

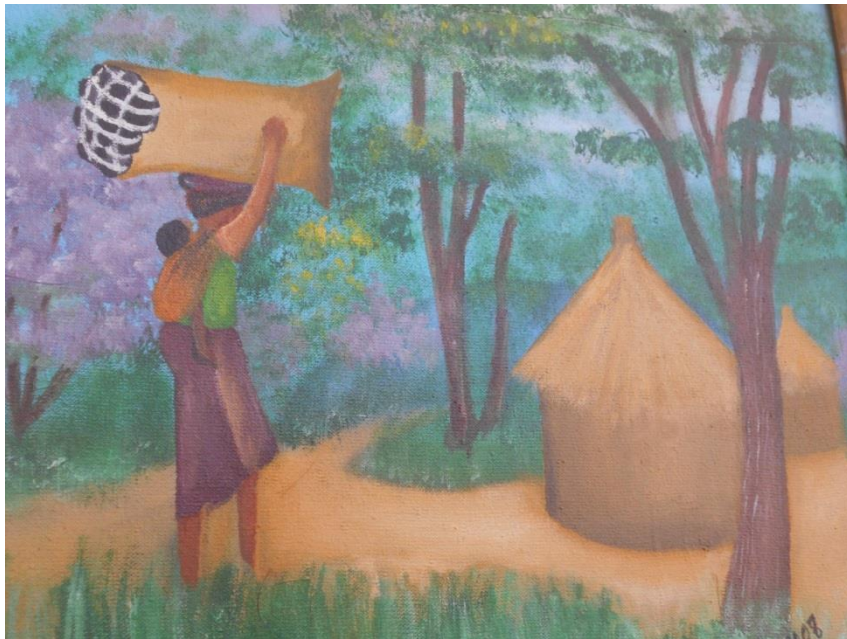


SSAAP Holiday Quarterly Newsletter

Edition XIX

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*This holiday edition newsletter is lovingly dedicated to Noam and Meir, our insightful friends from Israel.
Thank you for inspiring us in our work in Africa, in a profound way.
Thanks for picking up two hitchhikers along the side of the road... simple deeds of kindness
go a long, long way...*



Warm holiday wishes and many thanks for all this last year has brought.

It has been another year rich with learning and in growth. The best kind of year!

It is an honor and a privilege to chronicle the current events of the various programs under the umbrella project of SSAAP: Simwatachela Sustainable Agricultural and Arts Program.

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WATER

The most profoundly vital resource on the planet, SSAAP's core value and the heart of its efforts are toward providing potable water for all. In rural areas of Zambia and Sierra Leone where SSAAP serves, our highest priority is securing a clean water source that sustainably guarantees potable drinking water for decades to come.

The sustainability factor of any humanitarian aid program is to promote independence and ownership of a project amongst the indigenous people – if it is to be of success for the long-term. SSAAP works alongside Engineers Without Borders-Mississippi State University (EWB-MSU) to assess sites for potential well-drilling in Simwatachela, Zambia, as well as drills wells and evaluates previously-drilled wells. To date, SSAAP in partnership with EWB-MSU, has drilled ten wells, fixed one well, and assessed the well behind SSAAP-Headquarters. EWB-MSU has funded these wells through private donations as well as grant awards.

SSAAP has funded the drilling of three wells in Simwatachela, Zambia independently, through Denver Rotary Club (World Service Committee) grants.



