

# DECREE REVOKING THE COMMEMORATION OF THE TUTSI GENOCIDE AND ESTABLISHING AN ARK OF SALVATION

I, Marie Esther Murebwayire, humble servant of my Lord Jesus Christ,

1. BY VIRTUE of the powers conferred upon me by the Word of God, notably through the following biblical passages (*The Bible, Semeur version*):
  - a. **Ecclesiastes 9: 5-6:** *For the living know that they will die, but the dead know nothing; they have no further reward, and even their name is forgotten. Their loves, their hates, and their desires have already faded away. They will never again have a part in anything done under the sun.*
  - b. **Ecclesiastes 12:7:** *...before the dust returns to the earth from whence it came, before the breath of life returns to God who gave it.*
  - c. **Genesis 3:19b:** *...for dust you are and to dust you shall return.*
  - d. **Matthew 22:32b:** *God is not the God of the dead, but the God of the living.*
  - e. **Luke 17: 26-29:** *On the day when the Son of Man returns, things will be just as they were in the days of Noah: people were eating, drinking, marrying and being given in marriage, up to the day when Noah got into the boat. Then the flood came and destroyed them all. This is what happened in the days of Lot. People were eating, drinking, buying, selling, planting and building. But on the day Lot left Sodom, a rain of fire and brimstone fell from heaven and destroyed them all.*
2. CONSIDERING the divine revelation given to me on the ins and outs of Rwanda's history, especially regarding the genocide and the real healing that Rwandans need to eradicate the ethnic virus and thus get out of the cycles of violence and bloodshed for good,
3. REFERRING also to my statements and messages made public on various occasions from 1998 to this day, as well as to my open letters, including those addressed to the Pentecostal Church of Rwanda (ADEPR) and the President of the Rwandan Republic in 2003 and 2013,
4. ADDRESSES to the Rwandan people the present decree, preceded and reinforced by the following prayer:

## PRAYER

5. Heavenly Father, I stand humbly before Your Holiness in the Name of Jesus Christ, our Saviour and King, to beseech Your support, without which I could not accomplish Your will. I come to you, Lord, at a time when new and tough days are dawning, leaving the present order forgotten, if not indifferent, and becoming nothing more than ancient history. Holy Spirit, you who are my faithful Counsellor, enlighten me as to the Father's will, so that I may act with courage, *"for so it is always with those who know God" (Daniel 11: 32)*
6. Allow me, Lord, to act also with the authority of Your creative Word, the Word that created everything and still creates, that revokes and establishes, that brings forth what was not and makes disappear what was. Yes, Eternal Father, may I show unwavering confidence, may I be able to stand up to *"the Enemy who prowls around all the time, ready to steal, kill and destroy" (1 Peter 5:8; John 10:10)*.
7. Lord, since you called me to your service, I have endured many difficult times, but you have always been by my side. Now that I am entering the decisive phase of my calling, I need your support more than ever. You have repeatedly shown me the severity of the trials I would face, but I am grateful for your confidence in my ability to fulfil this mission (*1 Timothy 1:12*).
8. It is in the Name of Jesus Christ of Nazareth that I will revoke and declare null and void laws and practices consecrated by governmental institutions, but which have opened a breach for the Enemy into which he has rushed to annihilate an entire people given to him

as a sacrifice by country leaders. Lord, it is You Yourself who decided to end this diabolical system and charged me to ensure its officialisation in the name of Jesus Christ. In this regard, Your injunction to me was perfectly clear: *"Decree and publish what is to be revoked and what is to be instituted; all power to you has been given"*.

9. Lord, in all humility, I obey Your will, even if it is not evident to me. I am motivated, among other things, by the immense joy linked to the promise that you will soon surround the Great Lakes Region (Burundi-Congo-Rwanda) with your glory, to the point that those who have remained faithful to you will live in happiness never known since the creation of the world.
10. Almighty God, creator of heaven and earth, your ark of salvation, is the last chance offered to the Rwandophone inhabitants of the Great Lakes Region. Bound things will be untied, secrets will be revealed, and abscesses will be burst. The violence and dangers will be such that people will need protection to save their lives, and there is only one solution: the ark of salvation which is none other than the SALVATION offered by Jesus Christ.
11. Lord, allow this message to resonate with those who will receive it, especially your chosen ones, so that they may survive the catastrophic events to come. I pray for broken and traumatised hearts, especially those in the grip of Satan and evil spirits, that you may rid them permanently of the Hutu-Tutsi ethnic venom deeply rooted in them. As you are the Master of times and circumstances, show that the hour is coming when your patience has lasted long enough, not out of cowardice, but out of love and mercy (**2 Peter 3:9**). Yes, you are Love, you are slow to anger, and you have proved it enough with your patience towards the Great Lakes Region.
12. Lord, many are unaware of almost all your attributes, namely that you are a devouring fire. In this struggle between the army of Heaven and the army of Darkness, victory has already been won at Golgotha; it is only necessary that the chosen ones make it happen. Now the Power that raised Jesus Christ from the dead is also the Power that guides the mission you have assigned to me.
13. Queen Esther's decision is eminently instructive, and we know how beneficial it was for her people: *"...Go, gather all the Jews who are in Susa and tell them to give up eating to help me be brave. They aren't to eat or drink anything for three whole days, and I myself will do the same, along with my female servants. Then, even though it's against the law, I will go to the king, and if I am to die, then die, I will."* (**Esther 4: 16**)  
  
I thank you, Father, that you do not change. As you were in the days of Queen Esther, so you are today, and so you will always be.
14. All is said and done in the Name of Jesus Christ of Nazareth; may the Holy Spirit take care of the implementation; Amen!

## INTRODUCTION

15. To those who are listening to me or reading this message, I send my fraternal greetings in the name of our Lord and Saviour, Jesus Christ of Nazareth. This message is addressed primarily to Christians who are firm in their faith, although it is not intended to exclude the possibility that others may benefit from it. It is given in the written form, following a divine injunction received through the following biblical passage: *The Lord said, "Write this revelation and engrave it on tablets; write it clearly so that every reader may read it fluently. For it is a revelation about a fixed time, it speaks of the end and is not false. If it is delayed, wait patiently for it, it will be fulfilled, it will certainly be fulfilled, it will not be delayed" (Habakkuk 2: 2-3)*
16. To you, dear brothers and sisters in Christ and Rwandophones from all walks of life, I owe you some clarifications. In June 1999 (almost 23 years ago!), the Lord Jesus Christ entrusted me with the heavy but noble task of being his "**megaphone**". It is to send out warnings inviting people to be reconciled with their Creator through repentance and the confession of sins, iniquities and transgressions. The reason for all these alerts is that Rwandans are under a special divine call to get rid of the ETHNIC VIRUS plaguing Rwandan society, wreaking havoc even among the ranks of "servants of God". I, therefore, had to obey my Lord, not without reluctance at the beginning, by passing on the message of repentance and reconciliation, insisting particularly on the disastrous consequences that would hit the Great Lakes countries in case of refusal of the required repentance.
17. My primary mission was to bring the Hutus and Tutsis to repentance, receive God's forgiveness and reconcile with each other. But it became clear that neither side had acted in the right direction, judging by the glaring absence of tangible results. I, therefore, had to make it my business to make public the messages as I received them from the Holy Spirit, especially towards the following "targets": politicians, the military, clergymen (for those who accepted to receive me), prisoners, refugees, spiritual retreats, reintegration camps for former regime fighters (ABACENGEZI) and other various meetings where I was allowed to express myself. In all these actions, I came up against sizeable obstacles, but I stood firm because I was sustained by HIM WHO STRENGTHENS ME, namely Jesus Christ of Nazareth (*Philippians 4:13*).
18. With the previous clarifications, I wanted to introduce myself briefly. The rest of this message will be devoted to my primary mission in its content and historical aspects.
19. I was appointed by Heaven to the Rwandan, Burundian and Rwandan-speaking Congolese, respectively, in 1998, 2008 and 2010. In the eyes of the Lord, the three countries concerned, namely Rwanda, Burundi and the eastern DRC, form one single entity. They have in common the history and the call to honour and serve the Lord in a particular way.
20. On 25 February 2010, I was forced to flee Rwanda in a hurry because my life was in danger. By the power of the Almighty, I could leave the country in a "special operation" that human means alone could not achieve. It was in 2011 that I arrived in my current host country, namely Holland, believing that my warning messages to the Hutus and Tutsis were over. I then received an injunction from my Master that I should continue to warn Rwandans about the dangers of the Hutu-Tutsi virus because it was still causing devastation amongst members of the two ethnic groups, including in the exile communities. So, as early as June 2012, I started broadcasting audio messages on Radio ITAHUKA. This media channel was at the time in the hands of a Rwandan opposition political party in exile.
21. My collaboration with this radio station proved problematic, and things deteriorated irreparably when my broadcast, starting in August 2016, was banned from airing and was not even returned to me. The reason for this censorship and confiscation was that, according to the Radio officials, my message about Burundi was damaging to that country's best

interests. This incident forced me to resort to my YouTube channel, where I have since continued to broadcast my warning messages.

