

Overcoming Hindrances in Human Formation In Heidegger's Notion of Authenticity

ABSTRACT:

In this paper, the researcher would like to argue the significance of Martin Heidegger's notion of authenticity in overcoming hindrances in human formation. Through self-awareness, which is essential to the turning point of Dasein from inauthentic to authentic Dasein, the seminarian is also able to attain self-development. To accomplish this aim, he shall explain (1) hindrances in human formation, (2) explain Heidegger's notion of authenticity, (3) and how self-awareness can overcome hindrances in human formation in the light of Heidegger's notion of authenticity. By the end of the paper, he hopes to inspire and encourage his co-seminarians to develop self-awareness for a more active and holistic formation in the seminary, seen in the light of the Heideggerian notion of authentic Dasein.

Keywords: self-awareness, authenticity, formation, self-development, holistic

I. INTRODUCTION

Human formation is one of the pillars of the priestly formation that aims to form the personhood of the candidate to priesthood. It seeks to develop among seminarians a strong foundation where all other pillars, namely spiritual, intellectual, academic, and pastoral, can be laid down holistically in the formation. In human formation, candidates are guided towards personality stability, emotional balance, self-control, well-integrated sexuality, formed conscience, affective maturity, etc.¹ The seminary offers various psycho-spiritual sessions and programs to accomplish these goals where students can engage in and develop themselves.

¹Congregation for the Clergy, *The Gift of Priestly Vocation* (Vatican City: L'Osservatore Romano, 2016), 94.

Nonetheless, human formation is not constrained in the once or twice sessions with a psychologist or counselor every year, just as some seminarians perceive it. It is not an isolated structure apart from others; instead, it is embedded and integrated into the whole seminary formation, applied, and experienced in all seminary schedules and programs. It is the self-development project of every candidate in nurturing his humanity as a person.

One of the reasons why a seminarian does not profit from the formation is the lack of proper disposition. The monotony of seminary schedules and programs may pose a problematic mood for seminarians who easily become overfamiliar with the formation. Therefore, without the candidates' conscious cooperation, the experience of human formation no longer becomes a transforming encounter. Without mindfulness, which can only come voluntarily by the candidates themselves, the human formation can turn out to be fruitless. Eventually, it recoils to a mere activity to get over with, leaving the subjects unbenefited.

Martin Heidegger, a German philosopher mostly famous for his seminal work, *Being and Time*, is concerned with the understanding of Being and its experience as it exists in the world. This being is Dasein.

Being-in-the-world, according to Heidegger, comes with the constant challenge to become authentic because the world we find ourselves in "is essentially "tempting," tranquilizing," "alienating," "entangled in itself," "turbulent," and "plunging downward."² As being necessarily "in-the-world," Dasein's absorption to the everyday mode of existence, the thoughtlessness of its actions, and denial of responsibility are some of the

²Lawrence Vogel, *The Fragile "We": Ethical Implications of Heidegger's Being and Time* (Northwestern University Press, 1994), 11.

causes of inauthenticity. To reach authentic existence, Dasein must make existential choices and thoughtful decisions to 'own' his being and discover his possibilities. Dasein should reclaim himself. Self-awareness, therefore, becomes a necessary step in achieving authentic existence for Heidegger.

The researcher's aim in this philosophical paper is to emphasize the significance of self-awareness of seminarians in human formation in the light of Heidegger's concept of Authenticity. The latter's concept of the Dasein that lives an authentic life can be appropriated in the life of a seminarian that is willing to "go against the flow" of natural everydayness to know and develop himself. To achieve this, the researcher gathered works of various writers that discussed Heidegger's Authenticity and consulted the church's documents regarding the Human Formation of seminarians.

This paper is significant because human formation programs, without the supposed proper disposition of self-awareness, self-knowledge, and self-responsibility to confront the issues of the self, will reap less harvest of maturity growth for candidates. It also seeks to address the critical role of the formators, teachers, and seminarians themselves in developing an atmosphere in the community that promotes and cultivates Authenticity and self-awareness.