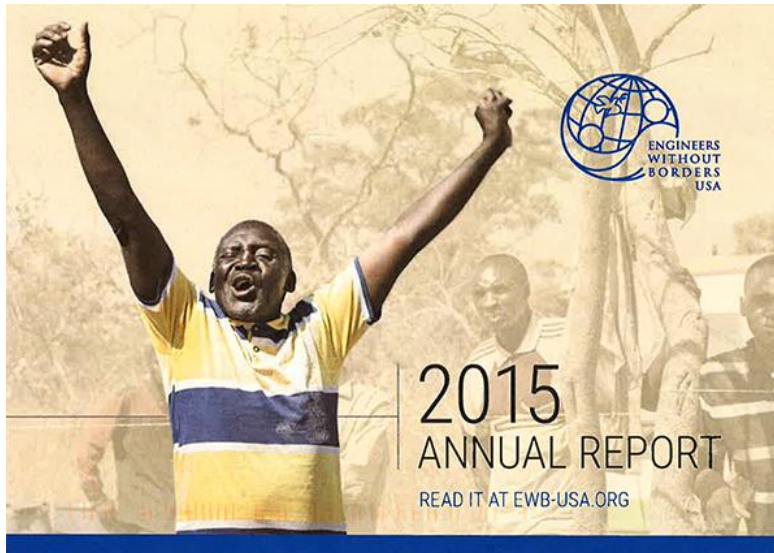
Dr. Dennis D. Truax, PE, BCEE; White Endowed Chair, Head & Professor Civil & Environmental Engineering; Mississippi State University, pictured above with Chief Simwatachela's Secretary. Dr. Truax has been working with SSAAP for the last five years on the water wells. He is as relentless as I am. Between us, I believe we have a pact to provide water for the whole of Simwatachela Chiefdom. I

tell Dennis he is going to have to live to be 150 and I have already promised him I will live to be 110 © to get this job done. Dr. T, I'm on-board until I can't physically do it any longer. I'm in if you're in!



A community's drinking water in Syulikwa Village, Simwatachela Chiefdom, Zambia. An estimated twenty-five to seventy-five people use this water on a daily basis – for bathing their children, washing clothes, cooking, and drinking. Typically, one of these cigalas, or shallow wells, will serve four to eight village families; the families generally consist of one father, one to five mothers, and ten to thirty children per family (depending upon how many mothers are present).

SSAAP is currently working with EWB-U.S.A. in Denver, Colorado to link partnerships between SSAAP-Sierra Leone and various EWB chapters (professional and student chapters) who would be interested in investing their time, talent and energy into strengthening the rural areas of Port Loko and Moyamba, Sierra Leone with potable water.



Leonard Siaakumbale of Siamabwe Village, Simwatachela, Zambia made the cover of EWB-U.S.A.'s annual report! With that kind of enthusiasm for something as simple as clean drinking water we should all be so famous!

Please read more about Mississippi State University's work with SSAAP on the following links online:

- <https://www.msstate.edu/newsroom/article/2016/10/msu-engineers-without-borders-completes-implementation-9-water-wells-zambia/>
 - <https://www.youtube.com/watch?v=-OOv3kXpyJY>
- <https://www.facebook.com/ThePenetronGroup/videos/10154112103392843/>

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More sources of contaminated drinking water in Simwatachela, Zambia:



It is very obscure and unfathomable to consider that people on the planet are drinking such filth, but they are, and this is the harsh reality of life in Africa. SSAAP is working to bring clean drinking water to each and every community, village, and human being in Simwatachela, Zambia as well as in the various rural communities of Njagbahun, Kendimawa and Manjedu, rural Moyamba, Sierra Leone and B.K.M. Chiefdom in Makoba, Mataska and Kasseh communities, rural Port Loko, Sierra Leone.

