

13th Edition - June 2026

Laudato Voices Magazine



Skills Training & Inquiry Learning



Laudato Si Clubs & Faith Activities



Inter-Generational Impact



St. Adolf



Promoting Single-Use Plastics and Community Clean-up Activities



Soil Science, Urban Farming hands-on learning



Indigenous food Crops and Food

“On the path to Ecological Recovery and Peace Building”



Laudato
Youth Initiative

www.laudato-youthinitiative.org

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we are mentoring young people from awareness to unity for action

Read the E-Magazine



The Laudato Youth Initiative (LYI) is a Ugandan non-profit, Catholic youth-led organization based in Kampala. Rooted in Pope Francis' encyclical *Laudato Si'* and inspired by the example of St. Adolf, one of the Uganda Martyrs and co-patron of farmers and herdsmen, LYI mobilizes young people to take meaningful climate action and promote ecological stewardship.

Through our *Laudato Si'* Clubs, we nurture ecologically responsible youth by equipping them with practical, scalable skills that empower them to become sustainability enthusiasts and experienced environmental leaders. Our activities and programs also include tree planting, climate education, research, innovation, promoting agriculture for food security, Water and Sanitation and innovating grassroots sustainable solutions. By bringing together youth, elders, communities, and corporations, LYI aims to build a greener, more sustainable future for Uganda and beyond.



EDITOR'S NOTE



ECOLOGICAL RECOVERY AND PEACE BUILDING

Dear reader, thank you for reading Laudato Voices Magazine. In this 13th edition, we are reminded that ecological recovery and peace are interconnected. Laudato Si' teaches us that the cry of the earth and the cry of the poor are one. Environmental degradation, injustices, and conflict arise from the same roots: unsustainable lifestyles, inequality, and neglect of our common home harm us all. Inspired by Laudato Si and St. Adolf, our Uganda Martyr, we see that healing the planet needs and leads to growth in faith, reconciliation, solidarity, and lasting peace.

The Church is often inviting to put this vision into action. Our Holy Father Pope Leo XIV is often calling everyone to pray for peace and ecologically friendly actions that support the well being of the needy. In his prayer for the months of may he prays that all may have food. Our Laudato Si Clubs have in institutions become ecological learning hubs for Laudato Si'. They integral ecology through prayer, sustainable agriculture, education, and other forms of environmental stewardship.

This defines who we are in the Laudato Youth Initiative in this edition you will see our work in ecological restoration to cub biodiversity loss, how we teaching Laudato youth about food security, and climate resilience.

Chief Editor



BORGO LAUDATO SI AND INTEGRAL ECOLOGY

We have also explored in depth our approach to integral ecology and our mentors' involvement in programs at Borgo Laudato Si in Rome, our laudato Si Club activities in schools, participation in the Agriculture Expo at Kololo, and the LSiC of HCLV visit to Avail Fruits of Faith Farm, where members where learnt about sustainable farming and how to use the knowledge obtained to transform their families, clubs and their communities.

MAY THESE PAGES

Inspire us all to become pilgrims of ecological hope and builders of peace.

*Innungulate
Kisembo*

*Inspired to form stewards of the future by
"Uniting Young People for Climate Action"*

Uganda is one of the youngest nations in the world, with over 70% of its population under the age of 30, presenting both a great opportunity and an urgent responsibility for sustainable development. LYI believes that "the youth are the future of our country; nurturing them in integral ecology is building a resilient future."

Our Activities Foster



Community Engagement



Research and Innovations



Agriculture for Sustainable Solutions

Hands-on and observational field learning opportunities, experiences where our Laudato Youth learn directly from real environments, activities, and professionals rather than only through classroom instruction.

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For Hands-on Field Learning, Young people actively participate in tasks, experiments, or real-world work.

For Example: Environmental sampling for ecology fieldwork, Archaeological discoveries, Farm or agricultural training, Engineering site visits with practical tasks, Community service-learning projects, Wildlife tracking and conservation work, water and ecological experientations These help young people to:

- * Builds creative practical skills
- * Improves problem-solving
- * Increases confidence and independence
- * Connects theory to practice

A Message from the E. Director



*Mr. Bernard
Kahwa*

**FOOD, WATER, ENVIRON-
MENT AND PEACE: AN IN-
TEGRATED PATH TO ECO-
LOGICAL RECOVERY**

We cannot discuss peace and safety without addressing food, water, and the environment. Many families struggle to access safe drinking water; others lack enough food or the means to earn income. These realities harm human dignity and weaken peaceful coexistence.

Global tensions increasingly center on water and energy. This shows the world is a gift to be shared. When resources are depleted, polluted, or unequally divided, conflict follows. Ecological recovery and peacebuilding go hand in hand.



The Laudato Youth Initiative's vision is grounded in integral ecology. We see environmental protection, social justice, and human well-being as interconnected. We mobilize youth through education, tree planting, climate awareness, and sustainable projects inspired by Laudato Si'.



Working with vulnerable communities, I know the uncertainty of the next meal. Food, water, and safety are essentials that can't be compromised.

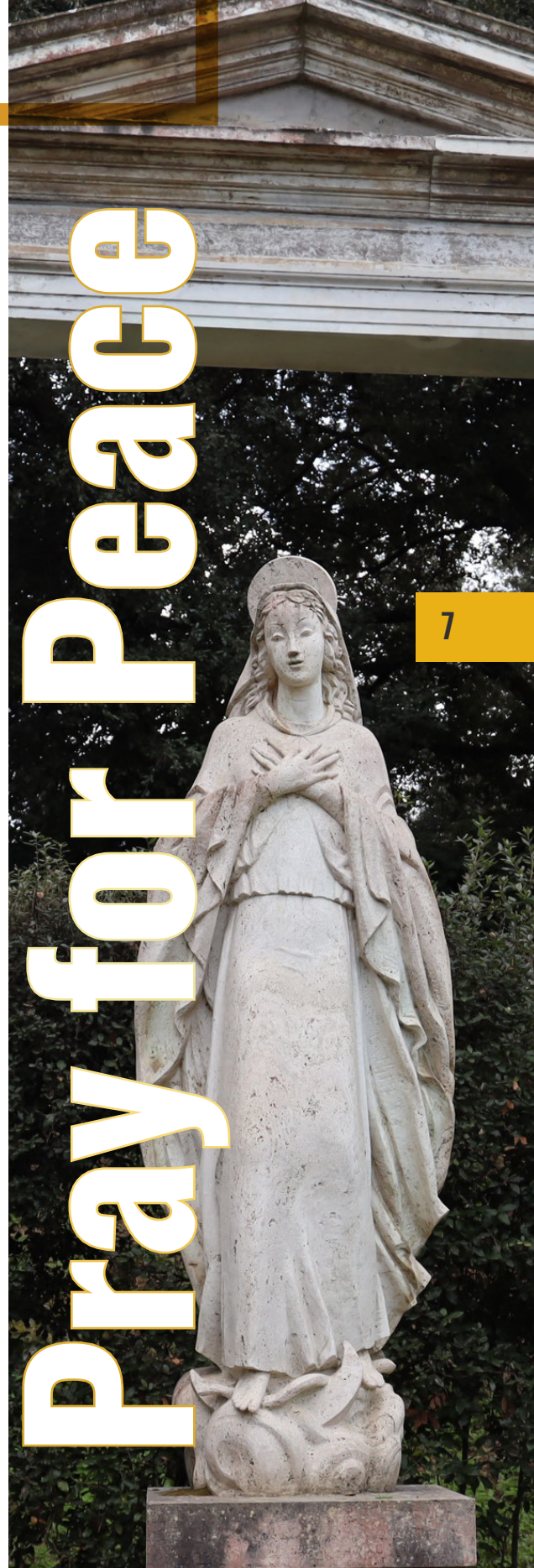
We support climate-affected communities and mentor youth in charity and service. Real change needs compassion, not wealth. A wealthy person may miss what a poor person can provide.

Our actions should show reverence for God and care for creation. Nurture youth in faith, character, and responsibility by mentoring, guiding, and involving them in community initiatives. Empower young people to lead projects, participate in decision-making, and share their perspectives. Through youth-led efforts and education, we collectively shape a generation equipped to protect creation and build peace.

Our commitment is to protect wetlands, water channels, and green spaces. Kampala Capital City Authority's initiatives show that protecting nature creates healthier, more peaceful cities. Communities can follow this example by promoting stewardship and service to keep the land clean, productive, and respected.

May this edition of Laudato Voices inspire us to purposeful action for the common good. Let us foster empathy for others' needs and safeguard the future entrusted to us. By caring for creation, we preserve our planet and lay the groundwork for lasting peace, empowering each community and every generation to shape a brighter tomorrow.

Pray for PEACE



Lord of creation, millions of brothers and sisters continue to suffer from hunger while so many goods are wasted at our tables, awaken in us a new awareness, that we learn to thank for every food, to consume simply to share with joy and to care for the Fruits as a gift from you destined for all not just a few.

Pope Leo XIV - Prayer for May

Faith

Conserving indigenous (native) trees protects the natural environmental balance. They are uniquely adapted to local climates and soil, making them naturally resilient and less demanding of water and maintenance - They also provide us with Food and Medicine.

Ecology



Mental Health

We support young people to adopt good perspectives on health, encompassing physical, mental, and social dimensions. Our focus is on developing prevention strategies, raising awareness of mental health, and tackling underlying social factors such as poverty and inequality that influence overall well-being.

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Mental Health is about Mentorship: Cultivating Resilient Youth through Integral Ecology

Mental health among young people is best nurtured not only through clinical interventions, but through consistent, meaningful relationships. Mentorship provides a practical and powerful pathway for supporting youth, offering guidance, emotional safety, and a sense of belonging. When young people are accompanied by mentors who listen, encourage, and walk with them through life's challenges, they are more likely to develop resilience, confidence, and emotional stability. Evidence shows that supportive mentoring relationships significantly reduce anxiety and promote positive development among youth (Rhodes, 2020).

Activities such as tree planting, community clean-ups, and environmental restoration are not only acts of stewardship but also practical tools for improving mental well-being, as nature exposure has been shown to enhance mood and reduce psychological distress (Bratman et al., 2019).

The approach of the Laudato Youth Initiative deepens this understanding by linking mental health to purpose and environment. It emphasizes integral ecology, the idea that personal well-being, community relationships, and care for the environment are interconnected. Young people who are engaged in meaningful ecological action often experience reduced stress, and stronger social connections.

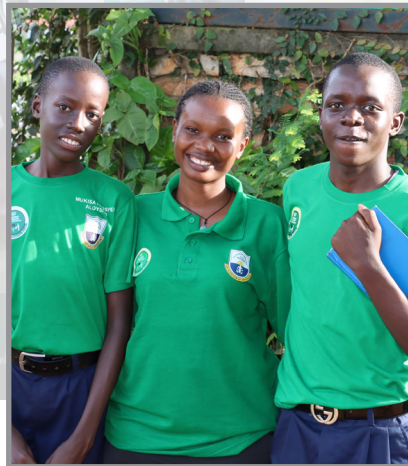




A strong mentorship environment is therefore one that is intentional

And Purpose-driven. It creates safe spaces where young people feel heard and valued while equipping them with life skills and opportunities to contribute to their communities.

Mentors play a critical role in helping youth connect their personal growth to broader ecological responsibility, fostering both inner resilience and outward action.



The month of April, celebrated globally as Earth Month

It offers a concrete opportunity to integrate mentorship and mental health through ecological engagement.

During this time, youth programs can intentionally combine mentorship sessions with environmental activities, creating spaces for reflection, dialogue, and action. Such experiences help young people process their emotions, build supportive relationships, and develop a sense of purpose rooted in care for the planet and one another (WHO, 2022).

*Immaculate
Kisembo*



Mental health

Must therefore be understood as relational and ecological. By nurturing mentorship and actively engaging young people in caring for their environment, we create a holistic pathway to well-being.



Mother's Day Caring for Mother Earth

With Busoga Catholics in Kampala (BUCAKA) YOUTH

FAITH COMMUNITY AND MOTHERS

Our Laudato Youth Initiative Clubs President, Ms. Sarah Kirikumwino, and Programs Manager, Ms. Immaculate Kisembo, on 10th May, 2026, united in prayer and action with the Busoga Catholics community in Kampala (BUCAKA), sharing their passion for environmental stewardship and climate action. Reflecting on the theme: Growing Green: Protecting Nature and Creating Better Lives.



After Mass, there was a session where our Laudato Si Clubs' President, Sarah, encouraged all members, especially the youth, to engage in sustainable agriculture, participate in school environmental initiatives, embrace green entrepreneurship, adopt sustainable eating habits, innovate, save energy, and volunteer for climate action. She called on parents to mentor their children in these efforts, referencing Pope Francis' encyclical Laudato Si, which urges us to care for the earth as our shared home.

The event began with Mass, led by Rev. Fr. Kayaga Richard, Director of the Cultural Research Center (CRC), Jinja Diocese, who reminded participants that we are all stewards of the earth and have a collective responsibility to care for our common home.



Ms. Immaculate Kisembo, the Programs Manager and Club Patron of the Laudato Si Club of Holy Cross Lake View S.S.S., introduced members to the upcoming Laudato Si Green



Festival in Jinja (July 11, 2026) and invited all members to participate.

Several youth shared inspiring testimonies about how the Laudato Youth Initiative's Laudato Si clubs have motivated them to embrace sustainable agriculture and take meaningful steps toward climate action.

Community elders expressed their gratitude for inspiring the next generation to lead on climate action.

As one young participant said, "I have been taking agriculture for granted, but from now on I will embrace it."

After the presentations, all participants received indigenous and fruit trees to go and plant at home. Urban forestry is possible, even starting with small actions like taking trees to plant at home.



During discussions, youth highlighted school initiatives such as the adoption of paper bags and the use of biogas for cooking. Elders shared success stories of using locally made fertilizers from waste, which have led to flourishing gardens and farms.

Sr. Dhabikoba Rose, Little sister of St. Francis, encouraged everyone to reflect on traditional practices, advocating for a return to sustainable living and reduced reliance on chemicals in agriculture.

After the presentations, all participants received indigenous and fruit trees to go and plant at home. Urban forestry is possible, even starting with small actions like taking trees to plant at home.



