

# INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY: APPLIED BUSINESS AND EDUCATION RESEARCH

2023, Vol. 4, No. 11, 3912 – 3822

<http://dx.doi.org/10.11594/ijmaber.04.11.12>

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## Research Article

### The Current Occurrences of Inequality: Formation Catechist for Awareness of Significant Moral Values

Megawati Naibaho\*

Sekolah Tinggi Pastoral Dian Mandala, Gunungsitoli, Indonesia

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#### Article history:

Submission October 2023

Revised November 2023

Accepted November 2023

#### \*Corresponding author:

E-mail:

[carolinekym79@stpdianmandala.ac.id](mailto:carolinekym79@stpdianmandala.ac.id)

#### ABSTRACT

This research has been developed around the two contrasting views/themes of current occurrences of inequality and significance for formation catechist. There are several problems that occur in society, especially the absence of appreciation of Catholic moral values, require the development of faith and character for society, especially for Catholics. In reality, especially in pastoral circumstances, the management of community development through activities can contribute to overcome the problem by providing opportunities for lay people to become a catechist. Hence, identifying problems of injustice is important because everybody is members of families and communities who sometimes experience injustice. If this injustice is not addressed properly, it will be impossible for a catechist to carry out his duties conscientiously and dedicatedly for the common good. The method used in this research is comparative research. Through this method, the researcher tries to gather data and process data more flexibly by using a qualitative or quantitative approach. Thus, it is hoped that the research results will be able to reveal a significant relationship between inequality and the formation catechists as ministers in the Church.

**Keywords:** *Catechists, Common Good, Conscientiously, Inequality*

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#### Introduction

This article is described as a moral appeal regarding various actions that result in inequality of respect for human dignity. The younger generation who are specifically called to become catechists, pastoral agents and Catholic religion teachers has a special moment

to raise personal and community awareness. The Catholic Church has a new awareness and special attention to the defense of human dignity, especially since the second Vatican Council in 1962-1965 (Ibe & Kanu, 2022). Keep in mind that respect for human dignity as the image of God is the core and focus of our

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#### How to cite:

Naibaho, M. (2023). The Current Occurrences of Inequality: Formation Catechist for Awareness of Significant Moral Values. *International Journal of Multidisciplinary: Applied Business and Education Research*. 4(11), 3912 – 3822. doi: 10.11594/ijmaber.04.11.12

discussion (Bakhurst, 2021). The purpose of community and individual awareness is to raise our consciousness and to mindfully lower the violence that happening in our society. There is a collective apprehension that violence, inequality and violations against human dignity still endure even in this present time. The human being has performed it consciously or unconsciously, but in reality various forms of violations are actively working against human dignity (Goleń & Kobak, 2022).

Furthermore, if we understand "what is the meaning of human life and what can be done with it" especially to address various problems of inequality and respond to it morally Catholic (Muderedzwa, 2022). The discussion was primarily focused on raising new awareness and commitment, especially for prospective catechists, pastoral officers/agents and Catholic religion teachers who would go directly into the community. Esther D. Reed underlined the important value to reflect on human dignity in order to bring awareness that, "obedience to God's merciful self-manifestation in love" being our aim of life (Nonterah, 2020). We hope that through our reflection and study on our identity, we will be more faithfully/grateful for the uniqueness of our calling as catechists (Block, 2021). This will lead us to contribute more actively in improving ourselves; so that we are gifted carry out our ministry in accordance with our dignity and identity. The foundations and reflections that we study will guide the direction and foundation of the catechist ministries to become clearer (Lewin, 2020).

