

# Paradigm Shift from Seminary Life to Marriage Life of Former Seminarians: A Narrative Inquiry

Sanny L. Tangente Jr.1 and Maryjane B. Omandam, PhD2

Senior High School Faculty, Saint Columban College, Pagadian City, Philippines

[tangentelomh@sccpag.edu.ph](mailto:tangentelomh@sccpag.edu.ph)

Vice President for Academics, Saint Columban College, Pagadian City, Philippines

[maryjaneomandam@sccpag.edu.ph](mailto:maryjaneomandam@sccpag.edu.ph)

**Abstract:** *This narrative inquiry aims at how the former seminarians describe their marriage experiences after shifting from seminary life. The research participants are five former seminarians who had been in the seminary formation for five years or more and have been married for five years or more also. The participants, who are former seminarians, shared their life journey about the contribution of the seminary formation to their lives, reasons why they left the seminary formation, reasons why they shifted to married life vocation, influences of seminary formation on them in raising a family, their parenting styles, challenges of their married life, and on how they manage their married life challenges. Each factor produces various themes that are being presented in the results and discussion. The journey of human life is constantly changing, and there are a lot of life experiences that are seemingly interesting.*

**Keywords:** Seminary life, marriage life, marriage challenges, managing marriage challenges

## INTRODUCTION

Life is existentially understood as meaningful and beautiful if it has a purpose and direction (Babor, 2007). It will be much valued and perceived when everyone recognizes the presence and importance of other beings (Mandane & Suazo, 2016). In society, no one exists as an island unto himself. To promote peaceful human coexistence in many social contexts, social groups, relationships, affiliations, and belongings founded on love are necessary (Aruma & Hanachor, 2017). It empowers everyone to participate in community development efforts to better one's quality of life.

Through this need for belongingness, everybody is orienting that it is essential to love and to be loved (Babor, 2007). That's why having a partner is marked in man's destiny. To be married to someone else is a must. The indirect effect marriage has in sheltering a person from life pressures may cause life satisfaction to rise after marriage rather than the marriage itself having any direct effects. Personality may enhance the possibility that additional life pressures may emerge during marriage and lessen their impacts (Boyce et al., 2016). It's also probable that the partners' personalities have a significant role in determining why some marriages are more successful than others (Boyce et al., 2016; Solomon & Jackson, 2014). Age-related differences in marital quality, general life satisfaction, and experienced (momentary) well-being, as well as the relative importance of one's own versus one's spouse's marital appraisals for well-being and the degree to which the relationship between one's matrimonial appraisals and well-being is influenced by that of one's spouse (Carr et al., 2014). That's why the family lives of modern older adults are very different from those of prior generations due to changing patterns of family formation over the past 50 years (Carr & Utz, 2020). When the husband's wife also reports a happy marriage, the relationship between the husband's marital quality and life satisfaction gets stronger. Still, the association flattened when the wife said a poor marriage (Carr et al., 2014).

From a religious and biblical perspective, the characteristics of the human institution of marriage have been included in some way by the divine redemptive plan at work in Christ (Mayeski, 2009). Families create persons who are arranging for community and covenant. The Hebraic concept of soul, which is fundamentally a flexible reality involving the complete person and is waiting for solid forces to determine and steer it, is primarily tied to the family's ability to so thoroughly shape and mark the kid in the covenant (Sutton, 2019). It is in this matter children may either be influenced by their parents' religiosity or discouraged. That's why the family considers the first school.

After focusing the discussion on marriage life, marriage satisfaction, and spirituality of the family, it is now the intention and goal of the researcher to understand the marriage life of the former seminarians. In the seminary formation, they may need to be reoriented toward having a greater sense of purpose in life (Oladipo, 2014). They are leading to living better lives overall, exhibiting a more cheerful outlook on life, thankfulness, and the presence of meaning (Prusak et al., 2021). But they struggled mightily to find personal justification for accepting lifelong celibacy (Knapik & Kosturkova, 2020); that's why some of them left the seminary formation.

The researcher's curiosity dictates how former seminarians handle their marriage life. It is to give a narration on how seminary formation influences the current journey of parenthood. The researcher is optimistic that this study will contribute an enormous relevance not only to the body of knowledge but to the anticipating life's journey of the researcher himself. The researcher

considered himself a former seminarian, and this study might anticipate his future career. The researcher assures this study is unique because no one has done it yet. May this study contribute to better learning.

### OBJECTIVES OF THE STUDY

The study investigated and explored the marriage life of former seminarians. The study aimed to answer the core question, "How do the former seminarians describe their marriage experiences after shifting from seminary life?" Specifically, it seeks to answer specific questions:

1. What are the contributions of the seminary formation to the lives of former seminarians?
2. What are the reasons of former seminarians to leave the seminary formation?
3. What are the reasons of former seminarians to embrace the married life vocation?
4. How does the seminary formation help former seminarians raise a family?
5. What are the parenting styles of former seminarians?
6. What are the challenges do former seminarians face in married life?
7. How do former seminarians manage their married life challenges?

### METHODOLOGY

This research used the qualitative method, a narrative inquiry in particular, as an educational research methodology established by Clandinin and Connelly (Kim, 2016). Narrative inquiry described the subject's life experiences as they relate to the researcher or as the researcher has acquired them from records or other materials. (Apodaca, 2019). It often used interviews to document the person or small group's experience, showing their lived expertise or unique perspective, which is then recorded and arranged into a chronological narrative (Liamputtong, 2009).

### RESEARCH ENVIRONMENT

The study was conducted in the Diocese of Pagadian within the vicinity of Zamboanga del Sur. There is no specific area because the participants lived in various municipalities. The researcher has the assurance that the study is relevant to the research environment because there is a college seminary that exists in the diocese. This reality assures that the selected environment is the best area for this study and the significant benefits of the purpose it will serve.

### RESEARCH PARTICIPANTS

The study participants would be the former seminarians of the Diocesan-College Seminary of the Diocese of Pagadian. Five (5) participants would be selected through purposive sampling. These seven participants were indeed former seminarians of the college seminary in the Diocese of Pagadian.

The researcher intentionally chose the participants since they fit the inclusion criteria: Firstly, the participant must have five years of experience in the seminary formation; secondly, he had received the sacrament of marriage in the Catholic Church; thirdly, he has his own child or children; fourthly, he is living with the family; fifthly, he must have at least five years in married life; and lastly, he is still a catholic believer.

### RESULTS

This study aims to narrate the experiences of former seminarians from seminary formation to married life vocation. The participants *Thales*, *Heraclitus*, *Anaximander*, *Pythagoras*, and *Empedocles* (their pseudonyms), who are former seminarians, shared their life journey about the contribution of the seminary formation to their lives, reasons why they left the seminary formation, reasons why they shifted to married life vocation, influences of seminary formation on them in raising a family, their parenting styles, challenges of their married life, and on how they manage their married life challenges.

### Thales' Life Experiences

Thales had undergone seven years in the seminary formation, finished in the college seminary, and had two years of experience in the theological seminary. He got married, and now he has his own family having two children. His field of endeavor is being a public-school teacher.

*Contributions of the Seminary Formation.* Thales explained the seminary contribution to his life is more on addressing his intellectual and human aspects of formation. It manifested in his general understanding of life and his superficial concept of the reality of life. The seminary formation also contributed to his character formation.

The seminary formation gave me a very typical understanding, especially on the understanding about life in general and understanding married life in particular. For example, my understanding of marriage is somewhat conceptual because I can genuinely understand the Catholic Doctrine and Christian Faith about marriage the moment that I became married. Somehow the concept is superficial, but in reality, it is totally different... The Seminary formation also shaped my character because the concepts learned were not forgotten. It really leads me to turn it into practice.

*Reasons Why Left the Seminary Formation.* Thales explained that it was a personal reason and a wonder about what life was outside the seminary which ignited him to explore and experience. It was the basis of his reason why he left the formation.

My reason for leaving the seminary was something personal. I really wanted to experience life outside the seminary. I programmed and planned it really well. Since in my college seminary, I really portrayed that after my second year in theology, I would experience life outside the seminary formation.

*Reasons Why Shifted to Married Life Vocation.* Thales stated that it was a product of the preferred atmosphere of experiences and environmental influence.

