

STATUTES  
OF THE  
PRIVATE ASSOCIATION OF THE FAITHFUL  
SAINT JOSEPH



ASOCIACIÓN  
San José

## INTRODUCTION.

This Private Association of the Faithful, established with the aim of becoming a Diocesan Society of Apostolic Life, has been the result of discernment carried out by a group of brothers and friends who, obedient to the Holy Spirit, understand the need to fully surrender their lives to God and the Church. This is in a youthful world thirsty for God's love and in need of close pastors and courageous brothers who fearlessly lay down their lives for the sheep.

Those initiating the Association have each understood, from their own history, that the Lord has led them, through His mysterious designs, to join forces at this precise moment. They see that God has allowed each of them to live unique experiences that converge for all in the longing to respond to the love of Jesus Christ. Their mission is to evangelize children, teenagers, and youth, along with families, educators, and others who influence them.

In this way, they have been primarily inspired by Saint Joseph, a man who with great love accompanied Jesus in His childhood, adolescence, and youth. Together with the Blessed Virgin Mary, they were a model of response to the Father, of authentic human fulfillment, of constant listening to the divine will. This guidance helped Jesus grow in wisdom, in stature, and in favor with God and men, shaping His noble and strong character.

The 18th Number of *Luvenescit Ecclesia* has marked a path of discernment in this moment of history, similar to Pope Francis' exhortation *Christus Vivit*, complementing the Synod on Youth, Faith, and Vocational Discernment. Gradually, these statutes will come to constitute the guiding thread in the daily lives of all those incorporated. The words of the incorporation promise of each individual express the explicit will to live and die within the community in service to God and His Church, adopting the spirituality of communion depicted in *Novo Millennio Ineunte*, particularly in No. 43, fitting to the challenges of this mission.

These statutes should be frequently meditated upon and carried in mind and heart, to be lived with passion by each individual who is part of this great dream of giving life without reserve, without looking back, with head held high and steel-like resolve, as an expression of love for Jesus Christ and for His spouse, the Church, in the world of children, adolescents, and youth of every era, alongside families and educators.

# **CHAPTER I**

## **FUNDAMENTALS**

### **NATURE AND PURPOSE**

**1.** The San José Association is a private association of the faithful aimed at becoming a Society of apostolic life, a private juridical person, of diocesan right, composed of clergy and incorporated laity, who, in the image of Jesus Christ and under the care of St. Joseph, serve as instruments of God so that children, adolescents, and youth may come to know Him and His infinite love. They can authentically fulfill their existence as His disciples, being salt, light, and leaven in the society in which they live.

**2.** To fulfill this mission, its members will strive to know Jesus Christ, St. Joseph, and their intimate relationship with God. They will live out the Spirituality of Communion proposed by St. John Paul II in *Novo Millennio Ineunte* 43, and they will unite efforts by working for and with families, educators, and others who accompany them in their growth process. Seeking to train their members within a solid relationship with the Word of God, providing education in theology, philosophy, religious and human sciences, and knowledge of the youth world. Likewise, candidates and the incorporated will have houses where they will live fraternally and cultivate the spirituality of the Association.

### **SPIRIT AND CHARACTER**

#### **SAINT JOSEPH AS A MODEL**

**3.** Seeing in the patriarch St. Joseph a model of virtue and holiness, who, being docile to the action of the Spirit, knew how to educate, with Mary, the child Jesus, the adolescent, and the youth, the members become docile and obedient to the breath of the Holy Spirit. This Spirit will creatively, simply, spontaneously, and joyfully guide them to become apostles to the youth.

**4.** They recognize in St. Joseph certain virtues that define the shared spirit and character of the life project toward holiness. The characteristics outlined here serve as a reference for what each member of the San José Association should strive to be and live out.

*Young:* Regardless of their age, they possess a youthful spirit that constantly returns to the first love (cf. Rev 2:4).

*Just:* Upright, with deeply rooted moral rectitude and character, they have a fervent desire to always do what is right and to have an intimate relationship with God in order to walk according to His will.

*Prudent:* Aware that true prudence seeks to please God and not men (cf. Galatians 1:10), they avoid hypocrisy and living superficially.

*Faithful:* They make their life a commitment to respond to God and His gospel, being trustworthy even in the smallest things. As Jesus teaches: "Whoever is faithful in very little is also faithful in much" (cf. Luke 16:10).

*Humble:* They recognize in their own life the true human reality, made in the image and likeness of God, redeemed by the Blood of Christ, and saved by His resurrection.

*Spouse:* Following the example of Christ, who truly loves the Church as His spouse and body, they dedicate themselves to beautifying it (cf. Revelation 19:7), giving themselves to the youth community presented to them, ready to give their life for it (cf. Ephesians 5:1, 25-28). *Hardworking:* They diligently and carefully carry out the tasks, duties, and responsibilities that are part of their vocation.

*Protector:* They imitate St. Joseph, who lovingly cared for Mary and Jesus, and likewise guards and protects His mystical body, the Church, of which the Holy Virgin is a figure and model (cf. Redemptoris Custos, n. 1).

*Educator:* They acknowledge themselves as a transparent instrument so that the Holy Spirit, who shapes and orders all creation, molds hearts resembling that of Jesus Christ in each person they accompany.

*Companion:* They are present in the different moments and spaces of youth life, being a light that illuminates through the affection and tenderness they convey to everyone they interact with.

*Servant:* They embrace life in all its charming possibilities to be placed in the service of others, as a response to the love of the Father, Son, and Holy Spirit.

*Father:* By consecrating themselves, they become a spiritual father to the youth, whom they love with an endearing love (cf. 1 Thessalonians 2:8).

*Poor:* They are fundamentally poor, a being in need of the love of God and others. Therefore, they live an austere and simple life that reflects the reality of being limited and vulnerable, making them empathetic and supportive of all those lacking and suffering.

*Obedient:* They obey by attentively listening and discerning in their hearts the will of God, manifested through the Holy Spirit, the Word, events, and legitimately constituted human authorities, making it life within them (cf. Luke 8:21).

