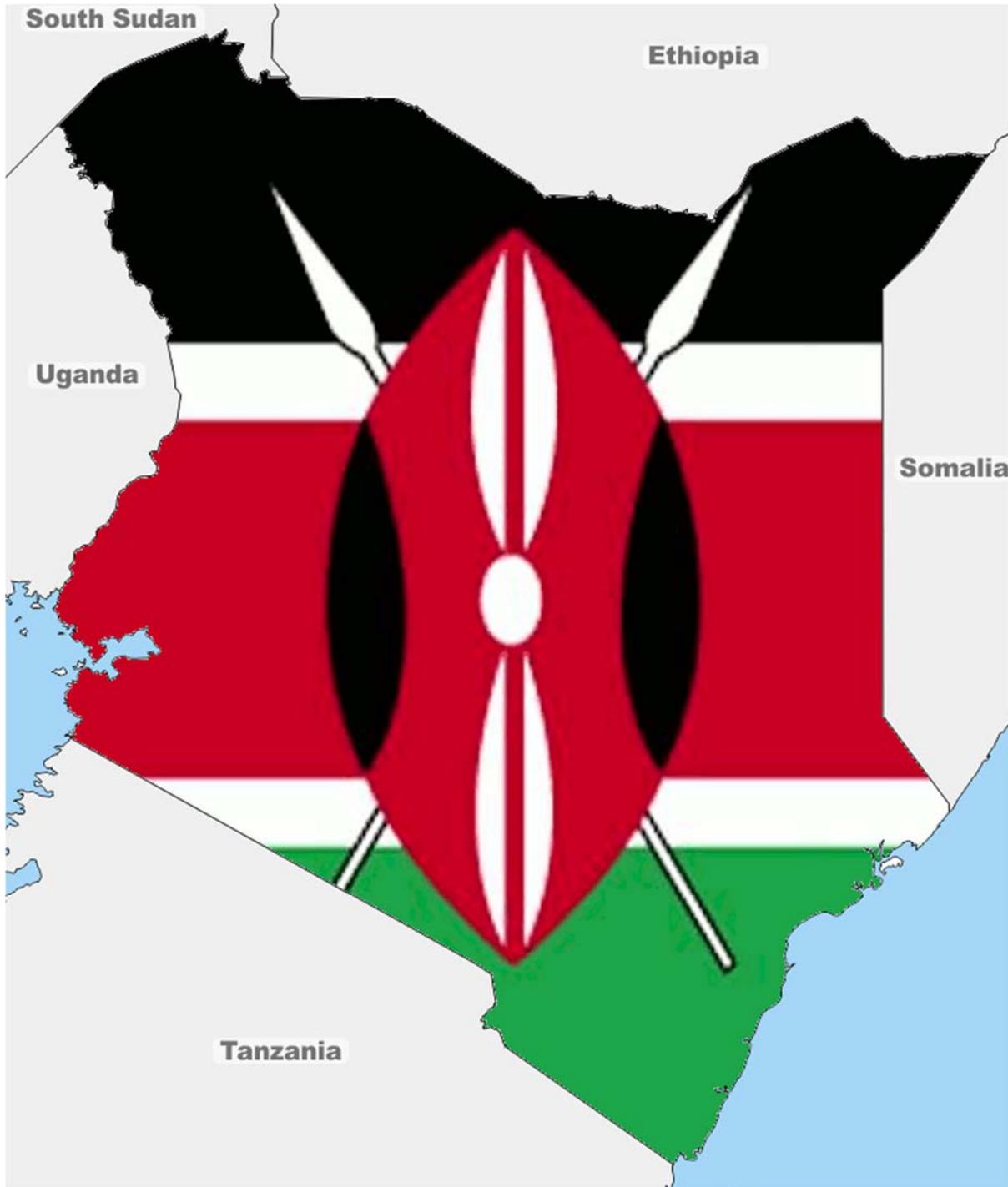


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# World Day of Prayer October 27th, 2020



**Unity for peace and  
holistic transformation**





Dear Kolping sisters and Kolping brothers,

On October 27, 1991, Adolph Kolping was beatified on St. Peter's Square in Rome. Also this year we want to celebrate this event in a special way, an event that was so important for our Association. On the World Day of Prayer we want to commemorate Adolph Kolping's ideas and visions on the one hand, and on the other hand we want to pray for his canonization. We can record an incredible success story when we look at Adolph Kolping and his oeuvre: he started his work with just 7 young men in Cologne, but quite soon his idea to found journeymen's associations became very popular and underwent an enormous expansion, so that the Association of Journeymen counted almost 25,000 journeymen in the year Adolph Kolping died. The expansion continued steadily, because in our Association which is spread all over the world and which we call KOLPING INTERNATIONAL today, we have achieved to recognize as a guiding principle Adolph Kolping's basic idea which was "to see the needs of the time and to act accordingly". This guiding principle is realized at all levels of the Association, ranging from the national association to Kolping Families. Today the International Kolping Society counts about 400,000 Kolping sisters and Kolping brothers in 60 countries in about 8,800 Kolping Families on all continents of the world. Each and everyone in the Association is trying to play his and her part in solving small and big problems, be it personal or social problems, or problems in the Church. So we want to participate as individuals and as an Association as a whole to combat poverty, misery, and poor education in the world. By applying the principle "help for self-help" we want to alleviate individual hardships in order to make a political contribution to solving structural problems. Adolph Kolping has shown us how to do this in an exemplary manner. Many men and women followed his example within the Kolping Society and outside of it. They were devoted to his idea and continued his oeuvre through the centuries and took on co-responsibility in Church, politics, and society. Pope Francis too reminds us that we all have our share of responsibility, so that all people can really live the good life that they could lead on earth. He reminds us that it is unacceptable for us to ignore the misery of the world in what he calls a "globalization of indifference".

