

**DIOCESE OF SAN JOAQUIN**  
**1300 E. Shaw Ave. #123, Fresno, California 93710**  
**Aspirant Application**

Place  
Photo  
Here

**REQUIRED**

*Aspirants will need to complete this form prior to an initial interview with the Bishop of San Joaquin, returning the completed form to the Vocational Officer at the above address or admin@anglicandsj.org.. If you need additional space for your responses, please use the reverse side or attach an additional sheet of paper. Your photo must accompany application.*

FULL NAME: \_\_\_\_\_

Address: \_\_\_\_\_  
Street (P.O. Box) City State Zip

Mobile \_\_\_\_\_ Home \_\_\_\_\_ Email \_\_\_\_\_

Birth Date: \_\_\_\_\_

Do you have any social media accounts (Facebook, Twitter, Instagram, Snapchat, etc.)?

If "Yes," may we add/friend/follow/etc. those accounts?

If "Yes," please list the type of account(s) and the "handle"/username we can find you at for each account:

Account Type	"Handle"/Username
1) _____	1) _____
2) _____	2) _____
3) _____	3) _____
4) _____	4) _____

Name of Parish/Mission: \_\_\_\_\_ Communicant in this parish since: \_\_\_\_\_

I believe I am responding to God's call to the:     Diaconate     Priesthood

Have you applied previously?                      If yes, when? \_\_\_\_\_ Diocese \_\_\_\_\_

**FAMILY**

Marital Status: (s) \_\_\_\_\_ (m) \_\_\_\_\_ (d) \_\_\_\_\_ (w) \_\_\_\_\_    If applicable, number of previous marriages \_\_\_\_\_

Spouse's Name: \_\_\_\_\_ Date of Marriage: \_\_\_\_\_

Children's Names	Birthdates
_____	_____
_____	_____
_____	_____
_____	_____

**PERSONAL**

Current Occupation: \_\_\_\_\_ How long? \_\_\_\_\_

Brief Employment History: *(Please attach separate sheet/resume or use an Employment History form)*

Hobbies and Interests:

**Baptism**

Church: \_\_\_\_\_ City/State \_\_\_\_\_ Date \_\_\_\_\_

by: \_\_\_\_\_

**Confirmation**

Church: \_\_\_\_\_ City/State \_\_\_\_\_ Date \_\_\_\_\_

by the Rt. Rev. \_\_\_\_\_ Bishop of \_\_\_\_\_

Do you belong to any organization, club, or group that requires members to take an oath of secrecy (such as Freemasons)?

**EDUCATION**

Academic institutions attended with degrees or certificates:

NAME OF INSTITUTION

DEGREE OR CERTIFICATE

**THEOLOGICAL**

Can you sign, without reservation, the Jerusalem Declaration?  
below.

If no, please state your objections

**Attach your Spiritual Autobiography (see below for instructions). Additionally please respond to the following questions on a separate sheet and attach them as well:**

1. How do you view the authority of Scripture?
2. Describe what you believe to be your spiritual gifts?
3. Describe your perception of the order of ministry to which you believe you are being called
4. Describe your family situation. In what ways is your family's support being expressed?
5. What concerns does your spouse/family have?
6. Describe your current ministry(s) in your church
7. What gifts would you bring to the ordained ministry not already evident in your present lay ministry?

Signature of Applicant: \_\_\_\_\_

Signature of Parish/Mission Clergy

\_\_\_\_\_

Date of Application: \_\_\_\_\_

## Writing a Spiritual Autobiography

A Spiritual Autobiography is a description of your call to ordained ministry within the context of your life history. This is not your life story, although we are interested in knowing a little bit about that. We want to hear the story of your call to ordained ministry. Please include important points of life context. ***If you are coming to Anglicanism from another Christian tradition please include a description of this journey.***

Writing a Spiritual Autobiography is the typical first step in our ordination process. Your spiritual autobiography will be shared with a small group of people. This group varies but includes (as deemed applicable and listed in normal reading order).

- The Vicar / Rector / Clergy-in-charge of your Parish
- The Diocesan Vocations Officer
- Bishop Menees
- The Deanery Leaders assisting you in this process
- Your Mission's / Parish Ordained Ministry Discernment Team
- The Diocesan Commission on Ordained Ministry
- Appropriate Diocesan Staff and Leadership

Everyone who reads your Spiritual Autobiography will treat it with utmost respect and confidentiality. Your Spiritual Autobiography is very helpful in the discernment process. As it is immensely personal, it is shared with select individuals who facilitate the initial process. The group of readers only expands if Bishop Eric accepts you into the ordination process.

The exercise of writing a Spiritual Autobiography also provides you with a thought exercise that will help you be prepared for the often asked question “Why do you want to be ordained?” or “How did you come to be ordained”. (Tip: after you write the long version of this story, condense it to an “elevator pitch” for future use)

Please prayerfully reflect and use these other questions as you write your Spiritual Autobiography:

1. When and how did you first become aware of and/or committed to following Jesus Christ?
2. Who was the last person you brought to Christ? How did that process work? Where is that person now if you know?
3. In what ways have you grown in Christ-likeness over the past years?
4. What obstacles, trials or failures have you faced in life? How did these events shape your faith? How did you respond in these situations?
5. What are your strengths and barriers, particularly those recognized by others? Are there types of communities where your leadership skills would be especially appreciated? Are there groups of people that it is hard for you to minister to? Does your present context draw on your God-given personality and strengths?
6. What things have you done (or are you doing) in order to develop your strengths and to minimize the ill effects of your barriers, in order to maximize your effectiveness in serving God?

We understand that writing a Spiritual Autobiography is something you probably haven't done before. We encourage you to not over think this. As soon as you get a first draft done, please review with your Rector/Vicar/Clergy-in-Charge. Most people end up writing two or three drafts before completing this exercise.

**One final note:** Please title your document using the following convention: “Spiritual Autobiography: first name last name”. This is helpful for those of us who read a large number of these documents.

# The Jerusalem Declaration

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.
10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.