



# Peace Makers of Christo (PMC)

## History of PMC

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**Bishop of Catholic Diocese of Tombura-Yambio**

**Founder and Patron Bishop of PMC**



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The **origin of PMC** began when I was born into a family of believers, Devout Catholics, and even my grandparents were married in church and were strong believers. It didn't take long for my mother and siblings to die, and my grandmother raised me in faith. Every time she educated me, she reminded me that God is the one who brought me into this world and that I should always keep him at the centre of my life. Mom used to tell me when I was a kid that before you go to bed, you should pray, put God in the centre of the night, and then pray. Then, when I want to leave in the morning, she says, "No, sit down, let us pray, and put Jesus at the centre of this new day." This had been instilled in me for a long time until she prepared me to receive the sacraments of first holy communion and confirmation. My family has always had something to do with God's love throughout my life because my grandmother Beanka did not want me to be violent and aggressive and always asked me to think and be patient, forgive, and give room to others. This influenced my childhood, and I recall very clearly in my family when I joined my father and grew up to be around nine to ten years old before joining my father.

There were many brothers in my house, but every time problems arose. I'll be looking for reconciliation, and **my father used to call me** the man of **Zereda (PEACE)** every time they see a conflict and I step in to resolve it. So I believe that my grandmother and the events that occurred in my family provided me with the background to bring reconciliation. But as I grew older, my mother told me what had happened to the family members. My father later discovered what had happened to the family members. Something new appeared in me, and I became a sort of someone who tried to seek the light, people who had lost a lot, people who had died, especially for my siblings and I felt it was necessary that we talk about people who had lost.

A Jesuit priest came into our class, and then he went to the bishop's conference and asked them if he could teach **JUSTICE** and **PEACE** to the seminarians. A lesson he taught would be able to reconcile and prepare the future priesthood, we were a seminarian to impart on peace building among people but that actually became offensive to us when Fr. Edbredy, a Jesuit priest, came to our class and began to speak justice and peace. We were so dissatisfied with this course's introduction that we became naughty and noisy, and we kicked him out of class because he was speaking about reconciliation, forgiveness, and peace with our enemies, which was not a language appropriate for us South Sudanese because we all believed that we were victims of injustice perpetrated by our Muslim brothers in Sudan. But the next day, after sending him literally out of the class, Fr. Edbredy returned to the class after two days, and he returned to the class with a minus mind and spoke to me Eduard! I greeted Father with a good morning. I have a question for you, will you be so happy that babies of younger ages lose all of their parents to violence and you can have so many children without their parents will you be so happy, now you are not alone you are so many, you have lost parents to violence and I took a few minutes and told no Father, No way I will never allow this to happen if I have all

the powers in this world in my hand I will do everything I can to protect babies and children and never allow any child to lose its mother and its parents at that age in any way to violence. That changed my day and my life from that day onwards, and I began to read about justice and peace social teachings of the church, and I became a member of the club, moving around the Christians of southern Sudan and others to talk about rights and possibilities of we were made to rescue small children who had been abducted by Islamic radicals to be trained into some kind of disciples.

So we would go out and figure out where they had hidden out revile it, and then the security we could be able to recover these people. So this became my way of life, and most of the papers I began writing were all about peace, reconciliation, and forgiveness, and I saw that the change in me and hold me now into the priesthood continued to be someone who is interested in peace with an interest in reconciliation, and my way, my attitude to anyone changed a lot more, and it has always been about peace. So now PMC came in when I was a student priest, Bishop sent me to work in refugee came, I started working with people and I saw the impact of the refugee's experience, the abled people, young people, matured people, and learned people here in the camp. They couldn't do much because of the limitations, so I started thinking about getting young people and sending them to other places to learn. I was having difficulty doing this because not many people believed that we could send young people to learn. When I went to Rome, I started reading the lives of many people who have in groups who go out for a mission and this particular one touched me and eventually started to set up a place possibly in Rome to study and write about a movement or apostolic society and how they can work. Then I began a moment as a location and made a decision among the religious ones, which may or may not be accepted by my bishop.

So I started a charitable group called **SOLIDARITY ATITA**, Solidarity services, and this had a component of locating a moment and creating a young group of young people who would go out in support of people in need to bring the message of peace, love, and development. It continued until 2009, and I became a Bishop in 2008, and this body was still there, but I worried that it might not be and that I wouldn't be able to focus on this organisation ATITA after only a year as Bishop. So I literally lowered it, but I was praying and thinking about how this should be done.

In 2010, I felt a strong attachment to the sisters of Our Lady of Victory, despite their canonical difficulties. They were stuck and couldn't move forward, so I began to think that these people might be able to help them rise, but I should change their name just to make it close to the heart of Jesus, fresh to revitalise it, and bring some element that is close to the heart of Jesus. Because the Beatitude is one of my favourite passages in the Bible, I kept reading it and thinking to myself, "OK, these sisters, I think I need to help them restart their congregation because Rome, the bishop's conference, had asked them not to propagate and not to recruit girls." So I know sisters, you should start becoming and moving on, because we didn't officially promulgate that idea. On December 10th, I announced to them at our centennial the centennial of the diocese of faith in this place, which the missionaries visited in 2012. On the 10th of December, I

officially declared this congregation of Our Lady of Victory to be known as the **INSTITUTE OF SISTER OF OUR LADY OF PEACE** for the first time.

