



INTERACTION

FALL 2025, VOLUME XXXIV, NO. 1

Welcome to the latest edition of our
Interaction Newsletter ASERVIC
members and guests



My name is Dr. John J. S. Harrichand, and it is a privilege to serve as the 56th President of the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC). I am honored to lead this vibrant and committed community of professionals who are dedicated to thoughtfully integrating spiritual, ethical, and religious values into the counseling profession.

SINCERE GRATITUDE

I extend my sincere gratitude to Dr. Janeé Avent Harris, our Immediate Past President, for her exemplary leadership and unwavering commitment over the past year. Her vision and service have significantly strengthened ASERVIC and positioned us for continued growth.

I would also like to express my appreciation to the dedicated leaders who are rotating off the Board: Dr. Abigail Conley (Journal Editor), Dr. Stephanie Dorais (Board Member), Dr. Awa Jangha (Board Member), and Dr. Leila Warraich (Board Member). We are deeply grateful for their valuable contributions and service.

At the same time, I am pleased to warmly welcome our incoming leaders: Dr. Anita Neuer Colburn (President-Elect), Dr. Mary Whiting (Secretary), Dr. Heidi Henry (Board Member), Dr. Kathy Richardson (Board Member), and Samantha Turner (Graduate Student Representative).

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UNIQUELY POSITIONED

Our theme for 2025-2026, **Sacred Spaces: Honoring Diverse Spiritual and Religious Journeys in Counseling**, reflects our profound respect for each individual's unique path. This reverence for diversity and the journey of growth, development, and transcendence forms the foundation of ASERVIC. I am deeply encouraged by the incredible talents and dedication I see in ASERVIC. We are uniquely positioned to meet the needs of a hurting world. We are called to provide safe, sacred spaces where individuals can explore their spirituality and navigate the complexities of their human experience. As we move into the new fiscal year, I am filled with hope and gratitude, knowing that together, ASERVIC is a community of counselors, educators, and professionals dedicated to integrating spiritual, ethical, and religious values into the counseling process.

If you are looking for ways to become more actively engaged in ASERVIC, there are many meaningful opportunities available. These include serving on committees, participating in graduate student and professional development events, and contributing to our Interaction newsletter or Counseling and Values journal. Your involvement not only supports your own professional development but also enriches the shared resources and sense of community that benefit all ASERVIC members. Feel free to contact me at president@aservic.org.

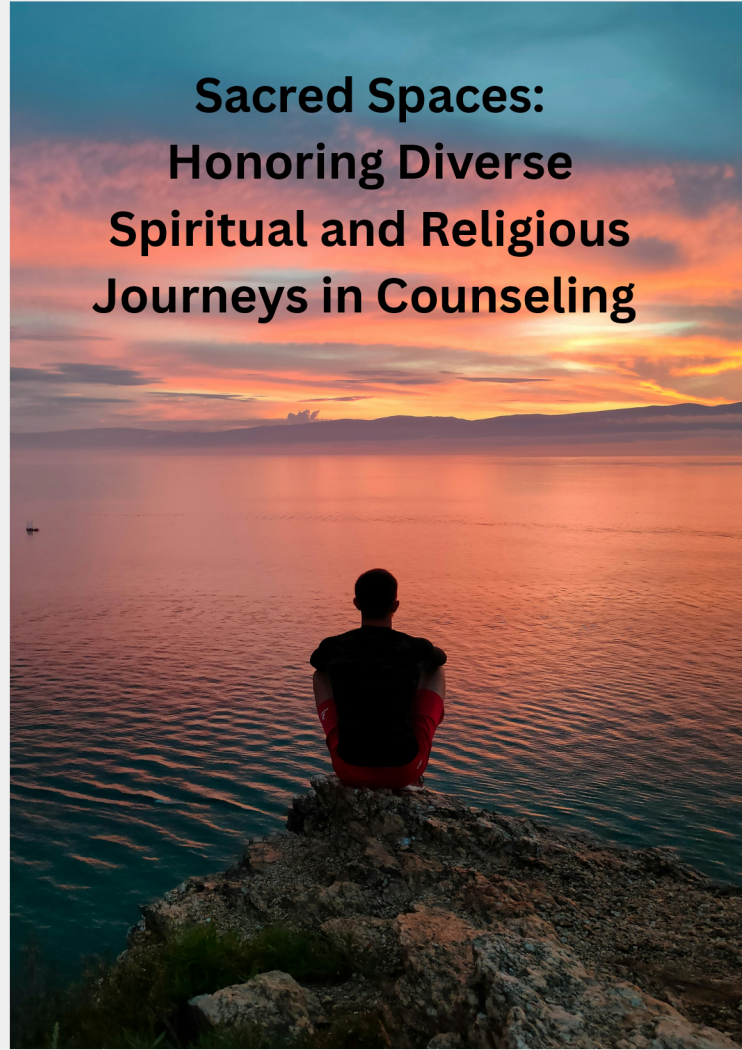
In the months ahead, we look forward to sharing updates on new initiatives designed to broaden our reach, enrich our educational offerings, and deepen the sense of connection within our ASERVIC community. We are especially excited about the planning underway for our 2026 Virtual Conference scheduled for **June 7-12, 2026 (mark your calendars!)**, and are eager to gather again to learn, grow, and celebrate our shared commitment.