22. Some may ask why this message is so unique, as it is not only broadcast in audio but also available in "hard copy". Here are some elements of an answer addressed globally to the Christians of the Great Lakes Region, with a special mention to those from Rwanda.

- a. I would have liked to deliver this message in Kigali in a stadium packed to the rafters, as was the case on 28 December 1999 at the Amahoro stadium in Kigali, where a large crowd had gathered, visibly anxious about the transition to the year 2000. It is legitimate for me to wish to return to this place full of memories, as it is there that my mission really began, at least publicly.
- b. I have repeatedly wished that every Rwandan could understand God's plan for them. Instead of this being welcomed as good news, it has generated a lot of conflicts, like those experienced by Jesus Christ: his relatives did not recognise him as the Messiah and fought him in his ministry. At the same time, the "religious" betrayed him and condemned him to death. As for me, I suffered the rejection of church leaders, of course, but also family members and friends, except for a few who put up with me, mostly out of interest.
- c. I also wished that every Rwandan could share the joy and happiness of living in the new times with me that the Lord has reserved for his faithful servants and into which we will soon be able to enter.
- d. It is also my sincere wish that you will be willing to repent so that together we can share in the imminent fulfilment of God's magnificent promises to each of us. Sadly, it has been proven throughout biblical history and history in general that understanding God's purposes is only for the chosen few. I have had many trials related to my former personality. I could not fulfil my calling without harm: I lost loved ones and material possessions, was socially cut off from the world when I cherished conviviality and was even deprived of certain human rights. In short, as it was impossible to accept all these "inconveniences" willingly, I had to force myself to accept them, from the hatred I suffered to the imprisonment, through poisoning, harassment, denunciation, intimidation, and stalking; all orchestrated against me by the Enemy who hoped to crush my determination and make me renounce my call. For more details on my testimony, those interested should consult my book entitled in the Rwandan language "UMUZI W'INZIKA Y'INZIGO RWANDA NYUMA Y'AMAHIRWE YA NYUMA."  
*(The roots of destructive grudges; Rwanda, beyond the last chance)*
- e. Please take this message seriously, if only for your own sake and that of your children and loved ones. Please keep an open mind and keep an eye out for the revelation of the Holy Spirit; you never know; this may be the last time you will hear or read this message.  
*Ezekiel 33: 1-4 The Lord's word came to me: Son of man, speak to the children of your people and say to them: "When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman when he sees the sword coming upon the land if he blows the trumpet and warns the people, then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head."*

### **OF THE MESSAGE ITSELF**

23. The current message has a double purpose :

- a. On the one hand, the revocation of laws and practices related to mourning and funeral commemorations in general, and in particular those relating to the genocide of the Tutsi genocide
  - b. On the other hand, the establishment of a rescue ark intended for anyone who has accepted Jesus Christ as his Savior and Lord, and who will thus be able to escape the fury of God which will very soon fall on the Great Lakes Region, where a large part of the population will perish
24. It was on Tuesday night, March 23, 2022, that this message was given to me by Heaven. It reminded me of the first time Jesus Christ visited me on March 13, 1996, when He told me: "*I will use you in a special and unique way.*" Indeed, this is what he did afterwards, using me in a special way for different purposes that followed one another over the years. Now he is entrusting me with a new mission, no doubt preceding other important tasks to come.
25. I am therefore communicating this message as I have received it, and I ask the recipients to attach the greatest importance to it. It is, in fact, in their interest to strictly observe its recommendations, for the survival and eternal life of everyone is at stake. If not for the sake of oneself, at least for the sake of one's children and relatives. In any case, this prophecy of Isaiah will come true, one way or another: *If you decide to obey me, you will eat the best of the land. But if you refuse, if you rebel, you will be devoured by the sword, the Lord declares (Isaiah 1:19-20).*

### **COLLECTIVE SIN AND THE ETHNIC QUESTION**

26. It has been 28 years since the 1994 genocide against the Tutsis in Rwanda. Four years earlier, on October 1, 1990, the Rwandan Patriotic Front (RPF-Inkotanyi) launched a war against the Rwandan government. From the beginning of the conflict, RPF fighters massacred innocent Hutu people, especially in the prefecture of Byumba. All these victims had no direct connection with the RPF's demands and are therefore attributable to the crimes committed by the RPF under the heading of "collective sin".
27. "Collective sin" refers to abuses and crimes committed by individuals with common characteristics or shared objectives against others with different or supposedly different characteristics.
28. The government installed in Rwanda in July 1994 institutionalised the commemoration of the Tutsi genocide and the perpetuation of the memory of the victims of this genocide. On the other hand, the Hutu victims of the massacres committed by the RPF are not entitled to any form of remembrance. The reasons for this are detailed in my book titled in the Rwandan language: "UMUZI W'INZIKA Y'INZIGO RWANDA NYUMA Y'AMAHIRWE YA NYUMA." (*The roots of destructive grudges; Rwanda, beyond the last chance*). The government has therefore taken up the issue of the memory of the Tutsi victims, not out of sympathy for the survivors of the genocide but for base self-interest.
29. It must be emphasised that the memory of the Tutsis as it is practised is essentially the work of Satan and his demons. Everything is done to multiply the number of cases of traumatised people, or even psychiatric patients, and to exploit the distress that has been skilfully maintained for selfish ends. Thus, the testimonies of Tutsi survivors are not intended to help relieve their suffering but, above all, to traumatise a maximum number of Hutus who listen to them, the latter having to take responsibility for the misfortune of the Tutsis without, however, having the right to mourn their dead, for reasons explained in my book referenced above.
30. As I have always stated, the Tutsis were not killed because President Habyarimana's plane had been shot down. Had this been the case, the Hutu government that was put in place after April 6, 1994, would have done everything possible to identify the perpetrators of this attack

and take revenge on them and only them. However, nothing was done in this sense, which is the problem's crux.

31. Rather, it is clear that the government soldiers, the Interahamwe militia and the Hutus as a whole did fall into a trap set by the RPF, which was able to achieve all of its objectives at the time:
  - a. To push the Hutus to commit unspeakable crimes that would discredit them once and for all.
  - b. To appear as saviours in control of all situations: this is deceitful and eventually backfires on those who resort to it (*Galatians 6:7*); the RPF knows something of this today.
  - c. To take revenge on the Hutus who had driven their fathers out of power in 1959; in fact, the RPF never had any mercy for the remaining Tutsis, and there was no question of providing them with any protection. Its main objective was to regain power, whatever the cost. This was in line with the sad events of 1959, 1963, and 1973, in which the Hutus suffered the consequences, aggravated by Heaven's turning its back on them.
32. Savouring their victory on July 4, 1994, the members of the RPF went so far as to lament, not without cynicism, that despite the massive killings inflicted on the Hutus, their numbers did not decrease significantly.
33. The Hutu massacred were not all Interahamwe militiamen or killers of any kind. Instead, they were victims of "collective sin" in the execution of the designs of the Enemy, who had planned everything in the world of evil spirits, hoping to compromise the outcome of God's call and plan for the Hutu-Tutsi Rwandans. The Kingdom of Darkness undoubtedly rejoiced at the victory of the RPF, which had served it on a platter with human sacrifices by the hundreds of thousands. Unfortunately, such human sacrifices have never stopped and continue to be offered today.
34. The crimes committed benefited the RPF, but its gains are somewhat deceptive, as they carry serious pitfalls:
  - a. For refusing repentance and forgiveness, the RPF is responsible for the lives ruined as a result (a large part of the population is suffering from severe moral wounds and trauma)
  - b. Ethnic revenge hatred is deeply rooted among both Hutus and Tutsis. Each of the two camps is raising the stakes, wanting to make people believe that it is the one that has experienced the most deaths in the Rwandan tragedy and that the monopoly of mourning and memory is automatically theirs. It is time for all this to stop, to end all this unhealthy speculation. All the more destructive, these auctions on the dead and the bones maintain a permanent trauma and a vengeful hatred that is part of a logic of bloodshed that has lasted too long. In this respect, the following biblical passages speak for themselves:
    - i. *Numbers 35:33* Profane not the land where ye are: for the blood that is shed profanes the land: for there is no atonement for the blood that is shed in the land, save by the blood of him that shed it.
    - ii. *Genesis 4:10* The Lord said, "What did you do? The voice of your brother's blood is crying to me from the ground..."
    - iii. *Genesis 9:6* God made man to be his image: therefore, if any man shed the blood of man, his own blood must be shed by man.

