Learnt and Personal Growth

This training was transformational in many ways.

I quickly discovered that ministry is not confined to pulpits. It is in hospital visits, youth fellowships, counseling sessions, and prayer meetings.

Children taught me the simplicity of faith.

The youth challenged me with deep questions about faith in modern life.

The Woman's Guild and Men's fellowship modeled faithfulness and service.

The staff team ensured ministry was organized and welcoming.

"The classroom gave me language; the parish gave me heartbeat."

Mentorship that Shapes Ministry

Rev. Mwirichia walked closely with me as trainer and mentor. Through his guidance, I learned



the rhythm of pastoral life: preparing sermons, administering sacraments, and most importantly, serving with humility.

He reminded me often: "You are called to serve all people."

Those words became my anchor throughout my attachment.

"Be shepherds of God's flock that is under your care... not lording it over those entrusted to you, but being examples to the flock."
— 1 Peter 5:2-3

Licensing Service – 13th July 2025

The first milestone came on 13th July 2025 at the Licensing Service. Standing before God's people, I received the License to preach. I became a licentiate. The dog collar around my neck became a mark and a reminder that I have a master who is God.

The prayers of the very Presbytery led by the Very Rev Jesse Kamau, the joy of the congregation, and the warm support of the parish confirmed my calling.

Ordination Service – 17th August 2025

Just a month later, on 17th Au-

gust 2025, I knelt at the altar for my Ordination into the holy ministry. The laying on of hands by the Presbytery was a sacred moment I will never forget.

As I rose, clothed in the authority and responsibility of Christ's servant, I whispered the words of Isaiah:

"Here I am, Lord. Send me!" —
Isaiah 6:8

It was both the climax of years of preparation and the beginning of a lifelong journey of ministry.

Looking Back with Gratitude

Looking back, I see the grace of God woven through every step:

- Theological College gave me the foundation of knowledge.
- PCEA Kariobangi South Parish gave me the practice of ministry.
- The Licensing Service gave me affirmation.
- The Ordination Service gave me commissioning.

Deeply inspired by: "My grace is sufficient for you, for my power is made perfect in weakness." —
2 Corinthians 12:9

Closing Reflection

Today, I stand as a servant of God, humbled by the journey and thankful for every person who walked with me—the Parish Minister, the Kirk Session, the church members, fellowship groups, and parish staff.

Wisdom Quote: "He who has a why to live can bear almost any how." — Friedrich Nietzsche

As I step forward, I do so not in my own strength, but in the grace of God and in the love of His people.

The Dreaded Primary School Teachers

By Isaac Mundia

I have a lot of respect for my primary school teachers. I attribute what I am today because I passed through their hands. Most of them have been promoted to eternal glory. May their souls rest in eternal peace.

At the slopes of Mt. Kenya where I was born and bred, primary school teachers were dreaded, to say the least. They were strict disciplinarians, though at times they went overboard. They made the learning institutions pure hell, like detention or military camps. The mere sight of a teacher meant terror, whether one was in the wrong or not.

The moment a teacher appeared, we had to abandon whatever we were doing and stand at attention. Other times, when we spotted a teacher approaching along a road, we escaped into the nearest bush, the way criminals dash upon sighting a police van. Again, it did not matter whether we had done anything wrong or not, we were victims of circumstances and suspects of all manners of imaginary crime.

As part of the male teachers dress code was three conspicuously displayed biro pens: red, black/blue or green placed in outer chest pocket of their jackets. Each pen had its particular purpose: for marking homework and exams, for marking attendance register and the other for preparing the teaching scheme books, lesson plans and so on. Another item that was never far from their hands was a cane (acquired locally or from the ministry of education). The cane came in handy the better part of the day.

As teachers switched from one

lesson to the other, they would move with a load of text books, sometimes homework books, lesson plans and so on. Other items like blackboard dusters, chalks, radio for school broadcasts were the responsibilities of the school prefects.

Back to discipline, there were cases where pupils would be caned by a particular teacher (teacher on duty, class teacher or lesson teacher). Others called for "corporate punishment" when each teacher would cane a whole class.

The headmasters and their deputies were feared like the GSU riot squad. Whenever a teacher visited our homestead, it meant there was a disaster, even if there was none.

Come end month, all teachers headed towards the banks at our nearest town for their salaries. Each teacher would carry a five-litre container for paraffin to last until the next pay day.

The only matatu that plied our route would be packed with teachers carrying paraffin containers on their way back. That was besides their end-month shopping. To our local bars would also witness a surge in their clientele.

The shopkeepers would also be in the same matatu and at times, their merchandise would be contaminated by paraffin as they were squeezed in the carrier or under the seats of the matatu.