II. HUMAN FORMATION IN THE SEMINARY

The word 'seminary' is derived from the Latin word "seminarium," which means breeding ground. It is a place where young men who are discerning for priestly vocation turns to a 'Fuga Mundi' to take some time to know themselves and be with Christ. Yet, as John Paul II said, more than a place or a material space, it is "a way of life, an atmosphere that fosters and ensures a process of formation, so that the person who is called to the

priesthood by God may become, with the sacrament of orders, a living image of Jesus Christ, head and shepherd of the Church.”³

In the Gospel, Saint Luke writes, "He appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons." ⁴ Like the first twelve apostles of Jesus, a seminarian is also called out from the world to 'be with him.' It is the "period of time," a crucial part of discipleship where he learns from the Master Himself who calls him.⁵ It is the time of formation and growth where the Church accompanies him in this crucial stage of the journey of knowing himself and abiding with Christ.

The formation is a period of the transformative process of growth and development on the part of the disciple, both through his encounter with Christ and encounter with the self. While holistic development is aimed at all aspects of formation- spiritual, intellectual, human, and pastoral- human formation emphasizes the cultivation of growth through self-awareness.

Human formation plays a vital part in the integral formation of a seminarian. The *Ratio Fundamentalis Institutionis Sacerdotalis* cannot sufficiently emphasize the role of the former in the latter's journey of discipleship. It states that "the lack of a well-structured and balanced personality is a serious and objective hindrance to the continuation of formation for the priesthood.”⁶ Clearly, the Church cannot simply ordain candidates to priesthood who do not even know themselves, not out of any superficial excuse but because self-

³John Paul II, Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis*, 34.

⁴Mk. 3:13-15

⁵John Paul II, *Pastores Dabo Vobis*, 42.

⁶Congregation for the Clergy, *The Gift of Priestly Vocation*, 63.

knowledge is most fundamental in leading the individual into a more authentic existence and being-with-others.

Human formation aims to train the candidates' character through the encouragement of the practice of virtue and rejection of bad habits. Moreover, it seeks to attain in him a more "stable physical, psycho-affective and social maturity"⁷ necessary in his future pastoral ministry.

Physically, this means an interest in health, nutrition, physical activity, and rest; psychologically it focuses on the constitution of a stable personality, characterized by emotional balance, self-control and a well-integrated sexuality. In the moral sphere, it is connected to the requirement that the individual arrive gradually at a well formed conscience. This means that he will become a responsible person able to make the right decisions, gifted with right judgment and able to have an objective perception of persons and events. Such a perspective should bring the seminarian to a balanced sense of self respect, leading him to be aware of his own talents and learning how to place them at the service of the People of God.⁸

Nonetheless, human formation as a part of the seminary structure becomes a part of the everyday experience of the candidates. It is integrated into schedules and activities where one is invited to get a deeper understanding of himself. The monotony of daily activities becomes a temptation to the seminarian to get over-familiar with the human formation, which eventually reaps little results. Without proper disposition, the human formation becomes a mere external activity to get over with. As the RFIS warns, "It must be valued properly in its own right and understood with regard to its specific aims, and not simply as an 'obligatory step' needed to reach theological studies".⁹

⁷Congregation for the Clergy, *The Gift of Priestly Vocation*, 63.

⁸Ibid., 94.

⁹Ibid., 66.

A. HINDRANCES IN HUMAN FORMATION

Overfamiliarity with the monotonous seminary schedules and programs is one of the hindrances in the human formation of seminarians. No matter how perfect, ideal, and structured the formation is, it would not be profitable for the candidates without them being open, participative, and self-aware in the first place.

Self-awareness is undeniably one of the dispositions necessary for a fruitful formation; without which, the candidate finds himself unable to participate genuinely in various seminary programs for his self-development. Formation is presented to the seminarian as in a platter. How he benefits from it depends mainly on how mindful he is of himself, his needs, experiences, emotions, desires, intentions, convictions, etc. an active participant. Moreover, if he is not open to knowing himself regarding his weaknesses and vulnerabilities, no help or formation is possible.

The gentle mandate of the ancient quote ‘know thyself’ still reechoes today in every individual who is seriously concerned with cultivating self-growth. In the context of seminary formation, self-awareness- knowing one’s weaknesses and strengths- allows one to accept himself and get aid for whatever vices he needs correction of. It includes recollecting past experiences, embracing even the darkest ones, and reconciling them to the present self. It is letting go of self-denial about the truth of his experiences which might have shaped him in one way or another. Moreover, it is acknowledging his inadequacies and his potentials and strengths- talents and abilities.