35. Every year, between the months of April and July, Rwandan Hutus and Tutsis live in an indescribable state of depression, marked in particular by a trauma that the RPF skilfully maintains. On the side of the Tutsi survivors, there is a deep sadness linked to the memory of their loved ones who died in the 1994 genocide, while in the Hutu camp, people live in the panic of being called 'genocidaires'. Meanwhile, the RPF pretends to sympathise with the pain of the Tutsi survivors. In reality, it has turned the genocide into a business it uses to consolidate its power. The Tutsi survivors eventually realised that the RPF had duped them, but it was too late to reverse the course of events, as the RPF system had gone to great lengths to protect its interests by every possible means. However, the supposedly impenetrable walls within which the RPF regime has barricaded itself are beginning to crack so that the situation could be described as the "beginning of the end".
36. Reconciliation between Rwandans is far from being achieved because the general interest is not worth the egotistical aims of each of the three protagonists, namely:
- a. The Tutsis who returned from exile in 1994
  - b. The Tutsis from within the country (survivors of the genocide)
  - c. Hutus
37. All of them are Rwandan, and they should eliminate the revanchist reflexes based on ethnicity and the common bloody tradition. The latter was manifested in particular by the massive killings of Tutsis who returned from exile, as well as by the crimes committed by the Hutus from 1959 to 1994. The Tutsis in the interior of the country are the big losers of this violence: they paid a high price for having supported the RPF from 1990 to 1994, thus becoming "accomplices of the enemy"; on the other hand, they thought that they would gain the sympathy of the RPF after it took power, by betraying, sometimes at the price of a most surprising denunciation, the Hutus with whom they had lived in good understanding before 1990. The responsibility of each of the 3 parties is engaged. If it were necessary to constitute a file of accusations specific to each camp, there would be no lack of tangible elements to this effect.

### **SOME TOPICS FOR CONSIDERATION BY RWANDAN HUTU-TUTSIS**

38. How are the dead beneficial to the living? The answer is the following: all the dead do is bring all kinds of worries to the living in connection with the works of Satan. Thus, the living are deprived of peace of heart, good health of body and even eternal life (*John 3:16, 3 John 2, John 10:10*)
39. And what can the living bring to the dead? Nothing, except that the living risk joining the dead without further ado by seeking to relate to them.
40. What is the point of keeping the memory of the dead alive? It only brings you closer to the evil spirits that prevent you from living in peace by imprisoning you in pain and sadness.
41. Do the survivors of the Tutsi genocide have any interest in gossiping and remembering the genocide? No, because these practices are a form of torture for the Tutsis who, because they have not turned the page on the 1994 tragedy, have become practically walking corpses. The same is true for the Hutus, who live in indescribable distress, because they are constantly treated as "genocidaires" and thus permanently blamed. This devastating trauma, which affects both Tutsis and Hutus, is skilfully maintained by the RPF, for whom it constitutes a gold mine. Indeed, it is part of its Machiavellian strategy to put people out of their minds to dominate them better, thus perpetuating its hegemonic power.
42. What about institutionalising the memory of the Hutus massacred by the RPF? Is it worth it? In the opinion of some, it would be a matter of restoring the honour and humanity of the Hutus that they lost by committing the genocide against the Tutsis as if to heal the wounds

of this genocide. However, their respite would only be short-lived, as healing such wounds is only possible through repentance.

43. What does "moral wound" mean? Psychologists define it as a particular traumatic syndrome covering psychological, existential, behavioural and interpersonal problems arising from immense sadness or intense pain, for example, following the loss of a loved one. This kind of injury damages the mind of the person affected and the body, which then suffers what I call "opportunistic attacks". As for the "invisible" damage caused by moral wounds, I call it the "HTT virus" (Hutu-Tutsi-Twa), and I explain it further in my book mentioned above.
44. Why bury the dead? The answer is that the human being originates from "dust" and that, following Adam's sin, his body must return to dust. As for the soul, it returns to the Creator, awaiting His judgment.
45. Why, in Rwanda, instead of burying the bodies of the victims of the genocide, were the bones displayed on shelves accessible to the public?
  - a. An initial answer is that the RPF found in these "exhibitions" the means to strengthen its power by permanently weakening both the Tutsis and the Hutus: the Tutsis are kept ipso facto in a permanent trauma, while the Hutus are locked in a pang of guilt that is constantly aggravated by the almost daily reminder of the genocide perpetrated against the Tutsis. In short, both camps are sufficiently disqualified from attempting the slightest opposition to the RPF, whose cynicism they rarely experience.
  - b. If you think about it seriously, you might wonder why skulls and other bones presented as those of Tutsi victims of the genocide are displayed in Rwanda when this is not done anywhere else in the world!
  - c. This is also the result of the permanent blackmail that the RPF exerts on the international community. The latter, constantly accused of "not assisting a person in danger" for not having intervened to save the Tutsis in 1994, sees itself obliged to redeem its conscience by flooding Rwanda with funding that only benefits the dignitaries of the regime.
  - d. By keeping the Tutsi survivors in pain and trauma, the RPF is deliberately subjecting them to psychological torture that has been skilfully maintained and is intended to demolish them slowly but surely.
  - e. The aim is also to disqualify the Hutus from the exercise of power by insidiously putting them in situations where they must feel like "genocidaires" and walk with their heads down, wiping away shame and guilt daily.
  - f. These manoeuvres are also aimed at restoring the image of all the Tutsis who returned to Rwanda in 1994, in particular the members of the RPF, who gloat about being the saviours of the Tutsis, considering themselves to be those who stopped the genocide.
46. Why is there this "macabre competition" between the two ethnic groups, each wanting to make it appear that their loss of life far exceeds that of the other side? The answer is that each ethnic group harbours a deep-rooted revanchist hatred of the other.
47. What is behind this "one-upmanship" between the Hutus and Tutsis in terms of the memory of the victims of the Rwandan tragedy? The answer is that it is in Satan's plans, elaborated long in advance, to decimate each other by virtue of the legal right and full powers given to him by anyone involved in this practice of commemorating and remembering the victims.
48. What happens to a lifeless being? It is a corpse or a dead person. The body dies, but the soul/spirit lives on. This kind of spirit is not benevolent when it is not saved; we speak of



evil spirits. If a buried body is an evil spirit, then the effects on the living will be even more harmful from a body "exposed" in the open air.

49. More than 28 years after the genocide, who benefits from these macabre commemorations and what has been done to alleviate the wounds of both sides?
  - a. The big winner is the RPF, but they are playing with fire; no doubt they will end up biting their fingers off.
  - b. With the benefit of hindsight, it is common knowledge that the RPF never intended to alleviate the distress of genocide survivors.
  - c. On the contrary, the wounds and traumas have only worsened, as nothing has been done, if not to heal them, at least to alleviate them.
50. Why are the Rwandan Christian Churches so indifferent to this terrible plight? The reason is that they have been infiltrated by the RPF and have become its accomplices.
51. Why has the Rwandan state set up a legal arsenal to punish anyone who defends views that are contrary to its own on the subject of genocide? The answer is clear: it is to protect its partisan interests.
52. Why does the RPF fear recognising genocide against the Hutus? The answer is that it does not suit its interests because, if the genocide against the Hutus were recognised, the two sides would be "equal", complicating the process of repentance and reconciliation.
53. So, why do the Hutus plead for recognition of the genocide committed against their fellow human beings by the RPF? It is as if blowing on a deep wound could heal it. And yet, woe to both sides if they do not engage in sincere repentance, for Heaven will put them in the same bag to inflict the same punishment, commensurate with the atrocities committed (***Romans 11:32***)
54. While the RPF will benefit enormously from displaying the bones and remains of the victims' bodies in terms of financial tourism, this macabre trade will bring bad luck and even greater misfortune and curses. If you look closely, the trouble has already begun on the authorities' side.
55. The privileges and other benefits that the RPF dignitaries enjoy are tainted by the blood they have shed, either directly or indirectly. Unless they repent to the Tutsi and Hutu survivors, they will leave the dark reputation of criminals to the present and future generations. Because of a poisoned heritage, their descendants will pay the consequences in one way or another. As for me, I have already made a clear choice: my family and I will serve the Lord (*Joshua 24: 15*) and remain firmly attached to the SALVATION offered by our Lord Jesus Christ of Nazareth.
56. In their quest for power, the RPF and its leaders sacrificed Tutsis from within the country. These sacrifices continued even during the exercise of power, not caring that the victims were their brothers and sisters of the same Tutsi ethnicity. The reasons that pushed them to offer so many human sacrifices, including in the camp of their fellow Tutsis, have been developed in my book referenced above. The fact that the dreadful "trade" of bones continued after they took power is an eloquent testimony of their dark vision: to enrich themselves again and again on the back of the victims of the Rwandan tragedy, including the Tutsi survivors.
57. Truth be told, all this wealth that the RPF dignitaries accumulate again and again is of no use to them. They cannot enjoy it serenely because, to keep their privileges, they are locked in a bloodthirsty madness, going so far as to kill Tutsi survivors suspected of the slightest hint of opposition to the regime in power. In any case, the reputation of the RPF is seriously compromised. It will always be remembered as a movement that offered hundreds of

thousands of Tutsis as a sacrifice and spread terror in the country throughout its reign. It should be noted that the Tutsis within the country lost out on two counts: firstly, as victims used as a stepping stone by the RPF to gain power; secondly, as victims of the Hutu 'executioners' who massacred them during the genocide. They were defenceless and caught between two enemies; in a way, two fires consumed them without mercy. Tutsi survivors who have understood the extent to which the RPF is instrumentalising the genocide are subject to all sorts of persecution: arrests, disappearances, and imprisonment have become the daily lot of those who have discovered the RPF's egotistical interests and who dare to denounce them publicly. Fortunately, the RPF will soon be put out of action, and God Himself will take care of it.

