

# A Look at Pedagogical Issues in Teaching About Vocation

James Hampton, Brian Hull, Jezri Leong and Caleigh Smith (Asbury University)

Association of Youth Ministry Educators (AYME)  
Annual Conference, 2024

***NOT FOR DISTRIBUTION – FOR AYME DISCUSSION ONLY***

**Abstract:** Asbury University hosts a Lilly-funded High School Institute: “Youth Becoming Leaders (YBL)” with a primary objective “To enable high schools students’ sense of calling to be shaped by a deeper understanding of Scripture, theological texts, and tradition.” This research examines eight years of participant data re. vocational calling. The data suggests our teaching on vocation is effective in helping adolescents search for identity and vocational calling. The pedagogical impact of vocational teaching will be examined.

This project has been supported by a grant from the  
Lilly Foundation (2023)

## **“A Look at the Pedagogical Issues in Teaching About Vocation”**

Brian Hull, Caleigh Smith, Jezri Leong (Asbury University)

James Hampton (Asbury Theological Seminary)

### **Introduction**

For the last nine years, Asbury University has run a program for high school students titled “Youth Becoming Leaders.” This program is part of the Youth Theological [Network and](#) was funded by the Lilly Foundation for its first eight years. Three of the four writers of this article have been the leaders of this program since its inception and helped create the original program and its many revisions.

This paper will use the work of James Marcia on identity formation, and what we believe are the implications for understanding vocation, to assist us in demonstrating why we’ve chosen certain pedagogical tools to guide students in their exploration of call, and the results we’ve seen from their use. We will use numerous quotes taken from students to help illustrate how the various pedagogies used were instrumental in assisting the student in their vocational discernment as they seek to follow God’s call on their lives.

### **Context**

Youth Becoming Leaders: High School Christian Leadership and Global Transformation Institute began in 2015 as a response to an opportunity. At Asbury University we believe that high school students can be great, Christ-like leaders in the church today... and in the future. There was an opportunity to take that belief and expand upon an existing program with the funding of the Lilly Endowment’s “Youth Theology Institute Grant.”

In 2010 Asbury started the “Call Conference,” a weekend-long admissions event for high school students who felt a call to full-time vocational ministry. Those events were a big success with the participating students always connecting well to each other and to the content. But after each event it was clear that more could be done to encourage and empower high school students for Christian leadership.

In 2015 the Lilly Endowment sent out Requests for Proposals for their “Youth Theology Institutes” focusing on Christian Colleges and Universities. The opportunity was there to expand upon the momentum of the “Call Conference” and to deliver an institute that would help high school leaders and the local church. After constructing a proposal and receiving the grant, Asbury University began implementing the Youth Becoming Leaders Institute (YBL) in 2016. The purpose of YBL is to equip High School students for theologically guided living and decision making through immersion in Christian Scripture, theological texts, tradition and community to lead and serve in a complex global society. As of Spring 2024, 201 students have gone through the program from 26 states and a wide variety of denominations.

YBL is a two-week residential program for high school student leaders interested in taking the next step in their Christian leadership. High school students who have finished their freshmen year through graduating seniors are invited to apply from all over the country. Accepted students come to campus in Wilmore, Kentucky for the two-week residential experience that includes:

- Immersion in a Christian community for worshipping, learning, and encountering God
- Theological instruction from renowned Asbury University and Seminary faculty
- Experiential training in spiritual disciplines
- Training in researching and engaging significant global issues and discerning culture
- Observation and training with local ministry leaders
- Training for community action together with a mentor from your home community\*\*
- Development of a ministry project to start in their home community

As a Christian liberal arts university that is rooted in the Wesleyan and Methodistic tradition of preparing and sending young people into ministry, we have established the following five-fold goals for the Institute:

1. To enable high school students' sense of vocational calling to be shaped by a deeper understanding of Scripture, theological texts and tradition.
2. To enable high school students to recognize and value cultures as the place where, out of love, Christ is incarnate.
3. To enable high school students to value the role of the Christian community (especially the role of the local church) in forming and fulfilling personal calling and God's mission to culture.
4. To enable high school students to meaningfully participate in worship, spiritual disciplines and service as an outflow of their calling.
5. To enable high school students to articulate a definition of Christian leadership.

