

# PONTIFICAL COLLEGE JOSEPHINUM



## **CANONICAL SUITABILITY PROFILE INTERVIEW**

PRIESTLY FORMATION PROGRAM  
SCHOOL OF THEOLOGY



# Canonical Suitability Profile Interview

**PLEASE TYPE OR PRINT CLEARLY ALL INFORMATION.**

<b>Applicant's Name</b>	
<b>Address</b>	
<b>City, State, Zip Code</b>	
<b>Phone</b>	
<b>Vocation Director</b>	
<b>Date of Interview</b>	

*The Vocation Director is to complete this form after interviewing the applicant, receiving the results of the psychological examination, reviewing the recommendation forms, and evaluating all materials from the application process.*

## **APPLICANT REQUISITES (Please check the appropriate response.)**

### **Maturity and Faith Development**

<b>Yes</b>	<b>No</b>	
		1. The Church will only promote to Sacred Orders men who have sound faith, are motivated by right intention, are endowed with the requisite knowledge, enjoy a good reputation, who have moral probity, proven virtue, and physical and psychological qualities appropriate for ordained ministry ( <i>cf.</i> CIC 1029). <b>To the best of your knowledge, does the applicant possess these qualities?</b>
		2. The applicant must be able to demonstrate human and evangelical virtues necessary for ordained ministry. The spirituality of service implies a person's ability to offer a selfless contribution to the mission of the Church. <b>To the best of your knowledge, does the applicant possess these qualities?</b>
		3. Candidates for seminary formation must be active members of the Christian community as leaders and motivators of ministry. It is presumed that the applicant will enjoy a good reputation among the faithful and be seen as a man of faith and prayer. <b>To the best of your knowledge, does the applicant enjoy a good reputation?</b>

Yes	No	4. <b>To the best of your knowledge, is the applicant properly motivated, and does he give evidence of an overall personal balance and moral character?</b> He should be a frequent participant in adult faith enrichment opportunities (e.g., retreats, days of reflection, spiritual direction, study of scripture and Church teachings).
Yes	No	5. <b>To the best of your knowledge, is the applicant loyal to the teachings of the Church, the sacred liturgy, Tradition and Scripture, and has he cultivated a spirituality of service desirable in the clergy?</b>
<b>Proper Standing and Stability (Please indicate “yes” or “no” if the inquirer is in conformity with the standard or norm.)</b>		
Yes	No	6. Three years should elapse between a catechumen’s or candidate’s initiation into the Church or a returning Catholic’s reconciliation to the Church before his application to the seminary formation program can be reviewed. Care must also be given to someone in whom a sudden conversion experience seems to precipitate a priestly vocation. <b>Has the applicant been a practicing Catholic for at least three years?</b>
Yes	No	7. An applicant should be able to demonstrate a stable and mature life of chastity and understand the gift of celibacy. His lifestyle shall not be in contradiction to the Christian faith and the moral teachings of the Church. <b>To the best of your knowledge, has the applicant demonstrated a chaste celibate lifestyle?</b>
Yes	No	8. An applicant whose marriage has been annulled should be screened carefully to ascertain if and how previous obstacles to a marriage commitment might affect his viability as a candidate for Holy Orders. An extended period of time should elapse before an applicant is accepted into the priestly formation program. <b>To the best of your knowledge, has the applicant lived a stable, chaste lifestyle since the divorce/annulment?</b>
Yes	No	9. Several years should elapse before a widower is nominated to the priestly formation program. The applicant will need to demonstrate his understanding of chastity and celibacy if he is to pursue the priesthood. <b>To the best of your knowledge, has the widower lived a stable, chaste lifestyle?</b>
<b>Irregularities/Impediments to the Reception of Holy Orders (Please indicate “yes” if the inquirer is free from all irregularities and impediments or “no” if he is not free from these irregularities and impediments.)</b>		
Yes	No	10. The nomination of an applicant to the priestly formation program cannot be accepted and promotion for ordination cannot proceed for one who labors under some form of insanity or other psychic defect due to which, after consultation with experts, he is judged incapable of rightly carrying out the ministry. <b>To the best of your knowledge, is the applicant free of this impediment/irregularity?</b>
Yes	No	11. The nomination of an applicant to the priestly formation program cannot be accepted and promotion for ordination cannot proceed for one who has committed the delict of apostasy, heresy, or schism. <b>To the best of your knowledge, is the applicant free of this impediment/irregularity?</b>

Yes	No	12. The nomination of an applicant to the priestly formation program cannot be accepted and promotion for ordination cannot proceed for one who has attempted marriage, even a civil one, either while he was impeded from entering marriage due to an existing matrimonial bond, sacred orders or a public perpetual vow of chastity, or with a woman bound by a valid marriage or by the same type of vow. <b>To the best of your knowledge, is the applicant free of this impediment/irregularity?</b>
Yes	No	13. The nomination of an applicant to the priestly formation program cannot be accepted and promotion for ordination cannot proceed for one who has committed voluntary homicide or who has procured an effective abortion and all persons who positively cooperated in either. <b>To the best of your knowledge, is the applicant free of this impediment/irregularity?</b>
Yes	No	14. The nomination of an applicant to the priestly formation program cannot be accepted and promotion for ordination cannot proceed for one who has seriously and maliciously mutilated himself or another person or a person who has attempted suicide. <b>To the best of your knowledge, is the applicant free of this impediment/irregularity?</b>
Yes	No	15. The nomination of an applicant to the priestly formation program cannot be accepted and promotion for ordination cannot proceed for one who has performed an act of orders which has been reserved to those who are in the order of episcopacy or presbyterate while the person either lacked that order or had been forbidden its exercise by some declared or inflicted canonical penalty. <b>To the best of your knowledge, is the applicant free of this impediment/irregularity?</b>
Yes	No	16. The nomination of an applicant to the priestly formation program cannot be accepted and promotion for ordination cannot proceed for one who holds office or position of administration which could be a source of scandal to the faithful. <b>To the best of your knowledge, is the applicant free of this impediment/irregularity?</b>

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Date

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Vocation Director

**DIOCESAN SEAL**