## **THE CONSEQUENCES OF A COVENANT BETWEEN THE LIVING AND THE DEAD**

*(1 Samuel 28:3-25, Genesis 37:33-35)*

58. Abandoned by God, King Saul lost his mind to the point of seeking the services of a woman fortune-teller to tell his future by consulting a dead man, in this case, the prophet Samuel, who had died sometime earlier. It was the height of folly for a living person to seek salvation from a dead person. Unfortunately, this is what many of our Rwandan compatriots do, alienating themselves from the status of the living by wanting to commune with the dead. Saul was in the twilight of his life, having no more work to accomplish in the living world and ready to join the afterlife. We must understand that God is a spirit and that Satan is also a spirit. As for the human being, he is also a spirit wrapped in a body; as long as he is still alive on earth, he is obliged to choose who, God or Satan, is his master, to whom he owes allegiance, reverence and prayers.
59. The only "good spirit" is the Spirit of Christ or the Holy Spirit, but there are other spirits, inevitably evil, which are the work of Satan and are commonly referred to as "demons". These can disguise themselves as well-identified deceased persons whose identity they usurp to deceive better the latter's relatives, who can then misunderstand and see in the apparitions of these demons their own who are no longer of this world. The living who believe in the powers of the dead, how pathetic!
60. Jacob, on hearing the news of the death of his son Joseph, became inconsolable and spoke words that made him seem like the living dead, having lost his taste for life. He declared, "I will join my son in mourning in Sheol; I will never stop mourning for him!"
61. Perpetuating the memory of the deceased, voluntarily or involuntarily, is a matter of communion with the dead. The Catholic Church is a champion in this respect, having institutionalised the veneration of saints and the cult of relics.
62. The dead, no longer alive, cannot in any way help the living. Thus, for a living person to expect any intervention from a deceased person is a flagrant lack of intelligence. Fortunately for us Christians, Jesus Christ rose from the dead. Otherwise, he would have nothing more than Mohammed, Buddha, Krishna, etc. Because of his Resurrection, Jesus Christ is counted among the living, and we worship him as our Lord and Saviour.
63. As for Satan, he is the master of all evil spirits, whom he uses in attacks on the living in order to inflict all kinds of suffering on them. He keeps a grudge against the human being whose body he would have liked to clothe, but this honour has passed him by, for it is rather to Jesus Christ that it has devolved (*Hebrews 10, verse 5.*) *Therefore, when Christ came into the world, he said, "Sacrifice and offering you did not desire; but a body you prepared for me."* That is why Satan always tries to harm human beings in their bodies or emotions, using demons whose mission he gives to attack the living by borrowing the spirits of the dead.

64. The Spirit of God manifests itself only in the living and has nothing to do with the dead. However, the living can be attacked by spirits who wander around looking for living bodies to take them in. In such cases, the people these spirits visit believe they are dealing with apparitions of dead people. In reality, they are works of Satan, who is trying to harm the people he has targeted, claiming a legal right over them, provided they have opened the doors to him.
65. I have not ceased to pray to the Lord that the two parties involved in the Rwandan tragedy will finally agree to put an end to these practices of mourning and permanent memory, the catastrophic consequences of which have been revealed to me. It is all the more serious because the younger generations are terribly affected, including those born after the genocide or who were still young when it was perpetrated. One only has to look at people's behaviour during the official mourning period to see the trauma affecting young people, especially in schools. To date, many people are still victims of genocide gossip, which has become a favourite opportunity for demons to establish their dominance over those who consciously or unconsciously allow them into their lives.
66. An analysis of the official discourse proves that the authorities constantly incite young people to "love the country" (what love!) to the point of having to shed their blood defending it. This is clearly a call to death, officially justified by the imperative need to preserve the system's achievements, including the allegedly exemplary economic development that the regime constantly promotes to uninformed foreign partners.
67. Yes, a call to death has become like a slogan that the regime shamelessly sells to young Rwandans who are already victims of brainwashing methodically operated by the RPF to inoculate them with its propaganda better. On closer inspection, the RPF has nothing else to offer to the present generations or to pass on to the future generations except death, which has been a patent merchant since it started the war to regain power on October 1, 1990. Like their sinister merchandise, the RPF dignitaries are walking corpses, greatly disturbed by the blood they have shed abundantly in Rwanda and Congo. Their children are not aware of their crimes, but they will not fail to suffer the consequences sooner or later. The following two biblical passages speak for themselves.  
**Lamentations of Jeremiah 5:7:** *Our forefathers sinned, but they are gone, and we bear their iniquities.*  
**Isaiah 14:21:** *Prepare to slaughter his sons for all the sins of their fathers, that they may not rise up one day to conquer the world and cover the face of the earth with their cities).*
68. I must confess that I was shocked by the words of so-called servants of God who encourage young Rwandans to join the army and shed blood to protect their parents' gains. What reasonable father or mother, worthy of his or her status as a parent, would dare to send his or her children to their deaths? How could anyone want to leave such a criminal legacy to their descendants? Most parents have indeed grown up with serious injuries related to ethnic hatred, but to pass them on to their children should not be taken lightly.
69. Fortunately, many women and men have mobilised to stand up against all forms of hatred and injustice, but to be effective, we must ensure that we are fighting the righteous battle. For this, being healed of all one's wounds is a prerequisite. It is understood that a blind man cannot lead another blind man.
70. Since 1998, I have been praying and researching the Hutu-Tutsi problem. I have read and thought about it extensively, and I have turned the issue around and around in every conceivable way, only to realise that there is no more catastrophic issue.
71. I had numerous interviews in Rwanda with various official authorities, churches, Hutus who remained in the country like me in 1994, Tutsi survivors of the genocide, and Tutsis who returned from exile in 1994. Concerning the churches, in particular, I conducted my research

with the entities that had been newly established in the country by formerly exiled Tutsis, as well as those established in Rwanda before the genocide, which proved to be strongly affected by the ethnic issue, to the point of wanting to physically eliminate the competitor of the other ethnic group in the struggle for leadership.

72. I visited the Hutu refugee camps in Congo to talk to those who had decided to stay. My research also targeted those who had returned from Congo and, in particular, Hutus in prison who had admitted their involvement in the execution of the genocide, whether they had actually committed crimes or had made false confessions in exchange for their release.
73. In short, I made enquiries at all levels, from the lowest to the highest, and this is how I was able to dig into the Hutu-Tutsi question and gather tons of very instructive information. Among my interlocutors were former elites of the two fallen republics. They are the educated Hutus who are strongly affected by the consequences of the political change in 1994. They live in shame and guilt for losing their privileges, while the lower-class Hutus, who have always known humiliation and poverty, are not overly affected by the political upheavals that follow one another.
74. My investigations allowed me to delve into the history of Rwanda before and after the 1996-1997 RPF war against Hutu refugees in Congo through the murderous events of 1963, 1973 and 1990-1994. I had to understand what really happened and why it happened, both during the time of the Tutsi monarchy and under the 3 republican regimes established in 1961, 1973 and 1994. Everything revolves around the ethnic question, which has always manifested itself with a relatively dramatic acuteness.
75. My research over the past 24 years has produced alarming results, which I would not wish on anyone else. Like General Romeo Dallaire, *I have shaken hands with the devil*<sup>1</sup>. I have come face to face with the "animal-man" whose skin one sees without realising that it covers an armada of inner demons that have taken total control of the person's doings under their sway.
76. Certainly, this work of deepening the history of Rwanda was supported by prayer, the taste for research and the obligations of my calling. Still, there was also and above all, the Spirit of Christ who orchestrated and oversaw it all. The outcome is near, and nothing can stop the new times announced. The old era has ended, at least on the spiritual level, and the physical manifestation will not tarry. Lies of all kinds will not fail to be spread by the supporters of the current order as to its supposed permanence, but the reality of the facts will soon belie them. In any case, what is built on lies cannot last.
77. It is clear that no one has the antidote, neither the so-called servants of God (men and women of the church) nor those in power, in this case, the RPF and its regime. They all make the world believe that all is well in the best of worlds. But God is fed up with the imperfect order put in place by human beings and reserves the right to institute an UNUSUAL SYSTEM that brings about NEW TIMES, which is radically opposed to the cyclical changes we have been used to until now, according to which the Hutu drive the Tutsi out of power, and the Tutsi drive the Hutu out.