Global Alliance for Laudato Si'



Br. Adolf & Sister Alessandra Smerilli, F.M.A., the Secretary of the Dicastery for Promoting Integral Human Development



Cardinal Fabio Baggio, Director General of the Laudato Si' Center for Higher Education moves along with a charter group sharing the history of Borgo Laudato Si' Gardens and the history of this papal summer residence

Laudato Youth Initiative Representation at the Global Alliance

March 9-10, 2026, global university and organizational leaders convened at Borgo Laudato Si' in Castel Gandolfo to launch the Global Alliance for Integral Ecology, uniting over 60 institutions to collaboratively confront pressing environmental and social challenges through the principles of integral ecology inspired by Laudato Si'.

Among the participants contributing to the dialogue was Br. Adolf, Our Laudato Youth Initiative Mentor, who actively engaged in the Alliance meetings, contributing to the Reimagining Education for Integral Ecology Working Group. He highlighted the vital role of youth-led initiatives in shaping the future of ecological education and leadership through our model that unites young people and mentors for concrete action activities, behavioral and attitude change in response to environmental protection in Uganda.

Participants explored interdisciplinary approaches to sustainability, discussing themes ranging from climate action, ecological justice and the intersection of finance, social systems, and environmental stewardship. These conversations reflected the central insight for the integration of integral ecology that is environmental, social, economic and the spiritual realities as being deeply interconnected.



From Right Br. Adolf, Middle Alonso de Llanes, Program Director Laudato Si' Action Platform, & Left Fr. Emmanuel Katongole Professor of Theology and Peace Studies, ND and Co-Founder BLI

WORKING CHARTER GROUP

Working groups were formed to develop research agendas, educational frameworks, and collaborative initiatives that can influence institutions worldwide. Within the Reimagining Education for Integral Ecology Working Group, Br. Adolf contributed reflections grounded in grassroots youth engagement. Drawing from his experience mentoring young leaders, he emphasized the importance of forming ecological consciousness not only through academic frameworks but also through community-based practice and activities that utilizes the wisdom and experience of elders in communities, with their rich cultural ecological norms and languages in view of the LYI Clubs Model.



LAUDATO SI' CLUBS MODEL

He shared experience from the Laudato Youth Initiatives' Laudato Si' Clubs' Model, an institutional based approach that nurtures young people by uniting them as a family in Laudato Si Clubs, with a special leadership formation program for its Clubs in Schools, Parishes, Universities and communities where, youth are encouraged to:

Integrate spirituality and ecological responsibility, taking concrete hands-on action for environmental protection, while building networks of peer lead-

ership rooted in faith and sustainability. Br. Adolf highlighted that such youth-led models are practical expressions of integral ecology, forming leaders who understand that care for creation includes care for people, culture, and social justice.

Empowering the Next Generation of Ecological Leaders. The Laudato Si' Clubs model demonstrates how local initiatives can contribute to the global efforts for ecological transformation.

A tour through the Papal Gardens



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Cardinal Baggio explaining the mystery of the oldest tree in the papal Gardens at Castel Gandolfo - Rome



We recieved a guided tour of the Papal Gardens surrounding the Borgo Laudato Si', a space that embodies the principles of the encyclical through ecological restoration and sustainable practices. Walking through the gardens of Castel Gandolfo

that allowed us to see how the Vatican is implementing practical ecological initiatives, from biodiversity preservation to sustainable agriculture said Br. Adolf.



From there they visited the serene place in the Papal Gardens where Pope Leo Inaugurated the Care for Creation Mass on July 11, 2025 a place where most popes Go to pray for peace in the world there they saw how relationships between humanity, creation, and God are built through integral ecology. While the Global Alliance gathering launched ongoing collaboration among universities and organizations that are dedicated to driving ecological transformation, the future is will be enforcing research, education, and community action.



The future of the initiative is to strengthen the Church's impact on global sustainability and climate action.

We pray that the voices and enthusiasm of young leaders continue shaping this vision because the future of integral ecology depends on empowering the next generation to lead with faith values, knowledge, purpose, and action.

Borgo Laudato Si the reality that unites the beauty of the Pontificie Ville gardens with the integral ecology training, representing an example not only of environmental sustainability, but also of circular economy, social values and business culture training. The Borgo also amplifies voices and stories of those who live it every day, of those who, in some way, contribute to its growth who takes care it



The alliance launched with an inaugural meeting March 9-10 at the Laudato Si' Village in Castel Gandolfo, the pontifical summer residence outside of Rome. With nearly 100 researchers and institutional leaders, representing more than 60 universities across Europe, Asia, the Americas and Africa, as well as major international organizations, gathered to develop a shared research and action agenda and a long-term vision for the alliance.

Members who formed Six interdisciplinary working groups will advance the main research areas of the Global Alliance in the coming years. Their work will focus on strategic priorities that include:

1. Removing barriers to access to water, energy and food security
2. Transforming economic systems toward more sustainable and just models
3. Developing best practices and tools to promote collective action



Audience at the inaugural meeting of the Global Alliance, an international network dedicated to supporting integral ecology and global sustainability. (Photo by Alessandro Sgarito)



At the heart of this enduring influence of Laudato Si' is this year's 800th anniversary of St. Francis of Assisi. On the occasion of the eighth centenary of the death of Saint Francis of Assisi, Pope Leo XIV issued a Decree granting the faithful the plenary indulgence. Saying, reflecting on the life of the Poor Man of Assisi, shows that God's mercy also works in history through people who have opened their hearts to His action.



He reminded us that "This Year of Saint Francis should encourage all of us, each according to his or her own possibilities, to imitate the Poor Man of Assisi." What message does the life of Saint Francis offer to modern man? To honor this year, Pope Leo proclaimed it an extraordinary Jubilee Year with indulgences if



A LIVING LEGACY

Celebrating the first year death anniversary of Pope Francis means carrying on the enduring Spirit of Laudato Si'

Over the past year, Pope Francis' Laudato si' legacy has gained renewed vitality. Many institutions are now thinking about how to integrate Laudato Si' in their policies, education systems, etc.

Pope Francis, who took his name from the patron saint of ecology

St. Francis of Assisi died on the morning of Easter Monday 21st, April, 2025, a day before Earth Day, and about five weeks before the 10th anniversary of his landmark encyclical Laudato Si on care for creation. One of the key aspects of this work is that he planted the seeds of integral ecology into Catholic social teaching, which is now helping institutions and policymakers rethink how to implement Laudato Si in ways that foster ecological conversion in people's daily actions, words, and faith.

Your Pray for (for oneself or for the deceased)

- * Sacramental confession to be in God's grace (in the eight days before or after);
- * Participation in Mass and Eucharistic Communion;
- * To visit in the form of a pilgrimage any Franciscan conventual church or place of worship dedicated to St. Francis anywhere in the world, where one renews one's profession of faith, through the recitation of the Creed, to reaffirm one's Christian identity;
- * The recitation of the Lord's Prayer, to reaffirm the dignity of children of God, received in Baptism.
- * To pray for the intentions of the Holy Father, to reaffirm belonging to the Church, whose foundation and visible center of unity is the Roman Pontiff;

Pray of Pope Francis

To mark the death anniversary of Pope Francis, we need to pray for the gift of his life and life's work, but also focus on how or what actions we are going to carry on to uphold his legacy as a moral compass for a generation facing the interconnected challenges of climate change, peace, social inequality, and spiritual disconnection. Pope Francis always showed a pastoral heart, with a clear awareness of the suffering of people and the world, and so to appreciate him and keep his values alive, we need to incorporate these realities into our lives by walking with the poor and those who suffer.

We see a lot of human suffering today, in wars, families, and communities, all involving the growing self-centered human behavior that Pope Francis so much condemned. Young people are the hope of the world, and we at the Laudato Youth initiative see that in the eyes of the many young people we encounter daily.

Last year, as many of us mourned Pope Francis, remembering him as a pastoral leader who dedicated his papacy to humility and care for the less fortunate, we were all consoled knowing he left the church a gift in the encyclical Laudato Si', a legacy we at Laudato Vowed to uphold.

His well though theme for the Jubilee Year we are pilgrims of hope, prepared him and the world for an extra ordinary journey, for him it was to meet with his father in heaven for us it was to grow in hope and faith and indeed God gave us hope in His predecessor Pope Leo XIV who began his Papacy with the greeting of Jesus in the uper room "Peace be with You". and he continues to preach the message of hope appealing to all people and world leaders to walk with each other in hopea nd build bridges of Peace as also desired by Pope Francis.

Pope Francis passed away shortly before the 10th anniversary of his encyclical Laudato Si', during the Jubilee Year of Hope. This year also saw significant events such as the Raising Hope initiatives, the opening of Borgo Laudato Si', and the promulgation of the Mass for the Care of Creation, and now recently we have been involved in the Borgo Laudato Si and the University of Notre Dame Global Alliance for Laudato Si, all these grown from the increased inspiration to bring to life the legacy of Pope Francis through the Laudato Si Gift that he left to the Church and the whole world.

One of the most symbolic developments this past year was the opening of Borgo Laudato Si' at Castel Gandolfo. This initiative stands as a living testament to Pope Francis' vision because it is a major project he left in the pipeline, opening the doors of his own summer home for others to come and pray, be inspired, and learn, providing an integrated space where education, sustainability, and community converge. This has also been vividly realized through the recent Global Alliance for Laudato Si.

Formerly a traditional papal residence, Castel Gandolfo has been transformed into a center for ecological formation and innovation. The Borgo offers programs that unite science, spirituality, and social responsibility, inviting participants to experience firsthand what it means to live in harmony with creation. This transformation carries deep symbolic significance. It marks a shift from preservation to participation, from safeguarding tradition to actively shaping the future. Pope Francis would likely view this development with profound joy, seeing it as the embodiment of his hope that the Church would not only speak about caring for the Earth, but also model it.

CARE FOR CREATION MASS

Also, he left while discussions were underway to recognize the day for the care of Creation. Last year, Pope Leo XIV also promulgated the Mass for the Care of Creation, fulfilling a long-held hope for ecological commitment. During his July 9, 2025, homily, Pope Leo XIV emphasized that environmental care is an essential part of the Christian faith, linking the “cry of the earth” to the “cry of the poor,” echoing his predecessor’s words.



A Year of Reflection and Responsibility

The past year has been marked by global reflection. In his absence, many have recognized the depth of Pope Francis’ prophetic voice. His calls for integral ecology, which unites environmental, human, and spiritual concerns, have gained renewed urgency as climate events intensify and societal divisions grow.

The economy of St. Francis is also growing stronger. Laudato Youth Initiative is also strongly empowering stewards of the future who will promote the ecological legacy of Pope Francis. The faith of St. Adolf and his ecological legacy.



Communities of faith have responded not with silence, but with action. For example, our Laudato Si Clubs in Parishes, schools, and other grassroots initiatives have integrated Laudato Si into liturgies, education, and outreach. What began as a Ugandan youth-led, integral-ecology-inspired initiative under the patronage of St. Adolf Mukasa Ludigho, with a shared mission as patron for hardesmen and farmers to witness with, an African and Ugandan interpretation of Laudato Si. Today, we see ourselves growing to emulate and integrate St. Francis’s legacy into our lives through our various programs. What used to be the Green Mass is now the Care for Creation Mass, uniting many for Climate Action.

The Laudato Youth Initiative

One of the most vibrant expressions of this legacy is seen in the energy of young people. The Laudato Youth Initiative’s Laudato Si’ Clubs have emerged over the past year as a powerful force for continuity and creativity. Young people have embraced the encyclical not as an abstract teaching, but as a call to lived discipleship.



Through sustainable innovations and community engagement models, they have translated Pope Francis' vision into tangible impact. Their efforts, from reforestation and smart agricultural models to scientific projects geared toward sustainability, single-use plastic campaigns, Care for Creation Masses, interfaith dialogues, and digital awareness, reflect a deep understanding that caring for the Earth is inseparable from caring for one another.

A Legacy Carried Forward

If the past year has shown anything, it is that Pope Francis' legacy is not confined to memory. It is alive in the choices people make, in initiatives such as the recent Global Alliance for *Laudato Si'*, and in the faith they practice.



His absence has, paradoxically, made his presence more widely felt. No longer limited to a single voice, his message now resonates through millions. Each act of ecological responsibility, each gesture of solidarity, and each prayer for creation continues his work, and we are proud to be part of it.

The journey ahead remains challenging. The crises he spoke of have not diminished. Yet neither has the hope he inspired.

Ultimately, the true measure of his legacy lies not in what he left behind but in what the world chooses to carry forward. Over the past year, through the spirit of *Laudato Si'* and the dedication of countless individuals, especially the youth, it is clear that his vision is not only being remembered but actively lived. Our *Laudato Youth Initiative* remains committed to advancing this goal.

Pray for us, St. Adolf Mukasa Lidigho and All the Uganda Martyrs, St. Francis of Assisi, and Rest in peace, Pope Francis!

Uganda Martyrs impact on young people

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INTEGRAL ECOLOGY

Integral ecology in the African worldview is a holistic, lifestyle-based approach viewing humanity and nature as inseparable, interdependent components of a single community. It is rooted in traditional spirituality, recognizing environmental conservation through totems, ancestral respect, and the “common good,” where the “cry of the earth” and “cry of the poor” are treated as one interconnected crisis.

For young people in Uganda. The Uganda Martyrs are being re-envisioned today as symbols of resilience and, specifically, as patrons of integral ecology, linking their ultimate sacrifice with the need to protect the environment, human dignity, and social justice to build moral integrity.



Youthful Courage and Moral Integrity

The Uganda Martyrs are especially relevant to today's youth because they demonstrate that age is not a barrier to greatness, courage, or holiness. At a time when they faced intense pressure to abandon their beliefs, they chose truth over comfort and conviction over survival.

Figures such as our patron St. Adolf Mukasa Ludigo, a 19th-century Ugandan martyr and member of the royal court, offers a powerful, modern model for young people engaging in integral ecology because he exemplified the interconnectedness between faith and care of Creation, defending the plight of the poor, as a patron of farmers and herdsmen, his legacy is being reclaimed by the "Laudato Youth Initiative" in connecting faith with environmental action.

Charles Lwanga protected younger converts and strengthened their faith, even knowing it would cost him his life. Likewise, the young Kizito accepted martyrdom with remarkable joy and bravery.

Their example and the examples of the other Uganda Martyrs challenges us the modern youth to resist negative peer pressure and to live with integrity in a world filled with moral confusion. Like the martyrs, young people today are called to stand firm in their values, remain faithful to truth, and lead others by example.

In a time when many young people struggle to distinguish between modernity and values, define purpose, and moral direction, the Uganda Martyrs show that courage, faith, and sacrifice can transform society.

