



Kolping Banner

Official Publication of the Catholic Kolping Society of America

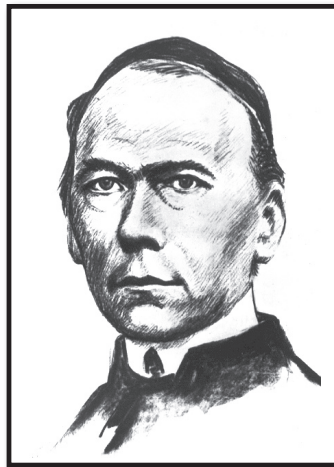
Vol. 84 No. 11

August 2009

ADOLPH KOLPING AS EDUCATOR

Gradually, the people of our own day are beginning to look upon Adolph Kolping differently from the way one was accustomed to regard him before the war. Then he was represented as a writer for the people, or sociologist, now he is seen in his most fundamental quality of educator. The time preceding the world war was one of belief in the efficacy of social political standards and laws. With their help labor believed it must protect its existence from the demands of capital, and in the struggle it found its helper in Adolph Kolping who established the Gesellenverein to save independent labor from becoming industrialized. Because Kolping repeatedly set before them the idea of the competent master whose position was a goal to be reached by members of the Gesellenverein, and because they saw the ideal realized only in the independent master workman, those who set out to achieve this end claimed Kolping as the one inspiring these efforts.

War and revolution, however, proved to the surprise of many, that despite all the social political standards and laws, social peace had not been reached, and that a deep, inward and spiritual change as taking place in the people. They called for new ideas. In consequence the Gesellenverein was forced to give attention to its spiritual resources and to go more deeply into the heritage of thought left by Adolph Kolping. His writings, neglected for years, were resurrected and it was discovered that though in many instances Kolping was a child of his time, he nevertheless showed an original way of approach, even



among the Catholic social leaders of his day. Kolping was a child of his time insofar as he saw in the organization of society the remedy against a boundless freedom of labor which in his day was demanded. He showed his originality in that he did not think that the organization of society as he planned it, could be achieved by means of outward economic or social political arrangements, but that the new association had to be brought about by a new kind of member. In other words, what he sought was a new social spirit, one that should put value not only upon the understanding of the individual but rather upon the social sentiments in his heart; furthermore, a practical education proceeding from the social spirit and also leading back to it.

At this point he associated the idea of that natural and strongest of all forms of society, the family. To preserve this form of society in order to produce from it persons endowed with the social spirit, seemed to him the greatest task of the times. Here also it is evident that he does not seek to effect this by exterior means such as tax privileges, family loans, providing for adequate housing, and similar things important though they be. Rather he sees as his appointed task to work for the preservation of wholesome family life by means of educating young men according to the ideals of family and social life. Thus the Gesellenverein became for him a family and its leadership became for him the office of a father. He found at the same time the field suited for the growth of an idea of labor which seeks not only gain, but service from the community, and in this way is uplifted to the dignity of

(Continued on page 3)

Kolping Banner

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Catholic Kolping Society of America

Mission Statement:

We, the members of the Catholic Kolping Society of America, extend the vision of our founder, Blessed Adolph Kolping, by promoting the development of the individual and family; we foster a sense of belonging and friendship through our program of spiritual, educational, charitable and social activities.

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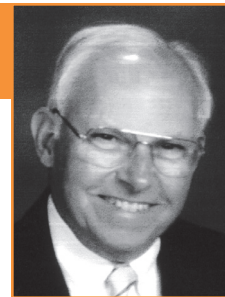
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Please visit the Catholic Kolping Society of America internet website at:
www.kolping.org

From the President's Desk...



The Year of the Priest

My Kolping Sisters and Brothers,

Pope Benedict XVI recently proclaimed this year the "Year of the Priest." During the past couple of years several Kolping families in the US have had a situation where their Praeses died or got transferred to a new assignment. Then the process of finding a replacement begins. GOOD LUCK. We need to pray for priests that we have and for more vocations to the priesthood. I recently received a holy card with a prayer on the reverse side. I would like to share it with you in hopes that you would say it at your meetings and on a daily basis.

