

Feedback Worksheet: Five Elements for Assessment and Formation

Person receiving feedback _____

Person providing feedback _____

The worksheet may be used as a self assessment tool. It may also be used by people responsible for guiding others in the process of discernment and formation. What we are seeking is evidence that the characteristic is already present in some form. If we can't see it now, it's unlikely to appear suddenly later. Early in the journey toward priesthood it's not realistic to assume we will see all these things fully present and competently used. But it is reasonable to assume that we will see some of it already being lived, parts beginning to show, and a longing for and openness to the rest.

Element	Observed Strengths	Development Needed	"Wonderments" and other comments
<p>1. Leadership ability – This is the ability to get others to take action. It's the elder role in the community. In one sense the priest presides at the Holy Eucharist because he or she presides in the community. It's an interdependent sacramental role. Each form of presiding is about building up the Body and nurturing the gifts of the people of God in such a manner that they may be exercised in harmony. It's the ability to engage in a complex set of behaviors, including:</p> <ul style="list-style-type: none"> ▪ Gathering the community, focusing and shaping its life ▪ Facilitate others in listening and responding to one another and to the movement of the Holy Spirit in their common life ▪ Facilitating the parish in seeing the needs and opportunities before it ▪ Having political common sense ▪ Having an adequate longer-range perspective, and clarity about the priestly role in a parish's life, so that the parish is moved toward greater health and faithfulness. Ability for strategic thinking. 			
<p>2. Emotional maturity – This includes abilities such as:</p> <ul style="list-style-type: none"> ▪ Having an awareness of his or her emotions and accepting responsibility for how they act on the emotions ▪ An understanding of the impact of his/her behavior on others ▪ Self-confidence ▪ Self-control ▪ The ability to stay with something while being flexibly ▪ The capacity to negotiate with others ▪ The ability to be part of the group as well as to stand apart from the group 			

3. Spiritual Maturity – Priests need to be people of Apostolic Faith. That would usually include behaviors such as:

- Maintaining a spiritual discipline that is grounded in Anglican spirituality. Generally accepting responsibility for his/her spiritual life.
- Stability as seen in a productive connection with a parish church and the Episcopal Church.
- Action that shows the character needed -- “an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works” and signs of “humility, gentleness, patience, forbearance born of love, eagerness to maintain unity in the bond of peace, truthfulness mediated in love, mutual kindness, tenderheartedness and forgiveness”; “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.”

4. Competence in many of the skills related to effective priestly ministry – Does the person have, or seems able to develop, competence in presiding at liturgy, preaching, spiritual and pastoral guidance, and Christian formation? Each requires skills in designing and planning as well as implementing.

5. Priestliness

- "Being with God with the people on your heart" – Michael Ramsey Is this a person of prayer, one who can be with God? Is this a person who is with people rather than above them or separated from them?
- Helps others enter into the experience of God. Has something of the enchanter about them. Others feel drawn to the person in a strange mix of attraction and hesitation, even fear. The person manages this attraction responsibly.
- Has a sacramental way of being and engaging. That has several aspects to it:
 - A sense that the person's spiritual rhythm moves between altar and daily life gracefully.
 - A sense that he or she sees the "inward and spiritual grace" within the life of individuals and the community. This person can illuminate the experience taking place.
 - The person's being and doing is grounded in personal and corporate prayer.
 - Is accessible and human, involved with people and their concerns
 - Is able to be in a liturgical role and also able to pray the liturgy.
- Accepts being what Urban Holmes called a "God symbol" and also being a person. We are seeking one who continues to grow into his or her uniqueness and also accepts that they exist as a sacramental being for others.
- Is a person of and for the church. He or she loves the church. This is best when it is expressed as a critical love with an awareness of the church's faults and problems, but finally is still a lover.
- Comfortable living with paradox. Priesthood in the Anglican tradition carries a number of paradoxes – priest as person and as symbol, minister of word and sacrament, sacrificial and pastoral, represents Christ and the church, is one of the baptized (laos) and is set apart, is of the local parish and a wider and larger church, able to be fully with and part of the parish community and able to maintain a separateness (engaged detachment).
- The other four elements appear in an integrated way in the person. They come together in harmony in this person.

Based on your assessment

Most significant strengths (to build upon and expand)

Concerns that if not addressed are likely to get in the way of the person's movement toward priesthood
(very serious concerns)

Other concerns

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