I want to cordially invite you that we take this year's World Day of Prayer as an occasion again to set up a worldwide prayer chain and in our prayers bring before God the concerns and requests of KOLPING INTERNATIONAL, of all national associations in the global Kolping community, and also the concerns of every single Kolping sister and every single Kolping brother.

I am very grateful for your commitment and your prayer.  
Warm regards from Cologne,

A handwritten signature in black ink, which appears to read 'Ottmar Dillenburg', written in a cursive style.

Msgr. Ottmar Dillenburg  
General Praeses

## THEME: UNITY FOR PEACE AND HOLISTIC TRANSFORMATION

### BACKGROUND ON KENYA

Kenya lies across the equator on the East coast of Africa bordering Somalia to the East, Ethiopia and Sudan to the north, Uganda to the west, Tanzania to the south and the Indian Ocean to the East. It covers an area of 582,646 square km and about 80 per cent of the land mass ranges from arid to semi-arid savanna, mostly occupied by sparsely populated communities that combine agriculture with pastoralism. Tourism is one of the main ways in which the country earns foreign currency. The country has a moderate climate, much open space, and an abundance of wildlife that attracts people from all over the world.

Kenya is divided into 47 counties and the 2019 National Census estimated the population at 47.6 million. The predominant religion in Kenya is **Christianity**, estimated at 84.8% followed by Islam at approximately 9.7-11.1% of Kenyans. Other faiths practiced in Kenya are Baha'i, Buddhism, Hinduism and African traditional religion.

Kenya has 43 ethnic groups, each with a unique language, divided into four major linguistic groups: Bantu, Nilotes, Cushites and Semites. Swahili (*Kiswahili*) is the national language while English is the official language and medium of instruction born as a result of the interaction between the coastal Bantu and Arab traders and other groups in the fifth century AD. The Swahili speaking people (*Waswahili*) of the Kenyan coast are divided into nine sub tribes - the *Miji Kenda*. The *Waswahili* mainly dwell in the coastal cities and the majority of them are Moslem. The main ethnic groups in Kenya include: The *Kikuyu* 22 percent; *Luhya* 14 percent; *Luo* 13 percent; *Kalenjin* 12 percent; *Kamba* 11 percent; *Kisii* 6 percent; *Meru* 6 percent; others non-African (Asian, European, and Arab), 1 percent.

The country's history dates back to the Stone Age as Kenya possesses one of the world's largest and most complete records of man's evolution, partly because of the country's rich variety of environmental factors conducive to human survival and development. According to archeological findings in various parts of the country, the prehistoric period is divided into two categories: the Stone Age period, which dates from about two million years ago, and the Neolithic period, which dates from about 2,000 to 10,000 years ago. Available evidence indicates that man left behind traces of his occupation during the Iron Age through the pre-colonial period and up to the present time. The phases of the various periods are characterized by tools ranging from crude to advanced (Quyum 2001).

Kenya was colonized by the British government for 70 years, It became a British protectorate after the Anglo-German agreement of 1890. At this time the British main interest was not to control local people, but to construct a railway that would connect Uganda, Zanzibar, and the Indian Ocean. The railway was important for strategic and economic reasons; it was to be the main link that would connect Lake Victoria (the source of the river Nile) and Uganda, which was also under British control. The construction of the railway led to a large immigration of people from India who were imported to work on the railway. Other immigrants from Europe, Australia, New Zealand, and Canada followed in 1903 as economic interests grew. European settlers from South Africa also moved to the new British territory.

Daniel N. Sifuna, in the book, *Development of Education in Africa: The Kenyan Experience* (1990), points out that the Second World War brought not only an economic boom, but also a significant psychological change that led to the subsequent spread of nationalism in Africa. Previously, Europeans had dominated Africans by demonstrating advanced military and economic power. Many Africans, after fighting alongside the European soldiers, realized that the Europeans were equally vulnerable human beings.

For Kenya, the Mau Mau resistance paved the way for constitutional reforms and development in subsequent years. In 1955, various political parties were formed all over the country after the colonial government yielded to their formation. Elections were held in March 1957, after which racial barriers in the government began to be lifted. In 1960, the Kenya African National Union (KANU), which advocated a unitary government, was formed. In 1961 the Kenya African Democratic Union, which advocated a quasifederal government (*Majimbo*), was also formed. The first full franchise general elections were held in May 1963, and KANU emerged the winner. In June 1963, Kenya attained internal self-government. On December 12 of the same year, independence was achieved with a complex (*Majimbo*) constitution, which conceded much autonomy to the regions. On the first anniversary of independence in 1964, Kenya became a republic, with Mzee Jomo Kenyatta as president. Following his death on 22 August 1978, the late Honorable Daniel Arap Moi assumed the presidency in accordance with the Kenyan Constitution. Mwai Kibaki took over as third Kenyan president in December 2002 until April 2013. Now the country has Uhuru Kenyatta as the fourth President who took over from Kibaki on 9<sup>th</sup> April 2013 to date.