*Chaste:* They understand chastity as a gift from God and a fruit of spiritual work. Thus, they live their sexuality based on love and as an expression of it (cf. Catechism of the Catholic Church, 2338).

## **AXES OF THE ASSOCIATION'S SPIRITUALITY**

5. Within the San José Association, the incorporated members should understand, through frequent and thoughtful reading of Sacred Scripture and the Church's Magisterium, a call to live a life entirely devoted to the spiritual accompaniment of children, adolescents, youth, families, and educators in a secularized and disoriented world, yet profoundly thirsty for God's love.

6. Considering the needs and situations of children, adolescents, youth, families, and educators, their longing for true communion with God and other human beings, there is an urgent need for priests and incorporated laity who are genuine soul companions and life companions, role models of fulfillment, leading children, adolescents, youth, families, and educators toward the Lord. It is necessary to have priests and incorporated laity who passionately proclaim, through words and deeds, the liberating message of salvific truth. They should be ready to point out, through their own testimonial lives, the most favorable path revealed in and by Jesus Christ to find a passionate sense of life. This is in response to their own vocation and leads them to full realization.

## **CLASSES OF MEMBERS**

7. All natural persons who commit to fulfilling its objectives, are in tune with its spirit, and adhere to the established statutes, may become members of the San José Association. These members can belong to various categories, as follows:

### **INCORPORATED MEMBERS**

8. §1 These members, once they have completed the entire process of discernment and formation, dedicate their full-time lives to the Association.

#### **§2. Temporary Members**

These individuals, in their process of discernment and formation, make a formal temporary commitment (in a ceremony), dedicating their full time to the Association.

#### **§3. Permanent Members**

These clergy or laity formally and definitively incorporate themselves (in a ceremony), dedicating their entire lives to the Association.

## **ASSOCIATES**

**9.** They are clergy and laity in any state of life who are linked to different apostolic projects of the Association and contribute their knowledge and apostolate depending on their time and availability. They become associated through an association ceremony, in which the associate signs their temporary and renewable will to associate.

## **INCORPORATION AND ASSOCIATION OF MEMBERS**

**10.** Incorporation is a generous response to the personal call that the Lord makes to some individuals to live with total disposition of heart, mind, and time within a spirituality of dedication to children, adolescents, youth, families, and educators in the Association. In incorporation, both the person and the community establish a permanent alliance to journey together towards holiness.

**11.** Individuals are incorporated into the Association with readiness to live and serve in any of the territories where the Association has duly established formation houses or community houses, according to the needs of the Association and the Church.

**12.** The formal process for becoming a member of the Association is through the promise of perpetual fidelity, called incorporation. This act performed within the incorporation ceremony generates reciprocal rights and duties derived from the present statutes and other regulatory documents of the proper law. Incorporated members can be clergy or laity.

**13.** The incorporation ceremony in the Association will take place at the end of the discernment process established in the statutes.

**14.** For clergy (with the ordinary's permission) and laity who have not received all the established formation within the Association but want to join, they may do so temporarily after spending at least six months with one of the permanent incorporated clergy. At the end of this period, they can submit their request letter to the general moderator for temporary incorporation. For permanent incorporation, they must actively participate within the Association for at least 3 years, living in one of the community or formation houses. At the end of this period, they can submit their request letter to the general moderator for permanent incorporation. The Association's moderator, in conjunction with the advisory team, can extend this period if deemed necessary.

**15. §1** Within the Association, there is the possibility for clergy and laity in any state of life to associate through an association ceremony, in which the associate signs their temporary and renewable will to associate. Celibate lay associates can live in community houses, actively participate in all projects, and hold administrative positions within the

Association. They should contribute with formative and economic support, according to the regulations of the formation and community houses.

**§2.** Married individuals who wish to belong to the Association can participate in all projects and hold administrative and formative positions. They are invited, though not obligated, to contribute with formative and economic support.

**16.** The Association, according to its nature, participates in the universal mystery of the Church. Incorporated members profess respect, obedience, and adherence to their pastors, especially the Pope. In all their functions, they will act in communion with them in particular Churches and throughout the Catholic Church.

#### **INCORPORATION FORMULA:**

**17. §1** "I, NN, for the glory of the Most Holy Trinity and for the good of the Church, consecrate myself permanently, freely, joyfully, and entirely to the San José Association, according to its statutes. I promise to fulfill them as an expression of my love for Jesus Christ, in communion with the other incorporated members, under the protection of St. Joseph, our patron, and his spouse, the Most Holy Virgin Mary. I thus intend to dedicate my whole life, like incense burning in the fire, with the sole objective that Jesus Christ reigns in the hearts of children, adolescents, and youth, in their families, and in educators.

May God, Holy Trinity, receive my incorporation that I present before you, Father NN (General Moderator or their delegate), and may the strength of His Word, which I touch with my hands, comfort me now and always. Amen.

**§2.** Then, the certificate is signed, which must express the day, place, time, and before whom this incorporation has been made, who will also sign the certificate as the representative and witness of the Association.

**§3.** This certificate will be handed over to the General Moderator and kept by the General Secretary in the Council's archives.

## **CHAPTER II**

### **FRATERNAL LIFE**

#### **PRINCIPLES**

**18.** The distinctive sign by which we are recognized is the apostolate with children, adolescents, and youth, inspired by St. Joseph's companionship with Jesus. Loving one another (cf. Jn 13:36), making our gifts, time, and resources available to those living in community (cf. Acts 2:42-47).

**19.** Inspired by the early Christian community, we want to make our fraternal life a place of true communion, where the Spirit of love reigns, making the disciples of Christ "of one heart and soul" (Acts 4:32); where charity is the fundamental rule (cf. Colossians 3:12-21).

**20.** The foundation of community life within the San José Association arises from the desire to intimately see and know Jesus Christ within a simple and familiar life community, where peace reigns. "Nazareth is the school where we begin to understand the life of Jesus, it is the school where the knowledge of His Gospel begins" (Paul VI, Speech in Nazareth, January 5, 1964). Therefore, just like St. Joseph and the Most Holy Virgin Mary, they must treasure in their hearts the shared experiences where they see Jesus growing among them, in children, adolescents, and youth (cf. Luke 2:51-52).

