

Interaction

ASERVIC

Volume XII, No. 4

Summer, 2013

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As the 2013-2014, year of my tenure as ASERVIC President begins, I feel a sense of excitement for what the year ahead will hold for our organization. We are following through with many of the mandates that have been put before us in the past few years and these have gained momentum through the hard work of dedicated individuals with this organization. It is a pleasure to be part of this organization and continue the mission of ASERVIC.

As I look forward to our fall board meeting, I want to extend a personal welcome to our incoming Board members, Christopher Christmas, Ryan Foster, and Elizabeth O'Brien. They will serve a three year term starting on July 1st. Additionally, Bryce Hagedorn has begun his year as President-Elect, as has our newly appointed secretary, Rick Gressard. Please join me in welcoming them. At the fall board meeting, we will be following up on communicating both the ASERVIC competencies and the new Preamble which was recently approved by the board.

The board has approved a change to the next ASERVIC conference date. Whereas plans had been in the works for 2014, that date has been postponed until summer 2015. The rationale for this change relates primarily to the time and expense commitment with traveling to Hawaii for ACA's annual conference. We understand that our membership makes this conference a priority and we do not want to cause budgetary or time constraint issues. More information related to the 2015 ASERVIC conference will follow as it unfolds.

My goals for the 2013-2014 year include a focus on membership and membership involvement. We want to continue to monitor and respond to the needs of our new and life-time members, whilst continuing to develop membership outreach mechanisms, such as the listserve. Further, we want to continue increasing the level of participation of graduate student members and mentoring them into our organization.

Finally, I am grateful for the work of those who have come before me, work alongside me, and will continue after me in ASERVIC leadership. Throughout this year, I will extend many thanks to many individuals. At present, I want express my deep gratitude and appreciation for Dr. Shannon Karl and her mentorship and leadership in the 2012-2013 ASERVIC presidency. If you want to become involved with ASERVIC, please feel free to contact me and I will put you in touch with the appropriate person. You can reach me most easily through my e-mail (cgill@argosy.edu).



The ASERVIC Ethics Corner

by Stephanie F. Dailey, Ed.D.,
Harriett L. Glosoff, Ph.D., &
Leila Roach, Ph.D.

Revisions to the ACA 2005 Code of Ethics: ASERVIC's Response Stephanie F. Dailey

Welcome to the ASERVIC Ethics Corner! The topic this quarter is a summary of comments provided by ASERVIC to the American Counseling Association (ACA) Ethics Revision Task Force. A few months ago, ACA announced a call for feedback on the first draft of the 2014 ACA Code of Ethics. This call provided a unique and exciting opportunity for divisions to comment on the proposed changes, additions, and revisions to the ACA 2005 Code of Ethics.

Once ACA released the call for comment, the goal of the ASERVIC Ethical Values Committee was to solicit our membership to find out whether you felt the revised Code continued to provide counselors, counselor educators, and counseling supervisors with adequate guidance on how to ethically address issues of spirituality and/or religion. Therefore, we solicited numerous calls for member comments via the listserv as well as within *Interaction*. The ASERVIC Ethical Values Committee also reached out to the Executive Board and included their feedback in our response. Based on the feedback from you and ASERVIC leadership we submitted a letter to the ACA Ethics Revision Task Force on June 5, 2013 thanking them for their hard work. We also respectfully offered suggestions. A summary of these suggestions is provided below, listed in order of appearance in the Code:

Description of Autonomy (Preamble): We believe the addition of professional values and definitions of principles is helpful. As currently stated, however, the definition of “Autonomy” implies that counselors support only individualistic decision making processes for clients. We suggest revising this definition to clarify client autonomy in the counseling relationship. For example:

Respect for Autonomy: The right of clients to control the direction of their lives, thoughts, actions, and future as related to decisions made as part of the counseling process; counselors decrease dependency on the counselor in regard to client decisions.

Characteristics of virtuous counselors (Preamble): We also suggest referencing characteristics of virtuous counselors after the principles in the preamble to offer a balanced approach to ethical decision-making. In addition to considering professional values and principles as

an important way of living out an ethical commitment, professional counselors also consider characteristics of that promote their being virtuous agents of change.