A Prayer for Our Priests

We thank you, God our Father, for those who have responded to your call to priestly ministry. Accept this prayer we offer on their behalf. Fill your priests with the sure knowledge of your love. Open their hearts to the power and consolation of the Holy Spirit. Lead them to new depths of union with your son. Increase in them profound faith in the Sacraments they celebrate as they nourish, strengthen and heal us.

Lord Jesus Christ, grant that these, your priests, may inspire us to strive for holiness by the power of their example, as men of prayer who ponder your word and follow your will.

O Mary, Mother of Christ and our mother, guard with your maternal care these chosen ones, so dear to the Heart of your Son. Intercede for our priests that, offering the Sacrifice of your Son, they may be conformed more each day to the image of your Son, Our Lord and Savior, Jesus Christ. Amen.

Sr. John Vianney, universal patron of saints, pray for us and our priests.

Continue to pray for the cause of sainthood for Blessed Adolph Kolping.

*Treu Kolping,
Walter Amrein*

a vocation. Family and vocation are the fundamental ideas in Adolph Kolping's educational program, and it is his opinion that from this spiritual field will grow of themselves the forms that can restore order and peace of the chaos of social dissolution.

It is precisely in the education work which he accomplished in the founding and spread of the numerous associations of Gesellenverein that the originality of Adolph Kolping expressed itself. Here lay what was most worth while in him. That which pertained to his own time may be eliminated with no perceptible loss to his outstanding personality.

Our present time has to reckon not so much with the egoism of the individual as with a sort of collective egoism. We are confronted with large organizations and corporations that restrict the play of the individual. And yet for the present these restrictions are but outward and though they lessen the freedom of the individual they do not bind him inwardly. One feels this lack distinctly and therefore we see on all sides efforts that would bring about restriction in place of the politics of common interests. There is a seeking all over, for new spiritual roads and here Adolph Kolping can be a leader if only one be sufficiently humble to enter his school. Catholic leaders should be able to muster this humility, for as Catholics they are convinced that God calls His leaders

for every age, and thus it should not be difficult to see in Adolph Kolping a leader called by God.

All can learn from him. However he would educate young, active persons to social life cannot satisfy himself by taking a few thoughts from Kolping but he must bring these young people into association with Kolping himself as he lives on in the Gesellenverein.

Words pass away, also instructions and advice. Only where there is a breaking spirit are lasting effects brought forth. The spirit of Kolping lives in the Gesellenverein down to our own day. It is a spirit of family and of vocation. Therefore the motto must be, "Spread the work of Kolping, establish new branches of the Gesellenverein." Then the men of our day will be imbued with the social spirit, and it is to be hoped that from this association new sources of social strength may arise among the people.

Thus the great educator Adolph Kolping works in the world even today.

Taken from the Kolping Banner, January, 1930

NEW MEMBERS

Detroit

Eric & Beth LaValley
Gary & Karen LaValley

New York

Nicholas & Lucille Colletti
Charles Fuller
George & Jane Gonda
Norine & Dennis Keating
Christina Lovasz
Elizabeth & James Moore
Susan & Brian O'Reilly
Ruth Page
Jim & Cathy Reilly
Michael & Kathleen Reynolds
Glenn & Nancy Whalen

*Welcome to the Catholic
Kolping Society of America!*

In the Words of Father Kolping

*Wealth has turned many an honest man
into a scoundrel and many a soft heart
into a stone, devoid of mercy.*

*To bring cheer and happiness,
comfort and pleasure to our fellow men;
that, after all, is the best
and most joyous thing
we can achieve in this world.*

Submitted by John Reitter

Peace Letter,

Life Ethic are Prelate's Lasting Impact

It's possible that no member of the American hierarchy has been so widely admired or as cordially disliked as Cardinal Joseph Bernardin of Chicago, who died on November 14, 1996. The one point on which the admirers and the critics agree is that he was the most influential US bishop in modern times.

