
Young Apostles Formation

Helping teens answer the call to
follow and serve Jesus Christ.

Diocese of Phoenix

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The formation process for young people must be constant and active, capable of helping them to find their place in the Church and in the world. Consequently, youth ministry must be one of the primary concerns of Pastors and communities.

John Paul II, *Ecclesia in America (EA)*, #47.

Purpose and Goals of Young Apostles Formation

In response to the restored order of the Sacraments of Initiation in the Diocese of Phoenix, the Office of Youth and Young Adult Evangelization is implementing a new Young Apostles Formation process for high school age teens in parishes throughout the Diocese. This formation is a direct response to John Paul II's request in *Ecclesia in America*:

At the parish and diocesan level it would be helpful also to develop a pastoral outreach that takes account of the changing world of young people. Such an effort should seek to engage them in dialogue, take advantage of favorable occasions for meetings on a larger scale, encourage local initiatives and make the most of programs already in place at the interdiocesan and international levels.

And what of those young people who do not grow out of their adolescent attitudes and find it difficult to take on serious and lasting responsibilities? In response to this lack of maturity, young people need to be invited to have courage and they need to be trained to appreciate the value of life-long commitments such as the priesthood, consecrated life and Christian married life.

(EA, #47)

The Young Apostles Formation process provides parishes with a game-plan to help teens develop the tools for life-long conversion in Christ. Rather than require them to participate, the Young Apostles Formation will attract teenagers' involvement with an energetic and vibrant process. This formation will not stop at the end of their senior year, but will continue to serve them in their first year out of high school and beyond.

Young Apostles formation process is neither a new youth ministry program nor an alternative to the USCCB's document on youth ministry, "Renewing the Vision". This document simply recognizes an effective process of the evangelization of youth found in *The General Directory for Catechesis, Ecclesia in America* and *Mission of the Redeemer*. It works with any existing youth programming model, helping parishes to provide opportunities for teens to deepen their faith in Christ. This document will establish an operational framework for the development of parish youth evangelization programs and give direction to the formation of the Directors, Coordinators, Core Members, and volunteer Youth Leaders serving in the evangelization and catechesis of adolescents in parish programs and diocesan events.

In light of *Ecclesia in America*, there is a priority of evangelization that must be recognized. Pope John Paul II writes:

Encounter with the Living Jesus Christ: The Way to Conversion, Communion, Communion and Solidarity in America. Put this way, the theme makes clear the centrality of the person of the Risen Christ, present in the life of the Church and calling people to conversion, communion and solidarity. The starting point of such a program of evangelization is in fact the encounter of the Lord.

(EA, #3)

This encounter with the living Jesus Christ leads to conversion, communion and solidarity. Pope John Paul II's call for the new evangelization is a call to all who work with our youth to commit to this new evangelization; one that is new in ardor, methods and expression (EA, #6). In our efforts to respond to the command to evangelize our youth by bringing them into His presence, we must always remember Christ's promise that He is with us always: "I am with you always, to the close of the age" (Matthew 28:20).

Goals of the Young Apostles Formation

This process aims at helping teenagers:

- Respond to the invitation to follow Jesus Christ, no matter where they are in their faith;
- Develop an understanding of their baptismal dignity. "Baptism confers upon all who receive it, a dignity which includes the imitation and following of Christ, communion with one another and the missionary mandate" (EA, #44).
- Grow in their Catholic identity, especially through participation in the Sunday Eucharist and involvement in their parish community;
- Develop catechetical roots to their faith through Scripture, doctrine, apologetics and philosophy. They will understand the teachings of Christ and will be able to respond to the philosophical and apologetical arguments against the Faith;
- Develop a diocesan and universal sense of the Church;
- Respond to God's vocational call in their lives.

In *Ecclesia in America #7*, Pope John Paul II highlights the places of encounter with the living Jesus Christ :

- Sacred Scripture, read in the light of Church's Tradition, the Fathers of the Church and the Magisterium, and more deeply understood through meditation and prayer.
- Sacred Liturgy, the source and summit of our Christian Faith, and the encounter with Christ in:

The celebrant
The Sacraments
The community

The Word proclaimed

The Eucharistic species, the presence 'par excellence' of Christ.

- The persons Christ identified Himself with, especially the poor and service to them .