## Methods

This article investigates the current occurrences of inequality: Catechists formation for awareness of significant moral values. The existence of various actions indicating our human error in creating inequality circumstances (Pinich, 2018). Thus, problems needed solutions and to encourage our awareness to minimize call for implanting moral values actions or violence against moral values and also to improve our self-awareness. The achievement we will attain to contribute and to create more opportunities for those who interest to participate. In fact, we are living among others

religions and we consider ourselves as minority and need to promote equality in gender and human rights for all. We should consider our various actions morally are good. Thus, these actions will not cause inequality or even create more problems. We aware that all inequality actions carried out consciously or unconsciously, will cause injustice, suffering and social inequality. We do not want the nobility of human dignity to continue to be threatened; on the contrary we collectively want to build a common awareness to foster an attitude of solidarity and concern for human dignity as the image of God. To address this issue and gather the data and furthermore to analyze the problem comprehensively, this research uses a case study and a qualitative method through a literature study. This article is recommended, some pastoral actions strategies which valuable and provisions the catechist formatting (McCabe, 2018).

## Result and Discussion

### *Human Being are Image of God*

Non-believers in the divine creation may have their own versions of the origin of life and the universe. As Christians, however, we believe in God as the creator of all that exists. In this creationist perspective, human beings have a very special identity and place in the universe, for God had created humans in God's image and likeness (see. Gen 1: 26-27). From the Biblical creation story, humanity is most special among God's other creatures because they participate in that image and likeness of God who creates. Yes, we too are creators, co-creators with God. The doctrine of Divine Creation reveals that God created human beings in His image; male and female He created them ( Gen 1:27). This is a foundational truth upon which people get a glimpse of which God is, knowledge upon which people's faith would find rest and confidence. Walter Brueggemann said, "God acts in history." Humans therefore are created to be creative and be responsible for that. Human dignity is something to be cherished and developed as this too would result in the governance of the world in justice and for the common good.

The basis for and confirmation of human existence as the image of God is also systematically and deeply described in *Gaudium et Spes* on "the dignity of the human person". This foundation also wants to endorse the grounds of Biblical about the uniqueness of humans among all God's creation as follows, "The Scriptures teach that humans were created 'in the image of God.'" By understanding the basis for the uniqueness of man as the image of God, St. John Paul II invites all human beings to become more aware of God's love as the source of their creation. Human being has the dignity of bonding with God as the image of God and even further, "Man is the essence of the Father, the Son, and the Holy Spirit. Human identity as the image of God is inherent in persons that cannot be disputed by anyone. Furthermore, Dana L. Dillon underlines that, "One's understanding of human rights is always rooted in one's concept of the human person."

Starting from the understanding of human dignity that comes from God, therefore various actions that demean human dignity are actions that are contrary to God's love. Human being become mature persons occur thanks to relationships with others. In this understanding, the longing for the need for community, namely relations with others, is not something that is added to human nature but is inherent in everyone. In other words: "God did not create men and women as solitary beings [ . . . ] For by their innermost nature men and women are social beings; and if they do not enter into relationships with others they can neither live nor develop their potential and ability." This document requests everyone to try to do actions that are useful for our own development and giving to others in a community. In mutually developing relationships, humans are increasingly able to realize the basis and source of their one life, namely God himself.

Furthermore *Gaudium et Spes* emphasizes the significance of community for the life of every image of God as follows:

Insofar as humanity by its very nature stands completely in need of life in society, it is and it ought to be the beginning, the subject and the object of every social organization. Life in society is not some accessory to humanity: through their dealings with others, through

mutual service, and through fraternal dialogue, men and women develop all their talents and become able to rise to their destiny (Chan & Ananthram, 2019).

Thus it becomes clearer that in fact there is no place or opportunity for other human beings to humiliate other human dignity. However, it cannot be denied that at this time there were many actions that humiliated human dignity. This can occur due to several elements, for example the differences gender as a male or a female, a member of minority group, cultural differences or various other factors.

In order to form the character of the younger generation, especially catechists candidates, the character and moral development for the younger generation must be constructed on faith in Jesus Christ. St. John Paul II assumed that, "We shall not be saved by a formula but by a Person, and the assurance which He gives us: I am with you!" . From this message, Jesus' has guarantee that everyone is able to love because God's love (Smith, 2020). The character of love that arises from Jesus is love that enlivens and sustains equality. It is very significant for our young generations, especially the candidates of catechist and Catholic religion teachers are called to be a catalyst or "grace" to live up to personal experiences in relation to Jesus profoundly. This call for personal sensitivity and awareness that each person is a unique and part of image of God. The Catechists need to be aware of their role as a herald of the good news and become a role model for other believers.