Uganda Should Honor St. Adolf Mukasa Ludigo

Uganda is a nation whose heartbeat is agricultural. From the rolling banana plantations of the central region to the vast cattle corridors of the west and north, the land tells a story of labor, resilience, and quiet abundance. Farming and herding are not merely economic activities; they are the living foundation of the country's identity.

In this context, the life of Adolf Mukasa Ludigo speaks with renewed urgency. His witness is not distant or abstract, it is deeply woven into the realities Uganda lives every day.

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A Nation Rooted in the Soil

Uganda's economy and social fabric remain firmly anchored in agriculture. A significant portion of the population depends on farming and livestock for survival, dignity, and continuity of life. Fields, gardens, and grazing lands are not just spaces of production; they are places where families are raised, values are transmitted, and communities are sustained.

This is why the recognition of St. Adolf as a patron of farmers and herds- men is not incidental, it is profoundly symbolic.

Adolf Mukasa Ludigo was a man close to the rhythms of ordinary life. His story, often remembered within the wider witness of the Uganda Martyrs, reveals a faith lived not in isolation but in the fabric of community and labor.





What makes him uniquely relevant today is his connection to the land is he represents

1. The dignity of agricultural work
2. The sacredness of caring for animals and crops
3. The harmony between human life and creation



The impact of Fruits of Faith Farm is already evident in collaborations with initiatives such as the Laudato Youth Initiative (LYI)

which provides young people with exposure to sustainable agriculture and environmental stewardship. Through farm visits and shared programs, youth learn how sustainable farming practices can combat poverty, increase food security, and build leadership skills for ecological action.

In honoring him, Uganda would not simply be remembering a martyr, it would be recognizing a mirror of its own identity

Uganda's agricultural backbone and St. Adolph's patronage are not parallel ideas, they are interlinked realities.

To farm is to depend on forces beyond human control: rain, seasons, soil fertility. This dependence naturally cultivates humility, gratitude, and trust, virtues at the heart of spiritual life. St. Adolph's example reminds us that:

- Work on the land can be an expression of faith
- Stewardship of nature is a moral responsibility
- Economic activity must be guided by ethical and spiritual values



Uganda's tourism industry is often celebrated for its wildlife, landscapes, cultural and spiritual richness. Yet beneath these attractions lies a deeper truth: the land on which these martyrs shed their blood itself is alive with meaning from the seeds of hope sown by these martyrs of Uganda who protected the faith, the land and its inhabitants.

What Indigenous Communities Teach us about Climate Change

The cattle-keeping traditions in Uganda, the terraced hills of the east, and the fertile plains across the country are not just scenic, they are expressions of a people's relationship with creation.

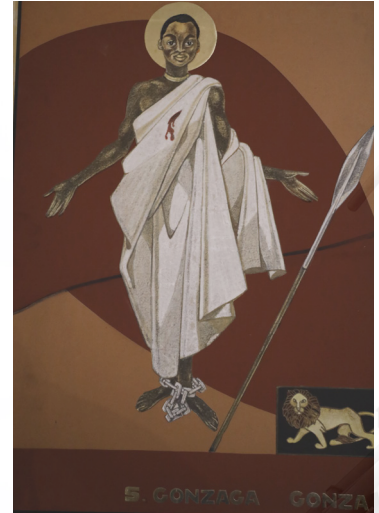
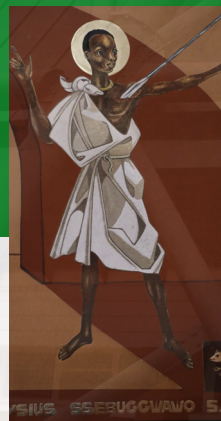


Highlighting Uganda's spiritual connection to the land.

Enrich Spiritual Pilgrimages in places like Katoosa, and cultural tourism with a message of stewardship and reverence



Honoring St. Adolf would deepen this narrative



We need to present Uganda not only as a place of beauty, but as a nation with a soul rooted in ecological harmony just like St. Francis of Assisi is treated with respect.

In this way, agriculture, faith, and tourism converge into a single story, one that speaks to both heritage and hope.



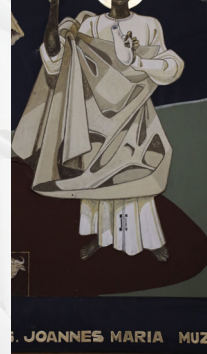
What the Martyr Ecology Relationship Teaches us about climate Change

Sainta Adolf as patron of **Farmers** and **Hardesmen** from the earliest painting of his photo



OTHER

Martyrs of Uganda and their Ecological Legacy



The Martyr Ecology Relationship

Jan
27th,
2026



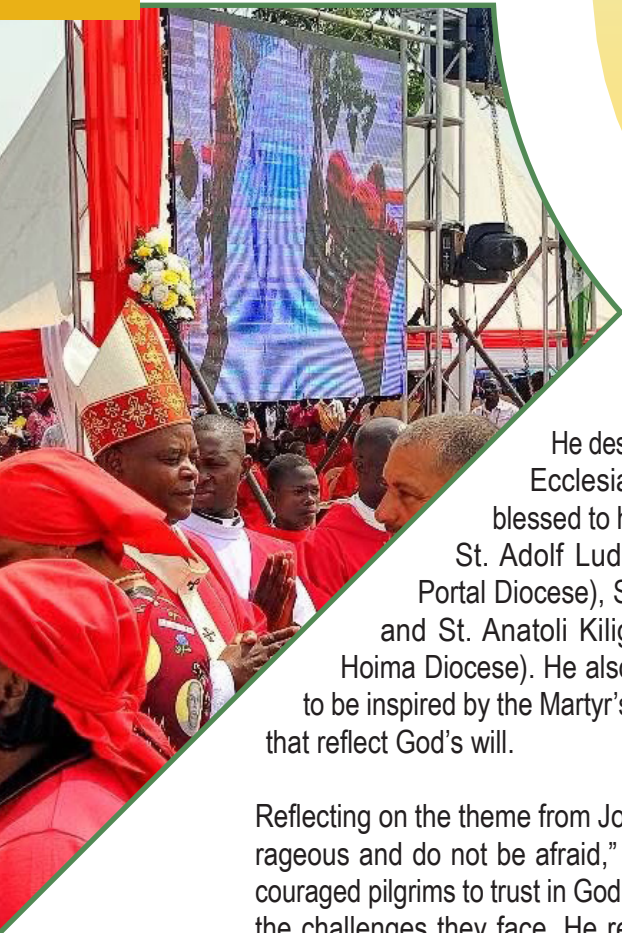
This year alone more than 42,000 pilgrims on Monday 27.1.2026 participated in the 2026 celebrations in honor of St. Adolf Ludigo Tibeyalirwa Abwooli, a native of Myeri, Katoosa in Kyenjojo District, Fort Portal Diocese.

In his homily, Bishop Vincent Kirabo Amooti of Hoima Diocese referred to the martyrs as lamps of faith and encouraged Christians not only to uphold good moral conduct but also to actively teach faith to others.

**PILGRIMAGE TO KATOOSA
MARTYRS SHRINE THE
BIRTH PLACE ST. ADOLF
TIBEYALIRWA LUDIGO**



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He described that Mbarara Ecclesiastical Province is blessed to have three Martyrs, St. Adolf Ludigo Abwooli (Fort Portal Diocese), St. Andrea Kaahwa and St. Anatoli Kiligwaijo (both from Hoima Diocese). He also urged the faithful to be inspired by the Martyr's faith and live lives that reflect God's will.

Reflecting on the theme from Joshua 1:9, "Be courageous and do not be afraid," Bishop Kirabo encouraged pilgrims to trust in God's promises despite the challenges they face. He reminded them that perseverance leads to success, just as it did for the Uganda Martyrs.

He further cautioned Christians about the two paths the narrow and the wide observing that the world today is increasingly drawn to the wide path marked by corruption, injustice, wars, and other actions contrary to God's will, advising believers to choose the narrow path that leads to eternal life, a path of light, peace, sacrifice, and faithfulness to God.

The Kyenjojo District Chairperson, Mr. Gilbert Rubaihayo noted that the government of Uganda has included plans for Katoosa in its 2026/2027 budget to improve the site's infrastructure and to take greater responsibility for activities conducted there. He also encouraged the public to protect the environment and invest in income-generating agricultural activities.



In his remarks, His Grace Lambert Bainomugisha Adyeri, Archbishop of Mbarara Archdiocese commended the Government of Uganda for gazetting St. Adolf Tibeyalirwa Katoosa Martyr's Shrine as an official pilgrimage and tourism site. He appreciated the government's willingness to journey with the Church in ensuring that the people of God are well served.

He encouraged Christians to continue seeking the intercession of St. Adolf for peace and for all that reflects God's love, especially in the aftermath of a rigorous national election process that has generated tension, joy, and disappointment. The Archbishop called for reconciliation, particularly among those affected by the outcomes, in order to promote lasting peace

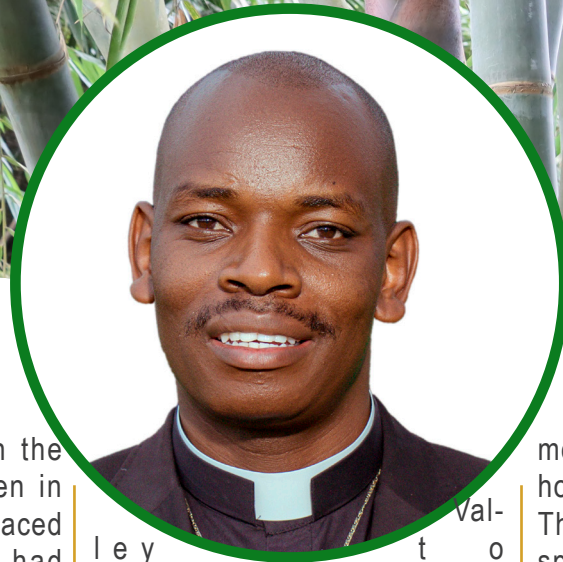


Rt. Rev. Robert Muhiirwa Akiiki of the Diocese of Fort Portal, applauded the Bishops of the Mbarara Ecclesiastical Province for their unity, the organizers and individuals who devoted their time and energy to ensuring the success of the day.

Bishop Muhiirwa noted that, in line with the government's plan to elevate Katoosa into a major tourism site, a committee has been instituted to follow up on the process, led by Fr. Edward Muhumuza and includes Fr. Adolf Busobozi, Fr. Moses Mutangirizi; Hon. Tom Butime, and engineers tasked with assessing the condition of the desired structures.

Christians were encouraged to continue seeking the intercession of St. Adolf for peace and for all that reflects God's love, lasting peace.

THE PASCHAL EVENT OF JESUS IS AN ACT OF RENEWAL OF OUR COMMON HOME



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Genesis 2:8 (NAB) “Then the Lord God planted a garden in Eden, in the East, and he placed there the man whom he had formed.” With this biblical text, we appreciate that, God wished man to live in a good common homeland. After, God has finished creating our home land, he said, “behold it was good.” The question that we can ask ourselves is, “If God created our common home and it was good, then what went wrong and when did our common homeland turn from good to bad?” The answer to the above question is in Genesis 3 about the fall of man. When Adam and Eve sinned, they did not sin to God only but also to our common home and from that time, our common home has been abused.

Since Jesus came to re-creates all things a new, firstly, Jesus had to recreate our common home that had been abused and sinned against with the fall of man. John 18:1 (NAB) “When he had said this, Jesus went out with his disciples across the Kidron

Valley where there was a garden, into which he and his disciples entered”. Likewise, Mark 14:32, “Then they came to a place named Gethsemane and he said to his disciples”, in all the four gospel, the agony of Jesus was in the garden. This is because, the sin of Adam and Eve happened in the garden and Jesus returned to the garden so that, he can renew, re-create our common home so that, the word that God spoke on the day of creation can be repeated. “Behold, it was good”.

God instructed Adan and Eve to take care of our common home and manage it properly. In short, God made man a manager and custodian of our common home. The intention of God was that, Man should manage our common home and even make it better. Man who was made a manager, when he neglects/or abandons his managerial role of taking care of the environment, it

means the environment/common home will abused and destroyed. Therefore, it is our collective responsibility to manage and care for our common home so that, it can remain good.

As it was at the fall of man, when Adam and Eve sinned to God and to the environment, whenever, we abuse the environment/common home, we repeat the sin against God and our common home. Therefore, the voice of Pope Francis in his encyclical letter *Laudato si*, cannot be ignored.

We all must challenge ourselves by looking at our common home/environment and see if the words of God, He said on the day creation (Behold, it was good) can be said to our environment these days. As we celebrate the resurrection of our Lord Jesus Christ, I invite all of you to participate in renewing and restoring our common home since Jesus recreated it a new the event of the resurrection.

LAUDATO SI' CLUB REJUVENATING THE ROLE OF SMALL CHRISTIAN COMMUNITIES IN OUR PARISH LIFE

At St. Adolf Holy Cross Parish, Kanyabachope, one encounters a living and vibrant Church where the youth benefit from the wisdom of elders through the gentle yet transformative work of the Laudato Si' Club, an initiative that has drawn young people into stronger collaboration with Small Christian Communities (SCCs). Together, they are shaping the parish into a living model of integral ecology, where faith, care for creation, and social responsibility converge. As a parish priest enthused to promote Church's social teaching, and Laudato Si' by Pope Francis, which reminds us that "everything is interconnected" (LS, 91). This effort brings to real life a deeper understanding theology and the catechesis love of neighbor in ways that our Christians and easily young people understand.

Community Gardens - Cultivating Both Soil and Soul

At the parish level, the youth, in collaboration with SCCs, are maintaining both flower and kitchen gardens are catechetical spaces where the dignity of work, stewardship of creation, and solidarity are taught through action. Seasonal efforts such as supporting goat projects and using organic manure have enriched the fertility of the land and strengthened the sustainability of parish life.



More profoundly, these gardens have become schools of hope. The youth are formed in modern organic farming techniques and are encouraged to take this knowledge to their homes. In doing so, they address food security issues in families and respond to the call to care for life, especially that of children and the vulnerable. Thus, the garden becomes both a source of nourishment and a sacrament of God's providence.



Care for Churches and Creation

The Laudato Si' Club also extends its mission to outstation churches, engaging in tree planting, maintaining green compounds, and establishing eco-gardens. These activities are not peripheral; they are expressions of a spirituality that recognizes creation as a gift entrusted to our care. The visible greening of church environments becomes a sign of an inward ecological conversion.

