



IJAMBO RYA NYAKUBAHWA MADAMU JEANNETTE KAGAME

MU MASENGESHO Y'ABAYOBOZI BAKIRI BATO -

YOUNG LEADERS PRAYER BREAKFAST



Kigali, 6 Nzeri 2026

Rwanda Leaders Fellowship,

Bayobozi mu nzego zitandukanye z'igihugu cyacu,

Distinguished Guests,

- Good afternoon, everyone!
- Mwakoze kuba mwitabiriye iri huriro.
- Thank you for showing up. Not to a conference, not to any networking breakfast, but to a prayer breakfast. Aya mahitamo mwagize asobanuye byinshi kubo muri bo n'indangagaciro mufite.
- This morning's gathering is guided by a verse from Psalm 127:1 "Unless the Lord builds the house, the builders labor in vain."
- I want us to sit with that for a moment, because it is not a comfortable verse for people like us - leaders, achievers, builders by nature. We are the generation that believes in effort. We plan, we strategize, we work hard, we build. And yet Scripture tells us plainly: without the Lord as the foundation, all of that labor, however sincere, however skilled, is in vain.
- Nowhere is that truth more urgent than in the house each of us is building right now, whether we realize it or not: the family.

- Abatuganiriye mbere hari byinshi batugaragarije nk'ibibazo bibangamiye imibanire mu miryango ndetse hari n'ibyo nanjye maze iminsi ntekerezaho. Ibyo twumvise rero ni igihamya ko ari ngombwa ko tunganira ku kubaka imiryango ifite ireme.
- Ari abubatse ingo cyangwa abakiri mu rugendo rwo gushaka abo bazabana, urugendo rwo kubaka umuryango kuri twese rutangirana urukundo no kwizerana. Ntawe uba ateganya ko kubaka bizamugora, cyangwa bizagenda nabi kugera ubwo bishobora no kuvamo gutandukana kw'abashakanye. Ariko kuko ubuzima budahora bugenda uko twabiteganyije, mu gihe bitagenze uko twabyifuzaga ntibikwiye kuba igipimo cy'agaciro k'umuntu cyangwa ukwizera kwe.
- Ndizera kandi ko n'iyi miryango ifite umwanya mu mahuriro nk'aya.
- Ni yo mpamvu ibyo nifuje kubaganiriza uyu munsi mbasaba kutabyumva nko gucira urubanza uwo ari we wese, ahubwo muze kubyumva nk'inama, n'umwanya wo kwiga no guhugurana. No mu kinyarwanda tuvuga ko kwiga ari uguhozaho, natwe rero turakiga, kandi ni cyo cyaduhuriye hano uyu munsi: kuganira uko twakubaka neza, byiza kandi birambye.

Batumirwa bacu, Bayobozi bakiri bato

- U Rwanda rwahisemo kugirira icyizere urubyiruko, ruhabwa inshingano mu nzego zitandukanye. Ntabwo ari aho gusa, no

mubikorera, higanjemo urubyiruko, no muri ba rwiyemezamirimo ni uko.

- icyo cyizere ahanini gishingira ku byo umuntu ashobora kugaragaza cyangwa gupima: aha twavugaga amashuri, ubushobozi bwo gutekereza, ubumenyi n'ubunararibonye, indangagaciro n'ibindi. Kandi ibyo byose ni ingenzi cyane.

- **Ese ibi byaba hari icyuho byateye?**

- Ese ntidushobora kuba twaritaye ku bwenge n'ubushobozi, ariko ntitugire umwanya wo kubafasha gukura mu mico, mu marangamutima no mu mibanire, kandi na byo bikenewe, kugira ngo umuntu abashe kuba umuyobozi mwiza haba mu rugo cyangwa no mu kazi kandi?
- Kuba umuhanga byagufasha kuba indashyikirwa mu kazi ariko iyo bigeze mu rugo, imibanire yawe n'uwo mwashakanye, uburere uha abana bawe, kurinda ubumwe bw'umuryango mu gihe cy'ibibazo, ntabwo kugira ubwenge gusa bihagije, hakenewe n'izindi ndangagaciro zubakiye ku Mana - **yo mu Mugenga wa byose.**
- Hari n'ikindi nifuza ko dufatanyaga gutekerezaho. Iyi generation y'abayobozi bakiri bato yagiriwe icyizere gikomeye ariko kinajyana n'inshingano zikomeye kurushaho.
- Murasabwa kugira imitekerereze, imyumvire, n'imyitwarire isobanutse, kubaka no kunoza imibanire, ari nako

muhangana n'impinduka zizanwa n'iterambere, ikoranabuhanga, ibibazo by'ubukungu n'ibindi.

- Niba umuryango uhamye ari wo musingi igihugu cyubakiraho, inshingano z'iyi generation ni ugukomeza uwo musingi duhereye mu ngo zacu, kugira ngo ibyo tuzaraga abana bacu bitazaba ibikomere bazakomeza kwivura, ahubwo bibe urufatiro rukomeye bazubakiraho.

Young Leaders,

- Attitudes toward marriage itself are shifting. Fewer people are marrying. Many are marrying later, or not at all. Commitment is increasingly viewed as optional, or as something to be delayed until every other box is checked: a finished degree, a stable job, a paid-off loan. And by the time all those boxes are checked, sometimes in the waiting the desire to commit quietly fades.
- Part of this shift shows up in how relationships themselves are structured today.
- Hari byinshi abangana nanjye tutazi. Nanjye mbimenye vuba kubera kuganira n'abato. We have come to accept a long, loosely defined sequence before any real commitment is made - looking, talking, dating, "exclusive" and even open marriage, each stage vaguer than the last, and each one able to stretch on indefinitely with no obligation attached.