### **ADDITIONAL DETAILS ON THE ISSUE OF MOURNINGS AND MEMORIES**

78. First, it is necessary to briefly review the notion of "collective sin", which derives its legitimacy from various socio-political contexts, namely the following:

---

<sup>1</sup> Title of the book by the former Lieutenant General of the Canadian Forces and Commander of the United Nations Assistance Mission for Rwanda (UNAMIR, , 1993-1994.)

- a. The decisions made by the authorities, which are binding on all the citizens, insofar as the country's leaders act "in the name of the people and for the people".
  - b. Actions taken by parents on behalf of their children.
  - c. Decisions of political parties which are taken on behalf of their members
  - d. Churches that also decide on behalf of their members
  - e. The RPF, which started the war on behalf of the exiled Tutsis to overthrow the Hutu regime
  - f. The genocide committed in Rwanda by the Hutus against the Tutsis
79. For our part, we disengage ourselves from these 6 cases and other similar situations in the Mighty Name of Jesus Christ. We are no longer in debt to Satan. Moreover, if he should claim anything from us, he would not know where to reach us since we have found refuge in the precious Blood of our Saviour, Jesus Christ. Our country is full of those beholden to Satan, whether in the circles of power, in political parties, churches and other non-profit organisations, or in many families. However, we, the sheep of Christ and our families, refuse to be among these "debtors to the devil" and renew our commitment to serving the Lord, our God and Father of our Master, Jesus Christ of Nazareth. (You are invited to recite Psalm 91, personalising its verses).  
Yes, we are under the complete protection of the kingdom of God, where the memory of the dead is irrelevant.
80. **Joshua 24: 13:** *I have given you a land which you did not cultivate, cities which you did not build and in which you have settled, vineyards and olive trees which you did not plant, but whose fruit you eat.*  
This biblical passage is addressed especially to the Tutsis who returned from exile in 1994. When they arrived in Rwanda, everything was ready for them to settle down, especially the properties abandoned by the fleeing Hutus. Vacant properties, both land and real estate were quickly marked with the sign "already taken" by the new occupants, most of whom had returned empty-handed, except for the fighters equipped with guns and 'little hoes'.
81. What then did they do with the advice given to them in the following two verses?  
**Joshua 24: 14-15:** *So now, revere the Lord. Serve him honestly and faithfully. Put aside the gods that your ancestors served beyond the Euphrates and in Egypt and serve the Lord. But if it seems wrong in your opinion to serve the Lord, then choose today whom you will serve. Choose the gods whom your ancestors served beyond the Euphrates or the gods of the Amorites in whose land you live. But my family and I will serve the Lord.* It is a choice between two exclusive alternatives: to serve God or the devil; in other words, to be on the side of Christ or to be with Satan.
82. In my research on the Rwandan tragedy, I have already mentioned my interviews with Tutsi survivors of the genocide, high-ranking Tutsi returning from exile, Hutus holding positions in the RPF administration and religious leaders. Almost all of my interlocutors were against the fact that the bones of the victims of the genocide were not buried. Only a tiny minority, for cynical political reasons, defended the display of these bones in glass cases accessible to the public.
83. Satan and his demons also approve of this grisly exhibition, which in and of itself is an unspeakable disaster. Officially, the aim is to elicit visitors' sympathy at the sight of these human remains, but it is a fact that the real objective pursued by the RPF regime is pecuniary. As proof, the Gisozi memorial site on the outskirts of the capital Kigali has been elevated to the rank of a major tourist site, having broken the record for the number of foreign visitors and foreign exchange earnings in the country.

84. Most of my contacts mentioned above have confessed to me the immense sadness they feel about the treatment of the remains of their loved ones as if they were objects of curiosity with no interest other than tourism. Only they do not dare to express this openly because the RPF forces them to support all its policies blindly. They live in a most distressing fatalism, fed by adages such as: "the law of the strongest is always the best" and "everything works out in the end"... In any case, they recognise the psychological torture the RPF subjects to them and regret bitterly that they have to pretend to support it in its cynical and mercantile designs connected with the exhibition of the bones.
85. Tutsi survivors have understood that the RPF instrumentalises their pain while forcing them to praise its merits as their liberator who stopped the genocide. They have no choice but to submit to the RPF's diktat and support its divisionist policies, even if, deep down, they disapprove of the political exploitation of the bones of their own people. However, by aligning themselves with the views and interests of the RPF, the Tutsi survivors are shooting themselves in the foot, and they continue to hurt themselves. This is why their wounds are still not healed more than 28 years after the genocide.
86. The Hutus, for their part, complain that the bones on display also contain those of their own people, skilfully mixed with the human remains of the Tutsis to increase the official figure of the victims of the genocide. They also suffer from the silence they are forced to maintain regarding the massacres committed by the RPF against the Hutus, at the risk of being subject to the severe legal penalties imposed on those who 'deny' the genocide.
87. The Hutus are also forced to participate in the genocide commemorations. Their presence at these ceremonies traumatises them terribly, which can be seen in their speeches, sometimes marked by blockages or incoherent words. Moreover, they must not, in any way, mention the Hutu victims of the RPF massacres, let alone claim mourning or remembrance organised in their memory. All this proves that there are still tensions and resentments between the two ethnic groups.
88. The official mourning, which takes place every year from the beginning of April to the beginning of July, is particularly traumatic for the two ethnic groups. The RPF government does everything to aggravate this trauma, particularly through disturbing activities that are made compulsory, such as exhumating bodies and cleaning and varnishing exposed bones. The most curious thing about all this is that, more than 28 years later, bodies presented as those of Tutsi victims of the genocide are still being exhumed.
89. As if to drive the nail into the wounds of the Tutsi survivors that have not yet healed, the RPF demands that they contribute financially to the upkeep of the bones of their loved ones displayed on memorial sites. Instead of coming to their aid and consoling them financially by drawing on the juicy tourist revenues generated by these sites, the RPF extorts funds from them to swell its coffers, which are already well-stocked with external aid. There is no doubt that the RPF is making a killing from these bones in an indecent business that it has been carrying on unscrupulously for the past 28 years: every year, body remains are taken from the memorial sites and handed over to genocide survivors, claiming that these remains are those of their newly discovered relatives and forcing them to put them back in good condition before bringing them back to the exhibitions. This comes at a substantial financial cost to the survivors as there is an imposed protocol for washing and varnishing and, above all, a terrible psychological price in terms of harassment and trauma. What hurts the Tutsi survivors of the genocide, even more is that the RPF does not care about their pain and continues to use the genocide as a business opportunity to further its own selfish interests, both politically and financially.
90. Recently, in this "business of death", there has been a sort of competition between the RPF and some of its opponents, including Father Nahimana Thomas. He presents himself as the

President of the Government of Rwandans in Exile. The latter has just created a virtual cemetery to accommodate the RPF's Hutu and Tutsi victims. This initiative is in line with Satan's purposes and foretells an increase in deaths from future disasters, which will be added to the many victims of past disasters. This Internet-based cemetery will aggravate the wounds of those who lost their loved ones in the Rwandan tragedy, especially as it charges for its services, whether for graves, wreaths or visits. This is pure madness and a grave impediment to the reconciliation of Rwandans.

91. The news of the creation of this virtual cemetery reached me at the same time as these two words were revealed to me:

*"...Let those who are unclean continue to practice uncleanness, but let those who are righteous continue to do what is right..." (Revelation 22:11).*

*"... God has imprisoned (the Hutu, the Tutsi survivors and the Tutsi returnees) in disobedience in order to show grace to all." (Romans 11:32)*

92. This death business, whether it concerns the bones of the victims of the Rwandan tragedy, or this newly created virtual cemetery, is undoubtedly a Satanic work. The aim is to lock people into gruesome thoughts about death, graves, mourning and the memory of the dead so that they develop the ingredients of revenge, namely pain and anger.

93. The consequence of such deep-rooted macabre thoughts is the aggravation of what I call the "collective approach", that spirit which seeks to make every problem a group affair, formulating it "in the plural" by using "we". Thus, a person will say: we too have lost our people, we have the right to bury our people, we too have suffered genocide, we have the right to remember our people, ... You who? In my book mentioned above, I elaborate on this issue of "collective sin", which constitutes the crux of the Rwandan tragedy.

94. Living beings are subject to the laws of the Spirit, which are infallible, whether applied from the good side (God) or the bad side (Satan). Thus, the genocide committed against the Tutsi is attributed to the Hutu as a whole, and they are forced to ask for forgiveness in order to be delivered from it. Otherwise, they and their descendants will always suffer the consequences. Some Hutu voices have been raised against the "globalisation" of the crime of genocide, but it remains true that this crime will continue to affect all Hutus as long as proper repentance has not been made on their behalf.