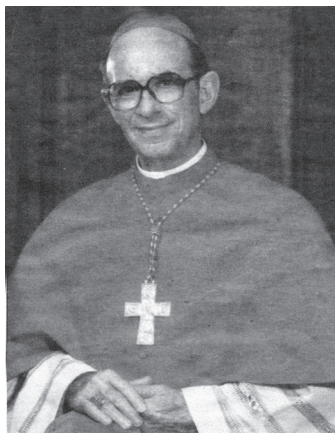
For most of the three decades, he dominated the bishops' conference of the United States, serving as its general secretary and then its president. But above all he was renowned for chairing the committee that produced a heralded bishops' letter on peace. It landed him on the cover of *Time*. More than anything he did, though, it was what Cardinal Bernardin was that made him at once memorable and powerful. A soft-spoken man of gentle manner and intensely competitive political instincts, he had a rare gift for empathy at his best. It came to the fore in the months before his death when, suffering from terminal cancer himself, he reached out to other cancer victims in a ministry of consolation.

The legendary Bernardin talent for consensus was repeatedly exercised in his key roles with the bishops' conference and as head of two major American sees, Chicago and Cincinnati. According to the critics, it also lay at the heart of his biggest fault—an obsession with seeking common ground that risked papering over differences and legitimizing dissent.

Joseph Louis Bernardin was born April 2, 1928 in Columbia, SC to Joseph and Maria Bernardin, recent arrivals from northern Italy. His father died of cancer when the boy was 6. His mother worked as a seamstress to support him and his younger sister. Intending to become a medical doctor, he studied for a year in the pre-med program at the University of South Carolina. Then, discerning a call to the priesthood, he entered St. Mary's Seminary in Baltimore. He also studied at the Catholic University of America before his ordination for the diocese of Charleston in 1952. In the years that followed, he served as chancellor, vicar general and even for a time as diocesan administrator. Gaining the notice of the charismatic Archbishop Paul Hallinan of Atlanta, a leading liberal in the American hierarchy of that era, Father Bernardin was named auxiliary bishop of Atlanta in 1966. At the time he was consecrated, he was, at 38, the youngest Catholic bishop in the country.

In 1968 he was named general secretary of the National Conference of Catholic Bishops—US Catholic Conference, headquartered in Washington, DC. The bishops had lately established NCCB/USCC in response to the mandate of the Second Vatican Council calling for Episcopal conferences in all countries. In the next four years, the general secretary's talent as a consensus builder was often tested by the challenge of bringing diverse people together to make the new organization work. Pope Paul VI named him archbishop of Cincinnati in November 1972.

For him, one of the central events of the decade that followed was a spiritual awakening after several young Cincinnati priests bluntly told their workaholic ordinary that he ought to spend more time on the interior life. The ordinary agreed, and from then on Archbishop Bernardin devoted the first hour of every day to mental prayer.



In 1974 he was elected to a three-year term as president of the NCCB/USCC. In these years, he also became a familiar figure in the affairs of the Church internationally, regularly attending world synods of bishops as an elected delegate from the United States and serving on the Vatican's Congregation for Bishops.

The "consistent ethic of life" for which he later became famous may have had its start in the presidential campaign of 1976. As head of the bishops' conference, he sought commitments from the two candidates, President Gerald Ford and challenger Jimmy Carter, to support a constitutional amendment to protect the unborn. Ford tepidly agreed; Carter said no. He was roundly attacked for his trouble, not just by secular sources but also—behind closed doors—by bishops, and was forced to beat a humiliating public retreat.