In the traditional societies, the community took precedence over the individual. Members owed existence to one another, including both their ancestors and contemporaries. Marriage was highly valued, as were children. "Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. Therefore the individual can only say, 'I am, because we are; and since we are, therefore I am'" (Mbiti 1992). Communities lived together in villages, which included farm fields and animal sheds along with houses and shrines. The style of traditional houses varied from community to community. Some were round in shape, built around the village compound in a circle or semicircle, while others were rectangular in shape. The houses generally faced the center of the compound (Mbiti 1992).

This thinking is the basis on which development work is undertaken by NGOs like Kolping, the Government, churches and the like. The African map below shows where Kenya is as described earlier.



## **KOLPING ORGANIZATION OF KENYA**

### **Life History of Blessed Fr Adolph Kolping**

Blessed Fr Adolph Kolping was born on 8<sup>th</sup> December 1813 in Kerpen, a small town between Cologne and Düren.

He was the fourth child of Peter and Anna Maria Kolping. His father was a shepherd and a farmer and was finding difficulties in supporting his family (wife and 5 children). His father died a night before Kolping was ordained a Priest.

Adolph Kolping had 3 important elements which he referred to in his recollection about his family home, namely;

1. A fundamental religious attitude
2. Hard physical work
3. His own inclination to study

At 13 years old Adolph Kolping was apprenticed in Kerpen to a master shoemaker whose name was Meuser. He worked here because he could not continue with school due to lack of school fees from the family. He worked in various workshops at Kerpen till later when he was taken by famous workshops in Cologne.

While in Cologne, he rejected an opportunity to get married to a girl whose father was a master of shoe trade and instead chose priesthood.

It was later at 24 years (having worked for 11 years), Adolph Kolping having saved some money decided to go back to school so as to gain qualification to join seminary studies in his journey to priesthood. You can imagine a 24 year person sitting with young boys and girls in school – and this is what Adolph Kolping had to do.

In 1837, Kolping joined Marzellen Gymnasium where after three years he passed his final exam with flying colours in 1841.

He studied theological studies in Munich and Bonn until he was ordained a Priest on 13<sup>th</sup> April 1845 in Minoritenkirche in Cologne. Remember his father had died a night earlier before his ordination – meaning he was receiving such news during his ordination day.

His first appointment was that of Chaplain and Catechist in Wuppertal-Elberfeld.

In 1849 Kolping founded Kolping movement – the journeymen association. It was a movement of young artisans and the motto was ‘pray, learn, work earnestly, but above all, cheerfully.’

The movement with time spread over in Germany, Europe and other continents such as Africa, Asia and America.

### **KENYAN CHAPTER:**

The Kenyan chapter was founded in 1978 as Kolping Organization of Kenya a non-profit Catholic lay movement a member of the International Kolping Society and the Africa Kolping Association (AKA).

As a Catholic Church related organization it supplements the socio-economic programmes of the Catholic Church and promotes social teachings. It deals with the holistic development of

the human person and strives to improve the spiritual, social and economic capacities of its members and the community in general. Currently, Kolping Organization of Kenya operates in clusters called zones/ metros in Kisumu, Homa-Bay, Nyeri, Nairobi and Mombasa.

**Vision:**

To be a sustainable non-profit making Catholic Organization whose members realize growth and full integral development.

**Mission**

To support sustainable development of members through training, economic and social empowerment, spiritual nourishment and guidance drawn from the Catholic Church teachings.

**Values**

1. Responsibility
2. Integrity
3. Commitment
4. Accountability
5. Professionalism
6. Co-operation

**The first Kolping family in Kenya:**

The “Birth” place of the first Kolping Family and later Kolping Society of Kenya is Giciiki village, Gatunyaga Location in Thika East Sub county of Kiambu County. Kilimambogo Parish of the Arch diocese of Nairobi.

The late Elmar Hausmann had been contracted by His Eminence Cardinal Otunga to repair an abandoned mission hospital in Kilimambogo which the Nigerian Immaculate Heart of Mary Sisters would later reopen in 1978. Elmar Started a small group to share about the Ideals of Adolph Kolping thereafter formed the first Kolping family on 16/8/1978. The formation of other Kolping families spread over Kilimambogo parish and later moved to Mang'u parish, Central region and Western region as well. There were only two regions after Kolping got established in Kenya, i.e Western and central region, but to date Kolping Kenya operates in 5 zones as noted above. Kolping Kenya is established following the Catholic Church structures namely from outstations, Parish, Dioceses and Metropolitan. The foundation of a Kolping family is the outstation. Once a parish is identified where there are persons who have interest with Kolping fundamentals, a committee member or an officer from Kolping office is invited to go and present a talk about what Kolping entails. Once members show interest they are left to get at least 10 members who come together and form an aspiring Kolping group. This group should undertake elections so that they can form a committee that guides the formation process. The aspiring group is visited once in a while and given more lessons about Kolping. The aspiring group can start a project of their own choice so as to enhance group cohesiveness. The aspiring members /group undergoes an aspiring period of one {1} year before they are enrolled to become a Kolping family.