95. The same applies to the RPF, whose crimes against the Hutus are attributed globally to the Tutsi ethnic group. Here too, a "collective repentance" is required, with the Tutsis having to ask the Hutus for forgiveness, so that they can live in peace with themselves and their descendants can escape the consequences of the crimes that are collectively attributed to them. It is also through this collective channel that the Tutsi survivors of the genocide are considered accomplices of the RPF and that they suffer the curses hurled at those they took for a time as their saviours before realising that the wolf had returned to its true nature, after a short period of disguise as a lamb. Their realisation is indeed late because the RPF had to attack some of their people with lethal force. But it is time for them to publicly disassociate themselves from this criminal regime. Fortunately for them, God will soon dismantle the RPF system and make all traces of it disappear.

96. In any case, the best choice for Tutsi survivors would be to distance themselves from the RPF who, like the devil, has robbed and killed them and is in the process of destroying them (*John 10:10*). This requires an act of repentance aimed, first and foremost, at the termination of the oath and any other contract with the RPF, and thus the severing of the link with death because of a connection with a life marked with longevity granted by the Lord.

97. Repentance, therefore, concerns each of the three parties involved in the reconciliation process of Rwandans, namely: the Hutus, the Tutsis who have returned from exile and the

Tutsis from within. For this repentance to be sincere and to free the parties from their grudges, the different actors must entrust their lives to Jesus Christ and allow themselves to be led by the Holy Spirit, without whose intervention it is impossible to ask for forgiveness and to forgive genuinely.

## **RESENTMENTS BETWEEN RWANDANS RETURNING FROM EXILE AND OTHER RWANDANS**

98. The RPF, a political group, made up mainly of Tutsis who returned from exile in 1994, clashes with other Rwandans who have settled inside the country, regardless of their ethnicity, Hutu or Tutsi. That is why the RPF should not be classified in any particular ethnic group. When the RPF uses the ethnic card, it does so first and foremost for selfish political interests.

### **a. Towards the Hutus, the Tutsis who returned from exile harbour the following resentments:**

99. The first dispute stemmed from the events of 1959, which forced the Tutsi notables out of power and into exile, of which the new arrivals of 1994 are the descendants. Other waves of Hutu persecution against Tutsis took place in 1963 and 1973, each time resulting in the death or exile of Tutsis.

100. The RPF would have liked its seizure of power in 1994 to have taken place in a country where the Tutsis had been decimated and the Hutus had fled; however, there were still Tutsi survivors whom the RPF took credit for having saved, while the RPF army systematically massacred the Hutus who remained in the country.

101. It is nevertheless fortunate for the RPF that there were Hutu survivors, even if the innocent among them, those not involved in the genocide, are not left alone by the authorities. In this, the "collective approach" is still at work, so the Hutu must be traumatised and sullied forever by the guilt of "his fellow human beings" (*Obadiah 11*). If one thinks about it, how would the RPF have done if, when it took power, there were no longer any Hutus in the country who were subject to exploitation? How would it have been able to restart the administration without the precious help of the former civil servants, those Hutus on duty from whom the newcomers learned everything, before, in most cases, liquidating them when they were no longer needed? All this is prepared in the invisible world and follows a logic that sometimes goes beyond human understanding. What is certain is that the moment will eventually arrive when any political system self-destructs due to internal friction, with yesterday's comrades-in-arms becoming sworn enemies, even settling their conflict in blood.

### **b. Against the Tutsis from inland, the RPF also kept a grudge:**

102. In the eyes of the RPF members, the unforgivable sin committed by the Tutsis in the interior of the country is to have fraternised, for more than 30 years, with the Hutus who drove their fathers from power in the years 1959-1961.

103. The RPF would have liked, like the Hutus who attacked the Tutsis from inland in 1994, that the latter be killed to the last man. However, in this case, the RPF contradicts itself because it needed accomplices among the Tutsis in the interior.

104. Other elements illustrate the RPF's conflict of interest between its desire to extinguish the Tutsis inside and the benefits it derived from the presence of survivors among them. On the one hand, the RPF would have liked to see all the Tutsis targeted in 1994 killed so that its business with the bones of the victims of the genocide would be even more profitable. On the other hand, the fact that there are Tutsi survivors benefits the RPF enormously. Indeed, it is these survivors that it has used to consolidate its power, notably through the institutionalisation of the commemoration of the genocide, the demonstrations in support of



the "heroes" who stopped the genocide or the condemnation of the "negationists" of this genocide, without forgetting the organised denunciation that the Tutsi survivors inflicted on the Hutus thrown into prison in massive numbers and arbitrarily for "participation in the genocide".

105. The implicit contract between the RPF and the Tutsi survivors is such that the latter cannot criticise, let alone oppose, the RPF's disastrous management of power. The few Tutsis who dared to challenge the RPF paid a high price or, for the lucky ones, were thrown into prison for an indefinite time, being considered enemies and treated as such, sharing almost the same fate as the Hutus or even worse.
106. It would have been a good deal for the RPF if the Tutsis inside had been decimated. In this hypothesis, the Tutsis who returned from exile would have automatically claimed the status of genocide survivors, which would have allowed them to mourn "theirs" killed by the Hutus (what crocodile tears!)

### **c. Hutu resentment towards the RPF**

107. The Hutus consider other Hutus who joined the RPF as traitors, even though they had held important positions in the Hutu regime that the former Tutsi rebel movement was fighting. Paradoxically, these defectors never gained the trust of the RPF, which did not share their sinister plan to kill Hutus in huge numbers. For refusing to support the RPF's bloodthirsty aims, these Hutu 'double traitors' quickly fell into disgrace after the RPF seized power in 1994. Some were dismissed from the administration, and others were killed when they were not thrown into prison or sent into exile. It is as if they had suffered a "double punishment" because their misfortune within the RPF had been preceded by disasters in their families, which had been decimated by the Interahamwe during the genocide, for "complicity with the enemy". Those Hutus who collaborated with the RPF must disassociate themselves from the RPF because the curses that hang over the RPF affect them too, especially since some of them were used by the RPF in the arbitrary denunciation of other Hutus or even in the physical elimination of those whom the RPF wanted to get rid of. On the other hand, let us be clear: having fallen out of favour with the RPF does not constitute, in any way, an "extenuating circumstance" for these Hutu defectors as to their responsibility in the Rwandan tragedy.
108. Another case worth mentioning is the Rwandans from mixed marriages between Hutus and Tutsis, who sometimes consider themselves Hutus, and other times as Tutsis, depending on which side the power relations between the two ethnic groups are leaning. These are the ones who were zealous during the genocide, killing the Tutsis without mercy. On the other hand, with the advent of a Tutsi regime in July 1994, these were the same people who presented themselves as 100% authentic Tutsis. Even those with Hutu mothers did not hesitate to pass themselves off as "pure Tutsis". They were able to deceive the world as to their identity without escaping the Hutu spirits to which they are naturally linked and which pursue them, albeit assiduously.

### **ALL VICTIMS OR ALL EXECUTIONERS ? (Romans 3: 23)**

109. One can legitimately ask the question of whether, among Rwandans, there is a category of those who knew how to maintain their sanity during the tragic events that followed one another in the recent history of Rwanda. This would be the Tutsis who returned from abroad and who, having experienced and understood the distress associated with exile, would not wish anyone to be forced to flee the country one day. In the same vein, there would also be Tutsi survivors of the genocide who militate in favour of 'never again', i.e. that no one, individual or group of individuals, should be threatened with extermination. Finally, the third category would concern Hutu survivors of RPF massacres who are fed up with being

treated as "less than nothing" by the RPF or, in the best of cases, being considered second-class citizens (the latter would like to return to power for the "well-understood interest of the people"!)

110. One may still ask who is the executioner or who is responsible for the damage done to each of these 3 parties and, therefore, who, in an effective reconciliation process, should ask for forgiveness or suffer sanctions for having offended each other? The detailed answers can be found in my book referenced above (THE ROOTS OF DESTRUCTIVE GRUDGES ...)
111. By way of conclusion on these resentments between the Hutus and the Tutsis, it is necessary to note the fact that each of the 3 parties involved believes itself to be more of a victim than the others, blaming the other protagonists for its misfortunes. However, the book of *Obadiah (verses 10 to 16)* contains an interesting point of view, which applies to all three. The three protagonists keep passing the blame back and forth because none of the parties can bring themselves to acknowledge their responsibilities in the Rwandan tragedy and confess them publicly. It must be said that such a repentance process is only effective if it is the work of the Holy Spirit. Otherwise, it would be smoke and mirrors, and it would not change the future of the Rwandans.
112. The vast majority of Hutus do not intend to repent for the genocide committed against the Tutsis in 1994, just as the Tutsis who returned from exile do not recognise the massacres committed by the RPF against the Hutus. As for the Tutsi survivors of the genocide also do not want to ask for forgiveness for their collaboration with the RPF before and after 1994. These different protagonists are all inhabited by the spirit of Adam (**Genesis 3: 12**), according to which the fault committed is someone else's. However, everyone should be responsible for their own actions. It is all the more worrying that more than 28 years after the genocide, the reconciliation process between Rwandans has not advanced one iota. The time is coming when God wants to use them to establish His Kingdom before the rapture of the Church, and this cannot be done without them being transformed by repentance and salvation in Jesus Christ.
113. This is why God will soon make a harsh selection among Rwandans. Yes, the Lord will manifest His Power and Glory as never before in the history of Rwanda, marked by cycles of bloodshed before and after 1959, notably in the years 63, 73, 90, 94 and up to now. The height of these disasters is that the RPF shed blood within the country and beyond the national territory, notably through the massacre of Rwandan Hutus who had taken refuge in Congo and the Congolese, the toll of which ran into millions of victims. The RPF has never stopped its killings in the East of the DRC, while the inhabitants of this country are also part of God's plan for the Kinyarwanda-speaking peoples of the Great Lakes region.
114. The Burundians are also implicated in this plan of God. I must warn them again against wanting to reproduce in their country the diabolical actions which settled in Rwanda after 1994. More precisely, they should renounce the exhumation of the remains of the Hutu victims of the 1972 massacres. Otherwise, these evil practices will open the door to the evil spirits of the dead, who will take great pleasure in bringing them a procession of misfortunes, including a war that will result in the fall of the current CNDD-FDD government and millions of deaths among the Burundian population, up to two-thirds of the population.