...the purpose why I left the seminary formation was not to be married. I left the formation in the year 2013, and I got married in the year 2018. Eventually, because of the long gap, the external atmosphere suggested the preference get married rather than becoming a priest. It was my environment that influenced me to go through this.

*Influences of Seminary Formation in Raising a Family.* Thales explained that the seminary formation really influenced him in raising my family. He also boasted that serving the church was the best thing that he could show to influence his children.

My seminary formation absolutely influences me in raising my family. I am now an extraordinary minister in our church. It means that the seminary formation is so useful and will never be vanished. It is a big help in me being a father because my family also went to the church every time I went and served during the liturgical celebration.

*Parenting Styles.* Thales explained that his parenting style is libertarian, allowing and giving his children the freedom to express their selves in a socially acceptable way.

I am somewhat liberal; I allow my children to express themselves in their way in socially acceptable manner. ... I give physical punishment when the behavior is perceived as morally wrong. ... I am a different father compared to those non-former seminarians, not because of the context of being a seminarian, but in the light of being a unique person.

*Challenges in Married Life.* Thales explained that his first crucial challenge in being married was more on adjustment due to the fact that his knowledge about marriage was just a concept and superficial. He just accepted all the challenges that came along the way and strived to find the solution. Because whatever kind of challenges came, he was constantly reminded that he was sacramentally and legally bonded to his wife.

At first, it was full of adjustment because my prior understanding of marriage was somewhat superficial because of the fact that my teachers are not married individuals; now, when I experience marriage life, the reality is totally different. But along the way, I could say that it is easy and enjoyable. ...I need to accept the challenges because no matter what I do, I am already married. I am sacramentally and legally bonded to my wife. ...sometimes also, the financial problem, but it is not so much a deal because I can find some alternatives.

*Managing the Married Life Challenges.* Thales proudly said that his way of handling his married life challenges is an application of the fruit of his seminary formation. His experiences, like struggles and difficulties in the seminary formation, link to his challenges in the marriage life. It indicates that his way of solving the struggles in the seminary formation served as a basis and model for managing his married life challenges.

... The fruit of seminary formation has a vital role in managing my challenges because what I experience today connects to my experiences in seminary formation. ... sometimes giving myself, just being silent and corresponding my decision to the decision of my wife. I really need to fix things right because being a father is both a blessing and a gift.

Thales understands his life's journey maturely. Most of his experiences are well-planned and with decisive decision-making. His learning in the seminary formation manifested and applied in his life nowadays. He left the seminary for personal reasons and exploration. Suddenly, without any expectation, the final decision came into his life as he chose what type of vocation he genuinely embraced. He strives to be a good and faithful husband and a responsible father of two children.

#### Heraclitus' Life Experiences

Heraclitus has undergone five years of seminary formation. He finished his college seminary and left the formation afterward. He got wedded and became the father of his only daughter. He is currently working as a private-school teacher.

*Contributions of the Seminary Formation.* Heraclitus shared that the seminary molded him to become closer to God through prayer. It also taught him how people think. It developed him to balance worldly and spiritual views of life.

It molds me to be prayerful; my seminary years help me to be closer to God and understand His life. ...I have become more understanding of other people's choices and decisions because it became natural for me to balance the worldly views and spiritual views of life.

*Reasons Why Left the Seminary Formation.* Heraclitus shared that his reason for leaving the seminary formation was just a product of disappointment. He had once been a role model priest who served as his model, but his much expectation became his downfall. He forgot that the priest was also human and capable of committing human frailties.

I was disappointed by my role model priest, my inspiration, and my mentor. It became even the ones who committed his life to the Church were more surrounded by temptations and sinners. I ask myself if I am strong enough to face those challenges and devote myself to Him, but it turns out that I have a weak body and soul. As years went by, it came to my realization that priest is also human, and as a human, they are also a sinner who is tested by their faith.

*Reasons Why Shifted to Married Life Vocation.* Heraclitus shared his reason was something personal. He didn't have the guts to disclose it, and it was the thing that the researcher respected much.

...I cannot say the reasons why, but I trust God that this is His decision to be on this path so that I can appreciate life.

*Influences of Seminary Formation in Raising a Family.* Heraclitus shared that the values he learned in the seminary formation became an outline as he raised his family. His spiritual formation was also influenced as it took an important role in the various affairs of his family.

...I applied the values that I learned and practiced from the inside. And, of course, I mold my family to come to the church every Sunday and introduce to them how to live life with His grace.

*Parenting Styles.* Heraclitus shared that he sometimes became an authoritative parent towards his daughter, and he honestly shared that he is still in the progression of learning and understanding various parenting styles that will best serve his family.

...I am not a perfect one, I am still learning, and I have weak emotions towards my daughter, so I became soft; it made me an authoritative parent wherein I take my child's feelings into consideration...

*Challenges in Married Life.* Heraclitus shared that, like the common family scenario of marriage challenges, he and his wife were also in the rock stage of their married life, which was being tested and challenged. In particular, he is facing the struggle of aiming to provide everything but is confined in the dilemma of limited resources.

I am not a perfect husband to my wife; we are on the rock stage and were tested. But the big challenge is we are still learning to live on our own with the thought that you want to provide everything to your family but have a limited resources...

*Managing the Married Life Challenges.* Heraclitus shared that his means of handling marriage challenges is done best by connecting to God. It is through prayer. He also added that in times of ups and downs, the family should always be prioritized.

First and foremost, pray, pray, and pray. We don't know where God will bring our path, but with His Grace, he will provide what I ask for in prayer. I assure you that my family is my first priority, and everything will follow smoothly...

Heraclitus' life experiences are a journey of accepting the possibilities of change and finding the best alternatives in every change. It is being manifested in his sharing that most of the things that happened in his life are understood as part of God's plan. From the point of why he left the seminary to the era of being married, God's dependency plays a vital significance. He really strives to be an upright husband and a responsible father.

#### Anaximander's Life Experiences

Anaximander has undergone five years in the seminary formation and two years regency program. He is married to his wife and a father of three children. He is currently working as a Jail Officer in the province of Zamboanga del Sur.

*Contributions of the Seminary Formation.* Anaximander explained that there were many contributions that the seminary formation offered to him. One of those is the understanding of the great importance of the relationship between God and man. Furthermore, he was able to highlight his self-discovery, such as the purpose and direction of human life.

The seminary formation teaches me to know more about how the relationship is essential between man and God... It teaches me to knowingly appreciate more who I am and what I am... It gives direction to where my life belongs to...

*Reasons Why Left the Seminary Formation.* Anaximander explained that his reason was a fruit of significant decision-making due to the fear of being alone and the dream of being happy with someone else. He chose to be happy in the context of not being a priest.

One of the crucial parts of my existence was when the time I needed to make a final decision to pursue priesthood or not. The exciting part of the story was that I was supposedly expected to report to the theological seminary at those time. Still, I made my decision to decline it and chose my desire to be with my girlfriend. I discover and realize that it is not easy to be alone... I found where my life is happy... I chose what makes me happy...

*Reasons Why Shifted to Married Life Vocation.* Anaximander explained that the reason for leaving the seminary was determined to get married. He was really afraid to be old and alone. That's why I came into his being to get married and create his own family.

I am afraid to be old without my own family... I need somebody to attain my plans in life... God give me happiness which I cannot find in somebody...

*Influences of Seminary Formation in Raising a Family.* Anaximander explained that his way of raising his family has the core of being God-centered. It is totally asking the guidance from God in all their endeavors.

It teaches me to raise my family to be close to God... In every decision in my family, we ask God...

*Parenting Styles.* Anaximander gave a simple description of his parenting style. He proudly said that he is a God-centered father. He handled his children to be God-fearing children.

I raise my children to be with God because I have faith that it is the vital thing to do in life. ...Always a God-centered family.

*Challenges in Married Life.* Anaximander explained that the common challenges he faced being married first were more about financial stability, which was very difficult to overcome. Secondly, it is in the context of some misunderstanding between him and his wife. It is due to the fact that his plans might be different from the plans of his wife.

...financial stability is a major concern in my life because my children are growing faster, and I don't want them to experience poverty as what I experienced before. ...sometimes, it is hard to handle also when there is a misunderstanding between my wife and me in our plans and decisions...