Young Apostles Formation Process

The Young Apostles Formation is based on the overall structure of the catechumenate, the process by which an unbaptized person enters into full communion with the Church. In the *General Directory for Catechesis* (GDC) #90, the structure of the catechumenate is the model for all catechesis and conversion, including post-baptismal catechesis:

...the concept of the baptismal catechumenate as a process of formation and as a true school of the faith offers post-baptismal catechesis dynamic and particular characteristics: comprehensiveness and integrity of formation; its gradual character expressed in definite stages; its connection with meaningful rites, symbols, biblical and liturgical signs; its constant references to the Christian community.

Post-baptismal catechesis, without slavishly imitating the structure of the baptismal catechumenate, and recognizing in those to be catechized the reality of their Baptism, does well, however, to draw inspiration from "this preparatory school for the Christian life", and to allow itself to be enriched by those principal elements which characterize the catechumenate.

The GDC summarizes the stages of the catechumenate as follows:

Faith, moved by divine grace and cultivated by the action of the Church, undergoes a process of maturation. Catechesis, which is at the service of this growth, is also a gradual activity. "Good catechesis is always done in steps". In the baptismal catechumenate, formation is articulated in four stages:

- the pre-catechumenate, characterized as the locus of first evangelization leading to conversion and where the kerygma of the primary proclamation is explained;
- the catechumenate, properly speaking, the context of integral catechesis beginning with "the handing on of the Gospels";
- a time of purification and illumination which affords a more intense preparation for the sacraments of initiation and in which the "the handing on of the Creed" and "the handing on of the Lord's Prayer" take place;
- a time of mystagogy, characterized by the experience of the sacraments and entry into the community.

These stages, which reflect the wisdom of the great catechumenal tradition, also inspire the gradual nature of catechesis. In the patristic period properly, catechumenal

formation was realized through biblical catechesis, based on recounting the history of salvation; immediate preparation for Baptism by doctrinal catechesis, explaining the Creed and the Our Father which had just been handed on, together with their moral implications; and through the phase following the sacraments of initiation, a period of mystagogical catechesis which help the newly baptized to interiorize these sacraments and incorporate themselves into the community. This patristic concept continues to illuminate the present catechumenate and initiatory catechesis itself. This latter, in so far as it accompanies the process of conversion, is essentially gradual and, in so far as it is at the service of one who has decided to follow Christ, it is eminently christocentric.

The catechumenal process invites everyone to go deeper in their relationship with Christ. Through it, the participant develops a life-long conversion to Christ, communion with the Church, and solidarity with the entire world through service. By providing benchmarks for conversion, the catechumenate helps catechists evaluate the faith-life of the individual and lead that person to the next step in one's faith maturation.

Based on the stages of the catechumenate, the Young Apostles Formation process provides a framework in which initiated Catholic teens can grow deeper in their faith. Pastors and youth evangelization leaders should treat Catholic teens and their families with flexibility in this process, knowing that they are at different points in their faith formation. For uncatechized teens who have not received their Sacraments of Initiation, this process is to be strictly used for their preparation and full reception into the Church.

Evangelization

A period of evangelization (also called the period of pre-catechumenate) begins the entire catechumenal process. Evangelization can be divided into two levels: **Pre-Evangelization** and **Evangelization**.

Pre-evangelization

This includes any activity that prepares the individual to hear the Good News. There is no formal doctrine taught in this level. Those in need of pre-evangelization are often uncomfortable in a religious setting. Generally, they have difficulty describing their relationship with God. To help set them at ease, they are informally presented to Christians and to the Christian community. **Hospitality, acceptance, and love** are essential characteristics of pre-evangelization. To foster them, the Christian community must warmly welcome those who come to church. The living witness of the fully-initiated Catholic, whose lived faith inspires others to want to know the source of joy in the initiated Catholic, is the foundation of all pre-evangelistic work.

In the Life of a Teenager

Pre-evangelization is the first step in the process of serving a teenager. Most young people do not feel comfortable in a church setting. They think of the church as boring or irrelevant, and they look upon church-goers as hypocrites. Parish youth programs must be committed to helping teens get beyond their negative stereotypes of the Church and to see the parish as a true home.

Our Response

Some elements of fostering pre-evangelization with youth include:

- An Adult Core Team
- Social Events
- Informal Gathering Time

An Adult Core Team. A core team of adult parishioners who build relationships is essential to pre-evangelization with teens. This team is the first step in building a parish youth program. The adult core team is responsible for forming ministerial relationships with teens by taking in genuine interest in their lives. John Paul II called this relational outreach his “*ministry of accompaniment*” (*Witness to Hope*, p. 100). Ministerial relationships built upon trust and witness to Christ hold teens accountable through the entire process of the Young Apostles Formation.