- Somewhere in that sequence, many young people find themselves in what's now casually called a "situationship" - all the closeness, none of the promises.
- We give our hearts, our time, our trust,...to stories with no ending. And then we wonder why it's hard to trust later.
- There is a related nuance worth naming honestly: many want the outcome without the covenant behind it. Some want children, but not the daily, unglamorous work of parenting that raising a child actually requires.
- Some want a wedding, the day, the dress, the celebration, more than they want the marriage it's supposed to begin: the years of patience, sacrifice, and showing up that come after the guests go home.
- We have become skilled at wanting the symbol while quietly avoiding the substance. And children raised in that gap, or spouses who discover it too late, are the ones who pay for it.

Dear Guests,

- We are often our partner's biggest 'guardian angels', and their most nervous scrutinisers.
- But that scrutiny usually isn't about them. It's about us, and the quiet fear of not looking like "the perfect couple."

- We measure them against an image in our heads. When they look polished, we feel safe. When they don't, the anxiety leaks out.
- Relationships don't usually break in big moments. They wear down in small ones. Little corrections, a mocking comment, a public jab, anger that talks first. What we need isn't more scrutiny.
- It's more safety with each other. Especially in public, where we are trying to manage how we look, not how they feel.
- Those moments feel small when they happen, but they don't stay small. They linger long after the words are said, quietly reshaping how safe two people feel with each other. A single moment of anger, left unaddressed, can birth issues that outlast the argument by years.
- And it isn't only words that wound. Silence can wound just as deeply. The silent treatment, the withdrawal, the refusal to engage, these can be just as weaponized as a harsh word, just quieter about it. A home can look peaceful on the outside while, underneath, that silence is doing real damage to intimacy and trust.
- Be silent when your heart is on fire. When you want to win more than you want to heal. Speak when you're calm enough to be kind. Marriage is ministry. Your home is an altar. Every conversation is either building that altar or tearing it down. We

speaking grievances not to attack, but to be known. We don't stay silent to punish, but to get wisdom.

- When conflict does arise, we often reach for language that sounds wise but is really just a way to avoid the harder work of resolution. We "agree to disagree" without ever truly reconciling. We "mind our own business," retreating to our separate corners instead of facing the issue together. We call it "compromise" when it's really just splitting the difference so neither of us has to actually yield.
- We even go to the extent of taking "me-time" as an escape from each other rather than genuine restoration we bring back into the relationship. None of these are wrong in themselves, but too often we reach for them out of avoidance, not resolution.
This is where the strength of human capacity ends, niho imbaraga za muntu zigarukira.
- What faith brings to the table is something more durable than any of these. It isn't a technique for managing disagreement; it's a shared grounding, an ideal greater than either of us, that both partners can return to when our differences feel unresolvable on our own.
- Anchored to something bigger than our preferences and our egos, our differences stop being a battle to win and become, instead, a distance we close together, in service of that shared foundation.

Where does this leave us?

- Put all of this together, and you get a clear and sobering picture: family cohesion is being tested. Values are being diluted. Intimacy - the real, unhurried, attentive presence between spouses and between parents and children, is being crowded out. And responsible parenting is harder than it has ever been.
- This is the world our generation is inheriting. And it is the world we are being called to lead in.
- As we reflect on all of this, I think the message is really about being intentional about what we allow into our lives, what we nurture and what we pass on to the next generation. The challenges are real, and the work we put into building and protecting our families must match the importance of what we are trying to preserve.
- Even in the small things - how we present ourselves, how we communicate, how we treat one another, our choices say something about our values. And when we reach a moment where we need to question ourselves, let us see it not as a reason for judgement, but as an opportunity to pause, reflect and be part of the conversation. We all have a role to play: families, churches, communities, leaders and institutions.

Distinguished guests, Young leaders,

- We can labor hard at building a family, a career, a legacy, and still labor in vain if the foundation beneath it is not right.
- Let's return to Psalm 127:1 — "Unless the Lord builds the house, the builders labor in vain."
- The psalm doesn't say the builders are lazy, or unskilled, or careless. It says they labor genuinely, actively, and sincerely. The problem isn't effort. The problem is foundation. A house can be built with the finest materials and the hardest work, and still collapse, if it was never built on the right ground to begin with.
- There's a French phrase worth pausing on: **le bonheur se crée** - happiness is created. Not found. Not inherited. Not stumbled upon. Created through deliberate, daily choices. This is the balance we have to hold as leaders. Our role in creating healthy, happy homes is not passive.
- We don't get to wait for the right circumstances, the right season, or the pressures to ease before we start building well. We create that happiness, that stability, that intimacy - on purpose, starting yesterday.
- **Young leaders**, the pressures on the family in our time are real. They are cultural, economic, global, etc...and they will not resolve themselves.

- But we are not powerless. We are the generation being called to respond, not with panic, but with conviction. Not by looking back, but by building forward with wisdom, and with the right foundation.
- **Bayobozi mukiri bato**, ibisubizo ntibizizana.
- Bizaturuka Ku myitwarire yacu, Ku mahitamo dukora buri muni, no ku rufatiro twubakiraho.
- Let this breakfast be more than a talk.
- Let it be a fresh "yes" to choosing patience over pride.
- Presence over performance.
- Covenant over convenience.
- Nk'uko tubisanga muri Bibiliya, aho Joshua yavuze ati: *Jye n'inzu yanjye tuzakorera Uwiteka.*
- Natwe tuvuge tuti: Jye n'urugo rwanjye. Twese n'ingo zacu. Twese n'imiryango yacu. Twubakire ku Mana.
- Duharanire kurinda umwana kuzabaho avuga ko umubyeyi yamubereye gito.
- **Murakoze! Mugire amahoro y'Imana!**