Seven years later, he floated the consistent ethic. The aim was to forge a broad-based coalition on behalf of human life on a range of issues including, but not limited to, abortion. The idea still dominates the political agenda on the bishops' conference, although critics say it gives cover to pro-abortion politicians. In 1982, Pope John Paul II appointed him archbishop of Chicago. The pope named him a cardinal the next year.

These also were the years of "The Challenge of Peace," the US bishops' 1983 pastoral on national defense. Coming at a tense moment in the US-Soviet nuclear-arms race, the document drew huge media and public attention along with opposition from the Reagan White House. In a triumph for Cardinal Bernardin, the chairman of the drafting committee, the bishops adopted it, 238-9

In Chicago he worked to bring together fractious elements of a sprawling archdiocese. He was admired in some quarters and viewed with suspicion in others where he was considered tolerant to the point of being permissive. When an accuser recanted a sexual-abuse claim against the cardinal, he was quick to forgive.

Many saw his final days ministering to cancer victims as his finest hour. In September 1996 he received the Presidential Medal of Freedom from President Bill Clinton and visited Pope John Paul in Rome. Two months later, he died. "Letting go is never easy," he remarked in a little book, "The Gift of Peace", written in the last two months of his life. "I have prayed and struggled constantly to be able to let go of things more willingly, to be free of everything that keeps the Lord from finding greater hospitality in my soul or interferes with my surrender to what God asks of me." This prayer, by one of the most intensely engaged churchmen of his day, may have been answered in the end.

Cardinal Bernardin served as Episcopal Moderator of the Catholic Kolping Society of America until the day he died.

*By Russell Shaw
Taken from Our Sunday Visitor, November 5, 2006*

A PRAESES PROCLAIMS...

THE HOLYCARD

By Fr. Daniel J. Fox, OFM, Cap. • Former Praeses of the Detroit Kolping Society

When I was a young boy, I received a holy card as a gift from Sister Mary Irene. It was a thrill to receive a gift from Sister, a recognition and recompense for being a good boy, at least for one day! The picture depicted the Cross of Christ Crucified superimposed over the globe of our world and from the base of the Cross the blood of Our Savior spilled over the entire earth. Sister catechized and explained that the entire world was bathed in the saving waters of the Savior's sacrifice for us by His death on the cross. She stressed that he died to set us free and to open the gates of heaven for us. I always loved that holy card and kept it in my St. Andrew Daily Missal because it reminded me that Christ Jesus died for me and for all of us. Through the years, I have looked at that image and treasured its thought and remembrance. I would especially think of the picture when an elderly, African-American woman who worked as a cook in a rectory where I served as a young priest, would say, "Washed in the Blood of the Lamb," as an expression of greeting. She always made me smile when she would say it.

July is the month that is dedicated to the Most Precious Blood of Jesus. It is important to reflect broadly on how vital blood is considered so sacred to every culture. It is the principal of life. We can find no artificial substitute for it in our highly advanced modern age of medical science. We are reminded of its importance each time we hear the request for blood donors by the Red Cross. In the Hebrew tradition, there was a close association of blood with life itself. It was the blood of sacrifice which atoned for sins. It was the sprinkled blood over the people that sealed any covenant with the Most High God. Appreciating this understanding of blood helps us to apprehend the meaning of Jesus words instituting the Eucharist. "This is my blood of the covenant, which is poured out for many." (Mark 14:24) The image of Jesus' blood poured out in sacrifice on the wood of the cross.

The sacrifice of Christ is for our freedom. A freedom still deeper than the freedom we so cherish in our many parades and July 4th celebrations. The victory of Christ is celebrated in His sacrifice. A sacrifice which frees us from our sin. He is our atonement and we claim it



each time we ask for forgiveness and we Catholics celebrate this atonement each time we receive the Sacrament of Reconciliation. The sacrifice of Christ frees us from death, and we celebrate the victory of His sacrifice over death in each Ester celebration and at every Mass and more personally in every funeral liturgy. And finally we celebrate and share in the victory of Christ each time we offer up in sacrifice what we suffer for the sake of Christ. Every sickness, humiliation, failure, setback or disappointment, if it is offered up in the Eucharistic sacrifice, then it shares in the sacrifice of Christ. There is no suffering without meaning for a Christian man or woman.