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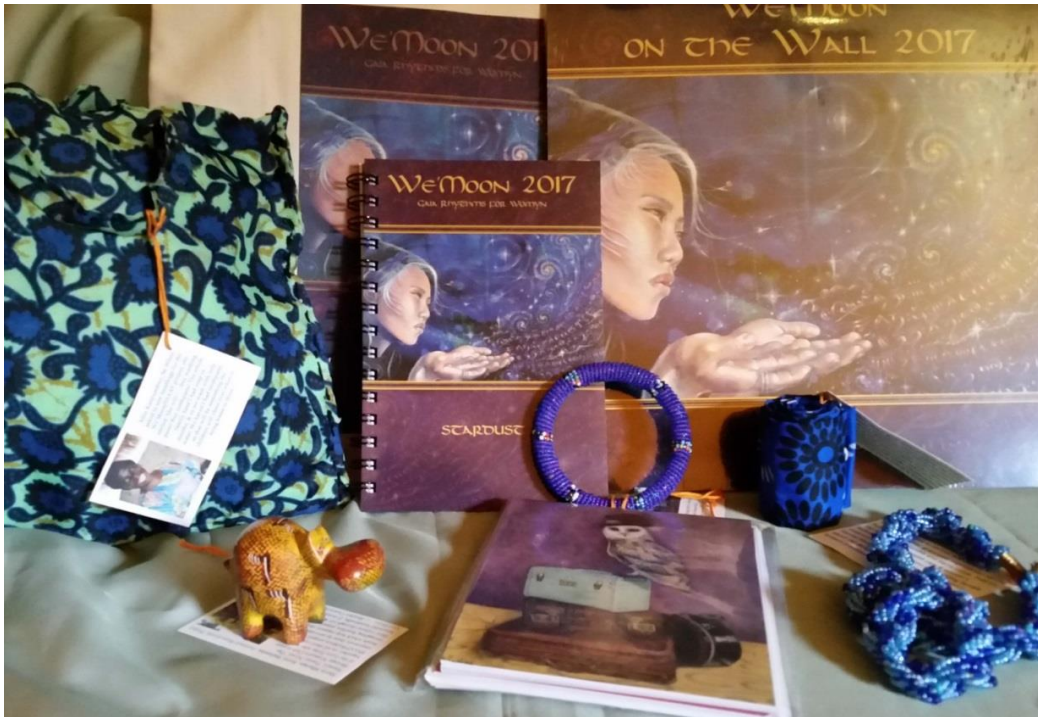


OPPORTUNITIES FOR WOMEN

Promoting the inherent talents, abilities, resourcefulness and resilience of women is more imperative in today's world and in the future generations of this world than ever before. The sustainable development of women involves providing opportunities which have long-lasting effects – strengthening educational opportunities and providing information on a variety of subjects.

SSAAP will host workshops in the months to come educating women in Sierra Leone on basic female reproductive health and hygiene. With its partner, We'Moon from Oregon, U.S.A., SSAAP is able to provide small contracts to local women in Zambia to create art for the annual We'Moon Journal (2017), as well to host educational workshops focusing on issues related to Female Genital Mutilation (FGM) through teaching basic reproductive health education to mothers of young ladies not yet circumcised, in an effort to provide them with education so that they are able to make their own decisions regarding their daughter's 'initiation' into womanhood.

SSAAP has had the pleasure of working with the staff of We'Moon over the past year. We'moon means 'womyn' or 'we of the moon' – not defining women through their relationships to men. The first We'Moon Journal was published in France in 1981 as a response to the women's liberation movement of the 1960's and 1970's. We'Moon's premise weaves feminism with goddess and earth-based spirituality, the sacred feminine, global community, respect for the Spirit of planet Earth ('Gaia'), peace among all inhabitants of the world, freedom and justice. The Journal provides a voice for artisans around the world – poets, artists, and writers.



The 2017 We'Moon Journal was dedicated to SSAAP, and the art sold alongside We'Moon products are made by the women of Simwatachela, Zambia as well as the Shungu Women's Club from Mosi-oa-Tunya, Zambia.

Thank you for organizing the Shungu Women's Club, Cliffy. Their art is beautiful, and now all the lucky recipients in U.S.A. will have the benefit of enjoying these outstanding pieces, too.



Alice Kanyumbwe is one of the women of Simwatachela who contributed to the sewing project for We'Moon in 2017. For most of the women involved in the project, the money that they were paid to sew and make art will go towards providing for their children: food, school fees, and soap (laundry soap and bar soap for washing the body). Toothpaste is a luxury in the village and more often than not, children wash their teeth with bar soap.

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CHILDREN

In the West we believe that holidays are for children, and if so then this holiday season will be very plentiful for children – specifically in Sierra Leone, where SSAAP has funding to sponsor 250-350 children to school – both primary-aged boys and girls and secondary-aged teenaged single mothers who wish to continue their education post-delivery. Many, many abundant thanks to the donors who have made this possible. Typically, SSAAP has funds to sponsor 20-50 children to school in Sierra Leone every year – on a good year. In the 2017 school year, however, we will be able to help so many children attend school, which in turn helps the school, the teachers, and the communities at-large. The ripple-effect from the school sponsorships in the rural communities is colossal.