A.4.b. Personal values: We believe personal values is not quite direct enough to address when a counselor's values conflict with that of the client. For example, when a counselor refuses to see a client based on their own value system the counselor can sometimes justify that this is based on the welfare of the client (e.g., it is better to not see the client than to impose their values). We suggest revising proposed A.4.b. to read:

“Counselors respect the diversity of clients, trainees, and research participants and seek training in areas in which they are at risk of imposing their values onto clients, especially when the counselor's values are inconsistent with the client's goals or are discriminatory in nature.”

A.5.d. Close friends or family members: We believe information is missing from this section which identifies that nonprofessional interactions or relationships with their client's romantic partners, in addition to close friends and family members. We suggest revising proposed A.5.d. to read:

A.5.d. Close friends or family members: Counselors are prohibited from engaging in counseling relationships with individuals with whom they have a relationship that is platonic in nature. Counselors do not engage in counseling relationships with family members nor do they engage in non-professional relationships with family members, romantic partners, or close friends of clients.

Fee splitting: We strongly support the reinclusion of information regarding fee splitting.

Definition of Culture (Glossary): We believe that the addition of the terms “spirituality/religion” are needed in the definition of culture. We suggest revising the definition to read:

Culture: Membership in a socially constructed way of living, which incorporates collective values, beliefs, norms, boundaries, and lifestyles that are cocreated with others who share similar worldviews comprising biological, psychosocial, historical, psychological, spiritual/religious beliefs and other factors.

On behalf of the ASERVIC Ethical Values Committee, we wish to thank everyone who provided commentary for this letter. Both ACA and the Ethics Revisions Task Force recognized our contribution and welcomed the feedback our organization had to offer. If you have any questions or comments please send them to Stephanie F. Dailey, Chair ASERVIC Ethical Values Committee, at stdailey@argosy.edu.

How often does the Code of Ethics get revised?

Every 7-12 years, ACA establishes a task force to revise its *Code of Ethics*. As part of the 3-year revision process, ACA members and associated counseling organizations are solicited to provide input to the task force regarding changes that they feel should be made to the code of ethics. ASERVIC is in a unique position to provide feedback to this important endeavor. As professionals who believe that spiritual, ethical, and religious values are essential to the overall development of the person, ASERVIC is committed to providing leadership and guidance regarding how to integrate these values into the counseling process.

Editor's Note: This is a very significant endeavor, and we thank those members who contributed feedback! And an especially big thank you to the Ethical Values Committee for their work on this important contribution to the revisions of ACA Ethics Code!

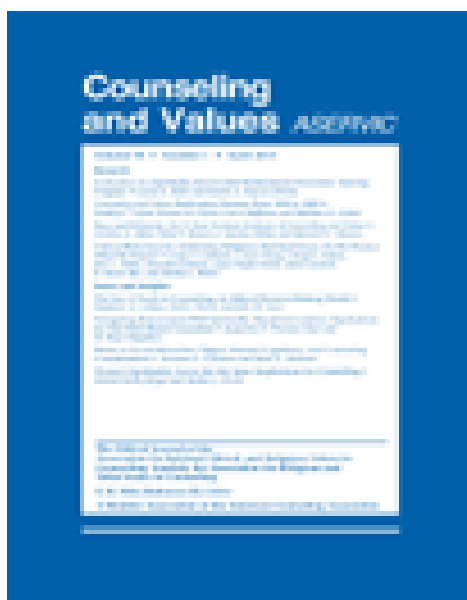


The Association for Spiritual, Ethical, and Religious Values (ASERVIC) is seeking editorial board members for the *Counseling and Values Journal*. **Reviewers are selected for a three-year term of service, and can expect a review request every 30 to 60 days.**

The review process takes place on the ScholarOne platform, so regular access to the internet is needed. In addition, reviewers are expected to be members of ASERVIC. If you are interested in serving as a reviewer on the editorial board, please email the following documents to the Editor (cvj@ucf.edu) by **July 26, 2013**:

- A short letter of interest, describing your background and your reason(s) for wanting to serve on this journal's review board, plus your CV.

Please contact the Editor, Dr. E. H. Mike Robinson, at cvj@ucf.edu by July 26, 2013, if you are interested in applying for a reviewer position.



