

THE APPEALS OF OUR LADY APPARITIONS
AND
MARIAN SHRINES
IN THE WORLD

Apparitions of the Virgin Mary in KIBEHO



his apparition was recognized in 2001. Here the Blessed Mother asked for the recitation of the Rosary on every Friday, dedicated to her sorrows, known as the Rosary of the Seven Sorrows, and she promised that whomever will recite it will receive the graces necessary to repent for their own sins. Kibeho is found in the Republic of Rwanda, in the current district of Nyaruguru, in central Africa. This seemingly lost location created much talk of itself since the Virgin Mary appeared there in 1981. In memory of the apparitions arose a beautiful Shrine, visited every year by thousands of pilgrims. It all began on the 28th of November in 1981, when a young student at a boarding school in Kibeho, Alphonsine Mumereke, spoke of having had an apparition of a Lady of incomparable beauty who presented herself with the name of "Nyina wa Jambo" which means "Mother of the Word," and the seer quickly understood her to be the Blessed Virgin Mary, Mother of Jesus. His Excellency Monsignor Augustin Misago, Bishop of Gikongoro, in Rwanda, approved on the 29th of June 2001 the apparitions of the Virgin Mary which took place in Kibeho from the 28th of November 1981 until August of 1983. Only three of the seven seers were taken into consideration: Alphonsine Mumureke, Anathalie Mukamazimpaka, and Marie Clarie Mukangano, the others were not at that moment acknowledged, mostly because of the demands of time. From here on we will report the principal points of the message given from Our Lady as they were summarized by the Bishop: the 31st of May 1982 to Marie-Claire the Blessed Mother said that her favorite prayer next to the Rosary was the

1. An urgent appeal to repent and to the conversion of hearts: "Repent yourselves, repent yourselves, repent Convert while there is still time "

2. A diagnosis of the moral state of the world: "The world is evil (Ngo isi imeze nabi cyane) and if you do not do anything to repent and to renounce your sins, woe unto you! It is precisely this which pains me; because I want to free you from the chasm so that you will not fall into it, but you refuse... Therefore double your zeal, my daughter, in prayer on behalf of the world, so that sins diminish and are forgiven for those who desire it. How could I be happy, when I see my children mock me and are on the edge of an abyss and of being lost? I came to you to communicate a message to call you back to that which you have forgotten; but you refuse to accept it. Ever since then I suffer much; but I know how to endure everything with patience." "The world rushes towards its ruin, it is about to fall into an abyss" (Ngo isi igiye kugwa mu rwobo), meaning innumerable and incessant disasters. "The world is in rebellion against God (ubu isi yarigometse), you commit too many sins; there is no more love nor peace." "If you do not repent and do not convert your hearts, you will all fall into the chasm" (Alphonsine Mumureke - December 6, 1981).

3. The profound sadness of the Virgin: the seers attest to having seen her cry on the 15th of August, 1982. The Mother of the Word is much afflicted because of the incredulity and impenitence of mankind. She laments our wicked conduct, characterized by the dissolution of values, the gratification of evil, and the continuous disobedience of the Commandments of God. "The time will come in which you will desire to pray, to repent and to obey, without the ssibility of doing so anymore, unless you begin to do quickly do so now, repenting and doing

4. Redemptive suffering: This theme is one of the most important in the history of the apparitions of Kibeho, above all for Anathalie Mukamazimpaka: for a Christian, suffering, part from inevitable in life on this earth, is an obligatory walk in order to reach the celestial glory. The Virgin said to her seers, in particular to Anathalie on the 15th of May one of the seers, Marie-Claire Mukangango,

1982: "No one arrives in Heaven without suffering" and also: "The Son of Mary is never separated from suffering." But suffering is also a way to atone for the sin of the world and to participate in the sufferings of Jesus and Mary for the salvation of the world. The seers were invited to live this message in a concrete way, to accept suffering in faith and in joy, to mortify themselves (kwibabazd) and to renounce pleasures (kwi-gomwa) for the conversion of the world. Kibeho is therefore a call to the place of the cross in the life of the Christian and of the Church, "The world is in turmoil and to save it the Passion of Christ is needed," (Anathalie Mukamazimpaka - March 27, 1982)

5. "Pray incessantly and without hypocrisy": Mankind does not pray; and even among those who do pray many do not pray as one should. The Virgin asked the seers to pray a lot for the world, to teach others to pray and to pray in the place of those who do not pray. The Virgin asked for more zeal to be put into prayer and to pray without

6. Devotion to the Virgin, actualized above all in the regular and sincere recital of the Rosary: In the apparition of Rosary of the Seven Sorrows, since with it, contemplating the sorrows of Our Lady and in this way contemplating with her the Passion of Jesus, it was easier to repent of sins: "That which I ask of you is to repent. If you recite this Rosary meditating upon it, you will have the strength to repent, Today many people no longer know how to ask for forgiveness. They put the Son of God on the cross again. This l anted to come and remind you of, especially here in Rwanda, because I have found a people still humble and not attached to riches and money." The seer said furthermore that the Virgin desired that this Rosary would become more widespread in the Church but that it should not however be seen as a substitution of

7. The Virgin desires that a chapel is built for her in memory of her apparition in Kibeho: This is a theme which goes back to the apparition of the 16th of January 1982 and returns many times in the course of that year and with new developments. According to the seers, the exhortations of the Virgin Mary in Kibeho are directed not to one sole person and do not concern only the present times, but they are directed to the whole world, "When I allow myself to be seen by someone in order to speak to them, I want to address the entire world. If I come now to the parish of Kibeho, it does not mean I come only for the parish of Kibeho or for the diocese of Butare, or even for Rwanda, or for all of Africa, I address the entire world," (Marie Claire-March 27, 1982). From the interrogation of the seers comes forth that the Virgin Mary came to awaken our consciences to shake them, to remind us that we all have serious responsibilities because we are children of God. She invites us to walk the just path, to correct our lives. In short, she came for our benefit of our spiritual renewal for our salvation Mary, who is our mother, does not abandon her children to self-destruction. Even more somber is the blindness and the hardening of our hearts...On the 15th of August 1982, the seers had the most dramatic vision of all: a premonition of that which would have then occurred several years later in their country. They had in fact the vision of a civil war that will have flared up about 12 years later, in 1994, between the ethnic groups Tutsi and Hutu which caused the death of nearly one million people. In the village of Kibeho alone there were thousands of deaths, among whom was



