### How Kolping Kenya operates:

The organization works with organized groups referred to as 'Kolping Families', which are spread in eleven Catholic Dioceses of Kenya. These groups are officially referred to as 'families', because they are meant to lead and live family like life that does not have any human oriented consanguinity, but brotherly love regardless of race or tribe. The projects Kolping Kenya undertakes reaches and benefits all members of the community. There are 146 Kolping families in Kenya and an approximate of 6,246 members even though not all members are active.

Kolping Organization of Kenya is divided into five zones, officially referred to as "Metropolitans". They are as follows;

1. Nairobi Metropolitan {Metro}, which covers Nairobi, Machakos, Nakuru, Ngong and Kitui Dioceses.
2. Nyeri Metro, which covers Nyeri, Embu, Meru, Nyahururu, Marsabit, Isiolo, Maralal and Murang'a Dioceses.
3. Kisumu Zone, which covers Kisumu, Eldoret, Kakamenga, Bungoma, Kitale, Lodwar and Siaya Dioceses.
4. Homabay Zone, which covers Kericho, Kisii and Homabay Dioceses.
5. Mombasa Archdiocese which covers Garissa, Malindi and Mombasa dioceses.

In some of these metros/zones, KOK has not penetrated into some Dioceses. Kolping started her activities in Mombasa and was declared a Metro in 2008.

### Interventions

Kolping Organization of Kenya amongst other things has been running Rural Livelihoods Promotion Programmes, whereby rural communities have been empowered through various projects. These include training through various workshops on topics pertinent to the local communities. Communities have also benefited through assistance in purchasing income-generating tools such as beehives, water pumps, seedlings, dairy goats, dairy cows, water tanks, vertical bag farming, etc. Among many projects Kolping Kenya has trained members on natural resource management and this encompasses all aspects of farming. It is integrated in the whole programme.

The livelihoods programme has the following objectives;

**Programme Goal:** Empowering the Kolping Families with skills that would lead to their food security, poverty reduction and an improved economic status.

**Programme specific objectives:**

1. Capacity building in agriculture within the Kolping set up



2. Training Kolping Families in modern sustainable production skills



3. Facilitate appropriate technology transfer through demos and application.



4. Train Kolping Families on skills specific to crops grown in their region.



5. Inculcate Kolping spirituality in all training undertaken



## Other Projects

Kolping Kenya runs a number of projects meant to generate some income that would assist in meeting running costs of the organization.