I will report on the school sponsorship program in Sierra Leone (both Moyamba and Port Loko) in the next newsletter, as well provide photos of the sponsored students.

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ART

The lifeblood of every culture and the heart of the human experience is, modestly and profoundly, art.

SSAAP works to promote the discipline of visual arts through woodcarving, painting, sculpting, beadwork, sewing, and stone-carving through its contracts with artisans in both Zambia and Sierra Leone to make indigenous, local art which SSAAP sells at its fundraisers. Sales are then recycled back into the project.

If you are interested in heartmade art from Zambia and Sierra Leone, or would like to give someone a gift fortified with the theme of African passion, let Gail or Heather know – or attend one of SSAAP’s fundraisers in which the art is sold.

We also sell art randomly throughout the year, upon request, but not frequently (less than eight days per calendar year).





TREES

One of the quietest and gentlest yet most powerful life forms on the planet: they are our trees.

Trees bring water to a region through rainfall.

I always emphasize the point of water, for it is the most sacred and precious material resource of the planet. Simply stated: without it, all life fails. Without water in Africa, one cannot build a school or an orphanage. One cannot organize the construction of a clinic. One cannot have a successful harvest or even a small subsistence garden. Water is everything to Africa, to its sustainable development, and its commitment to the children of its great-grandchildren. Water is the centerpiece of SSAAP, as it is the foundation of any successful work in Africa.

Therefore, I have asked our Chief in Zambia (Chief Simwatachela) for a [small] plot of land to start a tree-growing project to plant tree seedlings. I want to plant trees and bring more moisture/water to the area, as trees bring rain, and our region has sadly become desert-like in the last decade. Some of the engineers that annually visit and stay in my home became sick from the dust and complained it was desert-like, and every year it is harder and harder to extract water for the wells beneath the ground. The chieftom seems to be drying up more and more, at an exponential rate.

The tree-planting program is virtually cost-free; trees can be seeded by cutting off various branches from already existing trees. The only cost of the program is to provide food for volunteers who can come to help the SSAAP-Zambia Team plant seedlings of trees in the ground. We plan to do plantings twice a month, and to feed ten to fifteen people will cost approximately one-hundred kwacha, or ten dollars.

So as you can see, in Africa, a little resource goes a very, very long way.



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FOOD

Food scarcity is the number one issue facing the African people of both Zambia and Sierra Leone – but for very different reasons.

In Zambia, specifically in the Southern Province where Simwatachela Chiefdom is located, suffers from a lack of rainfall. Crops need to receive water in order to grow, and as maize is the chief crop in Simwatachela and a tricky crop to grow when rainfall is either intermittent or scarce, many subsistence farmers do not even harvest enough food to feed their families for the entirety of the year, resulting in widespread starvation for elderly, children, and the population at-large.

In Sierra Leone, the dynamic of starvation is somewhat different. Located geographically very close to the equator, Sierra Leone experiences heavy rainfall 4-6 months throughout the year. In Sierra Leone, the starvation issue is affecting millions of people this year due to lack of resources and ability to farm due to the Ebola outbreak in 2014. A lack of farming and seed availability does not have an immediate effect on families until generally six to nine months following the lack of farming. At this point in time, the families will be without food and will experience immense suffering without food.

SSAAP works with the Simwatachela Co-operative Farmers' Association in an effort to assist with cheaper fertilizer for the farmer's fields each planting season. As well, this year, SSAAP has the pleasure of working with the ABC Food Program from Westerville, Ohio, U.S.A. on a food distribution program. SSAAP will distribute 14 oz. bags of fortified rice-soy protein meal packages consisting of dried rice, soy flour, dried vegetables, salt and spices to families in the rural communities it serves in Sierra Leone, as well as will distribute the food to schools in the communities it works within in Sierra Leone.



Many, many thanks, Ben, for working with me patiently all these years until we finally got this organized! And Josh, thank you for hauling this box of food all around the world on behalf of SSAAP: St. Louis to Dakar to Accra. I am quite impressed 😊

Reports for this program, along with photos, will be included in newsletters to come.