A Living Laboratory of Integral Ecology

What is emerging in this parish is a powerful witness: Small Christian Communities are becoming laboratories of integral ecology. They are no longer merely administrative units but living cells of evangelization, formation, and transformation. Faith is no longer confined to liturgical moments; it flows into homes, farms, relationships, and daily decisions of community and unity.

Reconciliation Gardens - Spaces of Grace and Communion

Each month, the different Small Christian Communities gather in the "Reconciliation Garden." A sacred outdoor space, here members engage in dialogue about family life, challenges within their communities, and pathways toward peace and healing. These encounters culminate in the celebration of the Holy Eucharist in a natural setting, a "church without walls," where creation itself participates in praise. This practice has quietly revived a culture of mentorship. Elders accompany the young not only in matters of faith but also in the art of living well, resolving conflicts, nurturing relationships, and discerning God's will in daily life. In this way, SCCs reclaim their identity as true domestic churches.





A Pastoral Invitation

In light of this experience, I invite people in parishes to prayerfully reflect on how the Laudato Si' Club model might be integrated into their own pastoral structures. The renewal of the Church often begins in small, faithful steps, in gardens tilled together, in conversations held under trees, in shared acts of care. For in nurturing the earth, we nurture one another; and in caring for creation, we rediscover the Creator who calls us into communion, justice, and love.

Fr. Dr. Ronald Kawooya, C.S.C
Parish Priest St. Adolf Parish Kanyabachope

With the Laudato Si Club in our parish one observes a growing unity among Christians, a holistic growth where what is learnt in the Church is incarnated in family life. This is the true fruit of evangelization: a community that lives what it believes and that's how we incorporate the Laudato Youth Initiative model of uniting for Climate Action in an integral way.



Integral Ecology

Integral ecology is an approach to environmental thinking that recognizes the deep interconnectedness between nature, human society, culture, economics, and ethics. Rather than treating environmental issues as isolated scientific or technical problems, it views them as part of a broader system involving human values, social structures, and ways of living.

The concept gained global attention through *Laudato si'* by Pope Francis, which emphasizes that caring for the environment cannot be separated from caring for humanity, especially the poor and vulnerable.

What Is Integral Ecology then?

Integral ecology is a holistic framework that combines insights from science, philosophy, ethics, and social justice. It argues that environmental degradation and human suffering often share the same root causes, such as inequality, unsustainable economic systems, and a lack of respect for nature.

At its core, integral ecology promotes:

1. Interconnectedness of all life systems
2. Integration of environmental and social concerns
3. Ethical responsibility toward both people and the planet



Key Principles of Integral Ecology

1. Interconnectedness

Everything in the natural and human world is linked. Environmental problems like deforestation, pollution, or climate change are connected to human behavior, economic systems, and political decisions. For example:

- Deforestation can lead to soil erosion, biodiversity loss, and poverty among local communities.
- Pollution affects ecosystems and human health simultaneously.

2. Human and Social Dimensions

Integral ecology emphasizes that environmental issues are also social issues. This includes:

- Poverty and inequality
- Access to clean water and food
- Urban living conditions

The approach insists that environmental solutions must also improve human well-being.

3. Environmental Ethics

Integral ecology calls for a shift in values—from exploitation of nature to stewardship. This involves:

- Respect for all forms of life
- Responsibility for future generations
- Recognition of nature's intrinsic value (not just its economic usefulness)



4. Cultural and Spiritual Perspectives

Unlike purely scientific approaches, integral ecology includes cultural and spiritual dimensions. Different communities relate to nature in unique ways:

- Indigenous knowledge systems often promote harmony with nature
- Religious and philosophical traditions encourage moral responsibility toward creation

5. Economic and Political Systems

Integral ecology critiques economic models that prioritize profit over sustainability. It promotes:

- Sustainable development
- Fair resource distribution
- Policies that protect ecosystems and communities

Integral Ecology

And Climate Change

Integral ecology provides a powerful lens for addressing climate change. Instead of focusing only on emissions, it considers:

1. Social inequality (who suffers most from climate impacts)
2. Consumption patterns in wealthy societies
3. Global responsibility and cooperation

This approach encourages solutions that are both environmentally effective and socially just.

Applications of Integral Ecology

1. Sustainable Development

Integral ecology supports development that balances:

- Economic growth
- Environmental protection
- Social equity

It aligns closely with global efforts like the United Nations Sustainable Development Goals (SDGs).

2. Environmental Policy

Governments can apply integral ecology by:

- Integrating environmental and social policies
- Promoting renewable energy and conservation
- Supporting vulnerable communities

3. Education

Education systems can adopt integral ecology by:

- Teaching environmental responsibility
- Encouraging critical thinking about consumption and sustainability
- Promoting interdisciplinary learning

4. Community Action

Local communities play a key role through:

- Conservation projects
- Sustainable agriculture
- Waste reduction initiatives

Integral ecology emphasizes grassroots participation and local solutions.



Faith



Criticisms and Challenges

While integral ecology is influential, it faces some challenges:

1. **Broad and Abstract.** Its holistic nature can make it difficult to apply in concrete policies or measurable actions.

2. Implementation Barriers

- Political resistance
- Economic interests
- Lack of awareness

3. **Balancing Priorities.** Integrating environmental protection with economic growth remains a major challenge for many countries



Relevance of Integral Ecology

To our Country Uganda

Integral ecology is relevant to our Country especially as we see growing environmental and social issues and this is so because both are closely linked.

For example:

- Deforestation affects livelihoods and biodiversity
- Water pollution impacts health and agriculture
- Climate change increases vulnerability of rural communities

By addressing both environmental and human needs together, integral ecology offers a more effective and inclusive approach to sustainability.



Integral ecology represents a shift from fragmented environmental thinking to a unified, holistic perspective. It recognizes that the health of the planet and the well-being of humanity are inseparable.

By integrating science, ethics, culture, and policy, it provides a comprehensive framework for addressing today's complex environmental challenges. In a world facing climate change, biodiversity loss, and social inequality, integral ecology offers not just a theory—but a pathway toward a more sustainable and just future.

Sustainability and food security

Sustainability and food security are deeply interconnected challenges in Uganda, where agriculture remains the backbone of the economy and the primary source of livelihood for most of the population. Despite fertile soils and a favorable climate, Uganda faces increasing pressure from population growth, climate change, and land degradation, all of which threaten its ability to provide consistent, nutritious food for its people.

The State of Food Security in Uganda

Food security in Uganda is uneven. While some regions produce surplus crops, others, especially in the northeast, experience chronic shortages. Many households rely on subsistence farming, which makes them highly vulnerable to external shocks such as droughts, floods, and fluctuating market prices. Malnutrition, particularly among children, remains a significant concern, reflecting not just food availability but also limited dietary diversity.

Environmental Challenges and Sustainability

Sustainability is critical to ensuring long-term food security. However, several environmental issues are undermining Uganda's agricultural productivity

Climate Change: Erratic rainfall patterns and prolonged droughts disrupt planting and harvesting cycles.

Soil Degradation: Over-farming and deforestation reduce soil fertility, lowering crop yields over time.

Loss of Biodiversity: Reliance on a narrow range of crops increases vulnerability to pests and diseases. Unsustainable farming practices, such as slash-and-burn agriculture, further exacerbate these problems, creating a cycle of declining productivity and increased pressure on natural resources.

Sustainable Agriculture as a Solution

To address these challenges, Uganda is increasingly turning toward sustainable agricultural practices. These include: **Agroecology:** Integrating natural processes into farming, such as crop rotation and organic fertilization, to improve soil health.

Climate-Smart Agriculture: Techniques like drought-resistant crops and water conservation systems help farmers adapt to changing weather patterns.

Agroforestry: Combining trees with crops and livestock enhances biodiversity, improves soil structure, and provides additional income sources. Such practices not only boost productivity but also pro-

The Role of Policy and Innovation

Government policies and international partnerships play a crucial role in promoting sustainability.

Investments in rural infrastructure, irrigation systems, and agricultural education can significantly improve resilience.

Additionally, technological innovations, such as mobile-based weather forecasting and digital marketplaces, are helping farmers make better decisions and access broader markets.



Community Engagement and Education

Local communities are central to achieving both sustainability and food security. Training farmers in sustainable methods, empowering women (who make up a large portion of the agricultural workforce), and supporting cooperatives can lead to more efficient and equitable food systems.

Achieving food security in Uganda depends on balancing immediate needs with long-term sustainability. By adopting environmentally friendly farming practices, strengthening policies, and investing in education and innovation, Uganda can build a resilient agricultural system. This not only ensures a stable food supply but also safeguards the natural resources that future generations will depend on. ersity, improves soil structure, and provides additional income sources.

Such practices not only boost productivity but also protect the environment ensuring that future generations can continue to farm successfully.



Digital Story Telling

Why is it important to tell stories?

Storytelling is central to video production because it shapes how we understand the world, our attitudes, and the beauty of life itself. Through stories, we express and preserve cultural values, giving dignity to the lived realities of people. When we tell true stories in the right way, we create meaningful narratives that not only guide the future but also safeguard our heritage.



Storytelling is an essential part of being human. It distinguishes us from animals and machines by nurturing empathy, something uniquely human. Stories allow us to connect deeply with one another, to feel, to understand, and to care. They give meaning to our experiences and offer perspectives of hope, reminding us that life continues beyond present struggles and pointing us toward a greater purpose, even a connection to God the Creator.

Throughout history, stories have been powerful teaching tools. Christ himself taught through stories and parables, such as the Good Samaritan, encouraging love, empathy, and peace: “Love your neighbour as yourself” and “Peace be with you.” These teachings echo in many of our cultures, including the African tradition of parables, which use storytelling to pass on wisdom and moral values from one generation to another.

In our program, storytelling is a tool for transformation. We Mentore our Laudato Si’ Clubs leaders, & Laudato Youth to bridge knowledge gaps through

real-life stories of ecological recovery and sustainability. Through our Laudato Si’ Clubs, students collaborate with mentors to develop ideas and bring them to life through media production, educating and inspiring others.

Supportive environments, such as green natural spaces and school eco-gardens, provide platforms for creativity, reflection, and expression. These spaces allow students to share their stories, showcase their work, and inspire meaningful climate action. In telling ecological stories, we are not only documenting change—we are participating in a larger story of care for creation and responsibility for our common home.



The need for Integral human development must inspire us to enhance young people’s abilities, opportunities, and overall quality of life.

We must pay attention to areas such as inetgral education, equality, in line with involvement of girls and boys/ people in grassroots and those affected by climate change, poor livelihoods, and empowerment, with the aim of addressing systemic inequalities and ensuring that all individuals can live with dignity, in peace and harmony with God’s Creation.

S tudents

Explore “Cry of the Earth/ Cry of the Poor”

Across Uganda, something is shifting, quietly in some places, boldly in others. New stories are rising. They are coming from young people, communities, and everyday spaces where hope is being rebuilt. These are stories of courage, creativity, restoration, and unity. Stories that refuse to be reduced to crisis or struggle. Stories that stretch what we believe is possible.

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At the center of stories is the Laudato Youth Initiative, a group of young people choosing to tell a different story about the future, one rooted in care for the Earth and for one another.

Young people unite for climate action through Laudato Si Clubs in Schools communities, parishes and dioceses as stewards of the future students serve and Learn let us explore how this happens at the Laudato Si' Green Festival.



Invitation to the July 11, 2026 Laudato Si
Green Festival at Holy Cross Lake View S.S.S
Jinja - Uganda



That seeks to strengthen an integral ecology that enhances faith and the scientific, educational, environmental, and youth innovation dimensions of climate action in Uganda

Through the festival the Laudato Youth Initiative is committed to incorporating STEM education in Uganda's new curriculum, youth research for sustainability solutions, innovation in agriculture and environmental care while grooming environmental responsibility, and leadership development among the young people and for underserved communities,

What will matter most about this event is not simply what you hear, but what you will experience, how to inspire you, and challenge you to recognize your role in caring for our common home.

To participate contact us

Email: laudatoyouthinitiative@gmail.com or
info@laudato-youthinitiative.org

WhatsApp: +256-701-571-573

Call: + (256) 781 996 608



SCAN HERE TO LEARN MORE

LYI Advances Ugandan Laudato Si Green Festival for Sustainable Development and Ecological Recovery

The festival is a gathering of voices, lived experiences, innovations and Stories that change the narrative.

It is where storytelling becomes something you can see, hear, and feel. Through music, dance, drama, and shared moments, participants will bring to life what it means to care for our common home, inspired by Laudato Si'. Enhancing educational opportunities to scale up sustainable development by building pathways for students to access high-impact eco-innovative educational programs.



But this is not storytelling from a distance. It is grounded in real lives, in communities restoring their land, young people finding new ways to protect water, families growing food, and cultures holding on to wisdom that has always respected nature. It is an approach that is deeply and unapologetically African, drawing strength from identity, tradition, and faith but intergrating the values of mordernity where needed by intoducing young people to technological approaches that expose their innovativeness and nurture research skills.

The Laudato Si' Green Festival invites people to see themselves as part of the story. It asks simple but powerful questions: Who are we becoming? What kind of future are we shaping? And how do we care for what has been entrusted to us?

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Stories shape the way we see the world

That is a why we believe its the moment to tell them differently with honesty, with imagination, and inspiration for the good.



Our engagement programs at the festival, expound on youth innovation and entrepreneurship development, research and scientific exploration initiatives, community outreach, inspiring learners to explore the beauty of Agriculture, environmental science and climate education, leadership and career pathway development to build a sustainable pipeline of scientifically equipped young leaders capable of addressing local and global challenges through research, innovation, and technology, to cultivate practical problem solvers which brings to life f Pope Francis message in Laudato Si

Then students are helped to understand the science of living and co existing with Nature as an integral part of ecology

Respecting Nature - Small Actions, Lasting Impact



Nature is one of the greatest gifts we share. From the fresh air in our parks to the beauty of beaches, forests, rivers, and gardens, the environment provides life, peace, and resources for all people. Spending time outdoors reminds us of the importance of caring for

Every tree, stream, and living creature plays a role in maintaining the balance of life, and protecting nature begins with the choices we make each day. At St. Adolf Holy Cross Parish, Kanyabacope, our Laudato Si club is vibrant with nature activities. We gather at the Parish, outstation churches, and small Christian communities to care for our environment, inspired by the faith and St. Adolf's reverence for nature. Our Club stands out by its location in the very vicinity where St. Adolf Mukasa Ludigo was born in Kyenjojo.