**21.** Having lived a personal experience of seeking Jesus, they should echo the invitation: "Come and see" (cf. John 1:39). They discover in fraternal life and in the selfless dedication to others a clear path to make this Association an embodiment of the Lord's Word, leading them to discover in service the most important key to love and to materialize the motto: To Serve is to Reign. All functions and responsibilities within the Association originate and are lived there.

#### **FORMATION HOUSES**

**22.** Formation houses aim to fraternally gather formators and candidates preparing to serve as either incorporated laity or priests.

**23.** The formative emphasis within the formation house is focused on studying and understanding the Association's spirituality, as well as understanding youth life and its challenges. Thus, within the community calendars, important spaces are given for the youth apostolate of all candidates and their companions.



**24.** The moderator of the formation houses must be an incorporated clergy member. Alongside him, there should be a team of at least two incorporated members who, according to the members and the house's mission, perform assigned functions and, in communion with the head, foster fraternal life, accompany the candidates, and organize formative and administrative matters in accordance with the formation house regulations.

**25.** Before being accepted into a formation house, a candidate must have had a minimum of two years' experience in one of the Private Association of the Faithful Santa Cruz projects or similar youth-related work.

**26.** Formation houses are established for those preparing for ministerial priesthood and all candidates for incorporation. Only individuals over eighteen years old are admitted.

## **COMMUNITY HOUSES**

**27.** Community houses aim to fraternally gather incorporated members and associates to experience community life inspired by the Holy Family and the early Christian communities, dedicating everything to the evangelizing mission for children, adolescents, and youth.

**28.** Community houses must be places where the Lord's presence is palpable in the communal atmosphere and in welcoming everyone who approaches.

**29.** Within the community houses, there must be at least one incorporated priest who moderates and encourages spiritual life in the house. Alongside them, there should be an incorporated layperson overseeing the necessary administrative matters for the house's proper functioning.

**30.** Everyone living in the community must actively participate in the youth, family, and educational apostolates of the San José Association or other institutions related to the youth mission. Accordingly, the costs of community living should be shared among all members who, through their respective work and talents, contribute to the community.

**31.** Individuals over eighteen years old may live and work in community houses.

## **MEMBERS' DEPARTURE**

**32.** Candidates and associates are free to leave the Association at any time. The General Moderator can remove non-incorporated members from the formation or community houses if there is a serious violation of the statutes, regulations, or other legislative provisions of the Church. For the exclusion of a member, the General Moderator, after consulting with the advisory team, will privately and fraternally study the person's case. After hearing the reasons and understanding the inappropriateness of their presence, the

decision for exclusion will be made. The member must be spoken to personally, and the decree of expulsion must be notified to them in writing.

**33.** For the expulsion of an incorporated member of the Association, canons 694 to 704 of the Code of Canon Law must be observed, considering all aspects applicable to a Private Association of the Faithful, such as the San José Association.

**34.** Incorporated members can request to leave the Association for just causes. The General Moderator, in consensus with the council, can grant permission for departure.

**35.** Those who legitimately leave the Association or have been expelled from it have no right to demand anything for any type of services provided within it. However, the Association must observe fairness and Gospel charity towards the member separating from it.

## **CHAPTER III**

### **SPIRITUAL LIFE**

**36.** Jesus Christ, and as a prototype Saint Joseph, is the model of interior life for the priests and lay members incorporated into the Association. The contemplative silence of St. Joseph inspires the desire for intimate and daily contact with Jesus.

#### **PRAYER**

**37.** From the intimate life of prayer and deep dialogue with Him in contemplation, springs forth the grace that strengthens the daily commitment to Christ, His church, and the children, adolescents, and young people they serve, making them living instruments of Him who dwells in the hearts of those who believe in Him and believe Him.

**38.** Prayer, as one of the privileged means of encountering God, is the fundamental basis upon which each incorporated member sustains their life and finds enlightenment that illuminates their path.

**39.** Prayer moments in the formation and community houses are defined in the house regulations.

#### **SACRAMENTAL LIFE**

**40.** The sacraments are signs of God's love that make it tangible and accessible to His children. It is from there that the strength for mission and apostolate flows.

**41.** Baptism is the foundation, the beginning of life in Christ, through which each baptized person is consecrated to the Father, the Son, and the Holy Spirit and incorporated into the Church. There begins the process of Christian initiation, the path of faith, and missionary commitment.

**42.** The paths of formation and Christian maturity, where the disciple's life in Jesus and the apostolate of every member of the Association are sustained, are found in the understanding and experience of the sacraments, especially baptism, the Eucharist, confirmation, reconciliation, and holy orders.

#### **THE WORD OF GOD**

**43.** The Word of God is powerful and effective, remaining active in all believers (cf. 1 Thessalonians 2:13). It must be daily sustenance for all Association members.

**44.** The post-synodal exhortation *Verbum Domini* by Benedict XVI will be obligatory for meditation, study, and assimilation by the incorporated and associated members. It contains precious material to enrich spirituality around the Word.

## **LIVING CHARITY**

**45.** Charity is the fundamental rule on which the life of the incorporated member is sustained.

**46.** To live Christian charity deeply, each one is called to continuously contemplate Jesus crucified, dead, and resurrected, for it is there that one better understands what love is in its most radical and authentic form. "He loved me and gave himself for me..." (cf. Philippians 2:19-20). With this certainty, the cross and the life of Jesus, dead and resurrected, become a luminous beacon to understand the commandment of mutual love and to desire the charisma of charity, as St. Paul explains: "Love is patient, love is kind..." (1 Corinthians 13:4-7).

## **SPIRITUAL READING**

**47.** Like other spiritual exercises and activities, daily spiritual reading seeks to encourage living in holiness. In this sense, spiritual reading complements the Sacred Scriptures. Some books will be proposed, as per the regulations of the formation houses.