### ***The Significant Family for to Promote the Value of Human Dignity***

I may recommend an effective way to start the character building process in accordance with Catholic morality for catechist candidates, explicitly providing opportunities to participate in activities within the scope of the church and community. We are aware that the most important environments or places for building faith occur in relationships within the members of family. The family is a minor Church and parents performance a role as teachers of faith both through direct and indirect learning of faith in the family. Likewise Joel B. Green mention, "Embodied human life performs like a

cultural, neurohermeneutical system, locating (and, thus, making sense of) current realities in relation to our grasp of the past and expectations of the future.” This expressions that practice in the family is an essential measure of forming the faith and character of a human being (Aduloju & Ojo, 2019). The faith improvement can be prepared through Catholic faith courses, retreats, recollections or various activities that have the nuances of fostering faith and intelligent character. All of this learning and coaching will have a positive impact on the younger generation to have a closer relationship with Jesus. In other words, the role of parents is very significant for the growth of children's faith and character development in accordance with the values of Catholic morality (Weber & Weber, 2021).

### ***The Practice of Praying***

The habits for prayer and the sipiritual life formation will be started in the family. There is very significant part of family responsibility to introduce Jesus to the family members. Likewise the United States Conference of Catholic Bishops Washington expressed that, “Every disciple of the Lord Jesus shares in this mission. To do their part, adult Catholics must be mature in faith and well equipped to share the Gospel, promoting it in every family circle.” In the family, it is expected that there will be time devoted to praying together, not just praying before and after eating (Crespo & C. Gregory, 2020). Within the family, various prayer and faith-building activities can be carried out for all family members, for example praying the rosary once a week, reading the holy bible and various activities that can be carried out in the family for the sake of togetherness between family members. The formation of faith occurs in a certain culture that plays a role in a certain language and culture that occurs in the family. Through relationships that are influenced by culture, it allows everyone to arrive at the truth and lead to a life of holiness.

Catechism of the Catholic Church underline the significant of the family:

The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of

relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society (Zammit, 2023).

### ***Make a Family Motto***

The process of promoting the value of human dignity can be done in the formation attitude in the family. The process of value's cultivation, such as friendship, perseverance, fidelity, and the spirit of collaboration can be articulating through choosing a family motto. This motto should an invitation to all family members as motivating for growth of faith and development of character building. This is precise significant approach. Making a family motto can be done by printing it on a simple banner and hanging it in a strategic place in the house. For example it can be hung on a dining room wall or it can also be hung on the main entrance of the house or on the bedroom door.

Some suggestion for this family motto following, first, "Do whatever He tells you to do, love one another." Second, "God is with us now." Or "How have you shown love to the family today?" "As I and my household, we will serve the Lord" (Joshua 24:15). This is gradually evident in the role of parents in the family as educators of the faith and character of children. This has also been explained by Mary Twomey Spollen as follows, “Parents are the first and primary religious educators of their children.” The act of formulating and assenting on a motto within the family seems to be a simple action, but in fact this action is a moment for unifying understandings, approaches and opportunities for dialogue within the family. This action is also a moment of intimacy in the family.

### ***Celebration with the Family***

Human being created in the images of God has the ability to know him personally. Everybody should understanding of the figure of God who is the source of love and all kindness. His love becomes a foundation of love for others and takes place at the first in the family. The celebrations or gatherings in the family are the

first and natural spiritual experiences for a child. Even further, in the family children has a very good atmosphere will convey experience of safe, peaceful and happy in all the dynamics of life in the family. Loving upbringing at various celebrations also imparts a loving image of God. In other words, children know the figure of a loving God in the family.