## **Research Methodology**

In 2023, YBL began a longitudinal assessment to further evaluate the effectiveness of the program and its transformative elements. As part of the assessment plan, both quantitative and qualitative data have been gathered to help assess the effectiveness of the program since it began in 2016. While quantitative data has been analyzed yearly, the qualitative data has largely been underutilized. The new assessment project included three elements:

1. Review the quantitative evaluation assessment reports and develop a report that summarizes any themes from the findings over the past 8 years.

2. Review the qualitative data for specific programmatic elements and/or people of impact. Develop report(s) on the findings looking for additional implications for other institutes and for the church's work with young people/ young adults.
3. Research the longitudinal impact of YBL by developing and administering a survey to past YBL participants.

## **Calling and Vocation**

As stated above, the first of the program's goals (and a goal of the Youth Theological Network, of which this program is a part), is "To enable high school students sense of vocational calling to be shaped by a deeper understanding of Scripture, theological texts, and tradition."

Toward that end, each year our first academic session focuses explicitly on the issue of calling (both as a primary call and a secondary call<sup>1</sup>). In this session, we use numerous ways to assist students in discovering what God's primary call is for their lives, but to also explore what their secondary calling might look like. But this session is just one of the many pedagogical elements we focus on to help students in this discernment process.

## **Marcia and Identity Formation**

In his seminal work on identity formation, James Marcia (1966, 1980), expanding on the work of Erik Erikson (1959, 1968, 1980), points out that the adolescent search to discover who they are and why they are here both takes times and needs the support of a community to enable the adolescent to navigate the complexities of finding one's own identity.

For Marcia, identity development focuses on how one's self-definition is formed. This includes things like family, race/ethnicity, religious beliefs, and vocation (1980). Marcia's work on identity statuses is important for helping those who work with youth to help them understand the importance of vocation and how to live into it. This is especially important given that the common understanding of vocation is often dumbed down to just

---

<sup>1</sup> This is drawn from the work of Os Guinness in his excellent book, *The Call : Finding and Fulfilling God's Purpose For Your Life*. (Thomas Nelson, 2003). Guinness notes that our primary calling as followers of Christ is "by him, to him, and for him." In other words, our primary calling is to serve God with all that we are—heart, soul, mind and strength. Our secondary calling, considering who God is as sovereign, is that everyone, everywhere, and in everything they do should think, speak, live, and act entirely for him. In this sense, we can say that we are "called" to homemaking, or pharmacy, or sales. But those are always secondary things--never primary. They are "callings" rather than the "calling." Those secondary callings are important, but only because of the primary calling that is the backdrop against which everything else is situated, the center from which all the spokes in our lives radiate outward. Secondary calling takes into account things like our giftedness, service, and that it can be both individual & corporate.

one's "occupation." Thus, for most students, one's occupation is their only understanding of what a "call" looks like.

However, Marcia's work helps us understand that occupation is only one part of knowing God's will. When Marcia refers to vocation he speaks not only of what we do, but who we are, and how we relate to others (Marcia 2010). His insights, when placed in a Christian context, remind us that God's will for our lives deals not only with what work we do (e.g. our occupation), but more importantly, with our relationship with God and with each other. In fact, the latter (relationships) serves as the foundation for the former (occupation).

### Pedagogical Application

One of the ways we do this is through Scriptural exploration of call stories. One of our spoken values is that everyone is called, but that this calling can come in lots of different ways. By examining various call stories<sup>2</sup>, students get a broader picture of the numerous ways that God calls individuals to do His will. This study significantly expands students understanding of not only how God can call an individual but gives them handles to begin to understand how God might specifically be calling them. As part of this exploration, students have the opportunity to discern whose call story from Scripture is the one with which they most resonate. They then are asked to name that particular story (in some cases, stories) in the ensuing discussion and in their journaling (more on this later).