Every adult core team member must be a fully-initiated Catholic, living his life in accord with Church teachings and having the skills to relate to teens. Team members must meet the same qualifications of baptismal sponsors listed in Canon 874 §1. #3 & #4’.

To be permitted to take on the function of sponsor a person must:

- Be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;
- Have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;
- Be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;
- Not be bound by any canonical penalty legitimately imposed or declared.

Each member must be trained in the Diocesan “Called to Protect” Safe Environment Training Program.

Each parish should have a well-developed process for the recruiting and training of adult core members. Unqualified core members are a disservice to the teens and their faith formation. The process of recruiting and training should include a time of observation, a formal application, a one-on-one interview with the parish youth evangelization leader, completion of the Diocesan Safe Environment Training, and

references of the person's character and skills. The pastor holds the right to accept or reject a person's application to the core team.

Because of their stage in identity formation, teens benefit greatly from being in the presence of healthy and holy married couples. In a time where marriage and family are under attack, married couples provide an opportunity to witness the Sacrament of Matrimony to young people. Parish youth evangelization leaders should seek creative and manageable ways for married couples to participate in parish youth programs while remaining mindful of the responsibilities of married life. Such a witness will bear profound fruit in the lives of young people, helping them to see the rewards of living married life according to the teachings of the Church.

Effective pre-evangelization can take place in numerous settings. Many adults make it a point to visit the teens at their high school campus at lunch time. Others visit teens at their extra-curricular activities, such as sporting events, plays, concerts and debates. These gatherings are not occasions to impart doctrine, but to show the teens their importance by being present to them. Likewise, before and after a youth meeting is another occasion to build relationships with young people. No matter the setting, adult team members are required to serve with at least one other adult present, always under the guidance and knowledge of their parish youth evangelization leader.

Social Events. Organized social events at the parish help teens become comfortable in a church environment. Social events need to be both respectful of the church environment and appeal to teens. Social events will have the largest numbers of teens because they have the broadest appeal. They should be offered on a regular basis, such as once a month. They should have some form of prayer, even if it is a brief time for intentions and an "Our Father", "Hail Mary" and a "Glory Be".

Informal-gathering time. Relational outreach can also thrive during informal, supervised gatherings at the parish. For example, a youth room provides a setting for relationship building and helps teens take ownership of their parish. A youth room that is as much a 'hang-out' place as it is a place to teach can have great impact on helping a teenager feel comfortable at church. This space should be inviting to young people, with amenities that allow them to relax and enjoy themselves.

We recommend starting at the level of pre-evangelization before moving on to the next stages. Not only does this level impact the most number of teens, but by starting with those teens who are farthest away from a relationship with Christ, we model for all involved in our program how to do outreach. A temptation in any apostolate is to focus only on those present, not reaching out to the "lost sheep" who are away from the Church. Intentional pre-evangelization directs our programs towards growth. Were we to start with the deepest level of the RCIA process (mystagogia), we would have few participants in our programs and leadership would be stagnant.

Evangelization

The trusting relationships built in pre-evangelization are the foundation of evangelization, the process of proclaiming the initial message about Christ to the individual. This message is called the “Kerygma,” from the Greek word meaning “proclaim.” The essential message is **repentance** and **conversion**, in which Christ invites the individual to **communion** with the Trinity through Him. This invitation calls each to change one’s life. Evangelization helps the person encounter Jesus and calls him to make a commitment to Christ through the Church. Evangelization allows for one’s basic questions about life and the Faith of the Church to be answered. “Conversion” and “commitment” describe the goals of the initial proclamation of the Christian message. Conversion to Christ is fundamental to Christian living, for without Christ we lose our understanding of the purpose of the Church. Evangelization leads a person to a life-long commitment to Jesus, a commitment to be renewed each and every moment of our lives. To be evangelized is not a one-time event but a daily process of becoming more Christ-like. Evangelization does not happen through force, but by responding to a free invitation to follow Christ through the Church, an invitation “without coercion, or dishonorable or unworthy pressure,” (Evangelii Nuntiandi #80).