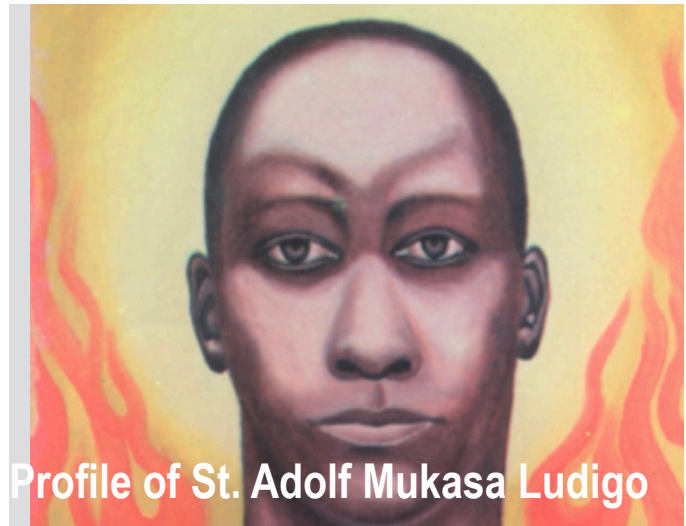
We believe one simple yet powerful way to respect nature is to keep our surroundings clean. Littering harms wildlife, pollutes water sources, and damages the beauty of public spaces. Whether visiting a park, walking along a beach, or hiking through a forest, we should always dispose of waste responsibly and encourage others to do the same. Picking up litter, even when it is not our own, is a small act that can make a big difference in preserving the environment for future generations. One of our monthly club activities of cleaning the environment and learning new ways to manage sanitation in our parish churches and families. This has improved hygiene in many of our families in the parish.

This has improved hygiene in many of our families in the parish. Gardening and planting trees are also meaningful ways to support the environment. Choosing native plants is especially beneficial because they naturally adapt to local conditions, require less water, and provide food and shelter for birds, butterflies, and other wildlife. By planting wisely, communities can conserve resources while strengthening local ecosystems. We have seen this impact on the beauty of our parish, and now many people are beginning to carry this value to their homes.

Environmental care becomes even more effective when people work together. Families, schools, churches, and neighborhoods all play a role in protecting our common home. Sharing ideas with friends and relatives, joining local clean-up campaigns, or organizing recycling and waste-reduction activities can inspire positive change in the community. When individuals unite for a common purpose, their combined efforts create a stronger and healthier environment. That's what is happening at St. Adolf.

Both young and old are encouraged to participate in caring for nature. Children can learn simple habits such as avoiding littering and saving water, while adults can lead by example through responsible environmental practices. Every generation has a responsibility to protect the earth and ensure that future generations inherit a safe and beautiful world.

Caring for the environment is not about perfection; it is about steady progress. Small actions carried out consistently, such as reducing waste, planting trees, reusing materials, and keeping public spaces clean, can lead to meaningful and lasting change. Together, we can protect the place we all share, one action at a time, and as we approach Uganda Martyrs Day, we, as a club named after St. Adolf and from the home area of St. Adolf, will do more to plant the Uganda Martyrs trees and encourage farming as exemplified by St. Adolf Mukasa Rudigho Abwooli of Myeri.



Profile of St. Adolf Mukasa Ludigo

St. Adolf Mukasa Ludigo was a Mutoro, born in Musazi (katoosa) village in Myeri or Bufonjo locality in Menge county of Toro. His father was Bamwesekera, and his mother Klyote. The Baganda raiders captured him and took him to King Muteesa 1's palace. At the palace, Ludigo was in charge of the gardens where the pages were supposed to work. The name Ludigo was a nickname because he resembled a Bunyoro chief named Ludigo.

At the palace, Ludigo was surprised and very much impressed by the good behavior of the catholic pages. Thus, he received Catholic instruction from Joseph Mukasa, who also introduced him to the Catholic missionaries for further instruction. When the missionaries fled to Tanganyika in 1882, Ludigo went to Kaggwa's home, which became a new mission instead of Lubyia. On finding out that the number of converts was growing every day and the people had to eat, Ludigo went to the kitchen to help Kaggwa's wife and other volunteers. He left the instructions to Andrew Kaggwa for most of the time.

Ludigo was baptized very soon on Monday night, November 16, 1885, and got the name Adolphus. This was the day that followed the killing of their master, Joseph Mukasa. St. Adolf Mukasa Ludigo anticipated his arrest and death, so he was very happy and put on his best as if he was preparing for a party. Over this beautiful tunic, he wore his beautiful antelope skin, reserved for special occasions. He was arrested with other Christians on Wednesday morning and taken to Namugongo, where he was burnt to death on Ascension Day, Thursday, June 3rd, 1886, at the age of twenty-four. St. Adolf Mukasa Ludigo is the patron of farmers and herdsman, and our patron saint. **Basajja Adolf | Laudato Si Club Patron | St. Adolf Holy Cross Parish Kanyabacope**

Integral Ecology in Schools



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St. John's Secondary School, Nandere, Head Teacher Mr. Muhimbise Potez, encourages students to realize their potential during the Laudato Si Club Opening Ceremony

Laudato Si Club of St. John's S.S., Nandere

With the growing efforts by the Laudato Youth Initiative and Bethany Lands Institute Lweero to form ecological citizens in Integral Ecology, Monday 16, 2026, a new Laudato Si Club was opened at St. John's Secondary School, Nandere – Luweero to mentor young people in in Laudato Si' call to care

for our common home, form them in agroforestry approach to sustainable livelihoods, appreciate the strength of community interdependence, and the resilience embedded in restoring the ecosystems through reforestation, water and proper land management, Climate Agriculture, waste management



The Laudato Youth Initiative Clubs President, Sarah, said this Club is especially important because it is the first club to be opened a week after the Laudato Youth Initiative and Bethany Lands Institute mentors meetings in Rome for the Laudato Si Global Alliance, which aims to strengthen institutions' involvement in bringing to life the value of integral ecology.



Mr. Muhimbise Potez, the Head teacher of St. John's Secondary School, Nandere, encouraged students to realize their potential during the Laudato Si Club opening Ceremony. "Each one of you has a unique potential; use it to make a difference in your environment and your future," he said, "Do not wait for change to come; be the change your community needs."...."Your actions today, no matter how small, will shape the world of tomorrow."



in school among other. Present at the event were the BLI Team, which handed over the Laudato Youth Initiative and Bethany Lands Institute Emblem to the Club. This marks the official initiation into the Laudato Si Clubs of the Laudato Youth Initiative.





Young People

are key agents of change in our communities. Guided by integral ecology, the Laudato Si' Club at St. John's brings new hope for ecological action, transformation, and community engagement in promoting sustainability and responsibility toward people and the planet.

This impactful initiative was made possible through the outreach program of Bethany Land Institute, in collaboration with the Laudato Youth Initiative, both of which highlight a shared commitment to nurturing environmentally conscious young leaders.

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Present at the event were: Nakalembe Ruth, the Outreach Officer; Calvin Rukundo, Tourism Officer; and Arimpa Victor – Ass. Communications and Publicity, Sandra Kaitesi – Sales Personnel Isa Kisumbi, Lubega Geoffrey, and Tracy Babirye – staff members in the outreach program at BLI who motivated the students and encouraged them to cooperate with the school, Laudato Youth Initiative, and Bethany Lands Institute in their journey with them towards greater ecological hope and sustainable living that will inspire other schools around to learn from their model.



Inspired by Laudato Si'

the club empowers students to actively care for our common home through practical actions like tree planting, environmental awareness, and sustainable living practices.



Call to Action



Tree-planting

To officially mark this special day, a tree-planting exercise was held symbolizing growth, responsibility, and a lasting commitment to environmental conservation. The event was welcomed with students' enthusiasm and the administration's commitment, signaling the rise of a generation ready to protect and restore the environment, United for Climate Action.





In alignment with the Laudato Youth Initiative's ambitious one million tree planting drive, focused on fruit-bearing and indigenous species, Nyakasura School, in partnership with Action for Resilience and Climate (ARC)



Chocolate Mint



The Digestive Soother
* Botanical Name: *Mentha piperita*
* Family: Lamiaceae
* Key Benefits: Soothes upset stomachs, supports the respiratory system, and aids general digestion.
* Nursery Tip: Keep in a separate container or bed as it spreads rapidly.

FOR MORE INFORMATION CALL/ WHATSAPP -256772615551
2742047/ -256 782271133
SCIENTISTSGROUP INITIATIVE (UGANDA)
REGION NYAKASURA GARDEN



Planting medicinal herbs and trees on campus.

Nyakasura School Advances Sustainability and Student Wellbeing Through Medicinal Tree Planting



Nyakasura school has taken a significant step toward fostering environmental sustainability and holistic student wellbeing by planting medicinal herbs and trees on campus.



Senior One students, guided by newly registered members of the Laudato Si' Club and their dedicated teachers, planted numerous medicinal plants on campus. This initiative is a practical and values-driven approach to ecological responsibility, rooted in the principles of care for creation and the dignity of the human person.

The students planted a diverse range of medicinal and aromatic species known for their health-promoting properties. These include thyme, chocolate mint, *Annona muricata* (soursop), garden rue, water mint, pineapple mint, spearmint, creeping mint, lemon balm, citronella, oregano, java tea, nasturtium, sweet wormwood, and garden mint. Each of these plants has recognized benefits in preventing or alleviating common ailments such as respiratory infections, digestive issues, and insect-borne discomforts. Beyond their medicinal value,

these plants contribute meaningfully to environmental sustainability. By enriching biodiversity within the school ecosystem, improving soil health, and supporting pollinators, the garden becomes a living laboratory for ecological education. Students are not time not only learning about plant science but also cultivating a deeper respect for nature and an understanding of humanity's interconnectedness with the environment outlined in Laudato Si (On Care for Our Common Home), issued by Pope Francis in 2015, which centers on the concept of Integral Ecology, which posits that all things in the world are closely interconnected. The encyclical argues that environmental, social, economic,

and political crises are not separate, but rather a single, complex, and interrelated crisis. "Everything is Connected" (LS 138)

This initiative also underscores the concept of integral ecology, where care for the environment is inseparable from care for human life. By promoting access to natural remedies and preventive healthcare, the project directly contributes to the physical wellbeing of students. At the same time, it nurtures responsibility, collaboration, and environmental stewardship, shaping young people into conscientious custodians of the Earth.



At the same time, it nurtures responsibility, collaboration, and environmental stewardship, shaping young people into conscientious custodians of the Earth.



Water and Environment

The Laudato Si' Club at Nyakasura School took an important step toward protecting the environment and safeguarding life by participating in a hands-on training session on water-quality bio-monitoring.

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Laudato Si Club at Nyakasura school received training, facilitated by Kadir Mugenyi from Kyaninga Forest Foundation, which equipped students with practical skills to monitor the health of local water sources and understand the ecological indicators that reveal water quality. Through this experience, the students learned that protecting water is not only a scientific

responsibility but also a moral one, especially in light of the call to care for our common home in Laudato Si'.

Beginning Water Week with Action

The training also marked the beginning of Water Week activities at the school. This year's theme, "The Role of Water and Environment in Achieving Uganda's Tenfold Growth Strategy," encourages young people to

recognize the role of environmental protection in national development and sustainable communities.

For the Laudato Si' Club members, the message is clear: protecting water sources means protecting life itself. Clean water sustains ecosystems, supports livelihoods, and ensures a healthy future for generations to come.

Learning the Science of Water Protection

During the bio-monitoring session, students were introduced to methods used by environmental scientists to assess water quality. They explored how aquatic organisms, water clarity, and ecological indicators can reveal whether a river or wetland is healthy.



Through the guidance of the Kyaninga Forest Foundation team, the students gained skills that empower them to become young environmental stewards, capable of observing, documenting, and advocating for the protection of local water resources.

The training was part of the Hilton Project, an initiative that supports environmental education and community partnerships to promote sustainable water management. By investing in young people, the program helps build a generation of leaders ready to address environmental challenges with knowledge and commitment.



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USING FIELD RESEARCH TO UNDER-
STAND THE ROLE OF WATER AND
ENVIRONMENT IN ACHIEVING UGANDA'S
TENFOLD GROWTH STRATEGY

Youth Leading the Way

The enthusiasm and curiosity of the Nyakasura students stood out throughout the training. Their willingness to learn and take responsibility for their environment reflects the growing Laudato Si' generation of youth who are stepping forward as eco-citizens embracing Integral Ecology.

The Laudato Si' Club believes that everyone has a role to play in protecting nature. As the students reflected during the training, the future depends on the choices made today: Their message has always been clear, "Wherever you are, protect the natural resources for the world to come. When the elders are selfish, the next generation is doomed." Listen to this message from the Laudato Youth and their Patron.

This powerful reminder highlights why environmental education and youth engagement are essential for a sustainable future.





Caring for Our Common Home

Through initiatives such as water-quality bio-monitoring, the Laudato Si' Club at Nyakasura School is demonstrating how young people can actively care for our common home. Their commitment to protecting water sources shows that environmental stewardship begins with awareness, education, and collective action. With the empowerment of stakeholders such as the Kyaninga Forest Foundation, these students are not only learning about sustainability but also becoming the next generation of water warriors.