LIGHT

SSAAP's return to Sierra Leone in November 2016 will proudly present to the people of rural Moyamba and rural Sierra Leone a donation of solar lights.



The solar lights, donated to SSAAP through Nokero (which stands for 'no kerosene'): www.nokero.com, will assist local rural health clinics without lights, as well as schools lacking light and pupils needing to study at night after it becomes dark outside. As the rural areas of Africa primarily lack electricity, Nokero's donation to the schools and clinics of rural Sierra Leone is very much appreciated and needed!

Thank you, Steve, for this generous donation to SSAAP. Thank you for working with me on perfecting the way these lights will be used in the rural areas of Sierra Leone. And Josh, once again, you're incredible. You lugged lights and food across two continents for SSAAP?! That is dedication.

Reports and photos for this program will be included in newsletters to come.



How Nokero solar lights impact the world:

HOW WE MAKE A DIFFERENCE:



EDUCATION: Nokero solar lights increase study time by nearly 50%

IMPACT: Hundreds of thousands of hours of increased study time for children globally.



HEALTH: Just one solar light eliminates the harmful exposure to kerosene particulates for families.

IMPACT: Millions are spared the effect of inhaling indoor air pollution caused by kerosene.



HEALTH

In respect to all the recent work SSAAP has done with corrective vision lenses for those in Zambia who are suffering from vision issues, as well as in Sierra Leone where SSAAP will provide sunglasses to Ebola survivors in early stages of Uveitis: a form of eye inflammation. Uveitis affects the middle layer of tissue in the eye wall (uvea). Uveitis is common among Ebola survivors and is made worse by direct exposure to the sun. Warning signals often emerge suddenly and worsen rapidly. Signs include eye tenderness, redness, pain and blurred, marred vision. The condition can affect one or both eyes. The sunglasses provided to Uveitis patients will prevent the condition from worsening more rapidly as the dark lenses provide a natural shield from the sun.

My daughter's and my doctor in Zambia, who has wisdom pertaining to everything ranging from eye disease to intestinal worms, Watson Showa, specializes in eye health and asked to contribute this article, in the pages to follow, with informative contents regarding the most threatening eye condition to Zambians living in rural parts of Africa: Trachoma.

Mr. Showa is an eye doctor by profession; he works extensively with the Lions Clubs within Zambia and is an expert when it comes to keeping the eyes as healthy as possible.

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EYE DISEASE

by Mr. Watson Showa

(Lusaka, Zambia)

Many eye diseases affect the Zambian people, among them Trachoma which is endemic and is clustered across the country. It is more severe in very hot areas of the Zambezi, Luangwa and Luapula valleys and also along the Kafue river flats.

Trachoma is a blinding disease but fortunately, it is preventable and curable. It is an eye disease associated with poor social economic conditions and is a public health problem in Zambia.

Definition

Trachoma is a chronic bilateral inflammatory infection of the eyes affecting the inner covering of the eyelids (the conjunctiva). It is caused by a germ or bacteria called chlamydia trachomatis.

After a long time of infection with the disease, the eyelids become scared and bend inwards allowing the eyelashes to run against the cornea. This results in damage to the cornea, a lot of irritation and pain. Ultimately in the process of healing, cornea scarring occurs hence visual impairment is the end result.

TRANSMISSION

Transmission of trachoma is through contact with eye discharge from infected persons and through transmission by “eye seeking” flies, fingers, fomites and family.

It is primarily transmitted between the children and the women (mothers/guardians/maids) who care for them. As earlier mentioned, it is associated with poor social economic status such as dry areas (valleys)-where there is lack of water, poor refuse disposal and or indiscriminate disposal of human and animal waste (cattle, pigs) especially among the cattle rearing communities of western, southern and eastern Zambia.

TRACHOMA CONTROL TREATMENT

Since Trachoma is a disease associated with social economic deficits, it means that the health systems or organizations that are assigned to deal with this problem are required to devise a way of doing something about the social economic conditions that promote the spread of trachoma.