I am reminded of the beautiful story that comes out of the Vietnam war era. American artillery rounds landed on an orphanage, wounding many children. One particular child, a nine year old girl, lost a lot of blood. Word quickly reached the American forces and they dispatched a doctor and a nurse to help the children. They went to work first on this young girl who was in shock and needed a transfusion to save her life. To get a donor, the doctor and the nurse called together a group of the unharmed children, and in their stumbling Vietnamese and French, they explained to the orphans that someone would have to give blood to help save the little girl's life. At first, they received nothing but silence and stares. Then a small hand went up in jumpy hesitation, then down again, and then up again, the hand of a little boy, age ten.

The nurse quickly asked his name. "Heng," he replied in a whisper. He was placed on a cot, his blood quickly drawn for a compatibility test which he passed. The transfusion started from him to the little girl. But Heng soon broke into crying that grew into deep sobs. "Is it hurting, Heng?" asked the nurse. He

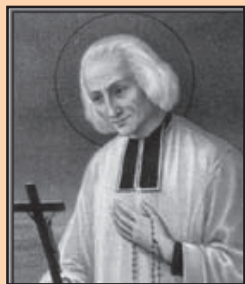
shook his head no, but went into deeper sobs and began to shake. Soon he was in a flood of tears. The medical team became nervous. Something was wrong. At that moment a Vietnamese nurse arrived on the scene. She quickly spoke to Heng in his own language, engaging him in rapid dialogue. After answering several sobbing questions, she whispered softly to him. Then he became calm and his crying faded away. Turning to the American medics, the nurse said in subdued tones, "He thought he was going to die. He had the impression that you needed all his blood, and that he would have to die to help save the little girl's life." The shocked doctor asked, "How could he possibly have the guts to do that." The Vietnamese nurse turned and asked the little fellow. He answered simply, "Because she is my friend."

Jesus has not called us servants, but friends, and we have been washed in the blood of the Lamb. His sacrificial love becomes the witness and the lever which catapults us to sacrifice for others and to lay down our lives for our friends. Sr. Irene did. Blessed Adolph Kolping did, and he reminds us to "become conscious that faith is a relationship with a friend. You can also talk to Jesus Christ when you find it hard to believe on account of so much suffering, meanness and injustice in the world. He understands your difficulties. But he also expects you not to be ashamed of the Gospel, to tell others courageously how much this relationship to your friend Jesus is worth, and what happiness it is to have faith. For such witness more people are waiting than you think!" The question haunts us Will you die for Him? Or perhaps better expressed, Will you live for Him?

Our best wishes, good luck and good health to Fr. Dan in his new assignment. Thank you for your past years of sacrifice for the Catholic Kolping Society of America.

Patricia Farkas

Saints of August



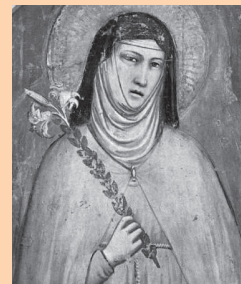
**ST. JOHN MARY VIANNEY,
PRIEST**
(August 4) (1786-1859)

Known as the Cure of Ars, John was born near Lyons, France. At age 20, he began school but found studying difficult. Still he persevered and was ordained (1815). He became the parish priest of the village of Ars-en-Domes(1818), where he spent the rest of his life. He was so renowned as a confessor that hundreds of visitors and pilgrims visited Ars daily. He heard confessions for twelve to sixteen hours a day and gave a short lesson in the church every morning. Three times he tried to join a monastery, but each time was persuaded to return. When he died he already had a reputation of being a saint.