## A RESCUE ARK IS OFFERED TO US

115. This message is addressed to all the victims of the Hutu-Tutsi conflict in the countries of the Great Lakes region. It is directed especially to the true Christians in these countries, who understand the prophetic messages God sends to his people as a revelation or warning.
116. God has not stopped speaking to us, but many have covered their ears. In all His goodness, He is offering us new opportunities: first, a Throne of Grace where we will enjoy His protection (Hebrews 4:16), and now an Ark of Help where we can take refuge to survive the coming disasters. Indeed, as in Noah's day, the flood is upon us, and we need a safe haven.
117. The Ark is accessible to anyone who meets a certain number of conditions, namely:
- a. To be part of the process of repentance mentioned above, concerning sins, transgressions and iniquities, including and especially the "ethnic virus", which has taken firm roots in the minds of many Rwandans.
  - b. Anyone who still has any interest in the matter of the skulls and other bones of the victims of the Rwandan tragedy is automatically disqualified from access to the Ark. Access to the Ark will inevitably be incompatible with a state of mind still versed in gruesome practices of any kind.
  - c. This opportunity will also slip through the fingers of anyone still entangled in politics, especially those of political parties whose ethnic and regional map is the leitmotiv of their struggle. The Ark will appear to be lunacy in the eyes of those involved in this kind of politics.
  - d. Finally, for those who do not feel the need for divine protection for themselves and their loved ones, this offer is clearly of no interest.
118. Remember that in Noah's time, God himself closed the ark door after Noah returned with seven of his family members. In Noah's time, people did not take God's warnings seriously for 120 years and continued to conduct business as usual. Today, history is in danger of repeating itself with the Rwandans and Burundians: they are distracted by the so-called economic miracle that their countries have been experiencing for the past few years and do not give any credit to the calls for repentance that I have been making to them for over 24 years.
119. In Noah's time, faced with the general indifference of his contemporaries, God ordered him to bring in the ark, not people who otherwise had nothing to do with it, but rather animals, ensuring that for each species, there was a male and a female. The animals were thus saved from the flood that swept away the humans, who were guilty of the folly of refusing the help generously offered to them. This will happen to our Rwandan and Burundian compatriots if they reject the Ark of help now offered. Just as Noah's family survived the flood to form a "home of humanity", which spawned the inhabitants of the earth of which we are, a handful of our contemporaries who took refuge in the Ark of Rescue will be spared and will form in the Great Lakes region a new "human strain" willed by God; Alleluia!
120. The Ark of Help that God offers us must be seen as a project that he wants to make profitable. Indeed, if we are saved, it is because God expects us to "make a return on our investment". On the other hand, we are called to realise how we are an investment for our Creator, to what extent this investment is profitable, and above all, **WHY WE ARE STILL ALIVE**. Every human must have and know "his reason for living". In this regard, when asked whether Jesus Christ was King, the answer was eminently instructive: **John 18:37**: "...If I was born and came into this world, it was to bear witness to the truth...".

## ENTRY INTO THE ARK OF SALVATION IS CONDITIONAL ON THE FINAL REJECTION OF THE PRACTICE OF MOURNING AND MEMORY

121. Almost all Rwandans live in permanent mourning, linked to the fact that many have not been able to bury their relatives killed in various events. The longest mourning to date, more than 63 years old, concerns the Tutsis who lost theirs in 1959. Other “historical” mourning events have their origin in tragic events, including the following:

- a. The massacre of Tutsis inside the country in 1963 during attacks by Tutsi rebels who tried to overthrow the newly installed republican regime.
- b. The 1973 witch-hunt against the Tutsi elite in schools and the administration, some of whom were forced into exile.
- c. The assassination of southern Hutus by northern Hutus following the military coup of 1973.
- d. The massacres committed by the RPF against the Hutu population in the prefectures of Byumba and Ruhengeri that first experienced the war unleashed by the RPF on 1 October 1990.
- e. The other massacres committed by the RPF in various regions of Rwanda, such as that of Kibeho in 1995, plunged the country into desolation and pushed the people into permanent mourning for lack of having buried their dead, whose place and circumstances of death were unknown most of the time
- f. The massacres of Hutus by the hundreds of thousands in the refugee camps in Congo (ex-Zaire) when they were attacked with heavy weapons in 1996.
- g. The most infamous mourning is that of the victims of the genocide committed against the Tutsis in 1994. It has become an instrument for the consolidation of RPF power, which has taken hostage the first people concerned, namely the Tutsi survivors of the genocide. This mourning and all the commemorations that go with it are the work of powerful forces of darkness and bring only misfortune to those who engage in it.

122. SUCCESSIVE POLITICAL REGIMES IN RWANDA ALL BEAR THEIR SHARE OF RESPONSIBILITY FOR THE TRAGEDIES THAT HAVE CAUSED THESE DEATHS. The RPF is mainly responsible because this political-military movement entered the country in 1990 with bloodshed. Since then, it has not stopped killing innocent people, to the point that RWANDANS ARE IN PERMANENT MOURNING.

123. Some clarification is needed concerning the concepts of death and grief discussed in this message. Every person born of a woman must die. The grief we are concerned with here is not a natural or accidental death but rather the case of people who die due to violent action taken against them, individually or in groups, for political reasons (further explanation can be found in my book mentioned above). In the Rwandan tragedy, these provoked deaths and their consequences are the result of a "collective approach" (RUSANGE in Kinyarwanda), with people falling victim to their ethnicity, geographical origin, physical features, opinions and a host of other criteria linking them to an actual or supposed cause.

124. No one should kill anyone, for to kill is to shed blood. But it is in the blood that life is found, and for this reason, the bloodshed cries out for vengeance. Let us quote some Bible verses to this effect:

- a. **Genesis 4: 10:** *And God said to him [Cain], What have you done? The voice of your brother's blood is crying to me from the ground.*
- b. **Genesis 9: 6:** *God made man in his own image: Therefore, if any man shed man's blood, his own blood must be shed by man.*

- c. **Numbers 35:33:** *Profane not the land wherein ye stand: for the blood that is shed profanes the land: for there is no atonement for the blood that is shed therein, save by the blood of him that shed it.*
- d. **2 Samuel 21:5-6:** *They [the Gibeonites] answered the king, "Since this man [Saul] wanted to cut us off and had a plan to destroy us to eliminate us from all the land of Israel, let seven of his descendants be delivered to us, and we will hang them up before the LORD in Gibeah, the city of Saul, the one whom the LORD had chosen." And the king said, "I will deliver them to you."*
- e. King David had Uriah killed and suffered the consequences in his family. *"... You murdered Uriah the Hittite with the sword. You took his wife and made her yours, and you killed him with the sword of the Ammonites. Now the sword will never leave your family..." (2 Samuel 12: 9-12)*

125. The blood of Christ is the only atoning sacrifice that pleases God and appeases all other bloodshed, making all thoughts of revenge irrelevant (**Romans 3:23-26**). Otherwise, the blood shed by humans always calls for blood through vengeance. If the souls of the righteous cry out for justice (**Revelation 6:9-10**), so will the souls of the unfaithful cry out for revenge on those who have taken their lives.

126. Unfortunately, criminals ignore or pretend to ignore these spiritual laws. They should think about the consequences of their actions on themselves and their descendants, especially since there is a considerable amount of blood crying out for vengeance in our countries. Let those who have ears hear, especially Rwandans and Burundians!

127. All the political regimes that have ruled our countries have blood on their hands, which they shed when they seize power, consolidate, and lose it. They obey the satanic system that demands human sacrifices from leaders in order to attain power, knowing that more blood will be shed when the time comes to remove them from power (blood demands blood!)