## **RETREATS AND SPIRITUAL EXERCISES**

**48.** Retreats and spiritual exercises have fundamental importance for the life of the Association's members as they lead to a personal encounter with the Lord in silence and recollection. They constitute a privileged time for personal and apostolic discernment, useful for a progressive and profound revision of life. These retreats and exercises, organized communally, encourage broader participation among the incorporated and associated members, strengthening fraternal communion.

**49.** Each formation and community house must organize semi-annual calendars for retreats according to what is established in the house regulations.

**50.** All members of the Association must participate in the annual spiritual exercises together.

## **SPECIAL CELEBRATIONS**

**51.** The liturgical feasts of St. Joseph will be celebrated with great solemnity in all the houses, particularly on March 19th and May 1st. On these days, the virtues of the holy

Patron, especially those mentioned in these statutes and detailed in the documents of the San José Association, will be exalted.

**52.** All members of the San José Association will profess great filial love for the Blessed Virgin Mary, Mother of God and of the Church, expressed in carrying out God's will as she did: "Behold, I am the servant of the Lord; let it be to me according to your word" (Luke 1:38) and in putting into practice her advice: "Do whatever he tells you" (John 2:5). Likewise, through the Marian devotions recommended by the Church throughout the centuries (the praying of the Holy Rosary, the Angelus, etc.), and in Marian liturgical celebrations throughout the year, especially the Nativity of the Blessed Virgin Mary (anniversary of the foundation), Our Lady of the Rosary of Chiquinquirá, patroness of Colombia, and Our Lady of Guadalupe, Empress of America.

## **CHAPTER IV**

### **MINISTRY LIFE**

**53.** Children, adolescents, and young people today, more than ever, need individuals to guide them and lead them to Christ so that they can commit to a righteous life, of service, love, and dedication to others. All for the glory of God, for the good of the Church, and the transformation of the world.

**54.** In the apostolic work and accompaniment with them, the seed of this charism of working with children, adolescents, and young people must be sown so that many vocations of priests and consecrated laypersons can flourish, individuals who "can be everything for the soul of the young" (Olarte, 1955, p.11). The aim is for children, adolescents, and young people to be enriched by this guidance and discern God's will in their lives, finding reasons to live, hope, and love.

**55. §1** It is an obligation to evangelize children, adolescents, and young people by accompanying them and investing quality time, fostering community life and service in different family, civil, and ecclesial settings.

**§2.** Having these foundations and following the criteria established in *Christifideles Laici* (No.30), the essential elements within apostolic life are:

**1.** Creating experiences, means, and spaces for spiritual and human formation and guidance through innovative and appealing tools for young people, using truth, goodness, and beauty for a personal encounter with Jesus Christ.

**2.** Bringing about positive changes in their lives and in the lives of others, so that they stand out in society for a lifestyle according to the demands of Jesus Christ, where generous, communal, and merciful service shines.

**3.** Strengthening their relationships with God, their surroundings, themselves, their families, and nature.

**4.** Creating environments that enable young people to work, know, and love the country to which they belong, thus sowing hope so that they feel proud of it and become promoters of human and Christian values that contribute to its transformation.

**5.** Allowing and facilitating young people a space where they find paths to develop their vocation in the world and in the Church according to God's will and the needs of the time, feeling an integral part of the History of salvation and the Catholic Church.

- 6.** Employing the means provided by the Catholic Church that help attain holiness such as the experience of the sacraments, especially the Eucharist, listening to the Word of God, prayer, living charity, community life, and apostolate, among others.
- 7.** Paying special attention to the sacrament of reconciliation when children, adolescents, young people, families, and educators require it, so that they reconcile with God and joyfully and hopefully resume their path.
- 8.** Preparing young people who feel called to form other young people to face the new paradigms imposed by today's society, answering life's big questions in the light of the Gospel and the Church's teachings.
- 9.** Forming a team of members who, through their life testimony, their youthful faith response, and Christian values, teach the bold and purposeful use of social networks, sports, art, and music to young people, helping them overcome the world's proposals without being defeated by them (cf. John 17), instead overcoming evil with good (cf. Romans 12:21).
- 10.** Helping the child, adolescent, and young person find their dimension as a missionary disciple, as a member of the Catholic Church, specifically leading them to proclaim the saving message of Jesus Christ and His unique method of salvation wherever they are.
- 11.** Sharpening the heart's gaze to discover Jesus' presence in all people, especially in the most needy, and being able to love and serve Him in them.
- 12.** Fostering community life as a fundamental axis of the Association's actions.
- 13.** Creating spaces to work with families, teachers, and adults, encouraging their commitment to the urgent task of evangelizing and educating the new generations, seeing the preferential option for children, adolescents, young people, families, and educators as a particular call to life.
- 14.** Encouraging the formation of priests and laypersons interested in the spiritual guidance of young people to effectively carry out this apostolic task.
- 15.** Teaching young people the theology of the body and its tools so that they can fight against the current trend of objectifying individuals and presenting them as consumable products.

## **CHAPTER V**

### **FORMATION**

#### **PRINCIPLES**

**56.** Today's world, especially the young, demands from priests and accompanying laypersons in formative processes a training and leadership that responds to the challenges imposed by the globalized world.

**57.** The formation of those incorporated into the San José Association "aims to safeguard and cultivate vocations, in the various states of life, so that they may bear mature fruit. They are rough diamonds that need careful, patient work, and respect for people's conscience, so that they may shine amidst the people of God." Pope Francis, Speech to the Plenary of the Congregation for the Clergy (October 3, 2014): *L'Osservatore Romano*, 226 (October 4, 2014).

**58.** In their formation, disciples and missionaries, enamored of the Master, pastors and incorporated laypersons "with the smell of the sheep," will be molded to live among the flock to serve and bring them God's mercy. For this, it's necessary that each one always feels like a disciple on a journey, constantly in need of comprehensive formation, understood as continual configuration with Christ (cf. RFIS. Characteristic Notes and Fundamental Contents).

**59.** To achieve the physical, psycho-affective, and social maturity demanded from both the pastor and the incorporated layperson, physical exercise and sports will be of great help, along with education for a demanding and balanced lifestyle (cf. RFIS 63).