The following examples demonstrate the impact this pedagogical activity has on students.

One student found that he connected most with the story of John the Baptist's call story. The student was struggling to fully trust that God had his best interest at heart when it came to following God's will for his life. As he reflected on how John was the epitome of what it meant to fully trust and live into God's plan, the student wrote, "Two things I've learned about God are that He wants me to trust that He has a calling for me that I will enjoy, and that all he wants me to do is follow Him with my heart as much as my mind" (2021.6AX.).

Similarly, [another](#) student who felt that God could not use her because of her brokenness, saw in the story of Jacob and his wrestling with the divine being a story of redemption in which she could see herself. She wrote, "It gives me hope that God wants me for who I am right now and not who I think I need to be. God is calling me out of brokenness and shame into peace and love, and he's calling the real me, not the fake one" (2021.3M)

---

<sup>2</sup> Specifically, students explore the following call stories: Jacob (Gen. 32), Esther (ch. 4), Isaiah (ch. 6), Jeremiah (ch. 1); Zechariah & Elizabeth (Luke 1); John the Baptist (Luke 3); Timothy (2 Timothy 3); and the disciples (Mark 3; Matthew 10; and Luke 6).

Lastly, the following quote is from a female student who had identified with the story of Esther and her reluctant acceptance of God's call to save her people because of the potential costs it might entail: "I am beginning to realize that there are costs involved with my calling, like sacrificing time, financial stability, and my ideal living arrangement or area for what God has purposed for me. But as I recognize these fears and reservations, name them aloud, and bring them to God, I have felt more freedom to pursue my calling despite the costs. No matter what, He is worth it" (2022.3ABA).

### **Marcia and Vocation (Call)**

Creed and Hennessy (2016) used Marcia's work to examine career-focused identities. They note rightly that much of our identity is focused on developing sophisticated decision-making skills, which includes "a clear and stable picture of one's goals, interests, and talents" (p. 4). This includes the ability to consider one's occupational future, a necessary function of identity formation.

These authors remind us that for Marcia the ability to develop these sophisticated decision-making skills is impacted by three variables that are needed in early adolescence to facilitate healthy identity achievement in later adolescence: 1) confidence in parental support; 2) a sense of industry; and 3) a self-reflective approach to one's future. In short, when adolescents have adults, especially parents, who believe in them and encourage them in their pursuit of their identity, they are much more attuned to discovering who they are and how they function in the world. Let's explore each of these in turn.

### Vocation and Parental (Adult) Support

While we fully recognize the value of parental support and work to encourage parents on ways to walk with their child during the pursuit of God's calling on their lives, we also recognize that in today's culture, adolescents often need multiple adults who are able to provide the support needed in this endeavor. Given this, this paper will address specifically one of the ways we are working to provide this support for the students in our program.

A pedagogical idea that we embraced from the beginning was the importance of adult support being a key factor in helping students discern their future. Toward that end, one of the most important things we do in the program is require students to select an adult mentor who will walk with them through their YBL experience and for at least six months afterward. Students self-select their mentor, and more times than not, it is an adult with whom they have an existing and flourishing relationship. These relationships are a key factor in assisting students in their exploration of how God might be calling them and toward what end.

This can be seen in several ways. First, we do training with the mentors to help them understand what their mentee will be experiencing during YBL and post-YBL. We equip the mentors to envision the types of questions students might be asking, to understand the importance of being a faithful presence, and understand their role in serving as a mentor.

Second, we provide a set of devotions that the mentor and student work through together, which further explores this concept of calling through the selected Scriptural emphasis for that year's institute.<sup>3</sup> These devotions are meant to allow both the mentor and student to envision new futures as they pursue God's call. Third, the mentor not only seeks to model for the mentee what it means to live fully into God's call, but serves as an anchor for the student to explore the various considerations of God's primary and secondary call on their lives.