Currently in Zambia like any other country affected, there are four components for Trachoma control programmes according to the World Health Organization guidelines. These programmes

are part of the World Health Organization on prevention and control of Trachoma- which is now being called elimination of Trachoma.

These four components are: **SAFE**

1. **Surgical** correction for the inward turned eyelids/lashes (Trichiasis)
2. **Antibiotic** Treatment of active trachoma
3. **Facial** cleanliness to prevent the spread of trachoma
4. **Environmental** Improvements-provision of clean water supplies, encouraging the promotion of face washing with soap, improvement on waste disposal, burying and burning of waste, environmental cleanliness, encouraging the construction and use of latrines

There are quite a lot of Trachoma elimination activities taking place all over the country.

Below are photographs of eyes infected by Trachoma. These are the stages Trachoma infection passes through before the patient or victim finally becomes blind.



Dr. Watson Showa, pictured left (above); right (above) are photographs of eyes infected by Trachoma.



ANIMALS

One of the most important programs SSAAP hosts within its project framework is work with animals.

Animals are one of the best programs to be introduced into a community. They provide milk, food, offspring, and a source of income-generation in rural parts of Africa.

In Zambia, SSAAP currently hosts two chicken-rearing projects, a goat-rearing program, and a cattle-rearing and cattle health maintenance program. In Sierra Leone, SSAAP will begin a pig-rearing program in 2017, and has a very large poultry project in B.K.M. Chiefdom in Makoba, rural Port Loko, Sierra Leone to date.



The animal-rearing program began in Zambia in 2008 from a loyal donor in Ohio who has believed in SSAAP from its origin. She, alongside her one grandson, purchased three goats for SSAAP for Christmas in 2008. In time, the number of goats grew, and now SSAAP has 14 goats and \$300+ in its micro-loan pool due to the success of the goat-rearing program in Simwatachela, Zambia.

With her unconditional faith in the project, it has succeeded monumentally – and now animal-rearing in both African nations, with various kinds of animals – has increased food security, income, and nutritional sustainability in rural Africa. What a gift you have given the project! Thank you for believing in our cause and for choosing to be a part of it.



CULTURE

A Greek friend of mine asked me how the system can ever change; Africa is so vast, and the suffering is so deeply abysmal – how can any small project or work make a change significant to be worth the energy, the effort?

So he asked a wonderful question.

I answered his question with another question: I asked him if he knew of any government in Africa that wasn't severely corrupt. In both African nations that SSAAP works within, the biggest hindrance is corruption: large-scale, on a governmental level, i.e. the government stealing all the resources, foreign aid donations and export wealth of its nation from the natural resources found there, leaving the common man in weighted shackles, without food to feed his family, without education to nourish her children, without water to quench their thirst. I have never known any African government to succeed in a monumental way that eradicates mass amounts of poverty from the nation, because capitalism isn't a system that satisfies the heart of Africa.

Capitalism is not a system that fits into the context of Africa, only in my opinion. Africans lived for hundreds of thousands of years bartering, trading with one another. In the rural areas, even in this day-and-age, bartering is still the common currency in the village. A chicken is traded for a few gallons of dried maize. A cabbage is traded for three heaps of tomatoes. This is the African way: a system of bartering [trade], rather than an exchange of currency [paper money]. Paper currency was introduced to Africa by the nations which colonized it and divided it and shared it amongst themselves—and the Continent has been the most poverty-stricken on the globe ever since.

Africa, better left untouched by Westernization, has its own organized system that is to be respected by the West even if simultaneously misunderstood by it. The traditional African system, its indigenous governance, lies within the heartcenter and Soul of Africa's seed: the village. In the traditional African set-up, each chiefdom has a chief; individual villages are ruled by headmen or headwomen. This ancient African system was not capitalistic nor did it involve organized government – both are traditions of the West, but not of Africa. Neither system, in my opinion, has a place in Africa.

And so my theory, my development model for Africa is that Africa needs to own its own power. It needs to remember how to love itself, again. It isn't the West, it will never be the West, and will be more powerful, in the end, as a result of that. The Continent must

develop in its own way, with its own sacred culture and its own enchanting and incredibly resourceful people. It must make its own path, and will be stronger as a result.