“This process of formation,” RFIS adds, “is intended to educate the person in the truth of his being, in freedom and in self-control. It is meant to overcome all kinds of

individualism, and to foster the sincere gift of self, opening him to generous dedication to others.”¹⁰

Human formation aims to work for the best possible version of the self that is not without imperfections but with enough knowledge and recognition of his weaknesses and strengths. It is aimed at accepting the truth of his being, that despite his flaws and imperfections, he is capable of rising above them. It seeks to develop self-control- one that has a sense of maturity in voluntarily limiting himself from anything that could endanger or weaken his commitment. Lastly, it aims to develop freedom in achieving his possibilities rooted in genuine knowledge of self and moral responsibility in his actions.

III. HEIDEGGER'S NOTION OF AUTHENTICITY

Authentic existence is the goal of every Dasein. To explain this, the researcher will explain different terms essential in understanding Heideggeran philosophy.

A. DASEIN

Heidegger terms a being conscious of its individuality as it exists in the world as 'Dasein.' The German term literally means 'being-there' or 'being-in-the-world.' Dasein is Heidegger's redefinition of man. In his everyday living, man has to recognize his existence and distinctiveness from the rest of the world. The world he is in is not to be understood as a mere place; instead, a particular setting of place and time where he is specifically 'thrown.' The world is composed of the 'others,' the people and things around him where he finds a connection with and meaning. Since he is necessarily a being-in-the-world, he is most of the time immersed in its affairs. He naturally goes along the flow and swim of things, and

¹⁰Congregation for the Clergy, *The Gift of Priestly Vocation*, 63.

he finds enjoyment and pleasure in them. Submerged into the possibilities prescribed by society's shared norms and standards, he seeks to just 'fit' and find belongingness.

By the time we wake up every morning, we find ourselves already here. From the womb of time, we were helplessly born sometime, some place, some gender, some race, and into some social class. Heidegger characterizes this phenomenon as us having been “thrown into the world”. When we become acutely conscious that we exist, we catch ourselves *already in the world*—the world in which we are, if you will, condemned to be and there is no escape until death removes us from the world.¹¹

Dasein's Being is very fragile and temporal. It is afraid of the Das Nichts, or the 'nothing.' As Dasein means 'being there,' Das Nichts means the exact opposite, the possibility of 'not being there.' It is the term Heidegger uses instead of death. Dasein is afraid of confronting this reality that he preoccupies himself with the busyness of every day. “Das Gerede” generally means the trivial matters of everyday Dasein that serve solely to divert its attention away from the fact that death, or nothing, is constantly present.

B. EVERYDAYNESS AND FALLING

Everydayness for Heidegger simply means the “typical, ordinary, or regular way Dasein is. How Dasein is "primarily and usually"¹² Although everydayness in itself is not 'negative,' it presents a constant challenge for the Dasein to go beyond from.

One example that illustrates this is a typical morning routine. The alarm clock rings, one wakes up, browses his phone, takes a shower, eats breakfast, browses his phone again, and then leaves for work. This routine happens seven times a week and almost all the days

¹¹Omid, "Anxiety of "Being-in-the-world," *Wordpress* (April 2010): <https://philosophy.wordpress.com/tag/das-man/> (accessed January 14 2022).

¹²Prof. W. Blattner, "Some Terminology in Being and Time," (September 2011): <https://faculty.georgetown.edu/blattnew/heid/terms.htm> (accessed January 11 2022).

of the year. Heidegger calls this Dasein's tendency to lose itself in its absorption to the things of the world as "falling."

The monotony of activities becomes an overfamiliar affair that makes man move like robots programmed to the routines and habits he has built as comfort zones. He becomes accustomed to doing certain things he no longer thinks or plans about. Activities then recoil into mere external appointments to get over with, without conscious deliberation of choice and exercise of will. *In other words, for the most part Dasein unknowingly surrenders its unique individuality to these commonly defined styles of living, thinking, and communicating and defines itself by them.*¹³

With regards to things, man also develops attachment, and in using them repeatedly, he tends to identify himself in them. Take, for example, a typical teenager using a smartphone to play games, tweet, do Facebook or watch YouTube videos for eight to fourteen hours a day. As he uses his phone, his attention would be so into it to the point of failing to realize how fast time flies. Again, in this example, we see how easily we can get lost in the depth of our connection to mobile devices, and at the same time, lose our connection to ourselves. In other words, our entanglement blurs our consciousness and understanding regarding our existence as distinct beings from objects we use at hand.