**60. §1** The initial formation of all candidates seeking to become incorporated members of the San José Association is divided into two: a) formation for candidates with a vocation to the priesthood and b) formation for candidates with a vocation as incorporated laypersons.

**§2.** Individuals who, having completed the spiritual and vocational formation path for holy orders, choose not to receive them, may remain in the Association as long as their desire to serve children, adolescents, young people, families, and educators continues to be part of their vocational vision and mission, and they may belong as incorporated laypersons.

#### **DISCERNMENT STAGE**

**61. §1** Every human being is called. To discover one's vocation, it's necessary to know oneself and realize that one is happy when able to respond to that particular calling that



God has imprinted on each person's heart, making them unique and irreplaceable. The objective of this stage is to discern one's own vocation.

**§2.** A person is admitted to the Association when competent directors accept in writing their request for admission to the initial stage after completing the discernment stage, which lasts one year.

**§3.** The aspirant must have the right intention, be willing to undergo the discernment process, and express, in their letter of application to this stage, their free and conscious commitment to seek to discern God's will for their life.

## **DIMENSIONS OF FORMATION**

**62.** Initial and ongoing formation must be understood within an integral vision, considering these five dimensions (human, spiritual, apostolic, communal, and academic), which together compose and structure the candidate's identity and prepare them to give themselves to the Association and consequently to the Church. The development of these dimensions will be determined in the formation document and updated over time, considering the teachings and rights of the Church.

## **STAGES OF THE PRIESTLY VOCATION PROCESS**

**63.** The Association divides its initial priestly formation into three major stages: introductory stage, disciple stage, and configurative stage.

**64.** Notwithstanding what is stipulated in these statutes regarding priestly formation, it's essential to consider the particularities of each candidate to establish the best formative path for them. Thus, the time, manner, and place of formation will be determined once each candidate is studied by the formation house council and in accordance with what is established in the formation house regulations.

## **INTRODUCTORY STAGE**

**65.** The introductory stage begins once the discernment stage is completed. It is characterized by the introduction to spiritual life and maturity within it. For this, it is necessary to initiate candidates into prayer, sacramental life, Liturgy of the Hours, familiarity with the Word of God, silence, mental prayer, spiritual reading, and charity. This stage is conducive to reviewing the foundations of faith, personal experience of God, and the established fundamentals in the Catechism of the Church.

**66.** This stage lasts for one to two years, as per the formators' criteria, ensuring assimilation of the given formation. Candidates live in one of the formation houses and comply with the rules established in the formation house regulations.

## **DISCIPLE STAGE**

**67.** In this stage, seminarians become accustomed to shaping their character, grow in fortitude of mind, and generally learn human virtues, such as "loyalty, respect for justice, fidelity to the given word, temperance, prudence, fortitude, justice, kindness in dealings, discretion, and charity in conversations" (*Optatam totius*, n. 11: AAS 58 (1966), 720).

**68.** Besides the essential guidance from formators and the spiritual director, it's important to highlight that, if necessary, psychological counseling will be available to integrate fundamental aspects of personality.

**69.** In this stage, philosophical studies are undertaken to provide the candidate with deeper knowledge and interpretation of the person, their freedom, their relationships with the world and God, adequately preparing them for dialogue with others (cf. *Ratio Fundamentalis Institutionis Sacerdotalis* 160 - *Pastores dabo vobis*, n. 52: AAS 84 (1992), 750).

**70.** Similarly, these studies cover fundamental aspects of psychology, sociology, and pedagogy, necessary in the formative process, concerning the priestly ministry (cf. RFIS 162).

**71. §1** Upon completing this two-year stage, admission of the seminarian among the candidates for Holy Orders (petition, candidacy, etc.) is possible.

**§2.** The house formation coordinator, together with the formation team, determines when the seminarian can make their request, supported by the required qualities and having reached sufficient maturity. This is done in accordance with what is established by the Code of Canon Law.

## **CONFIGURATIVE STAGE**

**72.** This is a stage of spiritual formation specific to the priest. It commences with theological studies aimed at providing the candidate with a comprehensive understanding of the History of Salvation, the truths revealed by God in Jesus Christ, and the Church's faith experience. Hence, there's a dual demand: to know "all" Christian truths organically, avoiding arbitrary selections (cf. RFIS 165). It also involves immersion in the apostolic life of the Association, active participation in it, and, above all, leadership in evangelization programs and youth mentoring.

**73.** During their discernment and formation process, they formalize their temporary incorporation at the end of the first year of the configuring stage through a written request to the General Moderator.

**74.** Throughout this stage, based on each candidate's maturity and educational opportunities, they are proposed to the diocesan bishop to receive the ministries of lectorate and acolyte, enabling them to exercise these ministries for a suitable period, better preparing them for future service in preaching and at the altar. It's beneficial to offer concrete settings for lector and acolyte ministers to exercise their ministries not only in liturgy but also in catechesis, evangelization, and serving others. From the perspective of serving the San José Association, seminarians should be trained in this spirituality characterized by selfless dedication to the young.

**75. §1** This stage is oriented towards receiving Holy Orders. Upon completion of the third year of theological studies, if deemed suitable by the General Moderator after considering the mentors, the seminarian requests ordination as a deacon, a petition presented by the General Moderator to the diocesan bishop, who can ordain the candidate as a deacon. With diaconal ordination, they attain the status of a cleric, along with corresponding duties and rights, and become a member of the San José Association.

**§2.** However, before requesting and receiving sacred diaconal ordination, the candidate will make their permanent incorporation into the Association.

**§3.** Following the established interval by law, comes priestly ordination, after a written request and approval by the General Moderator, endorsed by the diocesan bishop. This ordination represents a fundamental step in a truly traversed spiritual path, allowing the individual to attain the necessary human and Christian maturity for ordained ministry within the San José Association. The request will be made in accordance with the provisions of Canon Law.