*Managing the Married Life Challenges.* Anaximander explained that his best way of handling his married challenges is to surrender them to God. He has strong faith that the best solution will be served if everything is asked of God.

...I surrender everything to God and let his plan will be done in everything...

Anaximander's life experiences are a journey of a true believer in God. He made his own decision for his life's direction and surrendered to God everything that followed. His image of being a husband and a father curved through faith, making him more responsible and faithful to his role.

#### Pythagoras' Life Experiences

Pythagoras had undergone in seminary formation for six years. He graduated from the college seminary and had one year of experience in the theological seminary. He got wedded and became a father of two children. He is currently connected to the Department of Education in a good position.

*Contributions of the Seminary Formation.* Pythagoras shared that the seminary formation formed him to be a moral and practical person. It shaped him to perceive things philosophically and concretely. By his own accord, it was one of the things he greatly appreciated in the formation. The formation also highly influences his journey of faith and being a religiously oriented individual.

The formation molded me to see and understand things maturely and concretely. It is a way of grasping reality from a philosophical perspective. It is one of the things I greatly appreciate in the seminary formation. ...the seminary formation greatly influences my journey of faith, to be a man of God, and to live a life that is religiously oriented.

*Reasons Why Left the Seminary Formation.* Pythagoras shared that his reason for leaving the seminary formation was purely personal that being driven by his self-doubt and personal crisis. There was no existing external force. The decision was a product of prayer and reflection. Since his intention to become a priest is not so firm, it is prudent and a better decision to leave.

After my formation in the college seminary, I was being asked by my formator if I was genuinely willing to continue for the higher formation. Honestly, I had self-doubt and a personal crisis at that moment because I must be mature enough to make a decision on my own. I spent more time in the chapel to pray and reflect; then, I made a decision out of my prudence and faith. ...I left the seminary formation because I was not certain of my intention to become a priest. I don't want to pursue it because I am in the condition of being half-hearted.

*Reasons Why Shifted to Married Life Vocation.* Pythagoras shared that it is not a plan to get married after leaving the seminary formation. But along the way, the desire for priesthood slowly vanished, and the environment influenced him to experience a romantic relationship that later developed into marriage.

I left the seminary for the purpose of re-evaluating my intention and seeking clarity in my prayers. Then suddenly, I become in love with a beautiful creature. A long time passed, the desire for priesthood slowly eradicated in my mind, and the goal shifted to get married. I have been married for ten years already, and I do believe that my decision was in God's favor.

*Influences of Seminary Formation in Raising a Family.* Pythagoras shared that faith in God is an important aspect that must give a greater value to the family. It is being driven by his learning inside the seminary. That's why he raises his family religiously oriented.

The seminary formation taught me to be with God all the time, and that's why I raised my family to be God-centered. It's been a motto in our family also that the secret of staying forever is to pray together.

*Parenting Styles.* Pythagoras shared that his style of parenting is a kind of democratic one. He allows his children to express themselves with freedom and create their own decision for their own best. But he always gives them guidance and advice, foreseeing that his children will not become regretful of all the consequences of their actions and decision.

I am democratic, the kind of father who gives freedom to my children and allows them to make their own decisions. But I always give them guidance and advice because their generation is so naive. I want them to develop without the stain of being chained. I always give them a way to express who they are.

*Challenges in Married Life.* Pythagoras shared that the common challenges he experienced being married are confined to the area of decision-making because his decision sometimes does not coincide with the decision of his wife. If it is not addressed properly, it will result in a problem. Another also is the concern for children's well-being, especially at the moment that the children get sick, and must be given a top priority. It becomes problematic when the field of work puts a barrier on it.

One of the common challenges I encounter with my wife is in the matter of decision-making. It is a fact that sometimes my decision does not coincide with her decision. Another also is in dealing with the children, especially at the moment when they get sick. I have my own job, and she also has her own endeavor. That's why coordination becomes problematic in the concern for our children's well-being.

*Managing the Married Life Challenges.* Pythagoras shared that conversation has a significant role in addressing marriage challenges. He said that the decision-making problem would be converted into communal understanding if there was good talking. Furthermore, the family should always be prioritized among others and work. Lastly, he also highlighted that every problem ends with a good solution if there is a meaningful prayer.

Conversation is the key. Talking with my wife to address the matter is the best means to have a communal understanding. Because if the problem of decision making will not be solved, then it becomes an issue in the family. In concern for my children's well-being, my wife and I always give them priority over work. I would also like to highlight that our process of solving the problem always starts with a prayer.

Pythagoras' life experiences are a journey of seeking a clear purpose. In finding clarity and the real direction of life, the possibility of shifting to another paradigm is a reality that must be embraced. His inner desire for why he left the formation is purely personal clarity of purpose. Still, it turned him to take another direction due to the external force given by his environment. The thing that makes more delightful in his journey more is the fact that he applied his learning in the seminary formation to his role and identity as a husband and a father.

#### **Empedocles' Life Experiences**

Empedocles has undergone five years in the seminary formation. He left the formation as a recommendation of his formator. He got married and now becomes a father of three children. His field of endeavor is being a business owner and a part-time teacher.

*Contributions of the Seminary Formation.* Empedocles explained that the seminary formation made him the best version of himself. He was formed morally and spiritually. In addition, the formation taught him to see the inner purpose.

Even though I failed the seminary's purpose to make me a priest, the fruit of my formation made me the best version of who I am. I was being formed morally and spiritually. Those things influenced me, and until now, I still extended my services to the church. ...the formation really gave me various chances to see my inner purpose.

*Reasons Why Left the Seminary Formation.* Empedocles shared that the reason he left the seminary was not his decision but a verdict and recommendation of his seminary formator. He committed an act that was considered a violation on the seminary discipline.

I left the seminary formation, not because of a personal decision but because I was forced to. I should say a consequence of my intolerable action. I was tempted to do such a thing, and it is a violation of the seminary discipline. The seminary formators gave the verdict that I must be evicted from the formation.

*Reasons Why Shifted to Married Life Vocation.* Empedocles explained that the reason he got married was being triggered by the influences of society. His girlfriend got pregnant, and the situation suggested that he should marry. It seems that it was being pushed as a consequence of his action.

After I was being sent away in the formation, there were many societal influences I embraced, such as having a girlfriend in a romantic relationship. The relationship became more prolonged, and we did what

couples do in a relationship, so without any expectation, the consequence of our action emerged. My girlfriend got pregnant, and the situation suggested that we must marry.

*Influences of Seminary Formation in Raising a Family.* Empedocles explained that it was so hard to raise a family. He strives to be the best through constant hard work and dedication to be a responsible father. He also added that his connection with God becomes his weapon for endurance and perseverance.

As I have mentioned, having a family is a result of my previous action. It is not a matter of decision. That's why at first, it was so hard for me to raise my family. But through constant hard work and the aim to be a responsible father, I strive and do what is best. ...my connection to God is my weapon of enduring and persevering.

*Parenting Styles.* Empedocles explained that his parenting style is much anchored in terms of practicality. It means allowing his children to experience hard work before getting their wants. This is for his children to recognize the essence of the process and understand that everything is not instant.

My way of treating my children is much on practicality. I let them experience the hard work to achieve something and let them recognize that everything is not instant or magic. For instance, if my children are asking for a new gadget, I let them first do a particular task. It means that the thing they are requesting will be a reward for their effort and accomplishment.

*Challenges in Married Life.* Empedocles explained that his married life challenges are more in the context of financial stability. The financial matter is a crucial aspect in the family setting, especially when there are many lists of expenses but the resources are few.

The first and big challenge that quakes my marriage life is more on financial stability. Being married produces a lot of financial responsibility, and it is a headache to find the resources... Becoming a husband and a father implies a lot of sacrifices, such as sacrificing my wants just to provide for the needs of my family.

*Managing the Married Life Challenges.* Empedocles explained that he manages the challenges by constantly reminding himself about his responsibilities. This internal force drives him to explore various possibilities for the purpose of answering the problem. His desire to be a responsible parent becomes the stepping stone for him to be the courageous provider of the family.