1. Conference Centre, situated at Lang'ata

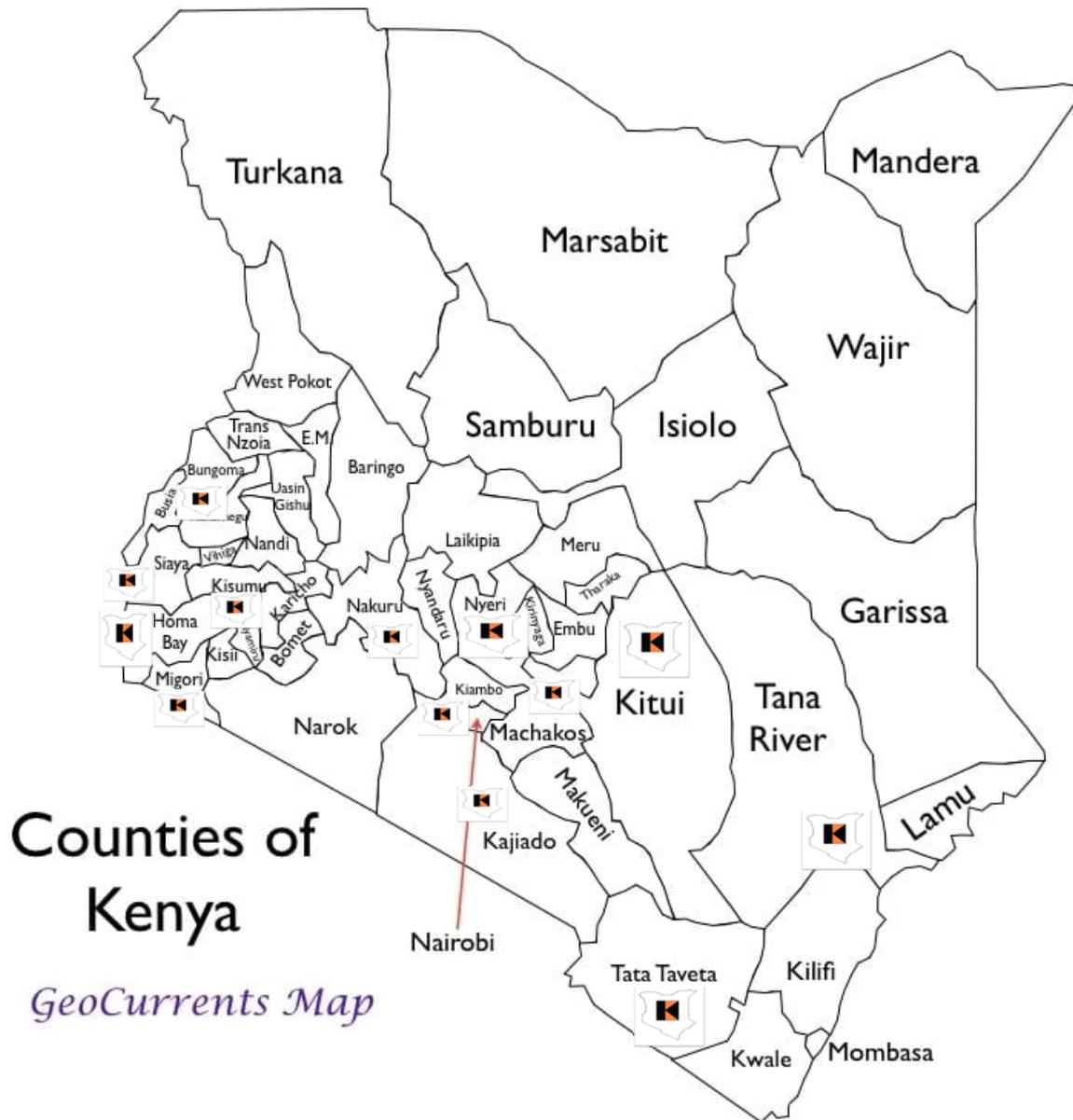


2. Guest house situated along Kilimani area
3. Rental Houses in Santak and Mathare Hostels
4. Vocational training centre located at Kilimambogo, Thika



These projects serve as income generating activities for KOK that support some of Kolping activities in Kenya. The projects are meant to generate income for both administrative issues and surplus ploughed back to Kolping groups in various zones through training on livelihoods matters.

The map below where Kolping Kenya operates;



**Membership for Kolping Kenya**

<b>Zone</b>	<b>Current membership 2019</b>	<b>Previous membership</b>	<b>No. of Kolping Families</b>	<b>New Enrolment in 2018</b>
Mombasa	227	216	7	
Nairobi	531	1, 680	35	98
Nyeri	461	1, 135	21	
Kisumu	1, 346	1, 875	46	
Homa Bay	560	1, 340	37	
<b>TOTAL</b>	<b>3, 125</b>	<b>6, 246</b>	<b>146</b>	