The following quotes demonstrate the power of adults in helping adolescents to discern and live into their calling, including the development of their ministry projects.

"I've also become more familiar with all of the great members of my church. My church has two services and thus [my] community project has given me the opportunity to stay and talk to people from the other service. Everyone I have met and talked to have been extremely supportive of my work and my journey as a Christian since my return from camp" (2018.M1.K)

**"So many people have and are pouring into my spirit and encouraging me, standing beside me,** as a [sic] navigate these difficult waters, the Lord really has blessed me with an amazing family and church family!! Im [sic] SO exited (SIC) to see where the Lord leads this!!!" (emphasis added) (2021.M1.AZ).

"I have learned the importance of knowing who in your community is willing to support you in your ministry. My church and my friends and my mentor were all enthusiastic supporters..." (2018.M3.K).

"Through...doing the weekly devotions, I've grown closer to my mentor and it's really helped to see God in a different perspective that's not mine. It's given me a chance to listen to other people and just absorb" (2021.M1.AAN).

"I didn't have personal connections to my fellow church members before...By branching out and sharing what I believed, I was able to grow a strong network of Christian" (2018.M3.K).

"I also realized I'm really going to need help from both God and my friends to help make the project happen, so I need to be less independent" (2019.M1.Q).

Each of these participants recognized the importance of others in not only the student's formation but in their ability to do any form of ministry. Recognizing this is

---

<sup>3</sup> YBL operates on a four-year repeating set of themes. Year one looks at the Parable of the Good Samaritan (Luke 10:25-37). Year two examines the call of Moses (Exodus 3:1-15). In year three, we focus on Mary's call and her resultant worship (Luke 1: 26-38, 46-55). Finally, year four dives into the story of David and his call (1 Samuel 16:1-13).

important for their understanding of what it means to live and work in community as part of their vocational call.

Participants also have recognized the importance of investing in others in the same way adults have invested in them. One participant gave a short 3-minute presentation on her ministry project focused on mentoring. Afterward, she wrote,

“After my presentation at Youth Becoming Leaders, a woman came up to me and gave me her number as she told me she had two middle school girls in her life in need of a mentor. Recently, these two sisters had lost both of their parents, and they were living with their grandmother. This last Thursday, I got to take the girls out to a local painting shop. We sat for hours and talked and painted. I found that these girls are so full of life and in need of someone to listen to them. We laughed and joked, but we also had some hard conversations and talked about what it means that God allows bad things to happen in our lives. I learned that these middle school girls are not so different than me, but just a few steps behind me. I saw myself in them, and I am praying that God give me strength to pour into them this year. This is technically not my ministry project, but I am already learning so much about empathy and leadership through these girls. I hope that their willingness to open up to me continues and that I can be constant in their lives”  
(2018.M1.K).

Recognizing that the role of adult support as important not only for their lives, but that they can in turn be the adult support others need is such an important lesson.

### **Vocation and Industry**

There are two pedagogical practices we employ to help students develop a sense of industry. The first and perhaps one of the most important pedagogical practices we engage in is developing a “Culture of Yes.” In short, we recognize that adolescents are told “No” an awful lot in their lives. This can come in various forms: “You’re not old enough, not mature enough, not experienced enough.” And while some of those concerns are certainly valid, the reality is the “Culture of No” they live in is, we believe, prohibitive in allowing them to entertain the possible.

This “Culture of Yes” we believe assists students with developing the capacity for industry that Marcia believes is so integral to pursuing identity and, in a Christian context, living into a call. We regularly instill in students that they can be Christian leaders, that they can make a difference in their world, and that this work they are doing is a significant aspect of their primary calling to love God and neighbor. Therefore, we are intentional in trying to say “Yes” as often as possible to adolescents, simply because we believe they are more than capable of doing extraordinary things.