Family of accomplishments or celebrations that can be carried out in moment of celebrations, for example, birthday celebrations for all family members, both father and mother, daughter (s) and son (s). The celebration is prepared by all family members; therefore it is better if the party conducted during holiday or Sunday. Therefore, all members are involved and make their respective contributions. This action can also be intended by giving gifts to family members who are the aim of the celebration. The role of parents plays a significant determination to establish intimacy and organize the celebration. This activity is also useful for forming atmosphere to respect and love others, so both boys and girls are all involved and no one is excluded. In other words, this celebration can be term as, "diversity celebration" manifest in the act or celebration of the family. The solidarity faith and character development is effectively built on and appreciates the experience of celebration with non-discriminatory actions. The attitude of solidarity and acting justly is a human character as God's creation in the same image as him. Through reason, humans are able to choose actions that are useful for the good and welfare of life (Malapi-Nelson, 2021b).

### ***Human Being are a Companion for Journey Together***

Our understanding about "the other" with their uniqueness, strength and weaknesses, will encourage attentiveness to interconnect as a subject indoor to human development progress mutually. The word "companion" comes from the Latin word that is com meaning together and panis meaning bread. From this basic roots word, we can underscore the word companion can be construed as follows: "companion" means "to share bread together." The performance of breaking bread together is a performance prepared out of love and with

spirituality brotherhood/sisterhood. People who take part in the achievement of breaking bread connection rooted in of love, self-giving and with one commitment, explicitly true happiness. The people present in the act of breaking the bread i.e. friends, work partners, colleagues and confidants share a banquet together. The procedure of breaking bread initiatives for community prosperity. Therefore, the action of friendship has a special intention to convoy the person who joins in the act of breaking bread and to complement it. Dan Egonsson say that, "humanity as a kind of gift from our fellow men."

One an attractive story demonstrates that the presence of others to fulfill complement each other and various appearances from the story of the journey of the two disciples to Emmaus (Luke 24:13-32). The two disciples walked while reveal the story about their sadness because of the crucifixion and death of Jesus. The two disciples articulated feelings of "sympathizing" with Jesus. They express feelings of distress and share their confusion, helplessness and disappointment with one another. In their situation, Jesus joined them and "walked with them" to Emmaus. But the existence and appearance of Jesus were not realized by the two disciples, even though Jesus had walked and was present among them. Jesus started a conversation with the two disciples and asked what they were talking about? The two disciples answered honestly, plain and humble. An attitude of honesty and speaking on the root of the truth is very much needed in the development of teamwork (Malapi-Nelson, 2021a). Human being "who is a real representative for God within his creation, who is in the image of God."

We return to the experience of the two disciples, Jesus understood their sorrow and responded to their experiences. Jesus restored the sadness and despair experienced by the two disciples by repeating the teachings that had been taught to the disciples. Jesus' action to remind the disciples of Jesus' teachings, especially when Jesus explained about the Scriptures, restored the hopes of the two disciples. At that time, the two disciples did not recognize the presence of Jesus, on their journey. Even though they had not fully realized that the one

walking with them was Jesus himself, but they invited Jesus to stay with them because they had arrived in their village while their traveling of Jesus their "friends" had not reach (Aluma, 2022). So, the two disciples asked Jesus to stay with them and Jesus agreed. It was during dinner when Jesus was breaking bread, at that moment the two disciples realized that the one who became as "walking companion" was Jesus himself. By that time, however, Jesus had disappeared. The two disciples then expressed their experience of faith and joy when Jesus "walked along" with them saying "Didn't our hearts burn within us while he was talking to us on the street, while he was opening the scriptures for us?"

We are companions' journey with each other. In order to create friendly journey we should walk with others based on sincere love, honesty, respect for the dignity of others, genuine apprehension and having empathy. Such potentials of walking together will foster a meaningful quality of life, namely an attitude of listening to others, affirming the strengths of others, completing "fulfilling" the shortcomings of others, giving hope and offering valuable support to others. Thus, everyone is accepted as a partner in the journey. The ways of people to be a good brothers or sister to others, she or he should have "a strong faith life rooted in a loving dependence on God's plan."