**§4.** Ordination requires ongoing permanent formation and continuous updating.

## **PROCESS STAGES FOR INCORPORATED LAY VOCATION**

**76.** Candidates for incorporated laity, similar to candidates for the priesthood, must undergo a series of stages aiming at discerning their call to incorporation into the Association, contributing to the evangelizing mission among children, adolescents, youth, families, and educators. The process aids in both vocation discernment and the candidates' identification and appropriation of the Association's spirituality, charisma, and distinctive ways, along with the necessary training for pastoral work with children, adolescents, youth, families, and educators.

**77.** Candidates gradually acquire tools in philosophy, theology, catechesis, evangelization, education, psychology, pedagogy, and spiritual accompaniment during the training and mission process. This equips them adequately for their evangelizing

mission. The process consists of three stages, each lasting two years, leading to incorporation.

## **INTRODUCTORY STAGE**

**78. §1** The introductory stage begins once the discernment stage is completed. This initial stage lasts for two years, during which the candidate will reside in a training house to acquaint themselves with the spirituality and charisma of the Association as a layperson.

§2 While living in the training house, they can actively participate in household tasks and apostolic activities. They will be under the direction of the house moderator and continuously monitored regarding their discernment and experience of the Association's spirituality.

**79.** The candidate must be over eighteen years old and may either be starting their university studies or already be in the midst of them to begin this stage. The candidate will complete their university studies according to their professional choice, which does not necessarily have to align with pastoral work in the Association.

## **DISCIPLESHIP STAGE**

**80.** The discipleship stage spans two years, conducted in a training house, emphasizing the experience of vocation through prayer, study, and apostolic service as a disciple of Jesus. It involves a deepening understanding of the spirituality and charisma of the Association, particularly contemplating the figure of St. Joseph.

**81. §1** Upon completing the two years of the discipleship stage, the candidate must submit a written request to the General Moderator, which if favorably resolved, permits them to proceed to the missionary stage.

§2. As part of their discernment and formation process, they undergo their temporary incorporation at the end of the first year of the discipleship stage, through a written request to the General Moderator.

## **MISSIONARY STAGE**

**82.** This stage lasts for two years and is characterized by configuring the candidate as a companion and evangelizer of children, adolescents, youth, families, and educators. The candidate receives special training to fulfill this mission by acquiring philosophical, theological, and other human sciences tools necessary for evangelization.

**83.** In the second year, they engage in apostolic work wherever they are assigned. During this time, the candidate seeks to discern the definitive call to join the Association.

**84.** Upon completing the two years of the Missionary stage, the candidate must submit a written request for permanent incorporation into the Association to the General Moderator. Upon approval by both the General Moderator and the House Moderator, they may receive permanent incorporation into the Association. Following this, they may be designated to live in a Community or Training House.

## **CONTINUOUS FORMATION**

**85.** This stage represents an essential need in the life and ministry of both each priest and the incorporated laypersons. It emphasizes that the discipleship experience for those called to serve in the Association never ceases but remains a constant challenge for inner growth (cf. RFIS 56).

**86.** The inner attitude of the incorporated should be marked by a permanent readiness to God's will, following Christ's example. Such readiness implies continuous heart conversion, the ability to interpret life and events in the light of faith, and above all, a dedication to the charisma of youth. Fraternity among members is the key to continuing growth, not only in knowledge but also in grace and closeness to God.

**87.** Personal guidance should be provided to those who have been incorporated for less than ten years, encouraging and supporting their qualities so they can enthusiastically embrace initial pastoral challenges. This guidance will be provided by exemplary life brothers with pastoral zeal, helping young members to live in a cordial and active membership within the Association.

**88. §1** The most important apostolate lies in cultivating personal inner life, coupled with professional level training – a serious human formation, studying branches of science that prepare them for guidance, understanding, and the ability to enhance the qualities of children, adolescents, youth, families, and educators. It involves a deep understanding of each stage in the lives of children, adolescents, youth, families, and educators, as well as the world they live in, interact within, and develop.

**§2.** Additionally, the utilization of new technologies and their influence should characterize Association members, positioning them at the forefront within youth cultures, trends, and life in every era.

## **FORMATION OF ASSOCIATES**

**89. §1** Given that Associates can be clerics or laypeople in any state of life, the San José Association will seek to assist in the formation each one requires, offering participative reflections on sacred scripture, liturgy, catechesis, psychology, ecclesial life, Church's

social doctrine, morality, and above all, training in youth mentoring, according to personal needs and interests.

**§2.** The Association provides ongoing support to the associates to strengthen, perfect, and offer their spiritual, family, professional, and human lives as a pleasing offering to God.

## **SPIRITUAL GUIDANCE**

**90.** Spiritual guidance is a fundamental element that should be present not only in the initial discernment process but throughout life. Each member chooses their own spiritual guide – selecting either a priest or a layperson from the Association or one that aligns with their charisma – to constantly enrich them through this guidance and discern God's will in their lives.

**91.** Particularly during difficult moments, incorporated members can find in their spiritual guide a brother who assists them in discerning the causes of their problems and implementing appropriate means to confront them.

**92.** When it comes to the spiritual guidance of candidates in their training stage, they can choose someone who does not necessarily belong to the Association.

## **IMPORTANCE OF PSYCHOLOGICAL GUIDANCE**

**93.** The contribution of social sciences holds immense value for the human formation of Christians, especially for seminarians, as numerous Church documents affirm (*Optatam Totius*, *Aparecida*, *Instrumentum Laboris*, *Pastores Dabo Vobis*, *Ratio Fundamentalis Institutionis Sacerdotalis*). Within these sciences, psychology has a special contribution. The San José Association considers three valuable lines of work and contribution from psychology: a) psychological support for candidates and members, b) psychological tools for trainers, and c) psychological tools for other members, in line with pastoral action of accompaniment. The psychological approach and the professionals they collaborate with should be in perfect harmony with the Christian anthropology vision and its worldview.