As previously stated, “Yes” can take various forms. One of those is encouraging students in their endeavors and helping them secure the resources necessary to do their project. This quote by a student demonstrates a “Culture of Yes”: “The biggest thing I am learning as I start this project is that **I have such a supportive community around me who jump at the opportunity to help me** get Safe Haven up and running. **It took me one phone call to get my project fully funded** from the supplies to the location of the workshop event. I am also learning how passionate about this project I am the more I work on it. **I see all the people around me helping me with it saying this is so you** and I feel like I am really using my gifts to make an impact” (emphasis added) (2021.M1.AAA).

A second pedagogical example that helps students develop a sense of industry is the ministry project that every student commits to doing as a requirement to participate in the program. Students are asked to create and lead a project they will initiate in their community. This project involves multiple steps. First, students are asked, in conjunction with their mentor, to look at their communities and determine what needs are present and then discern what potential ministry opportunities they could offer to address a need. They are asked to fill out a ministry opportunity checklist with their mentor which they bring to YBL. Once there, students work intensively with leaders to fine tune their projects. This includes naming the key people they will need to work with, as well as the resources they will need. After YBL, students, working with the guidance of their mentor, then work to bring their project to fruition.

While our hope is that all students will successfully complete their ministry projects (this is true of the vast majority of student projects), we’ve discovered that the real key in all this is the real-life experience in ministry and service that students develop.

One example of a student recognizing a sense of industry is the following journal entry: “As I have started working on my project I have learned that things take time! Just because what I want to do is good for God’s kingdom doesn’t make it automatically easy or fast. The work God wants me to do in the world is very important and I see that He is making sure I really think through all the details and give myself time to process all that is happening so that I can make my project the best it can be” (2018.M1.E).

Similarly, another student who struggled initially with creating the time and space for the project eventually concluded they needed to be much more intentional about making this happen. “Repeatedly, I have learned how hard it is to truly set aside time to do this project. Somehow it seemed that after I left camp the rest of my life would part in two leaving just the right gap for my ministry project and maybe even a little wiggle room. I am continuing to uncover that things will not simply work out without my full intention and effort to allow God to put things in His Holy Order” (2018.M1.ADX).

Lastly, another student recognized the importance of goal setting and focusing on the tasks before them, all essential elements of developing a sense of industry. “However, with this project I am also learning that it is hard to stay focused on one specific goal and

not trying to do too much. I know my project wouldn't be as successful if I don't have a clear set focus and goal and so I am working on staying focused on my mission and not trying to do too many things" (2021.M1.AAA).

### **Vocation and Self-Reflection**

As detailed above, for Marcia, one of the key requirements for adolescents being able to explore their vocation and reach the status of identity achieved is the ability to be self-reflective. The students who are able to reflect on their experiences and make decisions regarding ideology, interpersonal values, and occupation feel more in control of their future.

Building on Erikson's and Marcia's work, the Meeus-Croetti model was born (Croetti et al 2008; Meeus et al 2010). The model is a three-dimensional model to explore identity concepts. Central to this model are three dimensions critical to exploring identity formation: commitment, in-depth exploration and reconsideration. While all three are essential for achieving one's identity (and from a Christian perspective, discerning one's vocational call), for the purposes of this paper we want to explore the in-depth exploration element. This indicates the various ways that adolescents keep their present commitments. This happens as adolescents explore previously made commitments, reflecting on those commitments, specifically how the commitments were made. This ability to self-reflect on how and why one holds certain commitments is also what allows one to consider alternatives to the commitments held, and if needed, to discard previously held commitments in favor of better ones

There are two important pedagogical issues we practice with students which enables their self-reflective ability. These include small group discussions twice daily and an evening opportunity for guided journaling.

The small group discussions have two primary goals. The first is to give students opportunity to hear from one another about how they are processing the information provided. For many teenagers, this has tremendous pedagogical value as it speaks to their learning style. It also reinforces the sense that God calls in many different ways, and as they hear the stories from other leaders and participants of how they are discerning God's call on their lives, they are better able to envision new possibilities for themselves.