I am able to manage these challenges by means of constantly reminding my responsibilities. I am a father and a provider. My wife and I are so courageous to become responsible parents. ...we try to manage by asking for the help and guidance of the Almighty God.

Empedocles' life experiences are a journey of facing various consequences of his previous actions. It is more on battling life despite its uncertainties. Despite those phenomena, he really proves that his seminary formation is a significant factor in why he is able to overcome it.

## DISCUSSIONS

This study is conducted to narrate how the former seminarians describe their marriage experiences after shifting from seminary life. In an enormous desire to narrate the experiences of former seminarians, the semi-structured interview transcripts were analyzed on a thematic analysis procedure. The former seminarians reminisced about their life's journey from being a seminarian to being married.

### Contributions of the Seminary Formation to the Lives of Former Seminarians

The contributions of the seminary formation to the lives of former seminarians were a *deeper perception of the reality of life, knowledge of how others think and behave, character formation and self-knowledge, and God-centeredness*. These things play a significant role in the lives of these persons.

*Deeper Perception of the Reality of Life.* Humans who have received a more comprehensive education are better able to think clearly, exhibit greater empathy, compassion, and contentment, and are passionate about contributing to society's well-being (Watagodakumbara, 2019). To have a keen understanding of the reality of life is a significant aspect that must be developed in the seminary formation. It is manifested in their everyday contemplation and their philosophy classes. Thales shared that the seminary contribution to his life is more on addressing his intellectual and human aspects of formation. It manifested in his understanding of



life in general and also his superficial concept of the reality of life. Pythagoras also shared that the seminary formation shaped him to perceive things philosophically and concretely.

*Knowledge of How Other People Think and Behave.* The seminary formation trained the seminarians to have a sense of intersubjectivity as a preparation for the life of priesthood. Understanding individuals is crucial for both wisdom and effective interpersonal communication (Richter, 2018). Understanding how people think and behave is a psychological anticipation of how to have better social interaction, as Heraclitus shared that the seminary taught him how do people think. It developed him to balance worldly and spiritual views of life.

*Character Formation and Self-Knowledge.* The integral aspect of seminary formation is to guide the seminarians in their quest towards enlightening their deepest ego. Character formation is one of the aspects that are being observed in the formation because it is the crucial aspect of becoming a well-formed individual. Learning about one's strengths and weaknesses is a form of self-knowledge that helps people look beyond themselves and toward lives of service (Griffis, 2016). However, a person of good character is capable of appropriately framing difficult situations and exercising their freedom of choice (Hartman, 2013). It is also by knowing the self that the true purpose of life becomes clearer. As Anaximander was able to highlight that it is his self-discovery, such as the purpose and direction of human life, becomes the prominent fruit of his seminary formation. Furthermore, Pythagoras shared that the seminary formation formed him to be a moral and practical person. By his own accord, it was one of the things he greatly appreciated in the formation. Empedocles also explained that the seminary formation made him the best version of who he is. He was formed morally and spiritually. In addition, the formation taught him to see the inner purpose.

*God-Centeredness.* Spiritual formation is the core of seminary formation. In order to see the world and oneself from a God-centered perspective and to change one's life appropriately, one must possess spiritual intelligence (Ronel, 2008). It is a very important aspect that every seminarian must build a better connection to God in every facet of their existence. In the formation of becoming a priest, God is the center of everything. The bulk of Roman Catholic priests has created images of a strong bond with God (Reddy & Varghese, 2020). That is why it is more visible in the lives of the participants that God-centeredness is their commonality. Heraclitus shared that the seminary molded him to become closer to God through prayer. Pythagoras additionally shared that the formation also highly influenced his journey of faith and being a religiously oriented individual. Anaximander also explained that there were many contributions that the seminary formation offered to him. One of those is the understanding of the great importance of the relationship between God and man.

#### Reasons Why Former Seminarians Left the Seminary Formation

The reason why former seminarians left the seminary formation was the *curiosity of what is life outside the seminary, disappointment, self-doubt, consequences of action and decision, and personal decision.* These reasons became the factors why the desire for the priesthood had stopped.

*Curiosity of What is Life Outside the Seminary.* Curiosity is a component of finding happiness and purpose in life (Kashdan & Steger, 2007). It is a fact that most seminarians are still in the stage of young adulthood. They are in the stage which more on self-exploration and discovery. Their unique lives in the seminary ignite them to see and wonder what life is behind the formation. Curious individuals are more likely to notice and seek out new information and experiences (Kaczmarek et al., 2013; Loewenstein, 1994). An internal neural network that has been trained to forecast the person's future state, given its current state and behavior, is quantified using the straightforward yet effective method of curiosity-driven exploration (Delos Reyes et al., 2022). Thales explained that it was a personal reason and a wonder about what was really a life outside the seminary that ignited him to explore and experience. It was the basis of his reason why he left the formation.

*Disappointment.* When making decisions under uncertainty, disappointment is a psychological response brought on by contrasting one's prior expectations with the actual outcome of a lottery (Bell, 1985). Both outcome-related and person-related disappointment are two distinct emotional responses that are referred to as disappointment (Van Dijk & Zeelenberg, 2002). It is in the context of every seminarian's vocation story that some aim to become a priest because of family and environmental influences. Some of them set a role model that serves as an example in their journey, and this becomes the top reason for them why they are in the seminary formation. When the role model commits mistakes and failures, it gives much disappointment to the person who looks at him as a model. It proves their existence in the seminary will quickly vanish because it just anchors on their role model. Decision-makers who are risk-averse may reduce or avoid disappointment in the short term, but they may come to regret their risk-averse behavior afterward (Grable & Kwak, 2022). Heraclitus shared that his reason for leaving the seminary formation was just a result of disappointment. He had once been a role model priest who served as his model, but his much expectation became his downfall. He forgot that the priest was also human and capable of committing any human frailties.

*Self-Doubt.* The seminary formation takes a long journey before becoming a priest. During the process, the seminarian might experience an existential crisis and begin to question and doubt their worth and decision. This doubt becomes a triggering factor to ask either to continue in the formation or to stop it. Doubts regarding one's self-esteem or self-concept, as well as a fragile

assurance about the foundations of beliefs and attitudes, have assumed a more prominent position in society (Braslow et al., 2012). Pythagoras shared that his reason for leaving the seminary formation was purely personal that being driven by his self-doubt and personal crisis. There was no existing external force. The decision was a product of prayer and reflection. Since his intention to become a priest is not so firm, it is prudent and a better decision to leave.

*Consequences of Action and Decision.* Decisions are frequently made based on unreliable, ambiguous, or inaccurate information. The decision-maker is placed in danger on two fronts since actions frequently have unanticipated results (Rass, 2022). Every seminarian also has a human weakness. They sometimes become so naive in their action and make a decision without anticipating the possible future consequences. There are instances that they committed a major violation of the seminary policy, which becomes a reason why they are being sent away from the seminary formation. Making decisions involves anticipating the effects of potential system actions based on prior empirical learning, evaluating the potential actions, and taking situation-dependent priorities and trade-offs between the outcomes into consideration (Jameson et al., 2001). Empedocles shared that the reason he left the seminary was not his decision but a verdict and recommendation of his seminary formators. He committed an act that was considered a violation of the seminary discipline.

*Personal Decision.* In the seminary formation, nothing is coercive. Every seminarian always has the freedom of decision. They are neither being chained nor being forced to be formed. That is why if entering the seminary is a decision, then leaving the seminary is also a decision. Every time they can make a decision to continue or not, but they are being guided. Although decisions might vary in kind, complexity, and degree of difficulty, what unites them is choice—specifically, the individual's choice in that sense. Decision-making at pivotal times can have an inclusive array of effects on individuals (Pomytkina et al., 2020). Anaximander explained that his reason was a fruit of big decision-making due to the fear of being alone and the dream of being happy with someone else. He chose to be happy in the context of not being a priest.

#### Reasons Why Former Seminarians Shifted to Married Life Vocation

The reasons why former seminarians shifted to married life vocation were an *environmental and societal influence, result of action, and personal decision*. These were the factors why they embraced their final vocation.