A Tender Heart

Jodi L. Bartley

The University of North Carolina at Greensboro



Spirituality exists in the great paradoxes where nothing – and everything – seem to make sense at the same time. All at once, people will describe feeling full *and* empty, everything *and* nothing, secure *and* groundless, significant *and* insignificant, and wholly perfect in woeful imperfection. One of the most unique paradoxes is the gentle tenderness of the human heart... a heart that, nurtured in the fruits of the spirit, has the capacity to experience both profound joy and deep sorrow at the same time. Lesser (1999) describes this unique paradox more clearly as “enchanted melancholy” (p. 130) or a tenderness that contains a shade of sadness. She further states:

A joyful soul often lives in a state of what I call enchanted melancholy. This kind of happiness contains within it many shades of feelings: joy and grief, passion and sobriety, love and longing, innocence and wisdom. It holds the paradoxical nature of existence in a warm and wide embrace. More than anything, it is a sense of wonder (p. 230).

Rohr (2011) refers to this as “bright sadness” and connects it with the notion from St. John of the Cross of “luminous darkness” – the “simultaneous co-existence of deep suffering and intense joy” (p. 117). Taken together, these descriptions begin to illuminate this unique quality, but fully capturing it with words is difficult.

Capturing the essence – the *feeling* – of such an experience is a little more accessible. The tender heart shines through the lilting notes of Pachelbel’s *Canon in D* played during weddings. It catches our breath when infants giggle in delight. We see it in those unique moments – that seem both brief and eternal at the same time – when we gaze into the shining eyes of a loved one. Although at first, it may be associated with “happy” moments, it seems even more prevalent in those moments that tug at our hearts. The outpouring of love at a funeral, the warm glow of a candlelight vigil, and the flag given to the loved one of a fallen soldier. As our love grows, perhaps the capacity of the tender heart grows as well – embracing both the hopeful and the heartbreaking at the same time.

Recently, my own heart tenderness has been creeping up on me as I counsel cancer patients in the hospital. Sitting with them, I am humbled by the power of the beautiful and the tragic in life... often existing at the same time. The love and loss, the meaningful and insignificant, the fear and hope. Together, we seem to dance upon the beautiful and the tragic as we discuss life and death – and even more so – as we sit together and allow the silence to hold all the words that cannot be expressed. In these moments, I simply marvel at the unique paradoxes in life – and marvel at how much I simply do not know – and will never know. Relaxing into the mystery of it all, I melt into the tenderness of my heart and simply allow the spirit of the moment to carry me through.

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Introducing New Officers

President Elect: W. Bryce Hagedorn, Ph.D., LMHC

Bryce is an Associate Professor and Program Director at the University of Central Florida. He has been honored with numerous awards, and has authored many journal articles and books. He also has been an editor and an editorial board member of several scholarly journals. Bryce describes his personal philosophy as summed up in several "personal mantras" that "I am quick to throw out to students, supervisees, and clients alike. The first is 'Trust the Process.' Trusting the process involves acknowledging and accepting your current feelings, circumstances, and experiences..."

Bryce assumes his position as President Elect of ASERVIC, July 1, 2013, and we all look forward to working with him.



Secretary: Rick Gressard, Ph.D.

Rick is a Professor in the Counselor Education Program at the College of William & Mary and is Coordinator of the Addictions emphasis for the Community Counseling specialty. He has over 40 years of experience as a counselor and as a counselor educator. He has served as Chair of the Virginia Board of Counseling, Chair of the NBCC Board, Vice Chair of the CACREP Board, a member of the 2009 CACREP Standards Revision Committee, and will soon serve as committee chair of CACREP's International Registry of Counselor Education Programs. He is looking forward to serving as Secretary for ASERVIC and to getting more involved in one of his favorite counseling organizations.

As always, we are interested in articles or announcements dealing with Ethics, Spirituality, or Religion in Counseling. Guidelines for submission were determined by ASERVIC Board, March 2013 and are as follows:

1. An ASERVIC member must be the author of articles accepted for publication in the *Interaction*. Co-authors may be non-ASERVIC members if they are a graduate student and the lead author is a member.
2. Articles are to be consistent with ASERVIC values and the spiritual competencies.
3. Articles should be limited to approximately 750-800 words 12 pt. font, are subject to edit by the editor, and should be emailed in a word document attachment to the editor.
4. Pictures of ASERVIC events may be submitted in a jpeg. format and will be published at the discretion of the editor, space permitting.

NEXT ISSUE DEADLINE—September 6 Email submissions to cgerhard@ashland.edu by 9/6/13
 Past issues can be found on the ASERVIC webpage www.aservic.org

Hello to New Members!

