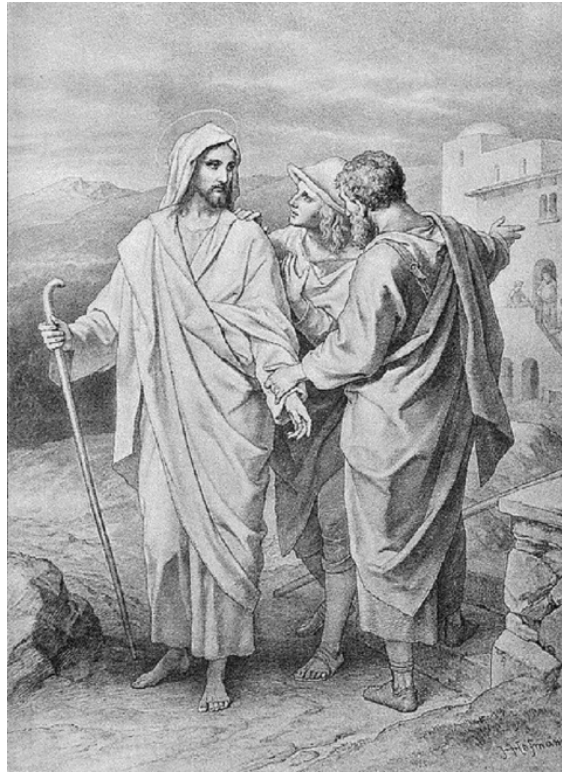


Formators' Benchmark Assessment Template

(The template is available for download at <https://enroutebooksandmedia.com/artofaccompaniment/>)



Sketch by Heinrich Hofmann (1893)

Forming Seminary Formators in the Art of Accompaniment

Benchmarks of Human Maturation in Seminary Formation: Becoming a Gift for Others

Seminarian:

Year in Formation:

Faculty Member:

Date:

Beloved Son

Self-Awareness to Self-Knowledge

Assessment whether a seminarian is exhibiting benchmarks of this stage of human maturity

Benchmark	Observable	Room for Growth
Emotional Stability	The seminarian acknowledges his thoughts and feelings and how they relate to his behaviors. He brings his emotional stirrings to Jesus and to his formator for guidance and direction.	The seminarian approaches situations with anxiety, is not comfortable with emotions and can be needy for the approval of others.
Motivation	The seminarian desires to gain a more complete and accurate understanding of his motivations seeking to grow in healthy self-acceptance. He aspires to grow in his identity as beloved son of the Father.	The seminarian hesitates to engage in new experiences and doubts his self-worth.
Transparency	The seminarian exhibits appropriate self-disclosure as a necessary component for formation and discernment.	The seminarian withdraws or is defensive when receiving feedback or correction.
Humility	The seminarian manifests a willingness to admit to mistakes. He brings his and other's faults and failings to prayer and demonstrates an ability to forgive others and seek forgiveness for personal shortcomings.	The seminarian gives evidence of being self-focused. He speaks frequently of "me, my, mine." He lacks awareness of what is going on around him. He tends to avoid acknowledging personal faults.
Self-Confidence	The seminarian is appropriately self-reliant with a capacity to trust himself. At the same time, he is also able to rely on and entrust himself to others, confident in his faith journey with Jesus during formation.	The seminarian approaches situations with anxiety, needing the acceptance of others and shies away from responsibility.

Beloved Disciple Self-Direction

Assessment whether a seminarian is exhibiting benchmarks of this stage of human maturity

Benchmark	Observable	Room for Growth
Docility	The seminarian is able to receive feedback and criticism with docility and makes observable steps to engage in formation with evidence of evolving personal growth and interior freedom.	The seminarian exhibits limited docility for a formative dialogue. He tends to be compliant or rigid. Evidence of evolving personal growth and interior freedom is lacking.
Initiative	The seminarian takes initiative in his areas of responsibility. He exhibits initiative and available to others needs with an appropriate generous spirit.	The seminarian lacks initiative and personal autonomy. He passively lets life's situations happen to him.
Resiliency	The seminarian can accept a difficult situation and function within it. He demonstrates realistic problem-solving skills. He is able to forego self-interests in favor of Gospel principles for the common good.	The seminarian exhibits ambivalence and self-doubt contributing to limited realistic problem-solving skills.
Collaborative	The seminarian demonstrates the capacity to differ with other's opinions without dismissing those with whom he disagrees. He is able to work collaboratively and maturely address situations of conflict and stress. He exercises good stewardship in communal settings.	The seminarian struggles to work harmoniously with others. He prefers to work alone. He may outwardly conform while inwardly he is frustrated or critical. As a result, his outward actions do not match his interior motivations.
Obedience/ Authority	The seminarian is able to accept the authority of superiors without antagonism or withdrawal from relationship. He grasps the spirit of a priestly obedient heart. He also exercises appropriate leadership among his peers and laity.	The seminarian is not comfortable in the presence of authority persons. This manifests itself in avoidance or antagonism. There is resistance in doing something he is asked to do by his superiors.