ST. DOMINIC, PRIEST
(August 8) (1170-1221)

Born in Caleruega, Spain, Dominic de Guzman began his priestly life in Osma as a cathedral canon. He was sent to southern France(1205) to counter the heretical teachings of the Albigensians who held that matter was evil and good could only be achieved by rigorous spiritual asceticism. Dominic also adopted an austere lifestyle of begging and preaching. He recruited other preachers(1215) who became the Order of Preachers (Dominicans) (1216). Soon they had houses all over Europe. The priests were highly educated and could preach, teach, and do pastoral work. Dominic himself walked from city to city, preaching and inviting vocations.



ST. CLARE, VIRGIN
(August 11) (1193-1253)

Born in Assisi, at age 18 Clare heard Francis of Assisi preach and began a life of gospel poverty. On Passion Sunday 1212, she secretly left her home and went to Francis' community where she received a habit from him, and went to live in a nearby Benedictine convent. Soon Clare was joined by others (including her mother and two sisters) and the community moved to San Damiano, near Assisi. Clare was made abbess of the Poor Clares (1215) who, like the Franciscans, practiced radical poverty, did without shoes, slept on the ground, and never ate meat. Greatly revered and respected as a "new leader of women" and credited with many miracles, she was canonized just two years after her death.

ST. MONICA
(August 27) (332-387)

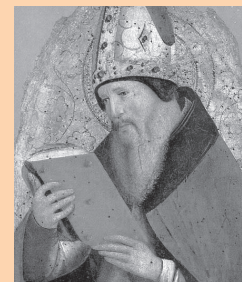
All we know about Monica comes from the Confessions of her son, St. Augustine. Born a Christian in North Africa, she married a non-Christian named Patricius, and bore three children. Through her example, Patricius converted to Christianity(370). When he died a year later, she devoted herself to prayer and fasting for the conversation of her son, Augustine, who had abandoned his Christian faith for Manichaeism.

When her son went to Italy, she did not accompany him, but met him later in Milan, where he had met Bishop Ambrose and was baptized(387). She died during their return trip to Africa. She had said that there was nothing left for her to do, all her hopes having been fulfilled. She is the patroness of mothers.



**ST. AUGUSTINE,
BISHOP & DOCTOR
OF THE CHURCH**
(August 28) (354-430)

Born in North Africa to Patricius and Monica, during his studies, Augustine became a follower of Mani, a Persian prophet, whose philosophy promised to explain the problem of evil. While teaching in Carthage, his mistress (whom he could not marry because they were from different social classes) bore a son, Adeodatus. In 383 he relocated to Italy, teaching first in Rome and then in Milan, where he heard St. Ambrose preach and became convinced of the truth of Christianity. He was baptized at Easter 387. His mother died later that year and his son died in 389. He was ordained(391) and became bishop of Hippo(396), where he spent the rest of his life working and writing. He defended the Christian faith against several heresies(Manichaeism, Donatism, Pelagianism). A doctor of the Church, his intelligence and pastoral concern shaped the thought of Western Christianity and guided the Church for over a thousand years.



Feast of the Assumption



The Assumption of the Blessed Virgin Mary celebrates her being taken up body and soul into heaven when her earthly life was finished. It first began to be celebrated as a feast day in the Eastern Church after the ecumenical Council of Ephesus (431) proclaimed Mary the Mother of God. By the sixth century, the feast celebrated Mary's Dormition, her "falling asleep," meaning her death. The Western Church began to celebrate this feast around 650. The Church's teaching on the Assumption was formally proclaimed a doctrine by Pope Pius XII on November 1, 1950 with the following declaration, "By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we pronounce, declare and define it

to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." With these words, the doctrine of the Assumption of Mary was formally defined and made an article of faith in the Roman Catholic Church. We take heart that one day our bodies will also be united with God after our death.

As we rejoice with the Blessed Virgin Mary, let us ask for her intercession and protection. Let us pray that we too can travel the road that she did, the road of companionship with Christ.