Inauthentic existence of Dasein also happens in his being-with-others. As aforementioned, Dasein is never *an isolated "I" without the others*.¹⁴ By Others, Heidegger means the other Daseins or other people around us who are likewise absorbed into the

¹³Matthew Chovanec, "Authenticity," *Wordpress* (December 2018): <https://sites.utexas.edu/mchovanec/author/msl2293/> (accessed December 27 2021).

¹⁴Vogel, *The Fragile "We": Ethical Implications of Heidegger's Being and Time*, 12

customary way of things. When we act according to other's expectations; when we simply let others make judgments on our behalf; when we go along the 'trend' and craze; when we fail to stand for our own beliefs and truths for the sake of the majority; when our behaviors are motivated by the drive to please other people simply; in other words, when we choose others and allow them to choose our possibilities for us in whatever circumstances are given, we 'lose' ourselves in them.

This everyday way of being, Heidegger also calls the 'they' or 'Das Mann.'¹⁵ Das Mann is the inauthentic Dasein that falls into absorption to everyday mode of existence. The following are hindrances to achieving an authentic existence according to Heidegger.

1. IDLE TALK (*Gerede*)

Heidegger describes Dasein's everydayness in its different modes. One of which is idle talk (*Gerede*). It is the general mode of Dasein's discourse in everydayness dominated by 'gossip.' It is its way of conversing with other inauthentic Daseins rooted in arrogance and pretension and not in sincere sharing of knowledge. It is a meaningless exchange and babbling of words that do not satisfy and contribute to the betterment of one's existence.

Idle talk is any content that does not open one's possibilities and instead limits them. Heidegger understands that Dasein spends most of its time in everydayness and therefore the term is not used with a negative connotation. Idle talk doesn't require thinking; Dasein simply repeats everything that it has heard about the subject at hand and uses that to justify its understanding of the topic.¹⁶

It is important to note that idle talk is not simply expressed in oral communication. It covers all aspects and methods of our interaction, whether written or other sign

¹⁵Chovanec, "Authenticity."

¹⁶Kylie Foster, "Idle Talk," *Wordpress*: <https://grattoncourses.files.wordpress.com/2014/08/idle-talk.pdf> (accessed January 13 2022).

languages. We find idle talk rampant in social media platforms. People, including ourselves, quickly comment on social media posts like "experts" of such a particular argument field. How many individuals spend much time on the internet simply debating over trending issues against strangers? Extensive heated debates and arguments that seem to be endless are not uncommon, and nobody seems to want to lose the fight. In this situation, one talks not out of a direct concern with such an argument or in the hope of truly understanding; instead, he unlooses his mouth to an inauthentic idle talk to simply say something to the other person.

Moreover, not a few end up rude and sarcastic in communicating their ideas and viewpoints. From this example of idle talk, we can realize that no one benefits from this type of conversation. They are of no significant value to anybody. It is, instead, a waste of time and energy. "When one speaks just to speak, he proves guilty of idle talk. Idle talk "releases one from the task of genuinely understanding," as it "is something which anyone can rake up" and which one needs no thought to execute."¹⁷ For such reason, Heidegger points the need to transcend above idle talk. No one can arrive at the authenticity while preoccupying himself in such a hollow mode of discourse with the 'they.'

2. CURIOSITY

Curiosity is also one of the three hallmarks of everyday falling. It is the mode of seeing by an inauthentic Dasein where one does not really look for understanding; instead, he simply looks to say that he has seen. It is the constant urge *to see* what is new just to be able to follow the *trend*. For example, in an art museum, one can see how many people

¹⁷Christina Muehlbauer, "Heidegger's Conception of Authenticity and its Tie to Passion and Fullness: Awake!," *Philologia*: <https://philologiavt.org/articles/10.21061/ph.v7i1.129/> (accessed December 27 2021).

look at the beautiful paintings and sculptures, not through their eyes but through the lenses of their cameras. They are more preoccupied with taking selfies and photos they could post as updated status in social media like proof that their trip actually happened, rather than genuinely gazing and appreciating the artists' works. Curiosity is seeing without really looking, meeting without proper understanding. It is exploring not for the sincere desire to learn, instead of no clear intention and superficial engagement.

3. AMBIGUITY

Since idle talk and curiosity clouds the everyday interaction of inauthentic Daseins, ambiguity sets in. Ambiguity is confusion in perceiving what is really true or not. When everything that one sees or hear is a product of superficiality, there can neither be an authentic experience in anything. Instead, every interaction becomes an avenue of insincerity and pretension.