*Environmental and Societal Influence.* Human reasoning is commonly anchored on external influence. It is because a human person cannot detach and dissociate himself from society. The environment has an integral role in every human condition. That is why it becomes a factor why the former seminarians made a decision to be married because their environment pushes them to do so. They are being nurtured to embrace what society traditionally practice. Both positive and negative interpersonal factors influence a person's sexual orientation and the outcome of a pregnancy. Perceived norms on the acceptability/unacceptability of adolescent sexual behavior and its effects were one source of influence in the community (Challa et al., 2018). Furthermore, in order to decrease the prevalence of depression, increasing social engagement might be preferable to methods based on enhancing unhelpful social cognition in lonely people (Domenech-Abella et al., 2017). Thales stated that it was a product of the preferred atmosphere of experiences and environmental influence. Pythagoras also shared that it is not a plan to get married after leaving the seminary formation. However, along the way, the desire for priesthood slowly vanished, and the environment influenced him to experience a romantic relationship that later developed into marriage. Empedocles added that the reason he got married was being triggered by the influences of society.

*Result of Action.* Every action has a corresponding consequence. This result is either good or bad. Moreover, every individual being is liable for the result of his action. Everything that a man does or intends to accomplish on earth has an impact on the environment, the economy, society, and even the survival and well-being of the human race (Mensah, 2019). This also becomes the reason why some former seminarians got married, due to the fact that they are held accountable for the result of their actions. Empedocles explained that the reason he got married was seemingly that it was being pushed as a consequence of his action. His girlfriend got pregnant, and the situation suggested that he should marry.

*Personal Decision.* From the premise that no one should be alone, it indicates that every man should find a partner. As every person goes on the journey of getting older, it will come to the point that every individual is in the stage of seeking a partner for a lifetime. It is because every being has the need for belongingness. The primary justification for marriage was typically stated as a romantic attachment between the prospective parties, either explicitly or indirectly (Khatib-Chahidi et al., 2021). This reality is also the reason why former seminarians made a decision to marry. As Heraclitus shared, his reason was something personal. He did not have the guts to disclose it, and it was the thing that the researcher respected much. Anaximander also explained that the reason for leaving the seminary was determined to get married. He was really afraid to be old and alone. That is why I came into his being to get married and create his own family.

### Influences of Seminary Formation on Former Seminarians in Raising a Family

The influences of seminary formation on former seminarians raising a family are *religious and values orientation, Christian role model, and God dependency*. These are the highlights of how former seminarians raise their families.

*Religious and Values orientation.* Family is the primordial component in society. It is where the first stage of holistic formation takes place. The oldest and most fundamental type of relationship in the world is still a family (Freeks, 2019). The primary setting for a child's growth and development is their family (Murod, 2022). The contribution of seminary formation influences the former seminarians to raise their families in contributing to a harmonious society. Religious and values orientation is so necessary to be practiced inside the family setting. By losing the Church, society loses its foundation and its sense of moral principles (Sharonova, 2018). The generation is constantly changing, and it is the best thing that every family must be oriented religiously and live the values. Despite the unsettling nature of contemporary processes, culture still relies on historically derived values of the concrete society, where religious values continue to be the essential tenet (Sharonova, 2018). This is how some former seminarians raise their families. Thales explained that the seminary formation really influenced him in raising my family. Heraclitus added that the values he learned in the seminary formation became an outline as he raised his family. His spiritual formation was also influenced as it took an important role in the various affairs of his family. Pythagoras also shared that faith in God is an important aspect that must be given a greater value in the family. It is being driven by his learning inside the seminary. That is why he raises his family religiously oriented.

*Christian role model.* Christian parenting includes parents setting an example for and teaching their kids moral principles that accept God's compassion for those who do not have a personal intimacy with him (Freeks, 2019). The best way of influencing is to act as a role model. Furthermore, the better way to be a role model is to live in a Christian way. Fathers who are followers of Christ have a God-given responsibility to foster a love for Christ in their children (Freeks, 2019). Biblical ideals must be actively communicated in family life. The biblical story emphasizes the family's function, and God's followers are constantly reminded of the family's significance (Freeks, 2019). This is how some former seminarians raise their families. It is raised through examples. Thales boasted that serving the church was the best thing that he could show to influence his children.

*God dependency.* Spirituality and religiosity have been linked to a better quality of life and have constructive effects on both physical and mental health (Lucchetti et al., 2013; Popesco et al., 2022; Weber & Pargament, 2014). To be with God is one of the practices among former seminarians. It did not stop when they left the formation but fruitfully continued throughout their life. True faith makes them faithfully dependent on God. They are always submissive to the will of God, and this becomes an essential part of how they raise their family. Anaximander explained that his way of raising his family has the core of being God-centered. It is totally asking the guidance from God in all their endeavors. Empedocles also added that his connection with God became his weapon for endurance and perseverance.

### Parenting Styles of Former Seminarians

The parenting styles of former seminarians are *libertarian and democratic, authoritarian, and practical*. These are the concepts of how they treat their children.

*Libertarian and Democratic.* The human person is free (Villaver, 2016). This is a phenomenon in the human condition in which every individual acts through freedom. Democratic parenting style offers kids the freedom to do as they like within the confines of the boundaries defined and agreed upon by their parents and kids (Anggraeni et al., 2019). It has been discovered that democratic families play a significant role in defining the quality of friendships and that families have crucial obligations when it comes to selecting friends for their children (Erdogdu, 2022). This philosophical learning becomes an anchorage on how some former seminarians treat their children. Thales explained that his parenting style is libertarian, allowing and giving his children the freedom to express their selves in a socially acceptable way. Christian parenting includes that parents are setting an example for and teaching their kids moral principles that accept God's compassion for those who do not have a personal connection with him (Freeks, 2019). Pythagoras also shared that his style of parenting is a kind of democratic one. He allows his children to express themselves with freedom and create their own decision for their own best. Nevertheless, he always gives them guidance and advice, foreseeing that his children will not become regretful of all the consequences of their actions and decision. Anaximander gave a simple description of his parenting style. He proudly said that he is a God-centered father. He handled his children to be God-fearing children. His parenting style posits the idea that freedom comes from God. That is why freedom means doing good.

*Authoritarian.* A possible mechanism for the generational transmission of emotion control is an authoritarian parenting style (Shaw & Starr, 2019). It is a style of parenting that exert some sort of dominance and supremacy. This employs that some former seminarians practice a patriarchal type of parenting. As the head of the family, it might be justifiable to have this Filipino family practice. Heraclitus shared that he became an authoritative parent towards his daughter, and he honestly shared that he is still in the process of learning and understanding various parenting styles that will best serve his family.

*Practical.* This is one of the Filipino characteristics that is commonly shown in the family setting. Practicality, in all instances, serves as a good foundation for survival. Moreover, it is a better thing that every child should learn. Practical contexts seem to be necessary to understand how each parent perceives their spouse's parenting (Winsler et al., 2005). Empedocles explained that his parenting style is much anchored in terms of practicality. It means allowing his children to experience hard work before getting their wants. This is for his children to recognize the essence of the process and understand that everything is not instant.

#### Challenges of Former Seminarians in their Married Life

The challenges of former seminarians in their married life are *financial instability, decision-making, children's well-being, adjustment, and misunderstanding*. These are some of the existing causes of conflicts in their married life.

*Financial Instability.* Financial management practices have an effect on relationship dynamics, the subjective well-being of those involved in a relationship, and relationship quality (Baryla-Matejczuk et al., 2020). In the marriage context, money really matters. Having many liabilities with just limited resources is a crucial phenomenon among families. Instability in the economy can also result from modifications to family size or makeup. The income of the household directly changes when the number of working individuals living these changes. The number of children or elderly people living in the household, as well as the marital status of the family's main breadwinners, can also have an impact on the costs and resource allocation of the family (Hill et al., 2017). As Heraclitus shared, like the common family scenario of marriage challenges, he and his wife were also in the rock stage of their married life, which was being tested and challenged. In particular, he is facing the struggle of aiming to provide everything but is confined in the dilemma of limited resources. Anaximander additionally explained that the common challenges he faced being married first were more about financial stability, which was very difficult to overcome. Empedocles also explained that his married life challenges are more in the context of financial stability. The financial matter is a crucial aspect in the family setting, especially when there are many lists of expenses but the resources are few.