Side By Side

They lie on the table side by side,
 Holy Bible and the TV Guide.
 One is well-worn and cherished with pride,
 Not the Bible, but the TV Guide.
 One is used daily to help folks decide.
 No, not the Bible, but the TV Guide.
 As the pages are turned, what shall they see.
 Oh, what does it matter, turn on the TV.
 So they open the book in which they confide.
 No, not the Bible, but the TV Guide.
 The Word of God is seldom read.
 Maybe a verse before they fall into bed.
 Exhausted and sleepy and tired as can be.
 Not from reading the Bible, from watching TV.
 So then back to the table side by side
 Lie the Holy Bible and the TV Guide.
 No time for prayer, no time for the Word,
 The plan of Salvation is seldom heard.
 But forgiveness of sin, so full and free,
 Is found in the Bible, not the TV.

*Taken from Living With Christ, August 2009
 and Church of the Holy Trinity bulletin, August 15, 2004.*

National Endowment Fund

The National Endowment Fund received the following contributions for the month of June 15, 2009 to July 15, 2009.

*In memory of Josef Miller
 and John Thornton
 Philadelphia Kolping
 Society*

*In memory of Elfriede
 Helmlinger, deceased Detroit
 Kolping Member
 Chuck O'Neil, Detroit
 Kolping*

**Kolping Society National
 Endowment Fund**
 c/o Lisa Brinkmann
 311 Greene Street
 Mill Valley, CA 94941-4132

*Please Remember
 To Pray
 For All Our
 Dear Departed
 Members
 Who Have Gone
 To Their
 Eternal Rest*

*Detroit
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DATED MATERIAL



COLOGNE

“Friends and sponsors of Adolph Kolping’s places of residence and activity” founded On May 7, 2009, in Cologne, the Membership Meeting of the Kolping Society Inc. founded the association “Friends and sponsors of Adolph Kolping’s places of residence and activity”. In his introduction prior to the founding of the association, General Praeses Msgr. Axel Werner referred to the fact that the places of residence and activity of Adolph Kolping - and here primarily the Church of the Minorites in Cologne and the Kolping birth place in Kerpen - are urgently in need of renovation. This is a challenge and task not only in view of the upcoming anniversaries, such as 20 years since the beatification, Adolph Kolping’s 200th birthday, and the 150th anniversary of his death, but also in view of the historic

obligation which the International Kolping Society has for the preservation and the maintenance of these memorials. He called on all the Kolping Families and members of the Kolping Society world-wide to support the aims of this association with donations. The renovation of the roof of the Church of the Minorites has already started in order to protect the church from further water damage.

GERMANY

Cell phone certificate

For many seniors, the modern mobile phones are quite difficult to handle and not all of them have children or grandchildren who introduce them to the secrets of the manifold possibilities of using the cellular phone. The District Kolping Society of Leverkusen now offers seniors a seminar where they get an expert introduction to using their mobile

phone and obtain a so-called “cell phone certificate”. The strong demand of these offers makes it clear that especially seniors lack people who explain the possibilities of using a modern mobile phone to them with much sensitivity and patience and who convey to the users at least enough knowledge that they feel they can use the cell phone in an optimal way according to their own requirements. With the offer of the “cell phone certificate”, the District Kolping Society Leverkusen offers a real aid in every-day life.

POLAND

More than 1000 jobless people placed in new jobs

For the Kolping Society of Poland, overcoming unemployment is a subject on which it has focused for several years now. Thus several job centres were established and these have placed more than 1,000 people into permanent employment between 2004 and 2008. Moreover, 190 vocational training courses with 1400 people and 124 work shops with 1300 participants took place, which all were aimed at preparing the people for the reintegration into the world of work. Presently many Kolping Families pick up the initiative to create a network with others for overcoming unemployment and thus be able to offer an even better and more coordinated service to the unemployed.