Our Response

Some methods of evangelizing youth people include:

- Jr. High Faith Formation
- The Sunday Liturgy
- Youth Group Meetings
- Weekend Retreats
- Rallies, Special Events and other Encounters

Jr. High Faith Formation. Before outlining the process of evangelizing high school students, brief mention must be made to middle school/Jr. high programs. High school evangelization will be more effective if a meaningful and directed outreach has met the evangelistic needs of early adolescents. For many, this period of pre-adolescence can be a very difficult time both physically and emotionally. Jr. high outreach can have a variety of approaches that allow the participant to learn about Christ, His love and His teachings. A Jr. high youth program will help the participants begin to see Christ in every aspect of their lives, portraying Him as a true hero to emulate. Effective Jr. high programs should encourage enthusiasm, loyalty, energy, candidness, a willingness to learn and a sense of the holy. Those involved in a parish’s high school youth program can begin to form community with Jr. high teens by assisting in the Jr. high outreach. Jr. high programs provide an excellent opportunity to begin the pre-evangelistic, evangelistic and catechetical outreach to teens. A major priority of this ministry must be to invite Jr. high students to full participation in their parish high school youth programs.

The Sunday Liturgy. Of all the tools of evangelization, the most important one is the Sunday Mass. Sacraments are not a ‘Catholic addition’ to the Lord’s message of

evangelization (EN #47), but are at the heart of the mission to make disciples of all nations. The liturgy is the summit and font of Christian life, and youth evangelization must direct teens towards full participation in the liturgy.

Quoting the Constitution on the Sacred Liturgy, the *Catechism of the Catholic Church* #1074 states:

The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows. It is therefore the privileged place for catechizing the People of God. Catechesis is intrinsically linked with the whole of liturgical and sacramental activity, for it is in the sacraments, especially in the Eucharist, that Christ Jesus works in fullness for the transformation of men.

The General Instruction of the Roman Missal outlines the 'Duties of the People of God' in paragraphs #95-107. These duties form the faithful into the holy people of God and the Body of Christ. Liturgical participation includes listening to the Word of God, silence, prayer (both interior and communal), singing, receiving the Eucharist, and joining in common postures.

Two of the most important factors for helping teens participate in the Mass are the music and the homily. Music is essential to almost every young person, often reflecting their individual identity. Liturgical music helps stir faith and links us to the Tradition of the Church. The *Constitution on the Sacred Liturgy* says, "The treasure of sacred music is to be preserved and fostered with great care," (SC #114). Sacred music is an opportunity to help teens grow in their love for the Word of God. "The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy scripture and from liturgical sources," (SC #121). Homilies at the Sunday liturgy can help teens live the Gospel in their daily lives by addressing teens, their questions about life and their desire to follow Jesus more intimately.

Both at Mass and outside of Mass, parish youth evangelization must invite teens to full participation in the liturgy. No other means will be able to establish the Catholic identity better than the Mass.

Youth Group Meetings. Next to the Mass, a regularly held youth group meeting is essential in the evangelization of young people. In addition to offering social events, parish youth programs should offer opportunities for teens to meet and discuss evangelistic themes related to the Kerygma. Regardless of the topic, the goal of these meetings is always to answer teens' basic questions and foster a (re-) commitment to Christ through the Church.

There are many formats to evangelistic meetings with teens, but some of the elements in quality meetings include ice-breaker games, singing, contests, live skits, skits done on video, a teaching, personal testimonies, small group discussion and prayer. Prayer during these meetings is essential and can set the foundation for a person's response to

Jesus and His message. The use of devotional symbols, such as a crucifix, a religious picture/icon, and candles, can lead to profound opportunities for conversion. A common posture, such as kneeling during prayer, can help develop a sense of corporate unity among the teenagers.

Weekend Retreats. Along with the Sunday Mass and regular youth group meetings, weekend retreats provide a unique setting for conversion. The weekend retreat, away from the distractions of everyday life at a camp site or retreat center out of town, allows teens to break away from their usual environment and experience a “calculated disengagement” from their daily life. Many parishes already have weekend retreats that begin on Friday afternoon and end with Sunday Mass with the entire parish community. The weekend can be composed of five or six “youth group” style sessions that follow a consistent theme. Retreats give teenagers a unique opportunity to encounter the living Jesus Christ which often leads to their conversion of heart. As a result, teens begin to hear God’s call and begin to reflect on His presence in their lives. Here they are challenged to commit their lives to Him and to renew their Baptismal Promises.

Rallies, Special Events and other Encounters. Teens can be evangelized through different special events that begin to develop a more universal understanding of the Faith. Diocesan youth festivals, deanery retreats and youth conferences provide the teens with opportunities for evangelization. The large scope of these events help teens see that youth from around the diocese are trying to follow Jesus. The most important large-scale encounter is the Holy Father’s international World Youth Day gathering. No event in youth evangelization shapes a teen’s understanding of the universality of the Church better than World Youth Day.