### ***Criteria or Character of Companionship in the Formation of Catechist***

It should be realized that everyone needs others as walking companions. This is inherent in humans welfare as social beings who need other people. No human being in this world can nurture perfectly without the help of others. Based on our basis story shows how dependent each person is the story when we were born. We reflected this question honestly. What do you think about this statement: Can you imagine when a baby was born automatically she or he can accommodate for eating and drinking? and other various needs? Another most story is when someone dies. Can the deceased bury himself? The story of birth and death shows that humans cannot actually live on their own. There are times when we face various pressures that can weaken and burden the mind.

For those of us who are called to serve the people, namely as catechists, we need to realize the nobility of this vocation.

It is necessary to reflect the life experiences of catechists to defend faith in Jesus Christ and his love. The guidance and education received by prospective catechists should provide definite power and motivation to inspire them to relate as Jesus did (Such, Smith, Woods, & Meier, 2022). The everyday habit examines of life will help people to preserve ego-centered inclinations and with the support of God's grace, she or he become more devoted person. Socrates through his wisdom says, "An unexamined life is not worth living." Catechists do have a contribution and participation in the life of the particular Church/parish where they serve. With their pastoral activities, they have responded to the need for accompaniment of people who need spiritual life. In order for catechists to fulfill God's call in carrying out their ministry calling to the people, they need to realize that "passing on the faith" is a dynamic of life (Cloutier, 2018).

The Catechists must believe that "faith" means an attitude of growth to know, love, and serve God as Jesus himself did. In the book entitled, "Youth Catechism of the Catholic Church", translated by Michael J. Miller emphasize that, "To be a human being means to come from God and to go to God." Thus, a catechist must be directly and continuously connected to Jesus himself. Catechists must realize that the various formative actions they have participated in such as class schedules and all courses, recollections, retreats, spiritual direction, prayer groups, and spiritual events are processes to get to know Jesus more and direct catechists to imitate Jesus. The existence of human awareness to be more humble and grateful for their own vocation to be a catechist. It is a very convenient ground for their ministry as catechists who have faith and are highly dedicated. Thus, catechists constantly ask God to grant them the broad insight, generosity, and creativity needed to fulfill their role.

We acknowledged there are very fundamental messages conveyed by Pope Francis is the special ministry of Catechist namely bringing Jesus to all the faithful. The act of bringing and introducing Jesus to the faithful requires

that the catechist first know Jesus. In other words, the ministry of catechists is effective when it is supported by the witnesses of their lives (Ward, 2021). Our evangelize more effectively with our life witnesses than any other task we undertake. Pope Francis emphasized that there are three fundamental features for someone to become a catechist who is able to live out the vocation as a herald of the good news of Jesus. 3.4.1. First, Personal Acknowledge that Being a Catechist is a Special Vocation from Jesus.

Vocation as catechists basically requires a believer who is close to Jesus. This character is necessary for a disciple who receives a call as a catechist. She or he should close to Jesus, learns from Jesus and listens to what Jesus said. The catechists also have a quality of life that loves a life of prayer, the word of God and inner silence. Thus, they realize that without oneness with Jesus they are actually unable to carry out works of service. St. John Paul underlined that, "catechesis as a learner-led process: catechizing is in a way to lead a person to study this mystery of Christ in all its dimensions."

### ***The Catechists are also Required Sincere Heart***

The quality of obedience is very important in the life of a catechist. An example figure who has lived obedience perfectly is Jesus Christ who obeyed the will of the Father. In other words, Jesus carried out the mission in the world according to what was assigned to him by God his father. Likewise, catechists do a lot of service in the Church, not for the sake of the name of the catechists, but for the glory of God. On the pedagogy of God: Its centrality in catechesis ad Catechist formation underscored, "the primacy in catechesis is to be given to God and his works." Therefore catechists are courageous and faithful to imitate Jesus by leaving themselves for the sake of human salvation. Modeling the life of Jesus, the catechists are also willing to go out of their comfort zone to meet and teach the faithful, to be open with others and not to be rigid in association (Singer, 2018).