*Decision-Making.* It is a reality in marriage couples as sacramentally bonded that the two become one. From the perspectives of shared decision-making and income pooling, the husband and wife's relationship quality were taken into account (Obbo, 2018). It implies that the decision of couples should synchronize and communal. Nevertheless, it is not easy to imagine; it is because of the fact that the possibility of having the opposite interest in a decision is a concern. Due to reduced psychological bandwidth brought on by poverty-related stress and anxiety, decision-making may be hindered (Rank et al., 2021). Pythagoras shared that the common challenges he experienced being married were confined to the area of decision-making because his decision sometimes did not coincide with the decision of his wife. If it will not be addressed properly, it will result in a problem.

*Children's Well-Being.* The most significant connections that create life context and, thus, influence people's well-being throughout adulthood are marriages, according to a life cycle perspective (Tomas et al., 2017; Umberson & Montez, 2010). A married couple can build a family by having a child or children. In this new context, another challenge of responsibility emerges. The children's well-being is a top priority, but various conflicts might appear because of priorities also. It is generally known that the quality of intergenerational connections is crucial to the well-being of both generations because children and parents typically remain strongly connected to one another throughout their lives (Merz, Schuengel, & Schulze, 2009; Polenick, DePasquale, Eggebeen, Zarit, & Fingerhant, 2016; Tomas et al., 2017). It is because the well-being of parents affects not only the parents but also the development of children, fertility, and the general well-being of society (Nomaguchi & Milkie, 2020). Pythagoras shared that another concern in their marriage challenges is the context for children's well-being, especially at the moment that the children got sick, and must be given a top priority. It becomes problematic when the field of work puts a barrier on it.

*Adjustment.* To be in a new situation and environment requires every being to adjust by embracing what is possibly new. One of the social skills that people most desperately require is self-adjustment. Self-adjustment aids people in forming healthy social connections with others, groups, and their surroundings (Muarifah et al., 2022). Over time, marital adjustment is influenced by life satisfaction; therefore, it is crucial to take life satisfaction into account both as a result of and a predictor of relationship adjustment (Stanly et al., 2012). This now becomes a challenge for former seminarians in their marriage life because of the fact that nothing is self-centered in the marriage life. It is totally co-existing. Thales explained that his first crucial challenge in being married was more on adjustment due to the fact that his knowledge about marriage was just a concept and superficial. He just accepted all the challenges that came along the way and strived to find the solution. Because whatever kind of challenges came, he was constantly reminded that he was sacramentally and legally bonded to his wife.

*Misunderstanding.* Misunderstanding is a vital and inevitable element of communication (Edwards et al., 2017). It is considered a foremost cause of conflict. A basic misunderstanding has caused disagreement to incorrectly anticipate violence (Goldstone, 2018). It is an inevitable reality in the heterogenous society where two opposites exist that misunderstanding in all aspects is genuinely a crisis. Long-lasting misunderstandings result from poor communication and relationships (Izzulhaq & Simanjuntak, 2022). This also becomes a fact in the marriage life of former seminarians, which is also an issue. Due to the emotional instability it causes, a lack of communication has a negative effect on a child's development as well (Izzulhaq & Simanjuntak, 2022).

Anaximander said that his married challenges are also in the context of some misunderstanding between him and his wife. It is due to the fact that his plans might be different from the plans of his wife.

### Managing the Married Life Challenges of Former Seminarians

The ways to manage the married life challenges of former seminarians are the *application of the contribution of seminary formation, connecting to God, family prioritization, conversation and communication, and responsibility mindfulness*. These are the means of how they handle their marriage challenges.

*Application of the Contribution of Seminary Formation.* Experience is the best lesson to be learned. It is also a basis of knowledge in applying in a particular situation. The formation is giving shape, which requires a relationship that can only be created by individuals (Kielb & Poweska, 2022). This is one way how former seminarians try to manage their marriage challenges. Their experiences and learning in the seminary formation contribute a lot as they are in their marriage journey. Thales proudly said that his way of handling his married life challenges is an application of the fruit of his seminary formation. His experiences, like struggles and difficulties in the seminary formation, link to his challenges in the marriage life. It indicates that his way of solving the struggles in the seminary formation served as a basis and model for managing his married life challenges.

*Connecting to God.* Common religious doctrine advises adherents to put all of their faith in God. Social trust is significantly influenced by one's level of religiosity (Valente & Okulicz-Kozaryan, 2020). As Christians and Catholic believers, connecting to God in times of trials and difficulties is the best thing to be done other than all alternatives. Faith must serve as the leading factor toward the answer. This is how former seminarians try to manage their marriage challenges by means of applying the fruit of their spiritual formation. Heraclitus shared that his means of handling marriage challenges is done best by connecting to God. It is through prayer. Anaximander also explained that his best way of handling his married challenges is to surrender them to God. He has strong faith that the best solution will be served if everything is asked to God. Pythagoras highlighted that every problem ends with a good solution if there is a meaningful prayer.

*Family Prioritization.* This is the autumn in marriage life when family comes first before everybody else. Prioritizing one's family is a strong manifestation of being a Filipino family. Family dynamics and interactions with parents are greatly influenced by fealty (Rauf & Ahmed, 2017). This also becomes a practice of some former seminarians in an attempt to solve their challenges. Heraclitus added that in times of ups and downs, the family should always be prioritized. Furthermore, Pythagoras shared that family should always be prioritized among others and work.

*Conversation and Communication.* The simplest and commonest way of solving every problem is to have a conversation about it. Conflicts are avoided in our society when people communicate honestly with one another (Sarvinoz, 2022). This manner is highly commendable and much appreciated in every family setting. By considering variables like communication quality and sexual satisfaction, couples must proactively determine the best strategy to sustain their marriage quality (Sanjaya & Putra, 2021). It should be acknowledged that the major factor producing the best results in communication is the process of understanding and comprehending one another (Sarvinoz, 2022). Relationships become discordant, arguments occur, and families split up due to a lack of communication (Izzulhaq & Simanjuntak, 2022). Former seminarians also practice this basic way of managing marriage challenges. As Pythagoras shared that conversation has a significant role in addressing marriage challenges. He said that the decision-making problem would be converted into communal understanding if there was good talking.

*Responsibility mindfulness.* Mindfulness foretells moral obligation (Small & Lew, 2021). It is the deliberate, welcoming, and nonjudgmental focus of attention on experiences occurring in the present moment (Baer et al., 2020). Another way of managing problems is to be mindful and conscious of responsibilities. This is a drive that to flight in every challenge is not a good decision, but rather face and manage it. It is to think that responsibilities force married couples to overcome their challenges. It is also being practiced by some former seminarians. Empedocles explained that he manages the challenges by constantly reminding himself about his responsibilities. This internal force drives him to explore various possibilities for the purpose of answering the problem. His desire to be a responsible parent becomes the stepping stone for him to be the courageous provider of the family.

The table below illustrates the summary of the discussion being presented on the previous chapter. It consists the themes and subthemes in describing the life's journey of former seminarians.

Table 1: Themes and Subthemes

---

Contributions of the Seminary Formation to the Lives of Former Seminarians
Deeper Perception of the Reality of Life
Knowledge of How Other People Think and Behave

---

Character Formation and Self-Knowledge  
God-Centeredness

---

Reasons Why Former Seminarians Left the Seminary Formation

---

Curiosity of What is Life Outside the Seminary  
Disappointment  
Self-Doubt  
Consequences of Action and Decision  
Personal Decision

---

Reasons Why Former Seminarians Shifted to Married Life Vocation

---

Environmental and Societal Influence  
Result of Action  
Personal Decision

---

Influences of Seminary Formation on Former Seminarians in Raising a Family

---

Religious and Values orientation  
Christian role model  
God dependency

---

Parenting Styles of Former Seminarians

---

Libertarian and Democratic  
Authoritarian  
Practical

---

Challenges of Former Seminarians in their Married Life

---

Financial Instability  
Decision-Making  
Children's Well-Being  
Adjustment  
Misunderstanding

---

Managing the Married Life Challenges of Former Seminarians

---

Application of the Contribution of Seminary Formation  
Connecting to God  
Family Prioritization  
Conversation and Communication  
Responsibility mindfulness

---

### CONCLUSION

The long journey of life indicates that it is not pre-determine. It is quite exciting because of the uncertainties implied by it. Even though every man is considered a sailor of his own self, but the fact cannot be suppressed that life is like a vast ocean. That is why it is unfathomable and cannot be fully comprehend. While trying to unravel the anonymities behind it, the truth reveals that every man must be contented with some glimpses of life. This reality now posits the journey of this study in the effort to describe how the former seminarians take a paradigm shift from seminary formation to married life vocation.