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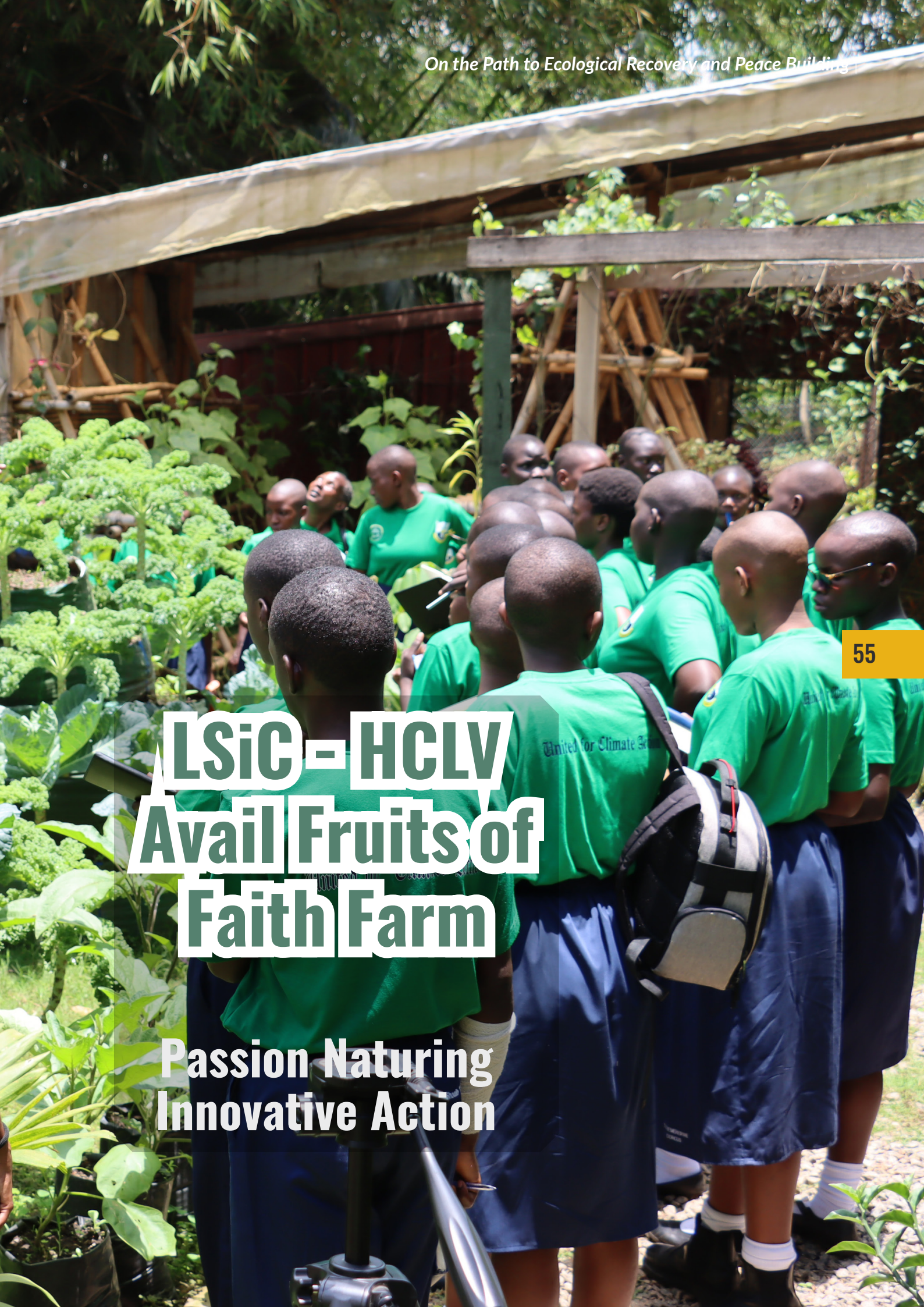
As Water Week continued, their message reached far beyond their school community:

Let us join hands to care for our common home. Every action we take to protect water and natural resources helps build a healthier planet for future generations.



LSiC = HCLV Avail Fruits of Faith Farm

Passion Naturing
Innovative Action



Laudato Si Club of Holy Cross Lake View Visit to Avail Fruits of Faith Farm

The Laudato Si Club of Holy Cross Lake View Senior Secondary School undertook an educational hands study tour, at Avail Fruits of Faith Farm located in Gayaza, Kampala.

The visit, organized under the guidance of the programs manager and LSi-club's patrons, aimed at equipping students with practical knowledge in sustainable agriculture, environmental stewardship, and innovative farming practices. The team was warmly received by Mr. Male Joseph, the team leader at the farm, whose passion for ecological farming set the tone for a highly engaging experience.

The visit commenced with a comprehensive briefing on the background and mission of Avail Fruits of Faith Farm.

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The farm operates as a multifaceted enterprise focusing on agricultural consultancy, supply of farm inputs, corporate social responsibility (CSR) programs, and agro-tourism. Its core mission is to promote sustainable farming practices while empowering communities with skills and knowledge to improve livelihoods and conserve the environment.

Following the introduction, students transitioned to hands-on learning sessions. One of the key highlights was the demonstration of spiral gardening.

This innovative gardening technique involves creating a raised, spiral-shaped garden bed that maximizes space efficiency and water retention. Designed to be established even on small plots of land, spiral gardens allow for the cultivation of diverse crops in a compact area, making them ideal for both urban and rural settings. The students appreciated how this method supports sustainable food production while conserving resources.





Another engaging segment of the visit focused on

Students learned about pond management, fish feeding practices, and the importance of maintaining water quality. This session illustrated how fish farming can serve as a reliable source of food and income when managed effectively.



The learners were also introduced to the versatility of bamboo trees.

They discovered that bamboo is not only fast-growing and environmentally friendly but also highly valuable in various industries. It can be used for construction, furniture making, textile production, and even in the crafting of tools and household items. The session emphasized bamboo's role in climate change mitigation due to its high carbon absorption capacity.

A particularly fascinating component of the visit was the introduction to hydroponics. Students were taught that hydroponics is a modern method of growing plants without soil, where crops are cultivated in nutrient-rich water solutions.

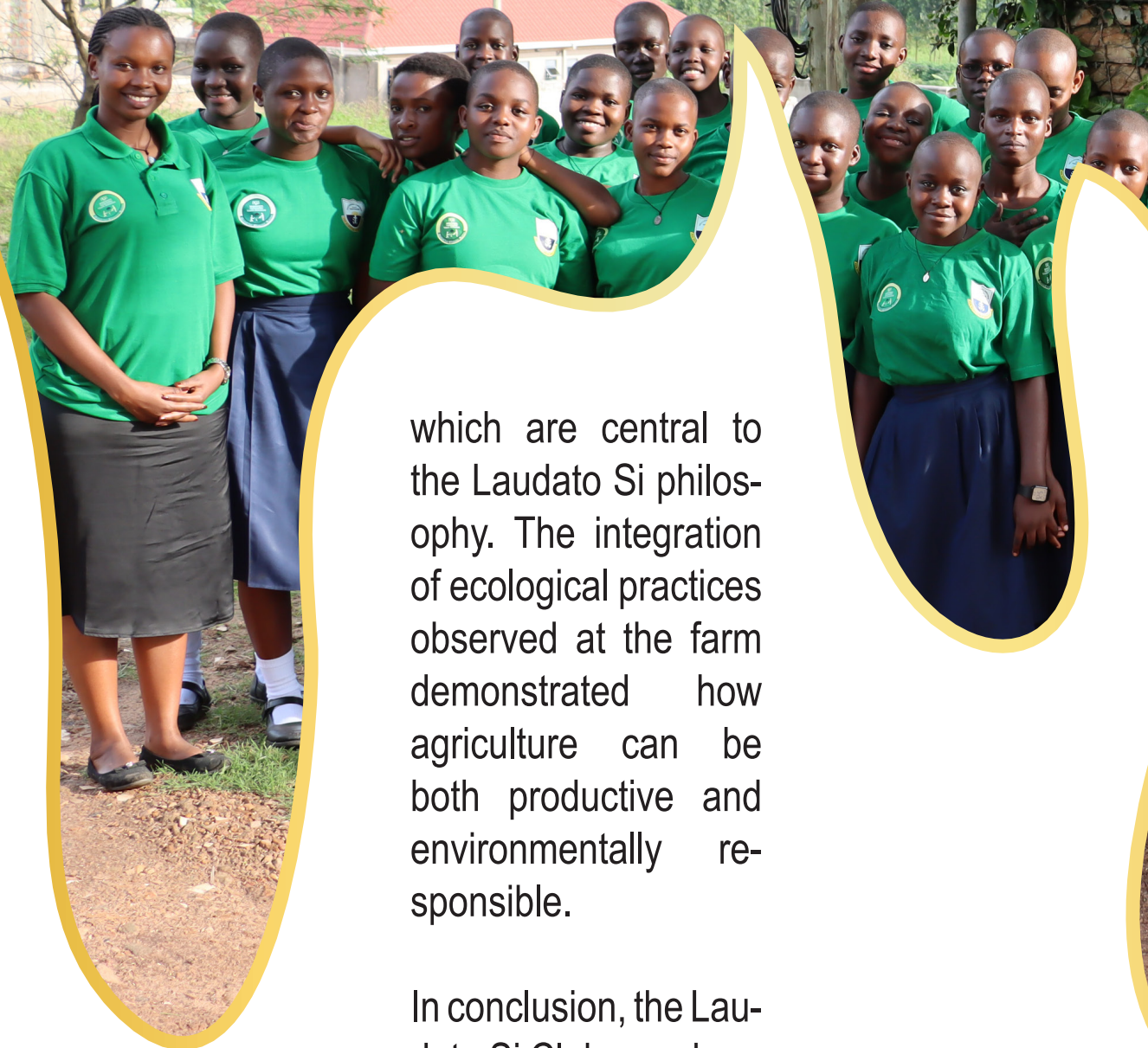
At the farm, this system is integrated with aquaculture in a symbiotic approach commonly known as aquaponics.

The nutrient-rich water from fish ponds is used to nourish plants, creating an efficient and sustainable cycle that minimizes waste and maximizes productivity.



In addition, the students toured the greenhouse facilities.

Inside the greenhouse, crops are grown under controlled environmental conditions, including regulated temperature, humidity, and light. This allows for year-round production and protection from pests and adverse weather conditions. The learners gained insight into how greenhouse technology can significantly enhance crop yields and quality.



which are central to the Laudato Si philosophy. The integration of ecological practices observed at the farm demonstrated how agriculture can be both productive and environmentally responsible.

In conclusion, the Laudato Si Club members expressed gratitude for the opportunity to visit Avail Fruits of Faith Farm.

Beyond the technical knowledge, the visit instilled in students a deeper appreciation for environmental conservation and sustainable living,



The experience was not only educational but also transformative, inspiring students to embrace sustainable practices and consider innovative approaches to agriculture.

The knowledge and skills acquired during the visit will undoubtedly contribute to their personal development and their role as stewards of the environment both at school and when they return to their homes in holidays.

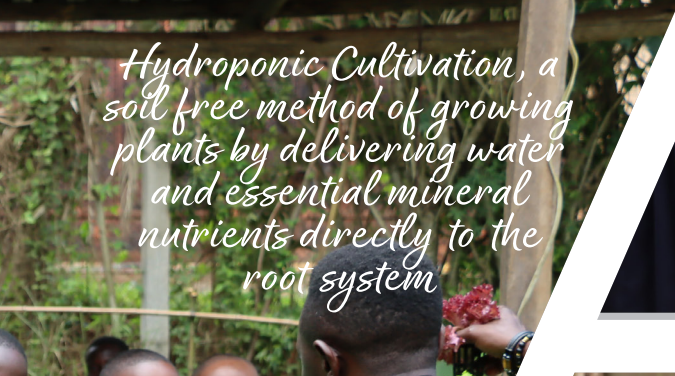


Highlights of the Study



Introduction to Smart Farming Technology





*Agro forestry & Environmental
Impact Reduction*

Training in organic practices adoption

Observations

- *improvement in soil retention*
- *Increase in yield production*
- *Reduction of water usage*
- *boosted rural employment*

Technology in Agriculture





*Seeding Change through
Observational Learning*



- Precision farming tools
- Investment in agri-tech automation
- Diversified product portfolio





Ms Immaculate Kisembo Laudato Si Club
Patron at Avail Fruits of Faith Farm

*Discovering the Art of Farming with
Responsibility and Vision of Tech in Agric*

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Technology in Agriculture

*Hand on
Learning*

Transforming the Future of Farming Through Innovation



Hydroponic Greenhouse — The Future of Farming is Here!

Advantages:

1. Yield Increase — Maximized vertical space utilization
2. Water Saving — Intelligent recycling system
3. Zero Pesticide Cultivation — Clean and controlled environment
4. Year-Round Production — Fully autonomous climate control
5. Data-Driven Management — Growth of every plant monitored in real time
6. Ideal for: Commercial farms, food suppliers, agricultural tech companies, sustainable development projects



LAUDATO YOUTH A HYDROPONIC GARDEN IN A GREEN HOUSE

Tree Planting

Laudato Voices | Nyakasura School Centenary

Students, alumni, and dignitaries gathered in Fort Portal to celebrate the centenary of Nyakasura School, marking 100 years of existence with vibrant festivities.

The celebrations, held on March 26, 2026, brought together generations of former students (old boys and girls), current learners, and well-wishers to honour the school's long-standing contribution to education in Uganda. The event featured cultural performances, parades, and speeches reflecting on the school's legacy and achievements of innovation and sustainability over the years.

Founded in 1926, Nyakasura School has built a reputation for shaping disciplined, well-rounded individuals, with many of its alumni serving in leadership roles both nationally and internationally. The centenary celebrations were therefore not only a moment of festivity but also a reflection on the school's impact over a century. Everywhere you find an alumnus of Nyakasura, you will not miss a value of sustainability, which the Laudato Youth Initiative has attested through interacting with the Laudato Si Club members of Nyakasura School.

Speakers at the event emphasized the importance of preserving the school's traditions while embracing modern educational approaches. They highlighted the need to invest in infrastructure and learning facilities to prepare future generations, with calls for continued support from alumni and stakeholders. Laudato Youth Initiative exists to mentor stewards of the future. We will continue to respond to this call by forming young people in integral ecology

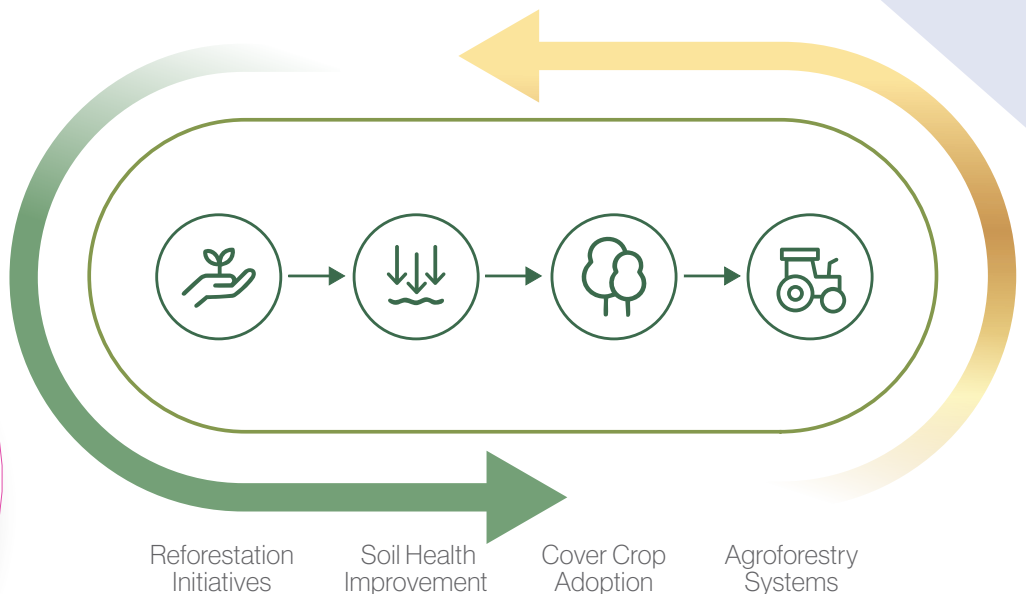




We explores how digital technologies and artificial intelligence are transforming our smordern society and economies, considering both the benefits, for instance increased innovation for sustainability, and the challenges, for example ethical concerns, like inequality, and data privacy, while advocating for responsible use of Technology to safe guard young people from mental health related challenges.

