

The a sign and instrument both of

[Education](#), [Teaching](#)



The unity and believe of god can do to people give us seen and become clear understanding of who we are. Only through prayer, faith on god, people can become who god created them to be. Unity is god plans for human, rather creating hatred toward other. We are understanding that the church is place where people come together as one. Church is also necessary for salvation according to scripture and tradition.

Church also encounter who Christ is, teaches people to live life in righteous way through scripture, prayer, songs and love. There are so many people who doesn't belong to church or to Christianity but, remain connect to the people of god through help of churches. To become a member of church is very simple to love Christ and he will love you back. The Catholic Church remains the sign of unity and is a sacrament of salvation for all. The role of the church is enlightened people the power of holy spirit, the gospel of Jesus Christ, so that everyone can have opportunities to receive Christ. Jesus act of love is known when he dies in the cross was an act of love for everyone in the world, which is called to be union with Christ, Church believe that god love all through holy spirit.

The spirit is what one who leads us in eternal life, spirit also provide the means for holiness. Our purines of soul. The unity and love are what keep us together.

The depth of love cannot be understood without help of Jesus. Baptism is also done in church it is a process where we become one body. Is the Catholic Church best identified by its teachings, its history, or its members?

Catholic Church best identified by its teaching because catholic churches is the Light for nations.

Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature,⁽¹⁾ to bring the light of to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or a sign and instrument both of a very closely-knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. This it intends to do following faithfully the teaching of previous councils. The present-day conditions of the world add greater urgency to this work of the Church so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity. If we turn not to things external and material, the first thing of all to secure is to save unfortunate working people from the cruelty of men of greed, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies.

Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place, and

on the health and strength of the workman. Those who work in mines and quarries, and extract coal, stone and metals from the bowels of the earth, should have shorter hours in proportion as their labor is more severe and trying to health.

Then, again, the season of the year should be considered; for not infrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot rightly be required from a woman or a child. And, regarding children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For, just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength, for waste of strength must be repaired by cessation from hard work.

We all know that habit are things that we do daily. At times we do certain things without even thinking because our body know how to respond.

Habit are divided into two category good and bad, good habit which is known as virtues, and of other matter connected with them, namely Gifts, Beatitudes and Fruits; second one bad habit also known as vice and sins.

How does the Catholic Church show its deep interest in humanity? Catholic Church show its deep interest in humanity by constantly making people a better version of themselves with the help of power of faith, to that which we believe, or to the act of believing, as also to the habit by which we believe. When therefore we say that "virtue is the limit of power," virtue is taken for the object of virtue. For the furthest point to which a power can reach, is said to be its virtue; which lead a person to live good life, successful life. Church are giving motivation or wisdom; whatever one may need to success. Church show its interest in humanity by spreading love, idea of unity among their follower. From contemplation of this divine Model, it is easier to understand that the true worth and nobility of man lie in his moral qualities, that is, in virtue; that virtue is, moreover, the common inheritance of men, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness.

Nay, God Himself seems to incline rather to those who suffer misfortune; for Jesus Christ calls the poor "blessed"; He lovingly invites those in labor and grief to come to Him for solace; and He displays the tenderest charity toward the lowly and the oppressed. These reflections cannot fail to keep down the pride of the well-to-do, and to give heart to the unfortunate; to move the former to be generous and the latter to be moderate in their desires. Thus, the separation which pride would set up tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

What drives Catholic Thought? Catholicism is one of the most recognized and practiced religion in the world. Catholicism is religion of love, wisdom, unity, discipline and for betterment of people life. To be catholic means to have complete faith in god and obeying its divine grace, keep it holy as it was created by god. Church main drives is to help people who are in need, regardless of the race, color and religion. One can depend upon church for basic needs such as, food, water and shelter even emotional support. The Church is a piece of land to be cultivated, the tillage of God. church will give a reason to hope , however, that by meeting and negotiation, men may come to discover better the bonds that unite them together, deriving from the human nature which they have in common ; and that they may also come to discover with the help of church that one of the most profound requirement of their common nature is this: that between them and their respective people it is not fear which should reign but love, a love which tends to express its collaboration that is loyal, manifold in form and productive of many benefits.

Church main principle is to build peace and create harmony in world. Catholic churches want to help community, if it thinks it can comfortably go its own way without creative concern and effective cooperation in helping the poor to live with dignity and reaching out to everyone, will also risk breaking down, however much it may talk about social issues or criticize governments. It will easily drift into a spiritual worldliness camouflaged by religious practices, unproductive meetings and empty talk. According to catholic churches a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more

accessible to all. As for those who possess not the gifts of fortune, they are taught by the Church that in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in earning their bread by labor.

This is enforced by what we see in Christ Himself, who, "whereas He was rich, for our sakes became poor"; 18 and who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter — nay, did not disdain to spend a great part of His life as a carpenter Himself. "Is not this the carpenter, the son of Mary?" 19. Catholic churches strive to teach about being united with bonds of friendship, but also in those of brotherly love.

For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, "the first-born among many brethren"; that the blessings of nature and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the kingdom of Heaven." If sons, heirs also; heirs indeed of God, and co-heirs with Christ." 22. The Church, moreover, intervenes directly in behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty.

Herein, again, she has always succeeded so well as to have even extorted the praise of her enemies. Such was the ardor of brotherly love among the earliest Christians that numbers of those who were in better circumstances

despoiled themselves of their possessions in order to relieve their brethren; whence “neither was there any one needy among them.”²⁴ To the order of deacons, instituted in that very intent, was committed by the Apostles the charge of the daily doles; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, deposits of piety, because, to cite his own words, they were employed “in feeding the needy, in burying them, in support of youths and maidens destitute of means and deprived of their parents, in the care of the aged, and the relief of the shipwrecked.”