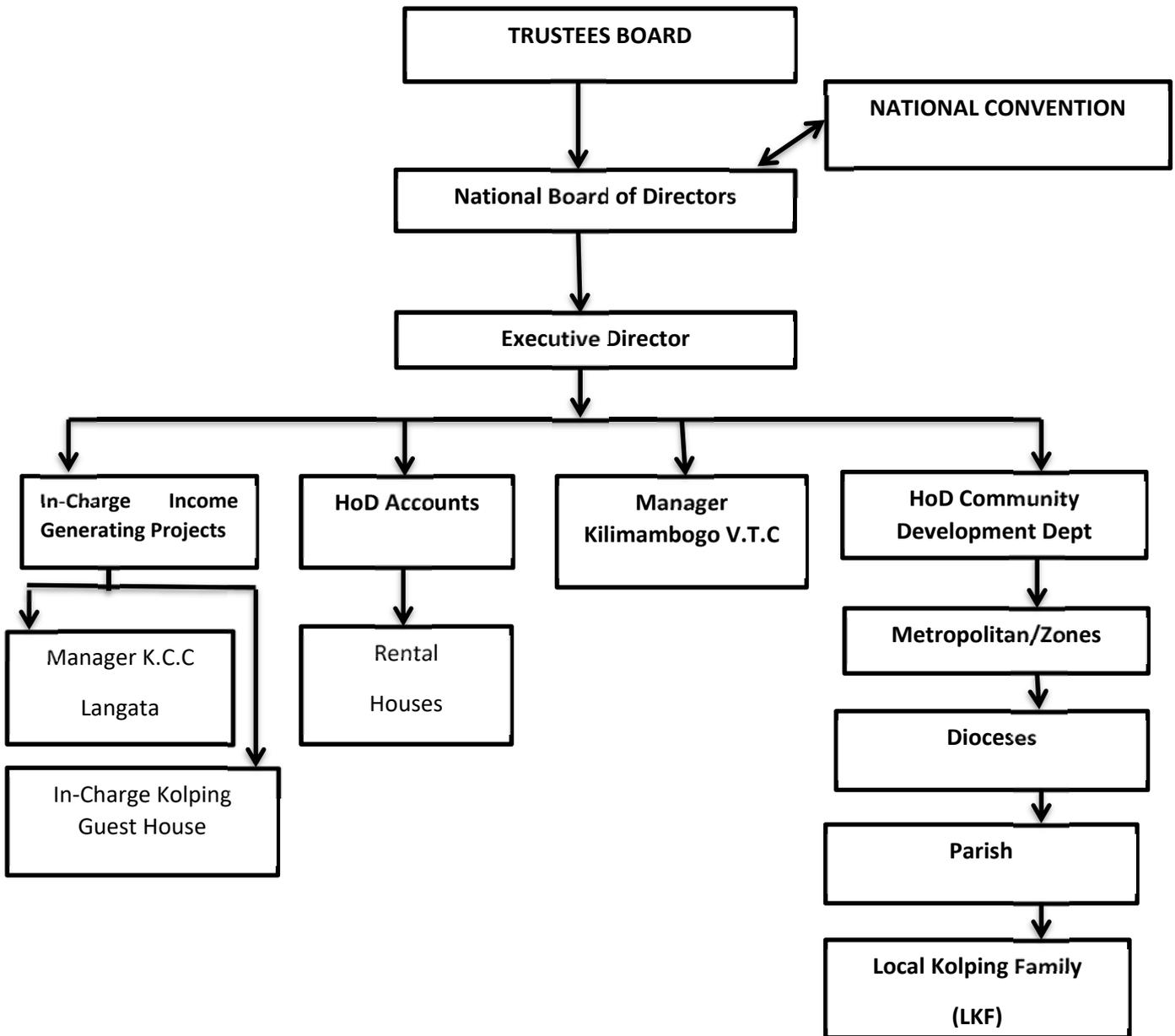
**LIST OF THE BOARD OF TRUSTEES**

1. John Cardinal Njue – Chairperson
2. Bishop James Maria Wainaina
3. Bishop John Oballa Owaa
4. Arch Bishop Antony Muheria
5. Mr Francis Onjalla
6. Mr Dominic Mbugua

**LIST OF THE KOK BOARD OF DIRECTORS**

1. Nelly Odek – National Board Chairperson
2. Damasus Ndegwa – National Board Vice Chairperson
3. Fr Caroli Achok – National Praeses
4. Fr John Kamangara – National Vice Praeses
5. Gerald Wambua – National Board Treasurer
6. Millicent Wairimu – Women Representative
7. Job Murabula – Youth Representative

KOK STRUCTURE



## Holy Mass

### Theme: Unity for peace and development

Procession to the church

Entrance song

Welcoming Remarks:

#### Welcome and greetings by a member of the Kolping Family:

Dear Sisters and Brothers, the Kolping Organization of Kenya has prepared this year's World Day of Prayer. Imagine now a Kolping sister or a Kolping brother from Kenya standing here to welcome you. On their behalf I will now read out the welcoming remarks to you.

Brothers and Sisters, let me welcome you all on behalf of KOLPING KENYA to this house of the Lord. We are gathered together to pray as members of one international family to mark the XXIX ANNIVERSARY OF ADOLPH KOLPING'S BEATIFICATION worldwide. We are gathered together to reawaken our call to active participation in the vocation of Fr. Adolph Kolping, "The development of the Kingdom of God in the world." The success of this vocation can only be realized when there is unity and peace within our country and in the world. It is on this ground that we are called today to celebrate mass, to pray and reflect on our theme: "Unity for Peace and Development". The spirituality of the Kolping Organization of Kenya (KOK) is founded on four pillars, namely Prayer, Work, Family and Citizenship. These pillars can only be a glow when there is unity amongst the citizens of various regions in our country and beyond. Where there is Unity, there is Peace and as result all will work together towards their own development. In Kenya, there is the so-called Building Bridges Initiative (BBI). We are called upon to participate in this initiative which is a means to reestablish Peace amongst Kenyans. In Kenya, this has become a concrete mission, which can certainly be transferred also to all other countries in the world. Let us indeed build bridges between our families both at the local levels and at the international levels for the success of our vision and mission of our Kolping organizations. I welcome you all once again to this wonderful eucharistic celebration. Let us now be upstanding and welcome the celebrant NNN who will preside over this eucharistic celebration with us and for us.

#### Greeting

**P:** In the name of the Father, and of the Son, and of the Holy Spirit.

**A:** Amen

**P:** The Grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

**A:** And also with you.

#### Introduction

#### Penitential act

**P:** My brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

#### Silence

#### General confession

**Plea for forgiveness****Kyrie****Gloria****Collect Prayer**

**P:** Almighty Eternal God, lover of mankind, fill us with the love your spirit gives. May we live in a manner worthy of our calling: make us witnesses of your truth to all men and help us to bring all believers together in the unity of faith and fellowship of peace.

**A:** Amen!

**Liturgy of the word****1<sup>st</sup> reading: Ezekiel 36: 24-28**

Reading from the prophet Ezekiel

I am going to gather you from all the foreign countries: and I shall give you a new heart.

The Lord God says this:

<sup>24</sup> I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land. <sup>25</sup> I shall pour clean water over you and you will be cleansed; I shall clean you of all your defilement all your idols. <sup>26</sup> I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. <sup>27</sup> I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. <sup>28</sup> You will live in the land, which I gave your ancestors. You shall be my people and I will be your God.

The word of the Lord.

**A:** Thanks be to God.

**Responsorial Psalm: Psalm 22**

R/. The lord is my shepherd; there is nothing I shall want.

<sup>1</sup> The lord is my shepherd there is nothing shall want. Fresh and green are the pastures where he give me repose. Near restful waters he leads me, to revive my drooping spirit R/

<sup>2</sup> He guides me along the path the right path; he is true to his name. if I should walk in the valley of darkness, no evil would, I fear. You are there with your crook and your staff; with these, you give me comfort. R/

<sup>3</sup> You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. R/

<sup>4</sup> Surely goodness and kindness shall follow me all the days of my life. In the lord's own house shall I dwell forever. R/

**2<sup>nd</sup> Reading: 1. Cor: 1: 10-13**

Reading from the first letter of St. Paul to the Corinthians

“Make up the differences between you. Has Christ been parcelled out?”