Why I haven't joined ASERVIC before now is a complete mystery to me, as I have been aware of the association for several years. The topics of religion and spirituality have been a life-long interest to me. I come from a long-line of Mormon (LDS) roots and many of my ancestors traveled to the United States to escape religious persecution. Counseling has been a major part of my life since my early adulthood. I first saw a counselor when I was wrestling with my sexual identity. I was grateful, that despite the prevalent LDS belief that gay people were evil, I had a Mormon counselor who reminded me of my holy connection with God. I believe counseling is a spiritual experience that can help people through their spiritual and non-spiritual crises. Yoga has been a blessing to me as well. I initially started yoga practice to reduce migraines. While learning yoga, I read about the spiritual aspects of yoga, which led me to an exploration of Buddhism and ultimately back to my Christian roots. Now an Episcopalian, reason and rational thought provide a strong structure for my faith.

I completed a Master's in Counseling in 2006 from Idaho State University-Boise Extension, and have worked in faith based and substance abuse agencies. I currently am a full-time doctoral student at the University of Northern Colorado. Spirituality and religion are a major part of my professional and research interests, and I am currently writing my proposal for my dissertation. I plan to interview counselor educators about the dynamics that determine when, if, and how they integrate spiritual or religious topics into their teaching and supervision.

Thank you for the invitation to introduce myself, and I look forward to meeting ASERVIC members in the future.

Namaste and Peace,

David Johns



“My Spirit, My Story”



If you are a new member, please consider sharing your story that brought you to ASERVIC. Each month, our membership chair, Marrin Pierce, is contacting new members with 3 questions, which will then be featured in future issues of *Interaction*.

Questions are: 1. Tell about your spiritual journey.

2. Why did you join ASERVIC and what do you hope to receive from your membership?

3. What would you like to contribute to ASERVIC?

We'll look forward to hearing about your Spirit and your Story!

Hello to New Members!

PATRICIA A. HARRIS, Ed.D



Patricia is a full time faculty member at Lamar University since the inception of the Academic Partnerships School Counseling Online Degree Program in 2011. Prior to that she was an adjunct counseling professor for Lamar. She was a school counselor for 10 years and an educator for 20 years. She enjoys student interactions and employs spiritual leadership. She coordinated and implemented a program to serve At Risk 9th grade students and recruited community volunteers to assist incoming high school students with character building strategies. Patricia has an Ed.D. from Lamar University, the M.Ed. in School Counseling, and she holds Texas and Arizona Principal Certifications. She holds the Texas School Counselor Certification and the Licensed Professional Counselor (LPC)-Intern. She is President of Southeast Texas Counseling Association (SETCA).

She is a member of the American School Counseling Association (ASCA), Texas Counseling Association (TCA), the American Counseling Association (ACA), and a new member of ASERVIC.

Spirituality in Education

Patricia A. Harris, Ph.D.

Problems that face students in our schools today are accelerating; in fact, everywhere we look, children are under assault from violence, neglect, suicide; from the break-up of families; from the temptations of alcohol, tobacco, sex and drug abuse; from greed, materialism, and spiritual emptiness. Because of the problems that exist, Richmond (2004) noted today's teens find living in the world difficult. Peer pressure, identity formation and societal concerns force high school teenagers to balance these issues with grades, homework and relationships (Sink & Richmond, 2004). Thus, many teenagers come to school stressed and burdened (Bruce & Cockreham, 2004).

School counselors can be effective when they are asked to meet with students (Ingersoll & Bauer, 2004). The ability to listen to students as they express their feelings in a safe environment is cathartic and therapeutic and is a good beginning (Ivey, D'Andrea, Ivey, & Simek-Morgan, 2002). But, counselors need the tools to provide students with help in order to give them skills for coping with negative situations. Sink (2004) suggested that one area producing widespread debate is the value of spirituality as an effective "tool" or resource for constructing a sense of purpose in life and for working through personal challenges. Other researchers have acknowledged spirituality as a core consideration and fear that omitting discussions of spirituality from counseling might compromise the quality of services given to students (MacDonald, 2004; Allen & Coy, 2004).

Definition of Spirituality

According to Allen & Coy (2004) spirituality is a multidimensional construct of cognitive, metaphysical, and relational dimensions and is often associated with resilience or ability to overcome and succeed during times of distress. In addition, Benner (2004) described spirituality as a deep and mysterious human yearning for self-transcendence and surrender in order to find a place in the world. Yet, Ingersoll & Bauer (2004) noted that the term spirituality is difficult to define. Sink and Richmond (2004), however, defined spirituality as a person's attempt to make sense of his or her world and, for the purpose of this article, this definition will be used.