### ***Catechists have a Prophetic Spirit***

The prophetic spirit becomes very important for the faithful who are called to become catechists. She or he must learn from the life and dedication of the prophets who dare to speak the truth and understand God's plans. This spirit should inspire catechists to listen to God in carrying out their ministry. At the Catechesi Tradendae mention the important for the catechists to have a profetis spirit "no true catechist can lawfully, on his own initiative." Catechists are also expected to be willing and courageous to serve people even going to the periphery (Baumeister, Wright, & Carreon, 2019). This action on doing mission the catechism require to get out of their comfort zone, be loyal, creative, flexible, and adapt various circumstances. In other world, catechists are able and have the priority to proclaim the Gospel.

This underscore the nobility of the vocation as a catechist is sharing in the charism of prophecy, the gift given by God which enables the prophet to nurture faith and self-awareness. The story of the meeting between Jesus and the Samaritan woman shows that love can change the worsh environments for the better. Jesus' conversation with Samaritan start from daily life stories up to the story identity. The conversation occurs through a willingness to establish relationships with others who may also come from different cultural backgrounds, gender, religion or various other differences.

The situation of Samaritan women who experience injustice even from their own countrymen shows that women are a group that is vulnerable to becoming victims of violence and discrimination. Jesus met the Samaritan woman and deigned to talk with her. This encounter has provided an opportunity for the Samaritan woman to know the Messiah and change her lifestyle. Jesus guided the Samaritan woman to a new self-awareness. From this story it becomes clear that a spirituality of encounter based on love can heal and raise human dignity. (see John 4:4-42.)

The Church recognizes that the vocation as a catechist is a special vocation from God for the building up of God's people. Catechists face various complexities of life in contemporary

times(Lee, Lalwani, & Wang, 2020). In the situation of society, in terms of believers, catechists are a sign of God's love and a sign of hope for goodness. Therefore, it is necessary to implant awareness of the involvement of Jesus and the burning love of Jesus for catechists. Jesus really blessed and appreciated the call of the catechists to be good news and bring good news to the faithful.

### ***The Calling and Duty of the Faithful, especially as Catechists***

The vocation of a catechist is a combination of witness and educator.

#### ***Witness***

All Christian believers and followers of Jesus are expected to be able to bear witness. Witness is fundamental in the whole life of believers, especially in realizing true brotherhood. St. John Paul II asserted that, "The witness of a Christian life is the first and irreplaceable form of mission: Christ, whose mission we continue, is the "witness" par excellence (Rev. 1:5; 3:14) and the model of all Christian witness." This message remainder for all Christian that the first form of evangelization is personal witness. In this consideration, the catechists are living witnesses of the faith. Thus, through their presence and ministry, the catechists have a well-founded faith in Jesus which is evident in their life and ministry as catechists. The first place for catechist to understand the witness to Jesus form in their family. Farey and companion mention that, "the family was seen as the center of education and formation."

The catechist and all their ministry work is infused with passion, vitality and enthusiasm. Jesus became a sources of their happiness to serve others and the spread of the good news. With this understanding, as witnesses, the Christian faithful become light bearers in situations of darkness or confusion, especially when there are various injustices. Everyone is invited to be a witness for Christ who came to share life, justice and equality. Jesus commissioned everyone, especially catechists to "go and do the same thing" (Luke 10:37). Be an agent of hope. "Speak only the good things that people need to hear...things that will help them" (Ephesians 4:29). In other words, everybody

became through witness hic et nunc that is here and now.

#### ***Educator***

The task of teaching or educating is also inherent in Christians, especially in catechists. Teaching or educating is part of the life of catechists. They become educators and mentors for people of all ages and backgrounds. The catechists preach a dynamic spirit of life of faith in all ministries(Haesevoets et al., 2022).