The second goal is to allow students to discern what God has been saying to them from the various teaching and experiential learning opportunities they have experienced that day (and really from the totality of the program to that point). This happens particularly during the evening small group at the end of the day. Here, students specifically discuss specific questions that pertain to key ideas learned that day. These discussions intentionally move students to move to application of the material for their own lives, including a recurring theme of vocation and calling.

Students are also asked to journal each evening, responding to two question prompts. One of the prompts generally focuses on the theme of the day (e.g. the academic sessions, the worship service, any service ministry, etc.). The second question often addresses some aspect of calling and/or leadership. These questions are intentionally designed to allow students the space to do self-reflection on how they are hearing God, as well as their dreams and fears related to living into that call.

Following are some examples of responses students have given in their small groups and journaling activities that demonstrate the importance of self-reflection in determining one's call.

This student was able to reflect in her journal on what it means that God was calling her: "When God tells us to be holy and to also be ourselves we can feel hope [in] this calling. He is not calling us to change our entire lives and personalities but to be ourselves in our walk with Christ. He wants us to abide in him and be able to experience his holiness while also using our personal interests and passions to benefit his ministry and work in the world. By being ourselves we have the confidence to help others and share in Gods calling and be ablet o interpret that calling for our live" (2021.3AAE).

One of the ways students practice self-reflection is demonstrated by the willingness to recognize when their actions aren't in alignment with God's will and make the corresponding change to a new practice or habit. One student named this reality:

"This winter my church took a weekend retreat to just get away and spend time with Jesus. **I have been going to these retreats for years and knew pretty much exactly what I was going to experience the same thing I did every year** a weekend getting to know Jesus and spending time in great community with awesome leaders and super fun worship. So Saturday night we had a speaker come and he talked about David and Goliath. He was talking about how we have to face and fight the giant (Goliath) in our lives. I help lead a group of 6thgrade girls at my church and I realized I had spent the whole school year trying to act like I had my life together and knew the answers to all the questions and was always close to Jesus. I thought being a good leader to them was only letting them see my good side. I felt like one of my giants was being honest and open to them. At the end of the sermon the speaker asked us all to get down on our knees before our King and just ask Him what he needs us to know and spend time listening. **I got down and at first was extremely uncomfortable, but then I felt God. He was reminding me that my life is not perfect and instead of hiding that I need to use that as an example for others (specially middle school students) to learn from.** This is the moment when I felt God calling me to Youth Ministry" (emphasis added) (2018.2E).

One of the ways we help students in this self-reflection process is by introducing them to what we call the “Wesleyan Wheel of Discernment.”<sup>4</sup> In this model, we discuss six areas we believe are important for discerning God’s call on our lives: seeking Divine guidance, rational judgment, personal preference, converging circumstances, voice of others, and receiving Divine assurance. Students are taught that having the ability to reflect on each of these areas is essential for discerning God’s vocational call. After this session, one participant commented, “I feel like god (sic) is calling me to peruse (sic) music. Alot (sic) of things lined up with what I learned today, such as the circle Jim showed us” (2018.2ADZ).

Another student focused on the importance of personal preference and logical judgment and stated that the Wheel of Discernment “offers me hope in my calling because throughout my life I’ve been constantly told to not be myself. Yet, Jesus asks me to do the opposite. And through my inadequacies he makes me whole, and begins to purify me” (2021.3AAO). As the student reflected on who God had made her, she recognized that her passions, abilities, skills, personality type and life experiences were all essential elements that God took into consideration when God called her.

## **Conclusion**

In the 9 years YBL has been in existence, we have made it a practice to regularly evaluate our pedagogy and make adjustments based on the received feedback (written evaluations, student focus groups, counselor debrief, mentor evaluations, and a leadership debrief). This has allowed us to continually refine the various pedagogical practices utilized in the program to best assist students in their discernment of God’s call and vocation for their lives as we’ve demonstrated in this paper. Some of the practices we have mentioned have been in place since day one. Others have been either introduced or refined over the years as we have come to recognize better approaches to assisting students in their vocational discernment.