Evangelization is the first and most crucial stage of the Young Apostles process. Without it teens will neither participate in the subsequent stages, nor will they have the foundation on which life-long conversion is built. The vast majority of teens today need to be evangelized.

Catechesis

Once a teen has had an opportunity for initial conversion, the Church invites that person to a deeper conversion by understanding the Faith Christ gave to the Church. This is the stage of catechesis, in which the individual receives a systematic and complete presentation of the Deposit of Faith; the teachings handed on by Christ to the Apostles. The driving characteristic of this period is that it gives roots to the initial evangelization, helping the participant to articulate the Faith and defend it against the culture and other religions.

Objectives for those being catechized include:

- A familiarity with the Bible, the Scriptural roots of Catholic doctrine, and the format and teachings of the Catechism of the Catholic Church.

- Developing the ability to understand and evaluate the difference between the Catholic Faith, the teachings of non-Catholic Christian Churches and Ecclesial Communities and non-Christian religions.
- Having a basic understanding and ability to critique atheistic philosophy and moral relativism which has caused moral confusion in our society.
- Motivation for apostolic action and service and challenging them to pursue their vocation in Christ.

Our Response

Identification of teens ready for Catechesis

Teens can be brought into the formal stage of catechesis as soon as they exhibit signs of readiness. These signs include:

- Consistent and regular attendance at the Sunday Liturgy;
- Consistent and regular attendance in parish youth activities;
- The ability to articulate who Jesus is and why the Catholic Church is important to them;
- A desire to want to know the Faith of the Church more deeply.

Calling a teen to catechetical formation takes place both through a general invitation by the pastor and/or parish youth evangelization leader and through hand-picking teens who have displayed a desire to grow deeper in their faith. This identification process could include a formal application by the participant and a letter of recommendation for the teen by a mentor (see below) to reinforce the commitment to deeper formation. Each teen should be interviewed by the parish youth evangelization leader before entering catechesis. The purpose of the interview is not to accept or reject the individual's participation in catechesis, but to help the teen discern his call to deeper formation. Those interviewing must never reject a teen who wants to go deeper in his faith. It should be the decision of the teen whether he wants to go deeper in his faith.

Mentor

The mentor's role is analogous to a baptismal sponsor. The purpose of the mentor is to guide the teen through the process of catechesis and a deeper conversion to Christ.

Mentors can be the teen's Godparents or Confirmation sponsor, older siblings, core team members, or any qualified adult. Strong adult role models will help teens build support in their lives and see how following Christ impacts one's daily life. The mentor should actively participate in catechetical formation of the teen. For example, the mentor can review and discuss the formation that the teen just received with them at a later time, thereby helping the teen to integrate what was just learned into life long lessons.

The mentor needs to have the same qualifications as a baptismal sponsor, according to Canon # 874 §1. #3 & #4.' . The mentor should formally apply for this role with the parish youth evangelization leader and complete the Diocesan Safe Environment training.

Blessing #1

According to the pastor's discretion, a blessing or a modified Rite of Welcoming can be used at a Sunday Liturgy to mark the participants' entrance into the next stage of formation. This blessing would include the participation of the mentor and would be a witness to the entire parish community. This can take place monthly, quarterly or per the pastor's discretion.

Intensive Catechesis of Teens

After participating in Blessing #1, an ongoing period of intensive catechesis is to be offered in addition to the regularly scheduled evangelistic events of the parish's youth program. As determined by the pastor and youth evangelization leaders, this period can be formatted in a number of ways, such as weekly meetings, bi-weekly meetings, mini-course formats, weekend retreats, day-retreats, small faith communities (including opportunities for both same gender groups and different gender groups) or any combination of the above format.

Essential Themes in Youth Catechesis

Essential themes in youth catechesis can be found in the major catechetical documents of the Church and of the USCCB. The most important documents outlining catechetical themes are *The Catechism of the Catholic Church*, John Paul II's *Catechesi Tradendae* (CT), the *General Directory for Catechesis*, the *National Directory for Catechesis* (NDC) and in the USCCB's document on youth ministry *Renewing the Vision*.