Man is always working hard to find who he really is. Going through everydayness and encountering the 'they' and others, he hopes to find himself. Moreover, in his absorption to the things of the world and seeing himself 'fit' to the public's opinion, he has created an illusion that all is well. Little that he know, he loses being authentic and fails to recognize his unique possibilities and being. Heidegger explains that such everydayness bring Dasein a false sense of "tranquility," an external appearance that everything is in order, while in reality, something is amiss.

C. ANXIETY AND CALL OF CONSCIENCE

Anxiety or 'Angst' is not a common type of anxiety. It is rather, according to Heidegger, a part of the structure of a Dasein. It is a strange, uncanny feeling or mood that appears

unfriendly. At such confusing moment, one may seem to feel ‘not at home’ with himself and with some truths that resist being clearly articulated or understood. Because of this ‘troubling mood,’ a person finds himself ignoring or even running away from this feeling that he simply chooses to get lost in the everydayness and the ‘they’ where he finds “tranquility.” Dermot Moran, in his book *Introduction to Phenomenology* describes anxiety as a dropping of the mask of everyday familiarity with the world. It is “the recognition of a certain nothingness, a groundlessness in our existence.”¹⁸ Anxiety is that mood which makes one feel a sense of urgency about the need or realizing his authentic existence before death.

From the intense familiarity to the daily mode of existence, conscience calls. Call of conscience for Heidegger is “that uncanny experience of something like an external voice in one's head that pulls one out of the hubbub and chatter of life in the world and arrests our ceaseless busyness.” It is “a silent call that silences the chatter of the world and brings me back to myself.” It signals Dasein that he is guilty of inauthenticity.¹⁹

D. TEMPORALITY AND DEATH

Since Dasein's being 'thrown' takes place in time, death and finitude are inevitably part of its being. It is its own most.' There is no substitution, nor can there be stepping back when that ordained moment comes at hand where all striving and being must necessarily cease. Moran says, "Human nature is radically finite. It is the annihilation of all our

¹⁸Dermot Moran, “Introduction to Phenomenology,” Routledge: <https://epdf.pub/introduction-to-phenomenology.html> (accessed January 13, 2021)

¹⁹Simon Critchley, “Being and Time, part 7: Conscience,” *The Guardian* (July 2009): <https://www.theguardian.com/commentisfree/belief/2009/jul/20/heidegger-being-time-critchley> (accessed December 27, 2021).

projects, as that which casts a shadow over all our projects and engagements.”²⁰ It is the most certain in man's temporality yet is usually concealed and buried in our everyday concerns.

While man has become an expert in trying to forget this reality in its everyday falling, Heidegger argues that the former can be motivated to pursue authenticity only through contemplation of one's end. The angst and the face of death strip one from the ambiguity of losing himself in the *Das Mann*. The acceptance that one truly lives in a limited time creates a sense of urgency to take self-responsibility and become more self-aware in his engagement to the things of the world. Think of how many people who have undergone a near-death experience become converted to significantly improving their way of dealing with life. Suddenly, gratitude is given to the sense of time, and nothing is taken for granted. There is a clear shift of priorities in these situations- only taking what is deemed essential to one's growth. Thus, death here is not a simple subject of morbid contemplation but rather an instrument of one's awakening to the reality of his temporality and existence.

E. SELF-AWARENESS AND AUTHENTICITY

As an answer to the call of conscience, self-awareness is the turning point of *Dasein*. It is the beginning of authenticity because by reclaiming oneself from falling and absorption, he brings the focus back to himself, thus developing a sense of care and self-responsibility to his existence.

Authenticity happens when *Dasein* is awakened. Shaken by the call of conscience and the angst of reality, it accepts the reality of death and finitude. It is a realization of the need

²⁰Moran, “Introduction to Phenomenology.”

to take care of its existence. It is freedom from the chatter of the Das Mann and everydayness to reclaim its right to take over its being. It is liberation from idle talk, curiosity, and ambiguity that clouds the everyday inauthentic experience. It is self-awareness, recognizing oneself as distinct and capable of its possibilities. It is self-responsibility- the capacity to make voluntary choices rooted in discernment and actualized by will. It is an ongoing self-project and realization that only culminates at death.