# **CHAPTER VI**

## **GOVERNANCE**

### **PRINCIPLES**

**94.** Derived from the coherence of life and the total commitment to one's own life for the Gospel, Jesus Christ is the model that inspires our system of governance. Therefore, all moderators and other persons holding positions within the Association must be chosen as authentic leaders who, through their testimony, do not seek to impose their personal criteria but continuously inspire and invite others to live in intimate communion with God, remaining faithful to the Gospel, the Church's magisterium, and the times in which they live.

**95.** The General Assembly, a collegial and representative body of the Association, holds supreme authority within the Association to establish all necessary guidelines and to select suitable individuals to hold positions of governance and necessary administrative tasks for the successful fulfillment of the mission and charism.

**96.** In line with the fulfillment of the mission and charism, the following instances of governance and service are necessary:

### **COLLEGIAL INSTANCES OF GOVERNANCE**

#### **GENERAL ASSEMBLY**

**97.** The primary service of the General Assembly is to oversee the charism and specific mission of the San José Association, undertake the updating of necessary means and instances for the fulfillment of these, and elect the General Moderator, the General Secretary, and the General Administrator. It consists of all permanently incorporated members.

**98. §1** It has the authority to issue and endorse the necessary regulations and norms, as well as to modify the statutes. Statute modifications must be approved by three-quarters of the General Assembly.

**99.** It must meet ordinarily once a year and extraordinarily when deemed necessary.

#### **GENERAL COUNCIL**

**100.** Comprised of the General Moderator, the General Administrator, the General Secretary, and two other permanently incorporated members appointed by the General Assembly.

**101.** The General Council is the permanent governing body tasked with ensuring the Association's functioning and promoting compliance with the general lines of work established by the General Assembly.

### **FORMATION HOUSE COUNCIL**

**102.** Composed of the House Moderator, the House Administrator, and all temporary or permanent incorporated educators.

### **COMMUNITY HOUSES COUNCIL**

**103.** Composed of the House Moderator, the House Administrator, and a temporary or permanent incorporated member elected by the incorporated members of the house.

### **INDIVIDUAL SERVICE POSITIONS**

#### **FOUNDERS**

**104. §1** Include all those who participated in the founding of the San José Association. Their primary service has been to establish the spiritual, intellectual, and material foundations for the existence of the present Private Association of the Faithful with a view to becoming a Society of Apostolic Life.

**§2.** All Founders enjoy the rights and duties of a permanently incorporated member, even before formal incorporation.

#### **GENERAL MODERATOR**

**105. §1** In agreement with the General Council, they are responsible for serving the entire Association in each of its territories, houses, and particularly all incorporated and associated members. Their primary service is to ensure the spiritual, mental, and material well-being of all community members. For this purpose, they possess full and sufficient authority established in both common and specific law to propose and execute the necessary measures for the effective development of the Association's mission.

**§2.** The General Moderator is the Legal Representative. In case of absence, the Legal Representative in charge will be the General Administrator. The General Moderator, as the Legal Representative, may delegate some of their administrative, judicial, disciplinary, and other necessary faculties.

**§3.** The General Moderator is elected from among the incorporated priests with at least 5 years of incorporation for a period of four years, only renewable for another similar period. After a period of four years out of office, they may be re-elected.



## **GENERAL SECRETARY**

**106. §1** They are responsible for facilitating all General Assembly meetings, summoning all incorporated members in line with the assemblies, and collaborating with the General Moderator in all matters related to their office, as requested.

**§2.** The General Secretary is elected from among all incorporated members for a period of 4 years, only renewable for another similar period. After a period of 4 years out of office, they may be re-elected.

**§3.** They are elected by the General Assembly, by simple majority, with at least three-quarters of the Assembly members present.

## **GENERAL ADMINISTRATOR**

**107. §1** They are responsible for administering all economic and logistical matters within the San José Association, ensuring the general welfare of the Association, especially the material well-being of all members. It is recommended that they be an incorporated layperson with administrative skills.

**§2.** The General Administrator is elected from among all incorporated members for a period of four years, only renewable for another similar period. After a period of four years out of office, they may be re-elected.

**§3.** They are elected by the General Assembly, by simple majority, with at least three-quarters of the Assembly members present.

**§4.** In the absence of the General Moderator, the General Administrator will act as the legal representative of the Association until the General Assembly appoints another General Moderator, subject to the approval of the recognizing Bishop.

**113. §1** Son todos los incorporados que tienen la función de servir en las casas comunitarias, acompañando y animando la vida espiritual y fraterna dentro de las mismas.

**§2.** Son enviados a prestar su servicio por el Moderador General, habiendo escuchado a los moderadores de las casas donde prestarán sus servicios y teniendo en cuenta las aptitudes necesarias para esta labor.

## **HOUSE MODERATOR**

**108.** Whether for formation or community houses, the moderator must be an incorporated cleric whose primary service is to ensure the spiritual, mental, and material well-being of all individuals residing within the house.

In Formation Houses:

**109. §1** According to the stipulations in these statutes, the moderator must be an incorporated cleric.

**§2.** They are appointed by the General Moderator in accordance with the General Council, having heard the opinions of the entire team of educators of the formation house for which they will serve.

**§3.** They are appointed for a period of four years, renewable.

In Community Houses:

**110. §1** According to the stipulations in these statutes, for community houses, the moderator must be an incorporated cleric.

**§2.** They are appointed by the General Moderator having heard the opinions of all who live in the house for which they will serve.

**§3.** They are elected for a period of two years, renewable.

## **HOUSE ADMINISTRATOR**

**111. §1** They handle all economic and logistical matters within the house, whether it's a formation or community house. They ensure the general welfare of all inhabitants, especially their material well-being. It is advised that they be an incorporated member with administrative skills.

**§2.** They are chosen from among the incorporated members living in the house through a simple majority vote.

**§3.** All house administrators must work in agreement with the General Administrator.

**§4.** They are elected for a period of two years, renewable.

## **EDUCATORS**

**112. §1** All incorporated members serving in formation houses, guiding and instructing the candidates along the path of the San José Association, are educators.

**§2.** They are assigned to serve by the General Moderator, considering the necessary skills for this role.

## **COMPANIONS**

**113. §1** All incorporated members serving in community houses, accompanying and fostering spiritual and fraternal life within them, are companions.