Chaste Spouse Self-Control to Self-Discipline

Assessment whether a seminarian is exhibiting benchmarks of this stage of human maturity

Benchmark	Observable	Room for Growth
Time Management	The seminarian is able to maintain regular habits of prayer, rest, exercise and study. He is also able to be flexible, making appropriate adjustments to his schedule with a serenity of spirit.	The seminarian has difficulty managing his responsibilities. He is emotionally reactive when someone imposes on “his” time.
Intellectual / Emotional Competence	The seminarian exhibits a healthy sense of pride and self-competence from his studies and formational experiences, for the purpose of preparing him to be a bridge, not an obstacle, for others in their encounter with Jesus Christ.	The seminarian is not integrating academic development with the spiritual and pastoral dimensions of his life. He is more focused on how well or poorly he is doing in his studies as a reflection of his personal adequacy and goodness.
Self-Sacrifice	The seminarian is able to delay gratification for a future or greater good. He exhibits a capacity for self-sacrifice and priestly asceticism.	The seminarian struggles with appropriate delayed gratification and self-sacrifice. He lacks a sense of joy in authentic self-giving. He is uncomfortable with his and others’ “brokenness”.
Harmony	The seminarian balances harmony and diversity in such a way that his humanity is an instrument mediating the redemptive gifts of Christ for the people of today.	The seminarian has difficulty with confrontation, engages in negative murmuring or sarcasm and may be frequently critical of others or himself.
Boundaries and Friendships	The seminarian exhibits appropriate interpersonal boundaries and has friendships that are responsible, respectful, and marked by integrity. He relates respectfully to women and men. He accepts and lives by the Church’s teaching on sexuality.	The seminarian needs further guidance to address emotional neediness or rigidity in his relationships. He tends to have more acquaintances than friendships. There needs to be further integration of his passions and sexual identity.
Self-Mastery	The seminarian appropriately cares for his body, demonstrates balanced habits of exercise, rest and proper use of technology. He refrains from addictive behaviors (e.g. use of alcohol and of the Internet). He exhibits self-discipline in the face of temptations.	The seminarian relies heavily on the role he plays to define his sense of personal adequacy and security. He tends to work to “prove” his adequacy by his performance. He engages in pleasurable excesses (e.g. food, drink, technology, sexual behaviors) in the face of temptations.
Chastity	The seminarian addresses self-denial, loneliness, and chastity in a manner that personally enriches his self-gift in imitation of Christ. He speaks of his relationship with the Blessed Mother.	The seminarian exhibits anxiety and ambivalence about his sexual orientation, moral values, or commitments.

Spiritual Father Self-Possession to Self-Gift

Assessment whether a seminarian is exhibiting benchmarks of this stage of human maturity

Benchmark	Observable	Room for Growth
Empathy	The seminarian brings his sufferings to Jesus. He is compassionate with those who are suffering, prayerfully accompanying them on their journey of God's healing mercy.	The seminarian demonstrates a limited sensitivity to the sufferings of others. He tends to have difficulty setting aside his own needs and allows his emotions to direct his actions.
Responsibility	The seminarian exhibits prudent judgment in his choices and faithful perseverance in fulfilling commitments in sacrificial love for the sake of the Kingdom.	The seminarian struggles to fulfill commitments he has made. He has difficulty using freedom with discretion. He is limited in his capacity to mentor.
Discernment	The seminarian is faithful to his identity as priest and spiritual father as manifested by his actions and interpersonal demeanor.	The seminarian's faithfulness to his vocation and his commitment and fidelity to the teachings of the Catholic Church wane during times of stress.
Celibacy	The seminarian can name ways that celibacy protects and enables him to be a gift for others. He displays the capacity to renounce the goods of marriage for spiritual fatherhood.	The seminarian's desires have not been transformed to spiritual paternity. Celibacy is an external discipline necessary to become a priest (i.e. "bite the bullet" approach).
Discipleship	The seminarian exhibits a "strong, lively, personal love" of Jesus Christ and is able to bring God's merciful love to those he ministers to in their times of sorrow, concern and joy as self-gift.	The seminarian has limited capacity for self-sacrifice and self-gift. His self-focus overshadows his pastoral concern for others.
Pastoral Leadership	The seminarian is an instrument directing others toward God. He is enriched by service and exhibits the capacity to teach and preach the Gospel in response to the needs of the people.	The seminarian prefers more "privileged" work and ministry and manifests a need to be "successful." He can be aloof with those who present to him in need.
Pastoral Charity	The seminarian is able to coordinate his obligations as a gift of his life in imitation of Christ's pastoral charity.	The seminarian lacks a disposition of attentive accompaniment to the needs of those around him and tends toward self-promotion.