128. Only the reign of Jesus Christ is an exception: *"...Christ offered himself once as a sacrifice to bear the sins of men..." (Hebrews 9:28)*

Jesus Christ shed his blood of his own free will to redeem us so that we might have eternal life in him. On the other hand, the blood shed by Satan and his minions only serves their selfish interests (this point is developed at length in my previously referenced book)

129. We now understand why **THE DEATH OF JESUS CHRIST MUST BE THE ONLY ONE TO BE REMEMBERED, FOLLOWING THE ORDER RECEIVED FROM HIM AND INSCRIBED IN HIS WORD (LUKE 22:14-20, 1 COR 11:23-26)**. The reason for remembering the death of Jesus Christ is that he did not remain in the tomb and that he rose on the third day. Therefore, there is no reason why a mere mortal, a person who is dead and buried (and not resurrected!), should be the object of any kind of mortuary memory or commemoration.

130. At this point in the reading of this message, things are gradually becoming clearer (I hope) to understand why, in the Great Lakes region, more particularly in Rwanda and Burundi, two-thirds of the inhabitants are soon to be massacred. Quite simply, a lot of blood has been shed in these two countries, and this spilt blood continues to cry out for vengeance and will soon be vindicated.

## **CONCLUSION:**

### **THERE WILL BE NO MORE MOURNING OR REMEMBERING THE DEAD FOR EVERY BORN-AGAIN CHRISTIAN**

131. As already emphasised, the present message is addressed primarily to those Christians who are convinced of their allegiance to the Body of Christ and their status as the bride of Christ. These are the ones who must immediately and definitively renounce the memory of the dead and the related mourning. Instead, they are urged to devote themselves to the commemoration of the death of our Lord Jesus Christ until his glorious return.
132. I urge the RPF not to interfere with this Holy Spirit-inspired programme and especially not to put obstacles in the way of those willing to implement it. The same request goes to the "servants of God" whose complicity with the RPF is proven: let them leave alone those Christians who have understood the merits of the present message and who will want to comply with it, not only for the glory of God but also for their salvation and that of their own.
133. Faithful servants of God are also asked to enlighten the Christians in their charge regarding what should be done. They should also ask God and their flock for forgiveness for having always supported these macabre commemorations, which were shown to be connected with evil spirits and the misfortunes they bring.
134. I also hope that the competent political authorities will have the courage to revoke these death programmes that they have institutionalised. It is for their good and that of their people.
135. For 28 long years, human sacrifices have been made in the spirit world in the sole interest of the powers, who seek to perpetuate themselves by all means, including demonic means. The most worrying aspect of all this is that the post-1994 generations are also seriously affected by these evil spirits induced by the practice of mourning and the memory of the deceased.
136. The time has come when things must turn around. The enlightened elites are responsible for adopting and propagating the immutable and blessed principle that only the death of the Lord Jesus Christ is worthy of commemoration and celebration. At the same time, the memory of the other dead is a door through which evil spirits enter to inflict all kinds of trouble on the living.
137. Truly, truly, we are entering a new era in which all these demonic practices must cease for good. For God Himself has devised a new order whose speed of arrival is beyond human comprehension and has mandated us to implement it according to the following guidelines:
- a. We will bring about an era of a radical break from the religious and political systems known to date, which will be banished forever in the Name of Jesus Christ of Nazareth. The aim is to establish the saving kingdom of God on earth in our countries
  - b. We must eradicate all the evils that afflict Rwandans from generation to generation, especially as they have inevitable severe consequences for their children, grandchildren, and the whole chain of descendants
  - c. There is no question of bequeathing to our children destructive resentments, whatever they may be
  - d. We must break the generational transmission of crimes and other sins (Book of Lamentations, Jeremiah 5:7)
  - e. We shall give as a legacy to our successors' true reconciliation leading to true unity, all based on faith in Jesus Christ, repentance, mutual forgiveness and the recognition by each ethnic group of its responsibility for the dignity and well-being of the other ethnic group

- f. We reject the perpetuation of a system based on lies and their father, Satan (*John 8:44*)
- g. We also reject any diabolical programme that allows Satan to kill Rwandan Hutu-Tutsis at will, even when they give him the opportunity, by opening a breach in their thoughts, emotions or bodies. In any case, it is unacceptable for some to leave the country and for others to return.
- h. We refuse to accept a life of misery, even though God, by his grace, has given us an entire life while we are still in the world, and in Jesus Christ has granted us eternal life
- i. We reject all family ties that harm us, even though we are often unknowingly involved in them
- j. We stop this fatal practice of remembering the dead: we, the living, have no further dealings with them and reject all the harmful consequences that communion with them has caused us
- k. We are now in disobedience to the criminal regime of the RPF, especially concerning its programmes to "commodify" the bones of Tutsi victims of the genocide, which were mixed with those of Hutu victims of RPF massacres, in order to inflate the figure of genocide victims for selfish purposes
- l. We are no longer under the authority of this terror regime based on lies and cynicism, which has never had the slightest sympathy for the people
- m. We declare null and void all the contracts this regime has concluded with the devil to our detriment, particularly by offering Rwandans as a sacrifice
- n. We release ourselves from all the wrongs we have suffered from the despised RPF regime and their unfortunate impact on our children and all our descendants
- o. We distance ourselves from all RPF programmes carried out by the IBUKA organisation and, similarly, from all that relates to the memory of the victims of the genocide, whether it was the genocide of the Tutsis or the genocide of the Hutus; more generally, we and our families, and in the name of Jesus Christ, disassociate ourselves from any activity relating to the memory of the dead, whoever they may be
- p. These programmes of remembrance of the Tutsi or Hutu victims will not affect us, as we publicly distance ourselves from them, both orally and by letter, in the name of Jesus Christ
- q. Yes, we categorically reject everything that has to do with the memory of the dead and the spirits that are attached to them, which we send back to their sender, in this case, Satan, the master of demons. In the name of Jesus Christ, we cast out these evil spirits and are determined to retain only the positive facts of our history, free from cynicism and destructive resentments
- r. We who are involved in such mourning and commemoration of the dead, whether written or oral, use the same channels, in the name of Jesus Christ, to distance ourselves from these practices; may the Holy Spirit help us implement this resolution
- s. We are no longer part of these gruesome ceremonies, being engaged in a race against time to enter the times instituted by God to avenge the blood of the innocent shed in the Great Lakes region. Satan will still assert his rights over hundreds of thousands of Hutus and Tutsis, especially those who have pledged to him through the diabolical oath to which all RPF members are subject. We and our people have nothing more to do with these demonic practices; we place ourselves under the high protection of our heavenly Father in connection with Psalm 91, in the name of our Saviour and Master, Jesus Christ of Nazareth.

138. It is imperative to disengage from these works of the devil individually. To the undecided and the indifferent, as well as those who denigrate these prophetic messages, I say that if you do not deal with these things, they will indeed deal with you (*Hosea 4:6*), and it will not be for your good. Whether we like it or not, we are all involved in this, albeit unwittingly for most of us, with occult forces deciding our fate for us, but "condemned" nonetheless because of our membership in the same national community. People without the legal capacity to act, such as children, are also concerned by this process. It will be done on their behalf by their legal representatives who, for their legitimacy, will be able to claim blood ties or other undeniable relationships. On the other hand, we would like to emphasise that for every competent adult, disengagement must be done individually, first by accepting Jesus Christ as their Lord and Saviour and then by confessing their sins and their share of responsibility. Only people who respect this program will have the right to enter with us into the Plan of God for the Great Lakes Region.
139. I would also like to remind you that an Ark of Salvation is offered to all who want to place themselves under divine protection. However, all those still in the grip of the Hutu-Tutsi virus who refuse to get rid of it will not have a place in this Ark of Salvation. The Ark will automatically push them away because of their unconfessed sins, which will accumulate one on top of the other, as long as the dynamics of repentance have not been set in motion.
140. All these measures come into effect with the 'official' commemoration of the genocide, which, as in previous years, takes place this year from April to July. Thus, from April 2022 onwards, Christians must distance themselves from all that has to do with mourning, memory and commemorating the dead. If not, I wash my hands of it and take the word of God as a witness (*Ezekiel 33*).
141. In order to put a definitive end to these mortuary practices and given a total deliverance preceding the entry into the imminent new times, we are planning in the next few months three consecutive days of fasting and prayer to which everyone is invited. This will be an opportunity for the participants to cut, for good, all ties with gruesome matters related to mourning, gossip and the memory of the deceased.
142. The present decree comes into force on April 6, 2022, to render null and void the 100-day programme usually reserved for commemorating the genocide until early July.

GLORY AND PRAISE TO THE ETERNAL OUR GOD AND TO OUR LORD JESUS  
CHRIST OF NAZARETH;  
MAY THE HOLY SPIRIT IMPLEMENT EVERYTHING ACCORDING TO THE WILL  
OF THE FATHER; AMEN !

Done in The Hague (Netherlands) on April 6, 2022



Marie Esther Murebwayire