III. OVERCOMING HINDRANCES IN HUMAN FORMATION THROUGH SELF-AWARENESS IN THE LIGHT OF HEIDEGGER'S NOTION OF AUTHENTICITY

Heidegger's notion of Authenticity presents to us the story of Dasein's journey from inauthentic to authentic existence. The transitional period of this narrative is the self-awareness of Dasein, the facing up of his being and possibilities. This self-awareness is a response to the call of conscience, consisted in the acceptance of one's temporality, and thus, the urgency of taking responsibility to his actions. It is the shift of priorities- from mindless absorption to everyday concerns to a conscious engagement to what would benefit his own being. In other words, Heidegger's notion of achieving authentic existence through self-awareness gives us a paradigm which can be applied in the seminary context- of a seminarian aiming for self-development in human formation.

The monotony in the seminary schedules and programs can be seen in Heidegger's notion of 'everydayness.' The issue of gossip among seminarians is both 'chatter' and 'idle talk.' The overfamiliarity and mindless participation in daily activities is a 'state of falling.' These hindrances in the human formation, which parallel the inauthentic existence of a Das Mann, can only be overcome through the individual's return to the self.

Heidegger's authentic Dasein is a being that strives to detach itself from everyday chatter and trivial affairs to realize its being. In the same way, the seminarian will only be able to attain authenticity if he gets accustomed to stepping back from everyday experience and reflecting on his actions and decisions. He is called to this kind of maturity, a voluntary effort to take responsibility for his actions and accountability for his choices.

The proper disposition of an authentic Dasein, which involves self-awareness, self-knowledge, and self-responsibility, are the same qualities necessary for appropriate discernment of candidates to priesthood in realizing their potential. Acknowledging the uniqueness of every Dasein, the seminarian also recognizes his distinct calling from God, who, speaking through the call of conscience, might be calling him to persevere in the same path or switch to another vocation.

A seminarian becomes authentic through self-awareness. It is about conscious involvement and self-gifting to the activities he gets into every day. While one may fall into inauthenticity every now and then, it is more important to regain mindfulness and get back on track.

Every seminarian is a Dasein. Dasein's Striving for authentic existence is a lifetime project. It is not a one-time battle and victory but a continuous struggle in our everyday mode of existence. Seminarians in the formation are in the same boat of discovering their own most possibilities, and the seminary formation is at hand to assist them in this journey.

IV. CONCLUSION

Heidegger's concept of a Dasein that is striving for authenticity despite the temptations of simply falling back into the everyday mode of existence presents a paradigm that can be

applied in overcoming hindrances of the human formation of seminarians. The seeming climax of the story of Dasein is the call of conscience- the calling to self-owning. Likewise, the turning point in a seminarians' genuine experience of human formation begins in self-awareness. Without the latter, no self-development is ever possible- no way of achieving authentic existence.

The human formation of a seminarian in his daily life is without hindrance. In his being-in-the-seminary, the temptation still arises to become overfamiliar with the monotony of schedules, engage in trivial chatter and idle talk, and become half-hearted in his actions. This 'everydayness' clouds his day-by-day existence and makes him disconnected from himself, and thus formation in the seminary no longer becomes a transforming encounter.

When a seminarian has become minimalistic and lousy due to overfamiliarity in the monotonous schedule of seminary life, it would be helpful for him to step back and reflect on what these schedules aim to contribute to his self-development. Perhaps, it is training him to be diligent, prayerful, or humble. With self-awareness and understanding, he becomes an active participant and not a passive spectator.

When he is distraught and no longer finds meaning in his formation, it is also helpful to confront the self and discern where these feelings are coming from. Getting in touch with his emotions and needs is also crucial in self-awareness. With the help of the spiritual director, his 'co-discerner,' he can better understand what these mean and what should be done.

When he thinks that he is only in the seminary to fulfill his parents' expectations, he must examine better his intentions. Being honest regarding his intimate desires and

aspirations might make him happier and more satisfied in life. It is not wrong to explore one's possibilities, especially in choosing a lifetime vocation.

Lastly, when he usually sacrifices a duty or an obligation to please other people, he must pause and rethink his actions. Realizing that his vocation is primarily his responsibility, he must be able to stop being a people pleaser and be more accountable for his decisions.

Apart from the instances the researcher has mentioned, there are still many occasions in the seminary formation that Heidegger's notion of answering the call of conscience and self-awareness is most helpful for the seminarians. Self-awareness is necessary for his proper discernment and conscious participation in the formation, where he is currently the subject. It is the first step towards self-growth- towards achieving a version of himself that is not without imperfections, but better- in Heidegger's philosophy, 'authentic.'

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