Assisting students to discern their calling is an ongoing issue of the church. As we regularly remind students, parents and pastors, the world needs more and better leaders. The church should be at the forefront of engaging in leadership, and the best way to ensure that happens is for adolescents to recognize the primary call God has on their lives to love Him and love neighbor, and to discern the second (vocational) calling God has to be a Christian leader in various occupational roles. The more opportunities students have to engage in the discernment process for this, the greater the likelihood that they will fully live into both their primary and secondary callings.

## Limitations and Biases

We need to note the limitations of our work.

---

<sup>4</sup> This tool was developed by members of the Asbury Theological Seminary faculty as part of the CD501 – Vocation of Ministry course.

1. As named previously, Asbury is in the Wesleyan/Methodistic tradition. As such, our understanding of calling and vocation may be understood and practiced differently than in other traditions. For instance, we believe fully in the concept of free will and free grace, and as such, believe that people (including students) can live in a way that runs counter to God's desire for their lives, including their sense of God's call for them. In other words, we do not believe that God's grace is so irresistible that students have no choice but to live into God's call.
2. We recognize that adolescents are, by nature, desirous of pleasing adults, a type of performative nature. This is amplified in our case by our requirements for students to participate in the program, namely that they are high achieving scholastically as well as having references detailing their already existing leadership skills and practices.<sup>5</sup> This can obviously lead to some students saying and doing the things we as leaders expect, even if they may not fully embrace them. While we do everything possible to help students understand they are not being judged or evaluated based on their performance, it is still possible that some respond in certain ways because they believe that's what the adult leaders desire.
3. Since one of our guiding goals is a focus on students vocational calling, it is easy to read into the data things that support what we expect to find. To assist us in this, we employed an outside worker to do the initial categorization of all the comments based on the categories we supplied. Her work was instrumental in helping us to not be overly biased in this area. That said, we own that our proximity to and investment in the program might adversely color our reading of the data.

---

<sup>5</sup> Applicants are required to meet the following: a minimum 3.3 GPA, demonstration of leadership in the local community, a reference letter from their mentor, and they must submit a video of them quoting the entirety of the Scripture passage for that year's Institute.

### Sources Cited

Creed, P.A., & Hennessy, D.A. (2016). *Evaluation of a Goal Orientation Model of Vocational Identity*. *Career Development Quarterly*, 64, 345-359.

Crocetti E, Rubini M, Meeus W. Capturing the dynamics of identity formation in various ethnic groups: Development and validation of a three-dimensional model. *Journal of Adolescence*. 2008;31:207–222.

Erikson, Erik H. (1959). *Identity and the life cycle: selected papers*. International Universities Press.

Erikson, E.H. (1968). *Identity: youth and crisis*. Norton & Co..

Erikson, E. H. (1980). *Identity and the life cycle*. W W Norton & Co.

Guinness, O. (2003). *The Call : Finding and Fulfilling God's Purpose For Your Life*. Thomas Nelson.

Marcia, J. E., (1966), Development and validation of ego identity status *Journal of Personality and Social Psychology* 3, pp. 551-558.

Marcia, J. E. (1980). Identity in Adolescence. In J. Adelson (Ed.), *Handbook of Adolescent Psychology*. New York: Wiley.

Marcia, J. E. (2010). Life transitions and stress in the context of psychosocial development. In T. W. Miller (Ed.), *Handbook of stressful transitions across the lifespan* (pp. 19–34). Springer Science + Business Media

Meeus W, Van de Schoot R, Keijsers L, Schwartz SJ, Branje S. On the progression and stability of adolescent identity formation. A five-wave longitudinal study in early-to-middle and middle-to-late adolescence. *Child Development*. 2010;81:1565–1581.