



MASAKA DIOCESE

OFFICE OF THE BISHOP

Bishop's House, P. O. Box 70, Masaka, Uganda (East Africa)

8th December 2025

MASAKA DIOCESAN THEME 2025 /2026

***TUNNYIKIZE OBUYONJO N'OKUTAASA OBUTONDE BW'ENSI NGA TUSIMBYE
MU KATABI***

***LET US PROMOTE COMMUNITY HYGIENE AND ENVIRONMENTAL
PROTECTION BASED AT THE BASIC CHRISTIAN COMMUNITY***

A Moral and Spiritual Responsibility

This year's theme is intended to foster a deeper appreciation for creation. Evidently, the world is experiencing a significant crisis encompassing climate change, biodiversity loss (the accelerating rate of species extinction caused by human activity), and pollution. These interconnected issues threaten the health, security, and prosperity of people globally by damaging ecosystems and disrupting life-support systems like clean air and water. Nature is in need of respectful management and preservation for the current and future generations.

Hygiene is intrinsically linked to environmental protection, as the core practices of both aim to prevent the transmission of diseases and maintain a healthy living environment for current and future generations. Poor personal and community hygiene directly leads to contamination of the surrounding environment, which in turn creates health hazards.

We do well to remember that environmental protection is a moral and spiritual responsibility rooted in the biblical mandate for stewardship and the belief that creation is a gift from God (*Gen 2:15* and CCC 2402). The earth was freely and purposely created by God. This gives it intrinsic value and goodness, inspiring a moral duty to protect the environment from exploitation and abuse. We humans are stewards of creation, not its owners or free exploiters. We must manage it wisely, respecting its goodness and avoiding its disordered use in order to avoid consequences for both people and environment.

The Church's social teaching emphasizes that ecological issues are linked to respecting human dignity, promoting the common good, and solidarity with future generation. The teaching links environmental protection to social justice, particularly highlighting that the poor and vulnerable are disproportionately affected by environmental damage. Protecting the environment is therefore a matter of protecting the most vulnerable, a matter of "charity in truth" and justice (Benedict VI's Encyclical *Caritas in Veritate*, 50). In *Laudato Si'*, Pope Francis synthesized theological, ethical, and scientific information to create a comprehensive call to action to address the environmental crisis. He described environmental degradation as sin. He called for immediate global action, sustainable practices, and a spiritual conversion towards a greater sense of responsibility for our "common home" (Nos. 8 and 9).

“The Lord’s is the earth and its fullness” (*Ps 24:1*). Therefore, humans, the descendants of Adam and Eve, as stewards, shall have to render accountability to the Creator regarding the loss of “the Garden of Eden”, that is, the environmental degradation (*Rev 11:18*). Thus, we are called upon to adopt **sustainable practices** like planting trees, avoiding single-use plastics, local clean-up drives, eco-friendly behaviours such as conserving water, reducing waste and disposing of it properly, and recycling.



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BISHOP OF MASAKA DIOCESE