I would like SSAAP to honor the people of Africa in rediscovering their own sacred path. I would like them to believe in themselves again, as they used to, before they were abused and influenced and controlled by others who did not respect or understand them nor appreciated the beauty of their culture, taking everything they could from both the land and its peoples without giving a single thing back in return. This system of oppression, suppression and repression is still very much alive – but not well – in modern-day Africa; the enslavement of the continent has taken a plethora of forms throughout the last few centuries and has changed its shape and context many times, but the end result is the same: Africa is the dumping ground for all the waste of the world while concurrently used for all of its resources and then is discarded, left stranded, abandoned with less than it started with.

Beginning at the grassroots level, with the poorest, most disadvantaged members of a society, and uplifting them through education is the sole work of SSAAP: education of their basic human rights, educating them about why education is imperative, educating them so that later in their lives, they have choices. I always tell people in Africa, during SSAAP's workshops or meetings, that a person's mind is the only thing that cannot be taken from her/him. So one must fill it with as many things that interest him/her as possible. I tell them: anything that interests you, even remotely, you must learn about. And when you think you know enough about it, learn about it more – or learn about something else. This will also keep you humble. Because in the end, we are our own teachers, and we are our own masters; it is our individual responsibility to ourselves to live a life that is worthy of the energy we have spent in being here.

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PHILOSOPHY OF SSAAP

Africa is therapeutic; it is healing to help other people – no matter who needs help, because at some point in our lives, each and every one of us will be in need of help. Sometimes we are the givers of charity; other times, we are its recipients. It is good to have known both sides, as they are equally as fortunate.

It is a blessing, an opportunity and a lifestyle to work with the people in the world that in the West we hear are suffering and starving and without all of life's advantages: healthcare, education, water, food, opportunity.

But this is only half of the story. The other side is that Africa is a secret paradise. One must only sink his teeth into the orange ripe exterior of a mango he just plucked off a tree or listen to the children in the village singing as they play together, or watch the day fold into a brilliant sunset and allow the night to dust itself back into stars to conceive the fullest potential of this unrealized utopia on Earth.

To cleanse one's heart with her/his own sweat and vision feels purest to me. I am driven to exist for many years in remote villages in disconnected parts of Africa for reasons that have never made sense to some. My reasons for this lifestyle are simple: I love the people of Africa and I love hearing their stories. I am relieved if there is a way I can help any of the people in our community areas – even if it is in a small way, as the volume and the mass of a project can never be its whole worth. The value is in the individual person who is served.

And sometimes the most important bits are left suspended in the details.

It is my philosophy that when we focus Love as the centerpiece of our work we become wiser. We age better. The wrinkles beneath our eyes are then laugh lines. These are some of the side effects of the intoxication of love. We taste the glory of working hard for something, something more meaningful than only our small selves.

Thus Africa, itself, is a spiritual meditation...



If you have ever traveled to Africa then perhaps you have reported to family members and loved ones upon arriving home that there is something addictive about Africa, something intoxicating. You cannot travel to Africa and come home the same person again. There is something intangibly surreal that happens to you there: a part of you dissolves and a part of you rejuvenates. Simultaneously. And then it simply becomes the deepest part of you, the part of you that you would never, ever want to live without.

In my opinion, the work must be about Love – more than charity. The two concepts are different. Charity without love is ego-based; charity with love is Soul-based. Love, in the end, is the magical, mystical, and secret ingredient. It's the impetus that drives, motivates, and inspires all things. We do our work with pride and with strength and resilience when love empowers and propels it.

The project, SSAAP, is Love-based. Our mission is simple. And it has only ever been cultivated through the starseeds of Love.

The only qualification for successfully working in Africa: one must have a heart.



My daughter's uncle, Mohamed Clifford Kamara, pointed this out to me in 2008, when I was pregnant in Sierra Leone. His words to me were usually prophetic. He said to me that in the end, the project is only Love. He said: 'It is out of love that you have come here, helping us however you can so that we suffer less. Maybe you will bring other

people here to assist us – because it is you they will trust, not us. Maybe they will follow you here. Maybe things will happen that will improve our lives in ways you never even planned. That will be the spiritual element of this work. Then it is out of your love for one man that you love an entire country. And that is what love is. So bless Nathaniel.’