Seeding Change

Helping to mitigate climate change through projects that focus on carbon sequestration our faith-based approach upholds solidarity, and participatory involvement of young people for decision-making.



Wildlife conservation is crucial for Uganda because it protects immense biodiversity, fosters economic stability and protects endangered species.

Helping with a Heart of Ownership



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Each rainy season, Ugandans express concern about heavy rains as streets flood and daily life is disrupted. However, growing evidence shows that urban flooding is primarily caused by poor waste management, not the rain itself. We must address garbage mismanagement as a key factor behind the floods that impact our communities and future.

REFRAMING THE NARRATIVE

We need to shift our perspective. Flooding in Uganda's cities is largely a result of our own actions. Key factors include waste management, drainage maintenance, and protection of green spaces. This is a challenge we can address collectively.

EXTENSIVE RESEARCH AND FIELD STUDIES CONSISTENTLY IDENTIFY POOR SOLID WASTE DISPOSAL AS A LEADING CAUSE OF URBAN FLOODING IN UGANDA.

A study on waste management in Kampala revealed that only approximately 15% of solid waste is collected, with the majority being indiscriminately dumped in open spaces and drainage channels (Harvest Foundation Uganda, 2016).



The Evidence: Garbage, Not Just Rain, Drives Flooding

This waste clogs drainage systems, preventing water from flowing freely during rainfall.

Similarly, the Cities Alliance project on flood control in Bwaise concluded that improper garbage disposal is a major contributor to flooding, as waste blocks already inadequate drainage infrastructure (Cities Alliance, 2020).

A QUALITATIVE STUDY

On sanitation in Kampala's informal settlements found that garbage dumped into drainage channels directly leads to flooding of homes during rainfall, frequently introducing contaminated water into residential spaces (Nuwagaba et al., 2023).

BEYOND GARBAGE: THE LOSS OF GREEN

Another significant human-driven factor exacerbating flooding is the reduction of natural water-absorbing areas.

Urban expansion has led to:

- Encroachment on wetlands
- Paving over green spaces
- Construction in natural drainage zones

WASTE CLOGS



THE SCALE OF THE PROBLEM

Waste mismanagement in Uganda has reached critical levels: Kampala generates hundreds of tonnes of plastic waste daily, yet less than 3% is properly recycled or disposed of (Nile Post, 2021).

- Experts estimate that up to 80% of urban floods are attributable to littering and construction on drainage channels (Next Media, 2021).
- Waste is frequently dumped directly into drainage channels, wetlands, and waterways, rendering these systems blocked and ineffective.

In communities like Bwaise, blocked drainage systems have led to loss of life, destroyed homes, and increased disease. While our actions have contributed to these problems, we also have the power to prevent them.

Research shows that wetlands and green spaces act as natural sponges, absorbing excess rainwater.



When these areas are paved over, water is redirected into homes and streets. Restoring and protecting natural areas enhances community safety and resilience.

MISLEADING EXCUSES LIKE BLAMING RAIN- FALL

Heavy rainfall is not new in Uganda. The primary change over time has been in urban waste and land management practices.

Even well-designed drainage systems fail when: They are filled with plastic bottles and polythene bags. Waste is dumped directly into channels and maintenance is neglected. As one study notes, drainage systems choked with garbage can transform ordinary rainfall into destructive floods (Cities Alliance, 2020).

The Way Forward: Changing Mindsets and Systems

Addressing urban flooding in Uganda requires directly confronting its root cause: waste management.

1. Individual Responsibility

Every citizen must:

- Stop littering
- Use designated waste collection points
- Separate and recycle waste where possible

Flooding often starts with small actions, such as discarding a plastic bottle into a drainage channel.

2. COMMUNITY ACTION

Communities should:

- Organize regular clean-up campaigns.
- Educate residents on the dangers of dumping waste
- Promote recycling and re-use initiatives

Community-based programs in Uganda have demonstrated that collective behavior change can significantly reduce flood risks (Cities Alliance, 2022).

3. GOVERNMENT AND POLICY ENFORCEMENT

ENFORCEMENT

Authorities must:

- Expand waste collection services
- Enforce penalties for illegal dumping
- Invest in recycling infrastructure
- Protect wetlands and green space

4. Urban Planning Reform

Cities need:

- Restoration of wetlands
- Increased green zones
- Proper drainage design and maintenance

Blaming the rain shifts responsibility away from us. Progress requires taking ownership, improving waste management, and supporting our urban environment. Ugandans are resilient, and together we can achieve lasting solutions.



However, change begins with us. Urban flooding in Uganda is not our destiny; it is a challenge we can overcome. Together, we can build a future where our cities withstand even the heaviest rains.

WITH CLEAN DRAINAGE

Responsible waste management, and vibrant green spaces, even the heaviest rains cannot defeat us. Our cities can thrive, no matter the season.

The next time floods occur, we should not ask, but rather, What did we do—or fail to do—to keep our beloved Uganda strong and resilient? Our voices say no to single-use plastic and to poorly managed material waste. By planting green spaces and managing waste, you become part of the solution rather than a bystander. Uganda's future is in our hands.



World Wetlands Day 2026: "Wetlands and Traditional Knowledge: Celebrating Cultural Heritage"

In our Country Uganda, wetlands are more than ecosystems they are 'living heritage'. From papyrus swamps, to the lakes like Victoria, and the Nile Delta, communities have long protected wetlands through traditional knowledge, cultural values, and spiritual respect like totems that safeguard endangered species, cultural ecological programs that promoted care for creation . These practices sustained water, food, and peace long before modern conservation existed.

**As climate change threatens our wetlands,
culture becomes a solution.**

When youth reconnect with ancestral wisdom, we restore ecosystems and social harmony. We have joined efforts in restoring wetlands, promoting climate justice, and building peace rooted in faith, culture, and community. Inspired by Laudato Si', this reminds us that healing the Earth also means healing relationships: with nature, with one another, and with future generations.

This year's theme "**Wetlands and Traditional Knowledge: Celebrating Cultural Heritage**" invited us not only to recognize wetlands as ecological assets but also to honor the deep cultural knowledge, ancestral wisdom, and spiritual connections that communities worldwide have long maintained with these life-sustaining landscapes.

These practices reflect a worldview where land and water are sacred gifts, not commodities for exploitation. The elders' governance of wetlands, communal responsibilities for water protection, and safeguarding of indigenous ecological knowledge are key elements in understanding Uganda's cultural heritage tied to wetlands. Today, as pressures from population growth, agriculture expansion, and climate change escalate, many of these cultural safeguards are eroding with wetlands increasingly encroached upon for settlement and brick making, undermining both ecological function and cultural values.

Reforestation for Ecological Recovery

One Million Tree Planting Drive

Our central goal this year is to continue pursuing our ambitious one million tree planting drive, which aims to:

1. *Combat deforestation and land degradation*
2. *Restore biodiversity and natural habitats*
3. *Absorb carbon emissions to help fight climate change*
4. *Engage communities, especially youth, in environmental stewardship*

Broader Reforestation Efforts. Beyond just planting trees, the initiative emphasizes:

- *Sustainable reforestation (planting native species, long-term care of trees)*
- *Environmental education to build awareness and responsibility*
- *Community involvement, ensuring local participation and ownership*
- *Faith-based ecological action, linking care for nature with moral and spiritual values*

Why It Matters?. Reforestation is one of the most effective natural solutions to climate change. Our drive is

1. *Helping to restore ecosystems damaged by human activity*
2. *Improve air and water quality*
3. *Support livelihoods in grassroots communities*
4. *Inspire a new generation of environmental leaders*

In essence, we do not just plant trees, we have to work towards growing them and cultivating a national culture of ecological responsibility and hope, by young people.

"The concept of integral ecology helps us see more clearly how human life and the natural world are deeply interconnected," - Archbishop Charles Thompson

Sustainable Environment and Food Systems we explore the link between environmental sustainability and food production that addresses key community issues related to climate change, sustainable farming practices, of the management of natural resources for the good, and the development of resilient food systems that support long-term ecological stability and adequate nutrition in families and communities.



The Laudato Youth Initiative's Laudato Si Green Festivals, Educating Youth and Communities in Integral Ecology in Uganda

The Laudato Youth Initiative (LYI) is empowering young people and communities across Uganda through its flagship program, the Laudato Si Green Festival.

This youth-led initiative is developing a new generation of environmental stewards by mentoring Laudato Si Clubs and promoting integral ecology through model-based programs and activities.

A Care of Creation Mass will be held to pray for peace and for victims of war, climate change, and other injustices. Heeding Pope Leo XIV's call for united efforts towards achieving peace. Just as Pope Francis, whose legacy the initiative upholds through the gift of Laudato Si, the initiative strives to create a platform for dialogue and listening to the cry of the earth and the cry of the poor. For LYI, one year without Pope Francis is a louder call to greater commitment in upholding his legacy and keeping alive his message in many of their programs.

The annual Laudato Si Green Festival brings together students, educators, faith leaders, innovators, and community members for hands-on learning, dialogue, and action on environmental sustainability. This year, they will conduct two festivals. The first festival will take place in the Eastern Region on July 11, 2026, at Holy Cross Lake View S.S.S in Jinja, under the theme

“Environmental Conservation for Peace and Sustainable Development.” The second festival will take place in the western region of Fort Portal Diocese at Lake Saaka on Oct 3, 2026, focusing on the season of creation theme “Living Waters.”

Integral ecology, inspired by Pope Francis' encyclical Laudato Si', is central to the festival and highlights the connection between environmental care, human dignity, and social justice, according to Club Patron Ms. Immaculate, who highlighted its significance as a value-driven effort. The festival encourages participants to view ecological responsibility as a moral, spiritual, and community-driven mission.

The Green Festival provides a platform for experiential education. Participants present innovative solutions through eco-exhibitions on climate-smart agriculture, renewable energy, recycling, and sustainable farming.



This clarifies how scientific evidence needs a moral stance to help better humanity. Activities such as tree planting, community clean-ups, green walks, and youth climate dialogues offer practical ways to put knowledge into action.

In addition to raising environmental awareness, the festival promotes peacebuilding and collaboration. By uniting diverse stakeholders, it strengthens community resilience and encourages youth to contribute actively to sustainable development and food security. Tackling challenges that come with Climate Change in Uganda and elsewhere in the world.

The initiative's broader ecosystem, including Laudato Si' Clubs in schools, universities, parishes, and communities, ensures the festival's impact extends beyond the event. These clubs foster leadership, innovation, agricultural models for food security, and long-term commitment to ecological stewardship among young people and communities that educate them in indigenous wisdom and values. Listening and helping them tell their stories of transformation and ecological recovery as a value.

As climate change continues to affect Uganda's environment and livelihoods, the Laudato Si Green Festival is uniting young people in hope and equipping them with the knowledge, skills, and values needed to care for our common home and address climate change-related anxiety.

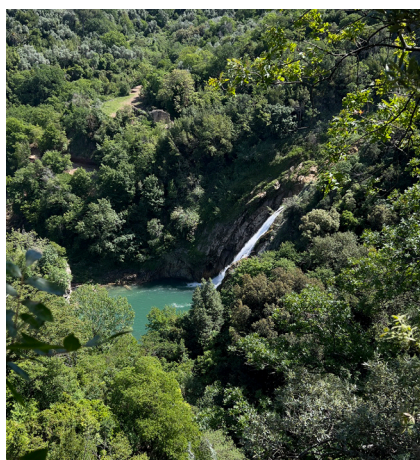
Through faith, innovation, and action, the Laudato Youth Initiative is connecting young people to the land through restoration, care for water, and protecting the ecosystem. Reviving individual, group, and communal responsibility in uniting to safeguard God's creation. This is transforming communities and raising a generation committed to integral ecology and a sustainable future.

Laudato Si Week 2026

Walking into the Practicality of Integral Ecology

Laudato Si' Week is celebrated annually in May to mark the anniversary of Pope Francis' 2015 landmark encyclical on "care for our common home," serving as a global call for Catholics to intensify efforts on ecological conversion, climate action, and environmental justice. It promotes "integral ecology," urging a shift toward sustainable lifestyles and protection of the poor.

The Laudato Youth Initiative is well-positioned for the 2026, ready to enhance our commitment from the resolutions of the 10 years anniversary of Laudato Si and First Anniversary of the death of Pope Francis the father of the encyclical for us this is more important because we are here to enhance the legacy of Pope Francis and pass it on as a value to young people and the future generation. What makes us unique is that we are young people advancing the African Interpretation of Laudato Si, blending it in the story of the Uganda Martyrs themselves, champions of integral ecology. Our Patron St. Adolf Mukasa Ludgigho is the patron of farmers and hardmen. It makes us proud to celebrate the spiritual heritage of our Country and the call of the Universal Church using our values and the wisdom of elders. This call is for everyone.



Uganda is an agricultural Country with an agricultural saint. Just as the world would celebrate St. Francis, we celebrate by reflecting on the work of St. Adolf Mukasa Ludgigho. Our commitment to caring for our common home through action, reflection, and community transformation.

This year, from May 17–24, 2026, Laudato Youth in our different Laudato Si Clubs will focus on integral ecology as first articulated in Laudato Si'. Our youth-led gatherings for ecological conversion will be rooted in faith and expressed through practical action.

From Mindset to Greater Impact: Living Integral Ecology

Integral ecology calls us beyond awareness into transformation. As Pope Francis reminds us, "everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity" (Laudato Si', 240). This vision continues to guide our mission as we

move the societal mindset from being passive educators to active ecological stewards.