**§2.** They are assigned to serve by the General Moderator, having heard from the moderators of the houses where they will serve and considering the necessary skills for this task.

## **CHAPTER VII**

### **ADMINISTRATION OF TEMPORAL GOODS**

#### **PRINCIPLES**

**114. §1** The Association, as a private juridical person, enjoys the right to acquire, possess, retain, administer, and dispose of temporal goods.

**§2.** The Association adheres to the administrative norms of the nation to which it belongs, without prejudice to common law and its own law.

**115. §1** It is the responsibility of the General Moderator to diligently oversee the administration of all assets belonging to the Association.

**§2.** Written authorization from the General Moderator, with the consent of their Council, is required for: acquiring, alienating, exchanging, mortgaging, and leasing real estate; contracting loans with or without mortgages; accepting inheritances, legacies, or donations for consideration; constructing new buildings, demolishing existing ones, or making significant alterations to them.

**§3.** The General Administrator validly executes expenses and legal acts of ordinary administration.

**§4.** Economic assets should primarily serve the organization, benefiting each member in a general and specific manner.

**§5.** When formation and community houses intend to carry out operations, they must present appropriate documentation and written approval from their respective moderator and council.

**§6.** Compliance with Canon 638 §1 is necessary for operations exceeding the amount established by the Apostolic See or for votive donations and objects of historical or artistic value, requiring the authorization of the Apostolic See or the Diocesan Bishop, as appropriate.

#### **ACQUISITION OF GOODS**

**116. §1** The Association acquires goods as regulated by the civil legislation of the respective nation and by receiving goods. It shall also comply with the provisions of canon law.

**§2.** Permanent incorporated members are invited, but not obligated, to transfer their goods to the Association. They will, as much as possible, put all their assets at the service of the Association without the need to transfer ownership to the Association.

## **ADMINISTRATION OF GOODS**

**117.** The main purposes for which the Association's assets should be used include sustaining members in their life and formation and fulfilling the mission.

**118.** A portion of the resources obtained by members in community houses must be allocated to the common fund of the San José Association to support other community and formation houses that may need resources, as per the regulations of formation and community houses.

**119.** The General Administrator will have an economic affairs council to assist in their responsibilities according to canon 1280.

**120.** The General Administrator invalidly performs acts that exceed the limits and amounts of ordinary administration set by the General Council. Similarly, this applies to house administrators who need prior authorization from the General Administrator.

**121.** In line with house administrators, the General Administrator will define the annual economic guidelines necessary for the proper maintenance and material development of all Association members. For this, they will establish the contributions each incorporated member should make based on income, capabilities, following discussions with each individual and in accordance with the administrative regulations.

**122.** Before administrators commence their duties, they must:

1. Commit themselves to the General Moderator or their delegate, ensuring the most responsible execution of their role.
2. Make an exact and detailed inventory, signed by them, of immovable property, movable property, and any others, with their description and valuation.
3. Keep a copy of this inventory in the house's archive and another in the General Council's archive; any changes in the assets must be recorded in both.

The General Administrator's responsibilities include:

1. Ensuring that the entrusted assets do not perish or suffer damage, subscribing to insurance contracts if necessary.
2. Ensuring that the ownership of ecclesiastical assets is legally secured.

3. Observing canonical and civil norms, those imposed by the donor or legitimate authority, especially avoiding harm to the Association due to non-compliance with civil laws.
4. Collecting rents and revenues diligently and promptly and using them according to established norms.
5. Timely payment of interest due for loans or mortgages and ensuring that the borrowed capital is repaid on time.
6. Carefully observing civil laws on labor and social matters and the principles taught by the Church in any type of contract.
7. Paying a fair and honest wage to contracted personnel.
8. Keeping orderly records of income and expenditure.
9. Presenting an administrative management report at the end of each year.
10. Organizing and properly storing administrative documents and supporting materials.
11. Refraining from initiating legal action on behalf of the Association or responding to a civil lawsuit without obtaining written permission from the General Moderator.

## **DISPOSAL OF ASSETS**

- 124.** Assets forming the Association's patrimony can be disposed of onerously or donated. They may be encumbered with a lien or mortgage to facilitate the accomplishment of objectives and purposes. The written consent of the General Moderator, with the Council's agreement, is required. Refer to No.114 §1.
- 125.** The Association will follow the provisions of canon law for the disposal of assets.

## **CHAPTER VIII**

### **DISSOLUTION, LIQUIDATION, AND STATUTE REFORM.**

#### **DISSOLUTION**

**126.** The San José Association may be dissolved, according to canon 120,1 of the CIC, by the legitimate decision of the Bishop who recognizes us, for the following reasons:

1. Due to the impossibility of fulfilling its purpose, an impossibility determined by the General Assembly.
2. Because of a decrease in the number of members to the extent that fulfilling the objectives of the San José Association becomes impossible.

#### **LIQUIDATOR**

**127.** Once the dissolution of the San José Association is decreed, liquidation will follow. For this purpose, a liquidator will be appointed, designated by the General Assembly, in accordance with legal norms and the statutes. After settling contractual debts and transactional liabilities, two-thirds of the remaining movable and immovable property will go to the diocese of Cali, and one-third will go to the Santa Cruz Association.

#### **LIQUIDATOR'S CAPACITY**

**128.** The functions and powers of the liquidator will be those assigned by law to the liquidator of legal entities. Consequently, the liquidator may sell, transfer, assign, or otherwise transfer onerously to any natural or legal person the assets of the San José Association necessary to pay off its liabilities, debts, and obligations. The remaining assets, regardless of their nature and form, will be handed over and transferred as expressed in the preceding article.

#### **STATUTE REFORM**

**129.** When, in the judgment of the General Assembly, it becomes necessary to totally or partially reform these statutes, the General Moderator will present the approved project to the bishop who recognizes us, in accordance with the present statutes. Only after obtaining approval from the approving bishop can the new statutes or their reform be applied, and recognition will be sought from the relevant authorities, if necessary.

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