Nathaniel is my daughter’s father.

Out of love births human rights. Out of love is concern for one another. We are all connected in a psychic web of specifically-organized energy. There is an intended mastery within our coded DNA that feels pain for someone who is suffering – this is Higher Humanity, versus the animal condition which feels not when another is suffering so long as he himself is absent from pain.



SSAAP is a human rights-based organization. Out of love is the heart-centered realization that hurting someone else – included within this is depriving someone of his/her basic human rights – is no different than hurting ourselves, our children, our parents, our families. In ciTonga, we say: ‘Tu ya antoomwe’: we are together. Out of love comes women’s empowerment – universally. Women are the candle and deserve a voice just as men have had for the last two millennia. This theme is much more than a right; it is an ever-evolving cycle of science, art, and nature. As the earth breathes its orbit in its infinite cycle around the sun and spins ceaselessly upon its axis, we enjoy both day and night, sun and moon. This is the balance we seek now as a Humanity sustaining synchronization between the two genders. We are far more than equal; in harmony, we are an instrument of profound potential. Out of love this Truth becomes transparent.

Out of love comes strength – not force; the two are separate.

Out of love comes Truth – not egocentric truth, but universal Truth.

Money alone cannot solve problems. Love is the energetic driving energy force that causes true, sustainable, permanent change.



A dear friend asked me once what I would do if our project didn't have enough money. Would Radiance and I go back to Africa, or would we not, if it was unfunded? I told her we would do the project with money, or without money. We would do the project and we would go back to Africa even if I didn't know how we would get the resources to do it.

I said this to her because I believe in the people of Africa. I believe in their work, their strength, their potential. Their resourcefulness and their innate intelligence. And I believe in myself to be with them. In the end I am convinced that abstractions hold more weight than logistics, than finely-chiseled plans. It is within the abstractions that magic can occur; some risk-taking is required if life is to be worth living. Otherwise we depart unfulfilled. Something was missing if we didn't allow ourselves to trust the grey areas, the 'what-ifs', the tapestry of uncertainty that is shining in each and every one of our lives.

Love is a lifestyle.

Because work alone cannot move the project, and money alone cannot do the work. Yes, the project needs money and yes the project is work, but the essential element – the alchemical ingredient – translates only into the purest, undiluted form of Love.

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MANY THANKS

To my incredible family. My three siblings make me laugh so hard my sides ache and I cannot breathe. Should we all be so fortunate?!

Most specifically, thanks to my parents. You both are my solid rock foundation and all the intricately ornate flowers and mosses which grow upon it.

I miss you all the most this time of year. It's hard to be Christmas without you. It's even worse to spend multiple Christmases away. Val, Jennie, and Ian: you're perfect. I wouldn't change you in any way for anything. You're my reference point that leads me back to myself.



This opinionated, outspoken and fearless woman (above) is the love of my life and my light, a permanent holiday treasure,

year after year after year...

as well as the guiding force behind everything I do.



Merry and Happy and Joyous Everything

In this season of Light,

Heather

&

Gail & Radiance

&

SSAAP-Zambia Team, SSAAP-Sierra Leone Team, and SSAAP-U.S.A. Board of Directors



May abundance be profoundly yours.





SSAAP is a proud GuideStar Bronze participant. SSAAP's status on the GuideStar website was recently updated. Please feel free to learn more about SSAAP through GuideStar:

<https://www.guidestar.org/profile/27-2033029>



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SSAAP is a 501(c)3, not-for-profit organization, IRS Tax ID #: 27-2033029.

All of SSAAP's IRS Forms 990-EZ are archived along with their respective Schedules from 2010-present and can be found on SSAAP's website: www.ssaap.org

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All holiday photos courtesy of Free images on pixabay.com. All other photos, including the Christmas tree in the village photo, courtesy of Gail and Heather Cumming.