Spirituality and Education

MacDonald (2004) argued that in today's world, schools seem to focus entirely on academic content and standards while ignoring social and personal concerns. Public schools have the opportunity if not the responsibility to guide teenagers to be productive members of their community and the world at large (Allen & Coy, 2004). Yet, for those teenagers who turn to destructive behaviors, including depression, suicide, and self-mutilation, a resurgence of spiritual considerations in a school setting appears to be moving to the forefront (Ingersoll & Elliott, 2004). The idea of teaching from a spiritual perspective has garnered recent attention with spiritual teaching characterized by love and selflessness (Stern, 2001). Thus, the issue of spirituality in education has received increased attention in the past decade particularly as spirituality has become recognized as a construct distinct from religiosity (MacDonald, 2004).

School Counselors

Sink (2004) argued that spirituality is a central part of human development and wellness and that counselors should nurture the student's spirituality. Ingersoll & Bauer (2004) found that spiritual wellness can be integrated in a school counseling setting. School counselors can exhibit Rogerian-type behaviors and provide students opportunities to share their voice and their stories. Counselors can promote spirituality in ethically responsible ways, allowing students to be multidimensional persons who regularly share their spirituality (Sink, 2004).

Conclusion

Teenagers in general have many physical, emotional and spiritual changes in their lives. Students who are in emotional pain, or find life challenging, find learning difficult (Richmond, 2004). Students are seeking the personal identity to give meaning to their lives in the fast-paced world of the 21st century (MacDonald, 2004). An awareness of the important role of spirituality to assist the student is growing within the education system (Allen & Coy, 2004; MacDonald, 2004; Sink, 2004; Watson, 2000). Counselor knowledge of spiritual development can set the tone for student tolerance and respect of others (Allen & Coy, 2004; Bloch, 2004). MacDonald (2004) suggested that student's spiritualities are intertwined with their lives and that school counselors can sensitively infuse spirituality as it pertains to values and meaning to them. The hope is that spirituality as a resource will be beneficial to the great number of teenagers who are crying out for help (Richmond, 2004).

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Two Personal Perspectives on Spirituality in the Counseling Classroom

Lynn Bohecker, LMFT, LPC, 2nd Year Doctoral Student at Idaho State University
 Cristen Wathen, Ph.D., LPC, NCC, Assistant Professor, Montana State University

Spirituality in the counseling classroom can be challenging to navigate. Both of the authors believe that spirituality is an important factor for counselors-in-training to address before working with clients. The following stories are personal experience regarding the integration of spirituality in counselor training programs.

Lynn:

There were twelve somber faces. Counseling students seemingly braced for the class to begin. The room was silent and I felt the dread. Was it about having to talk about sex with clients? Was there an incident of which I was unaware? Did someone die? I turned on the equipment, loaded my presentation and turned on the projector. As the projector light slowly began to turn on, nothing changed in the room. The class remained silent until the title came into view, *Spirituality in Counseling*.

I was raised with my mother telling me that the three things you're not supposed to discuss in polite company are religion, politics, and money. I had not thought of this in several decades as an adult and a counselor, however, it popped into my mind as my first slide was there in big bold letters on the wall screen.

As counselors we are exposed to many uncomfortable topics and hear about unspeakable acts that people have done to one another. An article on preventing vicarious trauma states, "counselors in virtually all settings work with clients who are survivors of trauma" (Trippany, White Kress, and Wilcoxon, 2004, p. 31). As a counselor educator, I taught these same students about working with crises and trauma. During that class they were eager and excited to learn about how to work with the most difficult and gut wrenching types of issues that might be presented in counseling. There were lively discussions and active engagement and participation by the students. And now they appeared to be guarded, still silent, and about as receptive as a tree stump. Was it true that it is more acceptable to discuss atrocities than spirituality?