The process of growing faith lasts a lifetime. When the faithful experience a fall in carrying out God's will, the catechist proclaims a spirit for repentance and a commitment to return to God's true love(Johnson, Lin, & Lee, 2018). The attitude of repentance that is constantly carried out by believers will restore relationships with God which damaged by sin. The ministry of catechists is to prepare the faithful to renew themselves to live according to God's will. The role of the catechist as an educator and teacher of the faith will continue to motivate heart conversion. This will show catechist loyalty and obedience to the mission of the Church, namely the mission of repentance. Catechists as educators and teachers of faith at all times and throughout their ministry(Y. Do Kim, Nam, & LaPlaca, 2023).

Catechists continue to bear witness to God's love and faithfulness even though the faithful are often in imperfection, error, and sin(Williams & McCombs, 2023). In preaching and teaching the catechists continue to realize that the life of faith is an ongoing process. This is an awareness that grows from a solid relationship with Jesus himself. God himself who has first loved the faithful, especially the catechists(S. K. Kim, Zhan, Hu, & Yao, 2021). Love that comes from God himself which is shared or proclaimed. Be a missionary of mercy. Understand with the heart. The training development to have a loving heart takes place in family education. Hence, "The family is the original and fundamental learning and teaching community within which the "school of faith" can take root."

The problem of injustice, abuse of human dignity and various moral problems can also occur in the family. To create of human awareness also can be take place in the family. The



process of recovery and handling of various moral problems such as injustice, oppression, dishonesty, and various other moral problems can also be resolved in the family first and then to society.. Parents in the family are the first educators or first catechists on the basis of the local Church(Salite, 2019). Parents especially teach and guide children through the witness of Christian life imbued with love, faith and hope. One way that parents communicate Christian values and attitudes to their children is by loving one another in the context of a Christian marriage and their love for Christ and His Church.

The Catechism of the Catholic Church clarifies that “the Christian home is the place where children receive the first proclamation of the faith. For this reason the family home is rightly called ‘the domestic church,’ a community of grace and prayer, a school of human virtues and of Christian charity”. Based on the role and function of parents in developing children's faith and character, it can be concluded that the family environment plays a strong supporting role as an agent for transmitting faith and good character.

Parents are colleagues who can be motivated to become agents of change towards a more just, prosperous and dignified life. Catechists can teach parents to follow and imitate Jesus the Good Shepherd. Like Jesus who saw people suffering with love and was moved with compassion, so parents can do shepherding duties in the family, especially towards children(Kappes, Gladstone, & Hershfield, 2021). As Jesus was moved by compassion, Jesus performs acts of love. (cf. Mark 6:34). Likewise the lives of the catechists who play the role of teaching the faithful and accompanying them with love, so that the believers grow in love. In other words, catechists play an important role in shepherding and leading people to knowledge and understanding of God's love (cf. Jeremiah 3:15).

Only with Jesus and through Jesus, catechists are able to develop a sensitivity of heart as a shepherd who guides and feeds his sheep. Thus, all sheep, including lost sheep will be found, lost sheep will be searched for until they can, and sick sheep will be healed and restored. (Ezekiel 34:15-16). The image of lost, sick and

lost sheep is a picture of human life situations that experience various suffering, oppression, injustice, humiliation as human beings and various other moral problems. All of these problems shackle humans so that they are less able to grow and develop as the true image of God. These are the ways of compassion, solidarity and equality. The effective strategies and concrete paths to become true catechism: being touching to Jesus, following Jesus, and being courageous.

## Conclusion

The contemporary problem of inequality and some moral problem raised in the family as the “local Church.” The way to contribute to Formation Catechist for Awareness of Significant Moral Values. Our unity with Christ Jesus in all level of life and ministries will enable the catechist to be able to live out various virtues such as the ability to respect others, to do something with consciousness that God is highest person and values that we can see His image in others. When we respect and values others we indirect respect the present of God among us. The invisible God will reward us accordingly because of our action to participate actively in supporting the poor and weak. God Himself of course, on the side of the poor and weak, He loves them as they are, and so we are. Think positively, is the right way that make us be reliable in serving, open to collaboration, and accept suggestions/input from others. Let reflect on this ordinary word: “WITH” literally as follows: the letter W represents “wisdom”, the letter I represents “initiative”, the letter T represents “truth”, and the letter H represents “hope).

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