Purification and Enlightenment

The stage of Purification and Enlightenment gives the participant an opportunity to prayerfully meditate on the Word of God received during the stage of catechesis. This stage involves an intensive formation in prayer during the season of Lent. Through **prayer, interior reflection** and **meditation** on the Paschal Mystery of Christ, one learns to die to oneself and renounce sin. The period of Purification provides an opportunity to learn the fundamentals of the spiritual life and to deepen one's conversion through prayer, fasting and mortification. Mentors are encouraged to participate with the teens during Purification.

Blessing #2

According to the pastor's discretion, a blessing or a modified Rite of Continuing Conversion can be used here at the beginning of the period of Purification.

Spiritual Formation of Teens

Catechesis will provide the content for meditation, reflection and prayer. Teens should have had time for suitable catechesis before entering into this time of spiritual formation. While prayer is to be part of every component of youth programming, intensive

formation in prayer can only happen after catechetical content has been imparted to the individual.

Strictly speaking, a previously initiated teen can be introduced to intensive prayer at any time, but praying during the liturgical season of Lent provides a connection with the entire Church. Formation in prayer should happen on an ongoing basis especially through prayer meetings and participation in parish sponsored devotions.

Teens should be exposed to different forms of prayer and devotions in this stage, including the Rosary, Liturgy of the Hours, Adoration of the Blessed Sacrament, the Chaplet of Divine Mercy, Lectio Divina (Scriptural meditation) and Novenas.

Triduum

The Triduum is the central liturgical celebration of the Church. While this process does not strictly follow the liturgical year, teens in the Young Apostles Formation should be encouraged to attend the entire liturgy over the three days of Holy Thursday, Good Friday and the Easter Vigil. Pastors are encouraged to have these teens take a role in the liturgical ministries.

Mystagogia

Mystagogia, the period of reflecting on the grace of the Sacraments (also called 'the Mysteries'), is the instructional period after the reception of the Sacraments of Initiation. During this stage one reflects on the grace of the Sacraments, on one's call to service, mission, stewardship and solidarity – the fruit of communion, with all throughout the world. The grace of the Sacraments gives the individual the strength needed to help others with their conversion that "is expressed in Christian love which seeks the good of others, especially of those in most need" (EA, #52). Formally, the length of this period is one year, but informally it lasts one's entire lifetime.

Our Response

Begin this period with a blessing such as 'The Order for the Blessing of Missionaries Sent to Proclaim the Gospel' to reinforce the person's call to service and mission. Youth events during this time are to be more service and missionary in nature. Strictly speaking, these events do not need to happen during the Easter season.

Some options for mystagogical formation could include:

- Pentecost Commissioning Mass and dinner with the Bishop
- A Bible study on the Acts of the Apostles
- Catechetical formation in Sacraments, stewardship and service
- Seminars to help incoming college freshmen survive in college as a Catholic
- Partnering with a Catholic University to hold a satellite theology course for recent high school graduates
- Pilgrimage to Rome

- International mission trip
- Vocations retreat
- Service at parish (not necessarily in youth program)
- Assist in soup kitchens, homeless shelters and other agencies that focus on the corporal works of mercy
- Having the teens share their testimonies (briefly) at all the Sunday Masses at their parish
- Special events during the Freshman year of college, such as:
 - Reunion retreats/gatherings during holidays
 - A 'ministry in college' checklist, with monthly reports given back to one's youth evangelization leaders

Conclusion

Our hope for all the young people that participate in their parish youth evangelization program is that they become Apostles of our Lord Jesus Christ. We desire that the following apostolic characteristics be manifested in the lives of our young people:

- That they know they have been called and chosen by God to participate in the divine mission of building the Kingdom of God.
- That they understand that they have been called to live and witness a life of holiness.
- That they understand they are true disciples of Jesus Christ who are committed to reading and studying the Word of God.
- That they understand the importance of prayer and living the Sacramental life, especially receiving the Eucharist during Mass and going to Reconciliation regularly.
- That they are open to the Power of the Holy Spirit leading them in all they do.
- That they will become courageous in the proclamation of the Good News, both in witness and word among their peers.
- That they understand the importance of the communal life.
- That they understand that our Lord has a particular vocation and mission for their lives and how to discern God's inspirations toward this.
- That their lives express the joy of the Lord.

Though this looks like a huge task, it is not ours alone to accomplish. The making of apostles is the Lord's work. We are only "God's instruments," as Blessed Mother Teresa of Calcutta so often said. We can allow the grace of God to work through us and begin to implement the process of evangelization that our Church has embraced and is laid out before all of us in this Young Apostle Formation document.