<sup>10</sup> I appeal to you, brother, for the sake of our Lord Jesus Christ, to make up the differences between you, and instead of disagreeing among yourselves, to be united again in your belief and practice. <sup>11</sup> From what Cloe’s people have been telling me, my dear brothers, it is clear that there are serious differences among you. <sup>12</sup> What I mean, are all these slogans that you have, “I am for Paul”, “I am for Apollos”, “I am for Cephas”, “I am for Christ”. <sup>13</sup> Has Christ been parcelled out? Was it Paul that was crucified for you? Were you baptized in the name of Paul?

The word of the Lord.

**A:** Thanks be to God.

**Gospel acclamation**

Alleluia, alleluia.

**P:** The Church of the Lord is a single beacon of light, which shines over the whole worlds.  
It remains forever one.

Alleluia

**Gospel: John: 17: 20-26**

**P:** The Lord be with you.

**A:** And with your spirit.

**A reading from the holy gospel according to John**

**“May they be completely one”**

**A:** Glory to you, o Lord.

Jesus raised up his eyes to heaven and said:

‘Holy father, <sup>20</sup> I pray not only for these, but also for those also who through their words will believe in me. <sup>21</sup> May they all be one. Father, may they be one in us, as you are in me and I am in you so that the world may believe that it was you who sent me. <sup>22</sup> I have given them the glory you gave to me, that they may be one as we are one.

<sup>23</sup> With me in them and you in me, my they be completely one that the world will realize that it was you who sent me and that I have loved them as you as much as you loved me.

<sup>24</sup> Father, I want those you have given to be with me where I am, so that they see the glory you have given me because you love me before the foundation of the world.

<sup>25</sup> Father, Righteous One, the world has not known you, but I have known you and these have known that you have sent me. <sup>26</sup> I have made your name known to them and will continue to make it known, so that the love with which you loved me may be in them, and so that I may be in them.

**P:** The Gospel of the Lord.

**A:** Praise to you, Lord Jesus Christ.

**Homily****Apostles creed**

I believe in God, the Father almighty,  
 creator of heaven and earth.  
 I believe in Jesus Christ, his only Son, our Lord.  
 He was conceived by the power of the Holy Spirit  
 and born of the Virgin Mary.  
 He suffered under Pontius Pilate,  
 was crucified, died, and was buried.  
 He descended to the dead.  
 On the third day he rose again.  
 He ascended into heaven,  
 and is seated at the right hand of the Father.  
 He will come again to judge the living and the dead.  
 I believe in the Holy Spirit,  
 the holy catholic Church,  
 the communion of saints,  
 the forgiveness of sins,  
 the resurrection of the body,  
 and the life everlasting. Amen.

### General Intercessions

**P:** We are all gathered here, dear brothers and sister, to celebrate the mysteries of our redemption; let us therefore ask almighty God that the whole world may be watered from these springs of all blessings and life.

#### 1. For Peace:

Everlasting Father, King of Peace - we come before your presence to adore and exalt your holy name. May we as Kolping brothers and sisters in different parts of the world show peace to all mankind so as to make the world more humane, purified and strengthened with the power of the Holy Spirit.

Let us pray to the Lord:

**A:** Lord graciously hear our prayer.

#### 2. For Unity:

Heavenly Father, we come before you to magnify and glorify your name. As we pray for unity in the world, bless us to find unity with each other, bring us all together worldwide as a family, for we believe where two or more are gathered in your name, you are with us.

Let us pray to the Lord

**A:** Lord graciously hear our prayer.

#### 3. For Growth & Development:

God our Father, you called Blessed Adolph Kolping and commissioned him to champion the spiritual as well as physical development of your people. May you plant in the hearts of your people the zeal to acquire knowledge and skills that will enable them to sustain the basic pillars of development in our various countries, namely equity, sustainability, productivity, empowerment, cooperation and security. Let this knowledge and these skills also help the members of KOLPING KENYA to attain Kenya's Big Four Agenda, namely: Food Security; Affordable Housing; Manufacturing and Affordable Healthcare for all.

Let us pray to the Lord.

**A:** Lord graciously hear our prayer.

**4. For Government Officials:**

God of wisdom and justice. Assist with your spirit of counsel and fortitude the presidents and other government leaders of our countries. May they always seek the ways of righteousness, justice and mercy. Grant that they may be enabled by your powerful protection to lead our countries with honesty and integrity

Let us pray to the Lord.

**A:** Lord graciously hear our prayer

**5. For Kolping leaders:**

Dear Heavenly Father, through the Kolping movement, you have enabled us to evangelize not only through words but by deeds and good example. Give those in charge at KOLPING INTERNATIONAL, Kolping boards at different levels and in different countries and all those working for Kolping all over the world the strength to lead the Kolping movement into greater heights. Instill in them the wisdom they deserve as they serve you.

Let us pray to the Lord.

**A:** Lord graciously hear our prayer.

**6. For Kolping praesides and spiritual directors:**

Lord Jesus Christ, you are the high priest. You called Blessed Fr. Adolph Kolping to shepherd your people as priest. We thank you for calling priests and spiritual directors to serve you as our praesides and spiritual directors of our Kolping families at all levels. May you inspire them to shepherd all the Kolping families by word and action to the greater heights of redemption.

Let us pray to the Lord.

**A:** Lord graciously hear our prayer.

**Priest's Prayer.** May your mercy, we beseech you, O Lord, be with your people who cry to you, so that what they seek at your prompting they may obtain by your ready generosity. Through Christ our Lord.