On the one hand, the seminary formation does not fail in forming the seminarians' holistic well-being. The desire and ambition to become a priest might vanish, but the fruit of formation will never be forgotten and forever be applied. The seminary formation enormously contributed to the life of former seminarians. The evidence and proof of it are manifested in the statements of the research's participants. There is really a mark of formation in their lives. Despite the wonderful contents of seminary formation, every individual's life journey is not really determined. Plans and decisions are still the subjects of the truth of change. It is an affirmation of the reality that not all seminarians will become a priest. Some of them stop and leave the formation in accordance for various reasons.

On the other hand, the seminary formation does not only form individuals to become good priests. It is because the seminary formation forms individuals to become good and moral person. The former seminarians had already left the formation, but their contributions and influences remain visible in their lives. They did not become a priest as aimed in the seminary formation, but they became a good husband, responsible father, and moral persons and citizens in society.

That is why it is the researcher's intention to reveal the life of former seminarians. There are a lot of things that every person might learn from the perspectives of former seminarians, such as the beauty of seminary formation; the glimpses behind the unique

life inside the seminary; how to overcome personal crises and struggles; how to apply the learning from the formation to every facet of human existence; in the context of becoming a responsible father and faithful husband; in the light of striving to be a good and moral individual; etc...

The life's journey of former seminarians does not only show uniqueness and meaning. However, it serves as an exemplary example that life remains beautiful and worth living despite the fact of uncertainties and the unknown.

#### REFERENCES

- Anggraeni, N. D., Jayanti, M. & Syarhizal, F. (2019). The Concept of Democratic Parenting and Impact for Elementary School Ages. *Social Humanities and Educational Studies (SHEs) Conference Series* 2(1). DOI: 10.20961/shes.v2i1.38196
- Aruma, E.O. & Hanachor, M. E. (2017). Abraham Maslow's Hierarchy of Needs and Assessment of Needs in Community Development. *International Journal of Development and Economic Sustainability*. 5(7), 15-27. <https://bit.ly/3aPV9Qi>
- Apodaca, D. (2019). *Practical Research I (Second Edition)*. DIWA Learning Systems Inc.
- Babor, E. (2007). *The Human Person: Not Real, But Existing (Second Edition)*. C & E Publishing, Inc.
- Baer, R., Caldera, C., & Nagy, L. M. (2020). Mindfulness. In *Encyclopedia of Personality and Individual Differences* (pp. 2898-2908). Cham: Springer International Publishing.
- Baryła-Matejczuk, M., Skvarciany, V., Cwynar, A., Poleszak, W., & Cwynar, W. (2020). Link between financial management behaviours and quality of relationship and overall life satisfaction among married and cohabiting couples: Insights from application of artificial neural networks. *International Journal of Environmental Research and Public Health*, 17(4), 1190. <https://doi.org/10.3390/ijerph17041190>
- Bell, D. E. (1985). Disappointment in decision making under uncertainty. *Operations research*, 33(1), 1-27. <https://doi.org/10.1287/opre.33.1.1>
- Boyce, C., Wood, A. & Ferguson, E. (2016). For Better or for Worse: The Moderating Effects of Personality on the Marriage-Life Satisfaction Link. *Personality and Individual Differences*. 97, 61-66. <https://doi.org/10.1016/j.paid.2016.03.005>
- Braslow, M. D., Guerrettaz, J., Arkin, R. M., & Oleson, K. C. (2012). Self-doubt. *Social and Personality Psychology Compass*, 6(6), 470-482. <https://doi.org/10.1111/j.1751-9004.2012.00441.x>
- Carr, D. & Utz, R. (2020). Families in Later Life: A Decade in Review. *Journal of Marriage and Family*. 70(1). DOI: 10.1111/jomf.12609
- Carr, D., Freedman, V., Cornman, J. & Schwarz, N. (2014). Happy Marriage, Happy Life? Marital Quality and Subjective Well-being in Later Life. *Journal of Marriage and Family*. 76(5), 930-948. <https://doi.org/10.1111/jomf.12133>
- Challa, S., Manu, A., Morhe, E., Dalton, V. K., Loll, D., Dozier, J., Zochowski, M., Boakye, A., Adanu, R. & Hall, K. S. (2018). Multiple levels of social influence on adolescent sexual and reproductive health decision-making and behaviors in Ghana. *Women & health*, 58(4), 434-450. <https://doi.org/10.1080/03630242.2017.1306607>
- Clandinin, D. J. (2007). *Handbook of Narrative Inquiry: Mapping a Methodology*. Sage Publication, Inc. <https://bit.ly/3aFqGV9>
- Delos Reyes, R., Son, K., Jung, J., Kang, W. J., & Yi, Y. (2022). Curiosity-Driven Multi-Agent Exploration with Mixed Objectives. *arXiv e-prints*
- Domènech-Abella, J., Lara, E., Rubio-Valera, M., Olaya, B., Moneta, M. V., Rico-Urbe, L. A., ... & Haro, J. M. (2017). Loneliness and depression in the elderly: the role of social network. *Social psychiatry and psychiatric epidemiology*, 52(4), 381-390. <https://bit.ly/3GCNjqT>
- Edwards, R., Bybee, B. T., Frost, J. K., Harvey, A. J., & Navarro, M. (2017). That's not what I meant: How misunderstanding is related to channel and perspective-taking. *Journal of Language and Social Psychology*, 36(2), 188-210. <https://doi.org/10.1177/0261927X16662968>
- Erdogdu, M. Y. (2022). Roles of Achievement, Impulse Control, Gender, and Democratic Parenting as Predictors of Friendship Quality Among Students. *Social Psychology and Society* 13(1):174-188. DOI: 10.17759/sps.2022130111
-