When I said it would be now **SISTER OF OUR LADY OF PEACE**, these people asked what it was, and I said yes, this is a new way, which even sister didn't understand at first. I began to explain to them that we needed to move on and recruit girls, and now in my heart, ok now this is one way that society is moving, then I need to start having a male side. So it had been on my mind for a long time, and I began to write about it, praying to God to help make me an instrument of peace. The majority of my activities in the diocese have been confronted by the Ugandan rebels being confronted from within the country South Sudan, the first war in 2013, the second in 2016, and then the rebel groups emerging within my diocese different groups and then ethnical conflict, all of which have been material for me to work on Peace and to bring Peace among my people and peace in my country. So I felt it was necessary that I beg this movement, so **I spoke to Fr. Elias in 2013**. I would like to start a movement, and I want you to be a part of it and work with me, so we started. I said, "OK, why do we start with small children?" I initiated queens of purity small children to give them new perspectives on living a holy life, behaving well, and taking in the characteristics that will help them grow into very good people. As a result, I raised my children in this manner. I prepared them to make a commitment in the church. So, as these Queens of Purity and Noble Boys began to grow, I thought, ohh, this isn't enough, I can't leave them as they grew, I have to continue to accompany them. I said, okay, we can make Christ youth for peace again, the word peace eventually coming in. I told myself that I needed to form a committee of **Peace Makers of Christo**. We require this group to serve as Christo's Peace Maker. And I started moving just planning, praying about it and working around it and God's providence because I didn't get anyone who could help me rally move forward, so I got in touch with one of **the priests from INDIA, Fr. Babu Kishore**, who had been in another congregation. I said, "OK, young man, can we start a conversation?" So he came in and we began, but he had different thoughts at the time, so we said no, let us think in another way, so we got from **Fr. Babu Kishore, Fr. Raja (Arockiyaraj)** came in, and I said now you men, I am tasking you to help me set up my long-term dream. A baby set of dreams that had been in me for a long time can now be worked on to establish Christo's Peace Makers, and we all started from there. Long dream about something I was born with. Now it's there, and we worked on it with my friends who have come in; this **I founded in 2012**, a long time ago, but in 2012 it became public with the institution of sisters that there was to come up with the mail side, trying to build young people to move forward and others who were already entering the seminary. Now, with the presence of the sisters, I believe it is possible.

When I see two brothers, I have to say, "OK, we'll join with them again to move forward." So, eventually, **I make Fr. Babu Kishore** one of the **Co-Founders**, as well as **Fr. Raja (Arockiyaraj)**. So these two people are collaborating on the project of laying the groundwork for **Peace Makers of Christo(PMC)**. Many of the people who are a lot of movements, congregations, and institutions that are emerging but this message of Christ are truly Christ workers of peace, because there is a lack of peace on our world because of conflicts everywhere in the families, communities, and society in the world. I stated that I believe they are in high demand because they work for peace. We need that so much in order to build Christ's kingdom

of peace, he wanted peace and he used peace in the most difficult movements, especially when he was about to face his passion, crucifixion, and death came back and told people leave in peace, "peace be with you" so this is curtail and so imported for Christ that his peace should prevail in the world, which is why I said, ok let us be his workers of peace. So, not only do these Christians have a mandate as Christians, but we also have a mandate to be people who are to build the peace that he loved so much in the world. So this has to do with our faith, the peace that comes from within our hearts rather than an exterior peace only it is peace automatically to the members of PMC, is first and foremost to interiorize the peace of God and peace of Christ within our hearts, within our lives, to be so comfortable within ourselves that is done. We will eventually be able to offer the same peace to whoever we meet there, members of our community, society, and world, because that will be our language, attitude, and way of doing things. So the work of peace, the work of dealing with Christ's peace, begins with our commitment to loving God and staying in his peace, which is why we have Peace Makers of Christo quite a recommendation, quite a demand for every believer, whoever believes this is what we need to stand up to do, to offer for our society and for our communities.

Our spirituality is based on his personality and his mission in this world to bring peace to his people, making peace the soul foundation of his mission. As a result, our spirituality is founded on Christ's invitation to be Peace Makers: **"Blessed are you who work for peace, for you will be called children of God." (Mt.5.9).** To be truly God's children, we must work for peace by constructing peace, speaking peace, thinking peace, feeling peace, dreaming peace, outlining peace, and creating peace. So this is the work that we must pick up, which is our spirituality, and we must do so always by putting Christ at the centre of our lives. We designate him as a prince of peace so that we can carry out our activities properly. The ultimate thing is that we have our mother Mary at the foot of the cross, who has given Christ as peace, hail Mary full of grace, she is our patron, our foundation, our faith, our religious belief, our work for peace is built on Mary, so Mary is at the backbone of spirituality to pray and ask God to bless always.