The matatu would depart early in the morning and return in the evening. How we all fitted in the matatu is a story for another day,

Back to school, pupils wearing shoes was prohibited. There was no way pupils would wear shoes like teachers, period. On the discipline side, believe it or not, there were times we would get a minimum of fifty stroke of canes in a day, which was almost a routine.

Picture this, you arrive to school late because you had to finish some chores in the morning, you are caned. For the same reason in the evening, you did not finish your homework in almost all subjects, you are caned by every subject teacher.

You did not bring sawdust for the long-jump pit, ash for the staff toilets, you are caned, you did not finish your woodwork curving, you are caned. This went on until we lost count. Remember, after being caned, we were to say "thank you".

The hardest task within a day in school was trying to communicate in English (read shrub). There was a piece of wood we used to call "monto", I am not sure about the spelling or where it came from. This monto would be passed on to whoever was overheard speaking in mother tongue. Woe unto the last pupil to have it at the end of the day, he/she would be caned by the teacher on duty.

Bravo to our primary school teachers, we are what we are today because they moulded us, albeit the hard way. How was a day in primary school in your village?



Old Age is an issue of Mind, Depends on How You Decipher it

By John Kimamo

Do you fear getting old and having grey hair on your head?

As I have aged, I have become kinder to myself and less critical of myself. I've become my own friend. Whose business is it, if I choose to read books or watch on the tablet until midnight or sleep until noon, or dance myself to the tunes of the oldies, or

walk on the beach in a swim suit that is stretched over my bulging body, despite the pitying glances from the people. They too will get old one time.

I have seen too many dear friends leave this world too soon, before they understood the great freedom that comes with aging. I know I'm sometimes forgetful, but there again, some of life is

just as well forgotten, and I eventually remember the important things. Sure, over the years, my heart has been broken. How can your heart not break, when you lose a dear one, or when a child suffers, or even when a dear colleague is hit by a speeding car. But, broken hearts are what gives us strength, compassion and understanding. A heart never broken is pristine and sterile and will never know the joy of being imperfect.

I'm so blessed to have lived long enough to have my hair turning gray, to have youthful laughs and to be forever etched into deep grooves on my face. So many have never laughed and so many have died before their hair could turn silver. As you get older, it is easier to be positive. You care less about

what other people think. I don't question myself anymore, I've even

earned the right to be wrong. So to answer your question, I like being old, it has set me free.

I like the person I've become. I'm not going to live forever, but while I'm still here, I will not waste time lamenting what could have been or worrying about what will be. Age is an issue of the mind over matter, if you don't mind it doesn't matter. So if someone questions you for being old, tell them I'm not old I've just been younger for a long time.

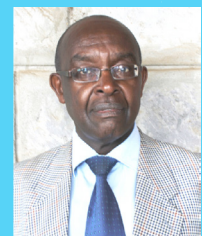
Author unknown.



QUIPS / SAYINGS OF THE WISE

By S W Muteru

1. A true friend says good things behind your back, but bad things to your face.
2. You only have one body, take care if it. It can only give you what you give in
3. Not everything in your brain needs to come out of your mouth.
4. You were born with two ears and one mouth, use them in that proportion.
5. The biggest thing you have to accept is change.
6. If there is anything you need to drop, it's your ego.
7. It's never too late to do the things you always wanted to do.
8. What is coming is better than what's gone.
9. You are stronger than you think.
10. Believe you can and you're halfway there.
11. The future belongs to those who believe in the beauty of their dreams.
12. A great lesson: we heal at the speed of our forgiveness.
13. We must have the courage to step out of our history and walk into our dreams.
14. Nothing in your live will change until you change.



PCMF Games: Will Team Yellow Stay Put?

By Wilson Mathu

The 2025 PCEA Men’s Fellowship Games Day was not only thrilling but also a roller-coaster of emotions. Nevertheless, Team Yellow carried the day by immersing an impressive 23 points from the various sports disciplines on the cards.

The rather ‘noisy’ team Yellow muscled their way to register wins in Football and tied top with Blue for Volleyball among other top scores. Led by team Red who topped in the alternative races (sack race, eating, tag of war) their opponents warned

that results must be different in 2026.

The PCMF Patron Elder Alfred Hinga while awarding the final trophy emphasized on the need of using sports as a means of promoting health, harmony and positive competitiveness within the team towards the larger goal of pooling more souls in Christ Kingdom.

“We look forward to competing against other teams within the presbytery to promote this fellowship. We really appreciate you for turning up and competing for

your respective teams,” he said.

PCMF has been scaling up its social pillar over the years through social activities through which members not only grow individually, but sharpen each other through physical activities and engagements.

As for the 2026 champions, only time will tell. May the best team win.



Some fo the activities during the PCMF annual Sports Day



PCMF Patron Alfred Hinga addressing participants



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