- Frecks, F. E. (2019). Christian fathers as role models of the church's fulfilment of the Missio Dei in a fatherless society. *Missionalia* 46(3):331-354. DOI: 10.7832/46-3-289
- Goldstone, J. A. (2018). Demography, environment, and security. In *Environmental conflict* (pp. 84-108). Routledge.
- Grable, J. & Kwak, E. J. (2022). The Disappointment Dilemma: The Role of Expectation Proclivity and Disappointment Aversion in Describing Financial Risk Aversion and Investing Risk-Taking Behavior. *Journal of Financial Counseling and Planning* 33(3). DOI: 10.1891/JFCP-2021-0012
- Griffies, R. (2016). Self-knowledge and character formation: Teaching to students' weaknesses. *International Journal of Christianity and Education* 21(1). DOI: 10.1177/2056997116671329
- Hartman, E. (2013). Aristotle on Character Formation. *Handbook of the Philosophical Foundations of Business Ethics*. DOI: 10.1007/978-94-007-1494-6\_46
- Hill, H. D., Romich, J., Mattingly, M. J., Shamsuddin, S., & Wething, H. (2017). An introduction to household economic instability and social policy. *Social Service Review*, 91(3), 371-389. <https://bit.ly/3XsOOh8>
- Huebner, B. (2005). The Effect of Incarceration on Marriage and Work Over the Life Course. *Justice Quarterly*. 22(3), 281-303. <https://doi.org/10.1080/07418820500089141>
- Izzulhaq, B., & Simanjuntak, M. B. (2022). The Importance of Communication In The Family” Ali and The Queens of Queens”. *LITERACY: International Scientific Journals of Social, Education, Humanities*, 1(2), 45-56. DOI: <https://doi.org/10.56910/literacy.v1i2.214>
- Jameson, A., Großmann-Hutter, B., March, L., Rummer, R., Bohnenberger, T., & Wittig, F. (2001). When actions have consequences: Empirically based decision making for intelligent user interfaces. *Knowledge-Based Systems*, 14(1-2), 75-92. [https://doi.org/10.1016/S0950-7051\(00\)00097-6](https://doi.org/10.1016/S0950-7051(00)00097-6)
- Kaczmarek, L. D., Kashdan, T. B., Kleiman, E. M., Baczkowski, B., Enko, J., Siebers, A. & Baran, B. (2013). Who self-initiates gratitude interventions in daily life? An examination of intentions, curiosity, depressive symptoms, and life satisfaction. *Personality and Individual Differences*, 55(7), 805-810. <https://doi.org/10.1016/j.paid.2013.06.013>
- Kashdan, T. B., & Steger, M. F. (2007). Curiosity and pathways to well-being and meaning in life: Traits, states, and everyday behaviors. *Motivation and Emotion*, 31(3), 159-173. <https://bit.ly/3GFsyL9>
- Khatib-Chahidi, J., Hill, R., & Paton, R. (2021). Chance, choice and circumstance: A study of women in cross-cultural marriages. In *Cross-Cultural Marriage* (pp. 49-66). Routledge.
- Kielb, D. & Poweska, M. (2022). Selected aspects of Christian formation (Wybrane aspekty formacji chrześcijańskiej). Bonus liber
- Knapik, J. & Kosturkova, M. (2020). Crisis of Catholic Seminarians. *Journal of Interdisciplinary Research*. <https://bit.ly/3cfVDzB>
- Kosine, N. & Lewis, M. (2008). Growth and Exploration: Career Development Theory and Programs of Study. *Career and Technical Education Research*. 33(3), 227-243. <https://bit.ly/3AVHfae>
- Liamputtong, P. (2009). Qualitative research methods. *Oxford University Press*. <https://bit.ly/3z4ohgi>
- Mandane, O. and Suazo, R. (2016). *THINKING HUMAN: A Comprehensive Wortex in Introduction to the Philosophy of the Human Person for Senior High School*. University of San Carlos Press
- Mayeski, M. A. (2009). "Like a Boat is Marriage": Aelred on Marriage as a Christian Way of Life. *Theological Studies*. 70(1). DOI: 10.1177/004056390907000104
- Mensah, J. (2019). Sustainable development: Meaning, history, principles, pillars, and implications for human action: Literature review. *Cogent social sciences*, 5(1), 1653531. <https://doi.org/10.1080/23311886.2019.1653531>
- Muarifah, A., Hashim, I. H. M., & Widyastuti, D. A. (2022). Self-adjustment phenomena among high school students: The role of coping strategy and parenting style. *Humanitas: Indonesian Psychological Journal*, 13-22. DOI: 10.26555/humanitas.v19i1.8
- Murod, M. (2022). Character Formation through Internalization of Religious Values in Elementary School Students. DOI: 10.47191/ijmra/v5-i2-27
-



- Nomaguchi, K., & Milkie, M. A. (2020). Parenthood and well-being: A decade in review. *Journal of Marriage and Family*, 82(1), 198-223. <https://doi.org/10.1111/jomf.12646>
- Obbo, C. (2018). The old and the new in East African elite marriages. In *Transformations of African marriage* (pp. 263-280). Routledge.
- Oladipo, S. E. (2014). How purposeful are Seminarians in Life? *British Journal of Education Society & Behavioral Science*. 4(5), 625-632. DOI: 10.9734/BJESBS/2014/6393
- Pomytkina, L., Gudmanian, A., Kovtun, O., & Yahodzinskyi, S. (2020). Personal choice: strategic life decision-making and conscience. In *E3S Web of Conferences* (Vol. 164, p. 10021). EDP Sciences
- Popesco, E., Herta, D. & Cosman, D. (2022). Psychometrics Properties of the Daily Spiritual Experiences Scale in a Romanian Clinical Sample. A Pilot Study. *Journal of Evidence-Based Psychotherapies* 22(2). <https://bit.ly/3UXLyZL>
- Prusak, J., Kwapis, K., Pilecka, B. & Nowakowski, K. (2021). The quality of life, meaning in life, positive orientation to life and gratitude of Catholic seminarians in Poland: A comparative analysis. *Archive for the Psychology of Religion*. 43(3). DOI: 10.1177/0084672420983488
- Rank, M. R., Eppard, L. & Bullock, H. (2021). Decision-Making Is Constrained for Those with Fewer Resources. Poorly Understood. *Oxford University Press*. DOI: 10.1093/oso/9780190881382.003.0008
- Rass, S., Konig, S. & Schauer, S. (2022). Decisions with Uncertain Consequences -- A Total Ordering on Loss-Distributions. <https://bit.ly/3EsPsmq>
- Rauf, K., & Ahmed, J. (2017). The relationship of authoritarian parenting style and academic performance in school students. *Pakistan Journal of Psychology*, 48(2). <https://bit.ly/3Osel65>
- Reddy, R. G. & Varghese, K. (2020). Attachment to God: Narratives of Roman Catholic Priests. *Journal of Psychology and Theology* 49(9): 1-13. DOI: 10.1177/0091647120974996
- Richter, D. (2018). Winch on Understanding Other People. *Philosophical Investigations* 41(1). DOI: 10.1111/phih.12203
- Ronel, N. (2008). The experience of spiritual intelligence. *Journal of Transpersonal Psychology*, 40(1). <https://bit.ly/3i23rrR>
- Sanjaya, E. L., & Putra, M. G. B. A. (2021). The influence of marriage communication skills and sexual satisfaction on the marriage quality of female nurses at Mental Hospital. *Makara Human Behavior Studies in Asia*, 20(1), 67-76. <https://bit.ly/3GEVGCr>
- Sarvinoz, Q. (2022). Emotional Understanding of Individuals the Role of Emotions. *RESEARCHJET JOURNAL ANALYSIS AND INTERVENTIONS* 3(1). DOI: <https://doi.org/10.17605/OSF.IO/NM2XS>
- Sharonova, S., Trubnikova, N., & Sokolova, N. (2018). Interpreting religious symbols as basic component of social value formation. *European Journal of Science and Theology*, 14(3), 117-129. <https://bit.ly/3Awwp9B>
- Shaw, Z. A., & Starr, L. R. (2019). Intergenerational transmission of emotion dysregulation: The role of authoritarian parenting style and family chronic stress. *Journal of Child and Family Studies*, 28(12), 3508-3518. <https://bit.ly/3i67UcM>
- Simonsen, L., Steinstø, T., Verne, G., & Bratteteig, T. (2020, August). "I'm disabled and married to a foreign single mother". Public service chatbot's advice on citizens' complex lives. In *International Conference on Electronic Participation* (pp. 133-146). Springer, Cham.
- Small, C., & Lew, C. (2021). Mindfulness, moral reasoning and responsibility: Towards virtue in ethical decision-making. *Journal of Business Ethics*, 169(1), 103-117. <https://bit.ly/3Xt7SMc>
- Sutton, A. (2019). A Catechism for Family Life: Insights from Catholic Teaching on Love, Marriage Sex, and Parenting. *The Heythrop Journal*. 7(60), 655. DOI: 10.1111/heyj.13295
- Thomas, P. A., Liu, H., & Umberson, D. (2017). Family relationships and well-being. *Innovation in aging*, 1(3). <https://doi.org/10.1093/geroni/igx025>
- Valente, R. & Okulicz-Kozaryan, A. (2020). Religiosity and Trust: Evidence from the United States. *Review of Religious Research* 63(2):1-37. DOI: 10.1007/s13644-020-00437-8
-

- Van Dijk, W. W., & Zeelenberg, M. (2002). What do we talk about when we talk about disappointment? Distinguishing outcome-related disappointment from person-related disappointment. *Cognition & Emotion*, 16(6), 787-807. <https://doi.org/10.1080/02699930143000563>
- Watagodakumbura, C. (2019). *Education from a Deeper and Multidisciplinary Perspective: Enhanced by Relating to Social-Emotional Learning (SEL) Based on Mindfulness, Self-Awareness & Emotional Intelligence* (2nd Edition). Amazon Kindle Direct Publishing (KDP)
- Winsler, A., Madigan, A. L., & Aquilino, S. A. (2005). Correspondence between maternal and paternal parenting styles in early childhood. *Early childhood research quarterly*, 20(1), 1-12. <https://doi.org/10.1016/j.ecresq.2005.01.007>