With these thoughts, I began my presentation. We watched the video, *Spirituality in Counseling* by Samuel Gladding and Michele Kielty Briggs. I tried to initiate discussion by asking the class, "How do you define spirituality?" A few brave souls responded. Someone said they liked the idea that it creates a sense of meaning. Another said that spirituality adds value to existence. Still more silence. The students began to engage in more dialogue and discussion when the focus was turned to the client in the video, Katy Ann. Many of the students found it very interesting that the presenting issue was jealousy about her younger sister getting married before her (something they would have dealt with at face value). It was a new idea to view the presenting problem as spirituality related and address it as such in the counseling session. The classroom came alive with questions such as, "If this is a presenting issue that turns out to be about spirituality, then how many other presenting problems might also be spirituality related?" One young man said, "I wonder how many times I have missed this issue entirely because I was not willing to consider spirituality as a part of counseling?"

The next section of the class was designed around the Spiritual Timelines teaching modules by Jennifer Curry and Stephanie Dailey downloaded from the ASERVIC website (2013). The students were provided with the Competencies for Addressing Spiritual and Religious Issues in Counseling (2009) and Fowler's Faith Development Theory and they were reviewed in detail. The students were becoming less guarded and more inquisitive and engaged. I was starting to feel a sense of relief and the best part was yet to come!

Focusing on spiritual competency number three regarding a counselor actively exploring his or her own attitudes, beliefs, and values about spirituality or religion, I had provided the class with paper, markers and colored pencils. Using Curry (2009) as a model, each student in the class engaged in drawing his or her own spiritual timeline. For 30 minutes a video of nature scenes accompanied by fluted music flooded the room. The silence and dread that was initially in the room was replaced with an energy of eagerness, focus, and self-reflection. I turned the music off and invited the students to share their timelines with each other in dyads. The classroom suddenly exploded with conversations and with sharing. The students were then asked to disclose their process with the entire class. There was a sense of relief that one woman summarized by saying, "I didn't

know what to expect from this class today and I didn't want to come. I have to say that it was much better than I expected. I like that we incorporate the client's spiritual beliefs, rather than our own, into the session and we cannot do that unless we know what they are!" The class that began in silence ended with excitement. Through the use of the experiential exercise of spiritual timelines (Curry, 2009), the class was transformed. The once un-polite topic of religion or spirituality is now not only a possibility but a necessity in order to be a truly effective and competent counselor and counselor educator.

Cristen:

In my doctoral program I worked with students who came from a strong spiritual faith background that was both culturally and environmentally embedded in the community. In the beginning I remember feeling intimidated because I perceived their faith background as very different from my own personal faith perspective. I was not sure what this would look like as I supervised, taught, and connected with them throughout the program. As I began to work and develop relationships with the students, I realized that I had many misconceptions about their perspectives and viewpoints, and especially about how they might respond spiritually as counselors. These students were committed to growth, change, and willing to take risks in integrating their strong spiritual morals and values into the context of ethical counseling. I was able to watch their counseling developmental process, to see how they navigated their spiritual struggles through the program, and witnessed their courage and strength in challenging their own personal perspectives as well as in understanding other viewpoints. As I worked closely with the students, I recognized that they often felt frustration and fear in discussing spirituality in their classes. A difficult topic, spirituality provokes emotion and can be extremely polarizing in the classroom, and at the same time, in my experience with clients, is often a key factor in the therapeutic process. Ethically, counselors must be able to appropriately respond to spiritual needs presented by their clients. I recognized that by not directly talking about spiritual issues in my teaching, I was modeling to students that it was okay to ignore this HUGE part of the human experience in working with clients. I aimed to give students in our program a place to discuss spirituality in counseling as well as how it interacts with the self of the counselor. Another doctoral student felt strongly about this and together we lead a voluntary spirituality group for counseling students in the program. The group lasted 8 weeks and was based on a conference presentation by Scott Wickman (Northern Illinois University) on leading spirituality groups in counselor education programs. The group content included the ASERVIC competencies in counseling, sharing about personal faith backgrounds, describing personal challenges in spiritual development and counselor development, and supporting each other in open communication regarding differing spiritual perspectives. The group provided students with a safe and confidential place to share their spiritual experiences while in the program and to discuss how spirituality integrates with counseling clients. The group was successful and I decided to continue it on to the next year. The students expressed their appreciation of having an outlet where vulnerability in the area of spirituality was safely encouraged. Integrating spirituality into the counseling curriculum models integrating spirituality into counseling. I for one am glad for the experience I gained in working with the students in our spirituality groups. I encourage other counselors and counselor educators to be intentional in providing spiritual outlets for clients and students in their work and teaching. As usual, I grew just as much as my students did in opening myself up to this new experience with them.

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