During this year's Laudato Si' Week, we will walk alongside young people and Laudato Si' Clubs across communities, modeling concrete environmental action. Central to our efforts is the strengthening of our One Million Tree Planting Drive, focused on fruit and indigenous trees that promote biodiversity, food security, and climate resilience.

We will also deepen ecological education and action through youth conferences, addressing urgent themes such as saying no to single-use plastics, sustainable energy use, and climate-conscious living. These conversations are complemented by hands-on engagement in sustainable agriculture, financial literacy, creativity, and innovation, tools that empower young people to combat poverty while caring for creation.

Faith, Culture, and Ecological Witness. This year's celebration takes on a uniquely African spiritual depth as we draw inspiration from the Uganda Martyrs.

As Laudato Si' Week precedes Uganda Martyrs Day, we will use digital media to present their legacy as witnesses of faith and stewardship. Join us to embrace the theme of "Green Martyrs", honoring their sacrifice as a seed of hope that inspires bold youth climate action today. Their story challenges us to integrate faith with ecological responsibility, forming an authentically African expression of integral ecology.



Liturgical Coloring of our World

The new scope of reflecting on the religious colors rekindles our thinking and shows that we are connected to the earth.

Cultures, societies, communities, and organizations all have a significant feature, such as appearance, color, and theme, that dictates an impression, tells a story, and carries an objective. The Catholic church is a very decorative religion with many variants of themes, colors, and appearances, each of which carries a meaning.



Green signifies ordinary time in the Catholic Church and symbolizes growth, life, and stewardship. Green naturally represents our ecosystems, the environment, and sustainability. Therefore, we, as the Laudato youth initiative, let us strive for growth in the care for Mother Nature, protect biodiversity, and promote sustainable living.

Purple, used in periods of penance, lent, and repentance, reminds us of our failure to care for Mother Nature and strongly calls us to convert from our past ways and actions. We must keep ecological conversion in mind and change our harmful habits that damage our environment.

The most noticeable are the colors worn, especially by the clergy and religious during mass celebrations. These colors are not only uniquely decorative but also hold strong meaning for our pilgrimage here on earth. **2026 marks about 11 years since Pope Francis issued the encyclical “Laudato Si,” and every 365 days carries purpose as we progress, as Laudato youth,** if we reflect on the meaning of these colors in our pursuit of caring for our common home, something will change for the better.

White shows purity, light, and renewal won during celebrations like Easter. This white color represents the cleanliness of the environments we envision, restored and free of pollution. We have to strive for continuous healing of our common home with consistent joy in our hearts.



In the Catholic Church, red is used to signify martyrdom when remembering martyrs; it is linked directly to the blood they shed for the Gospel. Red signifies danger, sacrifice, and urgency, such as rising temperatures, water levels, and wildfire cases, all of which are urgent signs that we must act rather than normalize. We must tirelessly pursue climate action and make sacrifices to protect our common home.

Blue is not a primarily liturgical color, but it is widely used in Marian contexts, linked to creation, water, and the mysteries of the world above us. The blue reminds us to pay attention to the world below us and protect our water resources and the atmosphere. These two are very important resources for humanity.



Brown, worn by some religious groups such as the Franciscans, represents humility and poverty, connecting to the soil, land, and life on solid ground. Emphasis is on our lifestyles, reducing our carbon footprint, and staying connected to the earth.

Our fight against climate change comes with the acknowledgment of loss, environmental destruction, and species extinction. We have to accept our weaknesses and then become better parts of this big community. This is linked to the final color, which is black, meaning loss, sadness, but not failure. We are reminded to reflect on what has already been lost due to human neglect and change the future.



This is a journey of introspection in our societies and communities. The events that have brought together regions, youth, and learning institutions. The programs that have inspired nations, softened biased minds and hearts towards the love for Mother Nature, and spurred efforts to protect our common home have become a significant global goal. The new scope of reflecting on the religious colors rekindles our thinking and shows that we are connected to the earth.

UNITED FOR CLIMATE ACTION

OKWI PAUL OBENEN



Vatican releases document on integral ecology within the family

Integral ecology in the life of the family, a new joint document of the Dicastery for Promoting Integral Human Development and Dicastery for Laity, Family and Life, to educate us about the care of Creation and human life, comes out a week after the first year death anniversary of Pope Francis, (27 April, 2026) the father of the Encyclical Letter *Laudato si'* on care for our common home (24 May, 2015). This new Vatican document, "Ecologia integrale nella vita della famiglia," offers a powerful yet practical vision for transforming the world, starting with daily life in our families, the foundation of our faith and life. Based on the teachings of Pope Francis, especially in *Laudato si'* and *Amoris Laetitia*, the text depicts integral ecology as a way of living that connects care for the Earth, care for people, and spiritual renewal (Dicastero per il Servizio dello Sviluppo Umano Integrale & Dicastero per i Laici, la Famiglia e la Vita, 2026)..

Everything Is Connected

Everything is connected. This refrain, in various forms, appears at least ten times in Pope Francis's 2015 encyclical *Laudato Si'*. Francis refers to the relationships between organisms within an ecosystem and between the natural

environment and human society, and the same is true of the main themes in his teaching



The new document insists that environmental crises, social inequality, and individual well-being are not separate issues; they are intertwined. To care for nature while ignoring the poor, or to pursue social justice without managing environmental harm, is to miss the bigger picture (Dicastero per il Servizio dello Sviluppo Umano Integrale & Dicastero per i Laici, la Famiglia e la Vita, 2026).

This is the essence of integral ecology: a vision where relationships, with God, with others, and with creation, are restored .



The Strength of Small Beginnings

We at Laudato Youth Initiative believe deeply in the strength of small beginnings. The document strengthens our approach by saying, "Rather than focusing first on large-scale activism, the document highlights the transformational power of ordinary life." The family is described as the "first school" of ecological living, a place where habits, values, and attitudes are formed (Dicastero per il Servizio dello Sviluppo Umano Integrale & Dicastero per i Laici, la Famiglia e la Vita, 2026). In the same spirit, the Laudato Youth Initiative forms small families of Laudato Si Clubs within institutions, striving to unite young people to work together with mentors as a family, advancing creative habits and behaviors that strengthen care for our common home.

An example of one of our clubs that came up with its daily practice habits as follows;

For us as young people, this insight is liberating and true to our goal. You don't need to wait for influence or authority to make a difference. Change begins now:

- * Choosing simplicity over excess
- * Cutting waste and rethinking consumption
- * Living in gratitude rather than entitlement. These everyday actions form the basis of lasting transformation

Ecology and Justice Go Hand in Hand

A recurring theme is the call to listen to both the cry of the Earth and the cry of the poor. Environmental degradation and human suffering are deeply linked, and any authentic response must address both (Dicastero per il Servizio dello Sviluppo Umano Integrale & Dicastero per i Laici, la Famiglia e la Vita, 2026).

For us at Laudato Youth initiative, this entails moving past surface-level sustainability toward personal responsibility responsibility:

- * Solidarity with communities
- * Awareness of global impacts of local choices

* Allegiance to dignity and equity
Integral ecology is not just environmental, it is ethical and social. organisms within an ecosystem and between the natural environment and human.



Building Communities of Change

Transformation spreads through relationships. Just as families shape culture, so too do we at Laudato Youth Initiative form Laudato Si clubs in communities, schools, and peer networks. The document highlights how small, value-driven communities can influence wider society (Dicastero per il Servizio dello Sviluppo Umano Integrale & Dicastero per i Laici, la Famiglia e la Vita, 2026).

We have seen our young people:

- * Create shared eco-friendly practices
- * Encourage dialogue on values and purpose
- * Live out faith in tangible ways and inspire community action a journey to transformation.

These communities become seeds of cultural renewal and ecological hope.

A Spirituality for the Earth

The document emphasizes that ecological conversion is also spiritual. Without inner change, external efforts risk becoming superficial (Dicastero per il Servizio dello Sviluppo Umano Integrale & Dicastero per i Laici, la Famiglia e la Vita, 2026). We strongly believe in the strength of faith in integral ecology. Our faith programs tend to form hearts loyal to God and keen to care for their

creator, helping create an increasingly sustainable world.

Youth are invited to cultivate:

- * Gratitude for creation
- * Reflection and contemplation with action activities that glorify God
- * A sense of vocation in caring for the world

This spirituality sustains long-term commitment and meaning.

This is a witness of transformation

If the path to a more righteous and sustainable world begins in daily life, in relationships, habits, and choices.

We are walking together as a human family. For us in the Laudato Youth Initiative, the message is clear: We are called to live differently. Build communities that reflect our values. Let our lives become our message, and let our actions be our voice and our witness to our love of God and our role as caretakers for his creation. In the words of Pope Leo XIV, at the Raising Hope Conference, “God will ask us if we have cultivated and cared for the world that He created, and if we have taken care of our brothers and sisters. What will be our answer?” Here, integral ecology becomes real not through conceptual values, but through lived experience and accountability. If we all decided to take one step at a time, our world would become a better place for everyone.



Pope Leo XIV Leads a Prayer Service for Peace

Dearly beloved, peace be with you all! It is the peace of the risen Christ, the fruit of his loving sacrifice on the cross. Therefore, we turn to Him in prayer:

Lord Jesus, you conquered death without weapons or violence:
you dissolved its power with the power of peace.

Grant us your peace, as you did to the uncertain women on Easter morning, as you did to the hidden and frightened disciples.

Send us your Spirit, the breath that gives life, that reconciles,
that makes adversaries and enemies brothers and sisters.

Inspire in us the trust of Mary, your mother, who stood with a broken heart beneath your cross, steadfast in the faith that you would rise again.

May the madness of war end, and may the Earth be cared for and cultivated by those who still know how to generate, protect, and love life. Hear us, Lord of life!

Pope Leo XIV - Saturday April 11, 2026

Pope Leo XIV's first Encyclical



Titled *Magnifica Humanitas*, on the safeguarding of the human person in the age of AI

We can't Wait to Read it

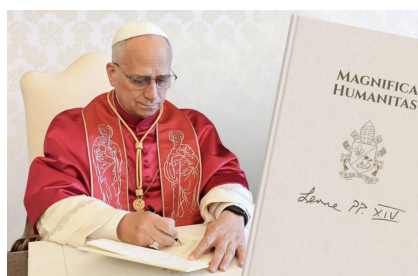
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Is a human dignity Concern

The title itself “Magnificent Humanity” emphasizes the irreplaceable value of the human person.

By centering “humanity” rather than technology, the encyclical signals that no machine, algorithm, or artificial system can replace the intrinsic dignity of the human being.

From his previous warnings Pope Leo XIV is likely to present *Magnifica Humanitas* as a response to a central moral question of the digital age: whether artificial intelligence will serve the human person or diminish human dignity. The encyclical may explicitly be described as being “on safeguarding the human person in the age of artificial intelligence and this is crucial for young people.



with his background and admiration of Pope Leo XIII and now that the document is to be signed on the 135th anniversary of *Rerum Novarum*, the landmark Catholic social teaching text defending workers during industrialization. The parallel suggests that AI, like industrial machinery in the 19th century, can threaten labor, justice, and human worth if left unchecked. As the voice of the Church he is always reminding us that technological progress must remain human-centered and so AI development should be guided by ethics, responsibility, and the common good rather than by technological power alone.

Teaching Young People Scientific Values

Science and Religion

Today, both science and religion face a different and perhaps more insidious threat from those who deny the very existence of objective truth. Too many in our world refuse to acknowledge what both science and the church teach that...



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We bear a solemn responsibility for the stewardship of our mother earth and of those who dwell in it.

Especially

Those in grassroots communities, the most vulnerable, the youth, and this is why the Mother Church is encouraging us to embrace Integral Ecology and a rigorous approach to science, because it remains valuable and essential.



Learn More

www.laudato-youthinitiative.org

@laudato Youth Initiative



Saint Francis of Assisi
and Saint Carlo Actuis
2026 Award Update

Congregation of Holy Cross' Holy Family Mission Papua New Guinea awarded the Francis of Assisi and Carlo Actuis "For an economy of Fraternity" International Award.

Premio Internazionale
International Award

FRANCESCO D'ASSISI E CARLO ACUTIS
FRANCIS of ASSISI and CARLO ACUTIS

Premio internazionale
Francesco d'Assisi e Carlo Acutis
per un' economia di fraternità

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Ecological Hope Recognised in Assisi

During the 800th anniversary commemorations of the death of St. Francis of Assisi, and the Canonisation of Saint Carlo Acutis

During the 800th anniversary commemorations of the death of St. Francis of Assisi, Br. Adolf Mugume attended the award ceremony on Saturday, May 16, in Assisi, Italy, where the Holy Cross Congregation International's CSC Holy Family Mission in Bougainville, Papua New Guinea, received the 2026 International Award

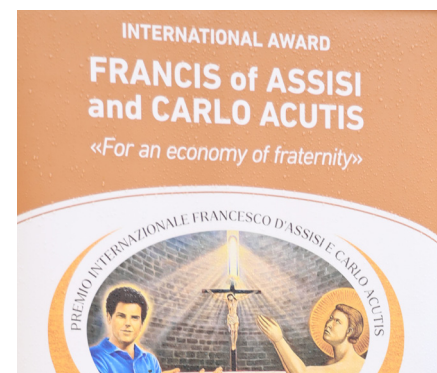
The ceremony was presided over by Archbishop Felice Accrocca, Archbishop of Assisi-Nocera Umbra-Gualdo Tadino. Also present was Monsignor Anthony Figueiredo, who coordinates and organizes the international prize, alongside Bishop Domenico Sorrentino, who established the award in 2020.

Francis of Assisi and Carlo Acutis for an Economy of Fraternity.”

The recognition highlighted the mission's commitment to inspiring, a generative way, women and children to come together ('Fratelli tutti' - Brothers All) as change-makers, adopting ecological projects, fraternity, and a building sustainable community inspired by the spirit of St. Francis of Assisi and Carlo Acutis.

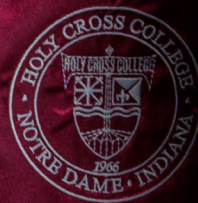
“For us, this is a celebration of ecological hope inspired by St. Francis of Assisi and Saint Carlo Acutis, whose witness continues to inspire young people in faith and in the creative use of the internet for innovation and evangelization,” said Br. Adolf Mugume.

The award affirms the growing importance of faith-based ecological initiatives and the role of young people in building an economy rooted in solidarity, care for creation, and human dignity.





*Congratulations
Nicholet Zabuna*



Green Laudato Si Festival 2026 theme

“Environmental Conservation for Peace and Sustainable Development,”



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