**A:** Amen.

**Liturgy of the Eucharist****Offertory procession****Offertory procession**

- The flag
- Host & wine
- Bible
- The constitution of KOLPING INTERNATIONAL
- Tools
- Products of Kolping Families

**P:** Pray, brethren, (Brothers and Sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

**A:** May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

**Prayer over the offerings:**

**P:** Lord, hear the prayers of your people gathered here to celebrate the XXIX anniversary of the beatification of Adolph Kolping. We ask You, Lord, to accept our gifts and to hear the prayer for mercy we address to you through the intercession of Blessed Adolph

Kolping. May this sacrament of your love be our sign of unity and our bond of charity. Through Christ our Lord

**A:** Amen.

**The Preface: (CHRISTIAN UNITY)**

**P:** The lord be with you.

**A:** And wit your spirit

**P:** Lift Up your Hearts

**A:** We lift them up to the Lord

**P:** Let us give thanks to the Lord our God

**A:** We lift them up to the Lord

It is truly right and just, our duty and our Salvation,  
always and everywhere to give you thanks,  
Lord, Holy Father, Almighty and eternal God,  
through Christ our Lord.

Through Christ you bring us to the knowledge of truth,  
that we may be united with one faith and one baptism to become his body.  
Through Christ you have given the Holy Spirit to all peoples.  
How wonderful are the works of the spirit, revealed in so many gifts.  
Yet how marvellous is the unity the spirit creates from their diversity,  
as the he dwells in the hearts of your children,  
filling the whole church with his presence and guiding it with his wisdom.  
In our joy we sing to your glory with al choirs of angels as we sing

**Sanctus**

**P:** Lord, you are holy indeed, the fountain of all holiness. Let your Spirit come upon these gifts to make them holy, so that they may become for us the body + and blood of our Lord, Jesus Christ.

Before he was given up to death, a death he freely accepted, he took bread and gave you thanks. He broke the bread, gave it to his disciples, and said:

Take this, all of you, and eat it: This is my body which will be given up for you.

When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said:

Take this, all of you, and drink from it, This is the cup of my blood, The blood of the new and everlasting covenant. It will be shed for you and for all, So that sins may be forgiven. Do this in memory of me.

Let us proclaim the mystery of faith.

**A:** Christ has died, Christ is risen, Christ will come again.

**P:** In memory of his death and resurrection, we offer you, Father, this life-giving bread, this saving cup. We thank you for counting us worthy to stand in your presence and serve you. May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.

Lord, remember your Church throughout the world; make us grow in love, together with N. our Pope, N. our bishop, and all the clergy.

Remember our brothers and sisters who have gone to their rest in the hope of rising again; bring them and all the departed into the light of your presence.

Have mercy on us all: make us worthy to share eternal life, with Mary, the virgin mother of God, with the apostles, the Blessed Adolph Kolping and with all the saints who have done your will throughout the ages. May we praise you in union with them, and give you glory through your Son, Jesus Christ. Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours, almighty Father, for ever and ever.

**A:** Amen.

## **The Lord's Prayer**

### **Greeting of peace**

### **Agnus Dei**

**P:** Lamb of God, you take away the sins of the world,

**A:** have mercy on us.

**P:** Lamb of God, you take away the sins of the world,

**A:** have mercy on us.

**P:** Lamb of God, you take away the sins of the world,

**A:** grant us peace.

### **Invitation to Communion**

### **Prayer after communion**

**P:** To crown all things there must be love, to bind them together and bring them to completion; and may the peace of Christ rule in your hearts, that peace to which all of you are called as one body. Let us pray: Lord, fill us with the Spirit of love; by the power of this sacrifice bring together in love and peace all who believe in you. Through Christ our Lord. Amen

### **Prayer for the Canonization of Blessed Adolph Kolping**

Dear God!

You gave us Blessed Adolph Kolping as an intercessor and a role model. His life found fulfilment in caring for young people in religious and social difficulties.

His concern was to understand work, family and society in the light of our faith. He considered helping one another within the community to be the expression of the Christian love for one's neighbour.

We beseech you: Help us work together in the International Kolping Society to overcome poverty, injustice and hopelessness. Help us to defend human life and protect marriage and family to be the salt of the earth and a light for the world.

Fulfil our hope of being able to honour Adolph Kolping as a Saint throughout the whole Church in all languages and nations. Let us, through faith, hope and love, work towards bringing to perfection Your kingdom in this world.

For this we pray through Christ, our Lord. Amen

## Blessing

### Final Song:

### Kolpingsong

1. There lived a ster - ling jour - ney - man. Whom.  
all of us re - vere. His name re - sounds so far and clear.  
Fa - ther Kol - ping we love you! Fa - ther Kol - ping we love you!

2. A cobbler, going through the world,  
with heart sincere and true.  
/: He made new shoes repaired them too. :/  
/: Father Kolping, we love you! :/
3. The priesthood was his heart's desire.  
God granted him this grace.  
/: See, what great work he set apace. :/  
/: Father Kolping, we love you! :/
4. A father to his journeymen,  
he wished so much to be.  
/: He took them for his family. :/  
/: Father Kolping, we love you! :/
5. Father Kolping, zealous priest of God,  
Be with your friends today.  
And joining hands, we brothers pray,  
And joining hands, we sisters pray:  
/: Father Kolping, we love you! :/