As we continue our vital work, I look forward to collaborating with the ASERVIC Board, Committees, and each of you to address the needs of our clients, students, communities, and the nation. I am excited to share my vision for ASERVIC - one that builds upon the strong foundation laid by our predecessors and fosters an inclusive, supportive, and empowering community where every member feels valued and inspired to engage.

ASERVIC's Goals for 2025-2026 include:

- Maximizing Engagement in the 2026 Virtual Conference
- Delivering Dual-Format Continuing Education Opportunities
- Hosting Seasonal Webinars
- Enhancing Member Communication through the Interaction Newsletter
- Growing ASERVIC Membership by 1-2%
- Supporting Graduate Student Involvement in Research and Professional Development
- Offering and Promoting Research Awards
- Promoting the Counseling and Values Journal
- Collaborating with State Divisions and ACA Branches
- Advancing the Spiritual and Religious Best Practices (formerly Competencies) Implement

Sacred Spaces: Honoring Diverse Spiritual and Religious Journeys in Counseling



I encourage you to stay engaged, share your insights, and contribute to shaping the future of our organization. You can stay connected by following us on Instagram, X (formerly Twitter), and Facebook, as well as visiting our website for the latest news and opportunities.

Thank you for your continued dedication to ASERVIC and for the meaningful work you do to integrate spiritual, ethical, and religious values into counseling. Together, we can continue to make a lasting and positive impact on the lives of those we serve.

In wellness,

John J. G. Harrichand, Ph.D.

ASERVIC President (2025-2026)



2025-2026

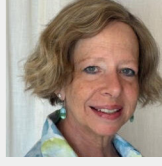
ASERVIC LEADERSHIP



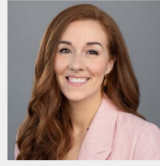
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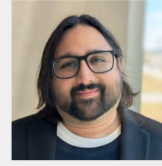
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VOLUNTEERS NEEDED!

JOIN OUR 2026 ASERVIC CONFERENCE PROPOSAL REVIEW TEAM!

Our organization is looking for dedicated individuals to join us in our mission to make our 2026 virtual ASERVIC Conference a success.

Contact us today to learn more about this exciting volunteer opportunity.

[JOIN NOW](#)

conference.aservic@gmail.com



EMERGING LEADERS



My name is Keaghlan Strasshofer, and I am excited to serve as the Assistant Editor for the ASERVIC Interaction Newsletter for 2025-2026! I am a Licensed Professional Counselor and Certified EMDR Therapist, serving on a Trauma Team at Liberty University's Counseling & Psychological Services as I work towards my Ph.D. in Counselor Education and Supervision. My experience includes 10 years of teaching undergraduate courses as a professor residentially and online, as well as over 6 years of clinical experience counseling. I have pursued my passion for advocacy, leadership, research, and scholarship for the counseling profession as Past President of the Chi Sigma Iota Rho Eta Chapter and Past Treasurer of VA-ASERVIC. I have also led research projects on emotional intelligence, empathy, and God attachment and am currently pursuing certification as an Advanced Certified Schema Therapist. I look forward to this year ahead of service and learning!

My name is Dr. Caroline Fernandes, and I am a licensed professional counselor, educator, and narrative scholar. I'm honored to serve as the Assistant Editor for the ASERVIC Newsletter. I have extensive training and certifications in both Western and Indigenous complex trauma treatment modalities, including psychedelic-assisted therapy, and I specialize in spiritual emergence and spiritually transformative experiences. I currently lead the ASERVIC Spiritually Transformative Experiences Taskforce for 2025-2026. My advocacy centers on destigmatizing mental health for marginalized individuals with exceptional human experiences, including near-death experiences, mediumship, and other anomalous or paranormal phenomena. I'm excited to be part of the ASERVIC Emerging Leader team and look forward to continuing to serve, learn from, and contribute to our community.



Association for Spiritual, Ethical, and Religious Values in Counseling

VOLUNTEERS

NEEDED

NEEDED

THE HELP WE NEED:

- General Conference Volunteers

ASERVIC 2026 VIRTUAL CONFERENCE
June 7-12, 2026

conference.aservic@gmail.com

ASERVIC

CULTURAL HUMILITY IN SPIRITUAL COUNSELING

Authors: Dr. Rebecca Randall, Dr. Jeffrey Parsons, and Brittany Hill-Morales



Have you ever wondered what separates truly effective counselors from those who simply go through the motions?

The answer often lies not in advanced techniques or clever interventions, but in the quiet work of honest self-reflection and cultural humility.

Competent and ethical counseling requires more than just technical skill; it demands a commitment to ongoing self-awareness, particularly in the sensitive realms of religion and spirituality. ASERVIC Religious and Spiritual Competency 4 challenges counselors to critically examine their beliefs, values, and practices, with the recognition that these personal convictions inevitably shape the counseling relationship. Without intentional self-reflection, even the most well-meaning counselor can unintentionally impose their values on clients, which violates the ACA Code of Ethics (2014).

Building on this, Competency 5 calls counselors to embrace cultural humility: to acknowledge the limits of their understanding and to seek out the resources and wisdom found within clients' unique religious and spiritual traditions.

The following case scenario brings these competencies to life, illustrating how counselor self-awareness and cultural humility are essential to working ethically and effectively with clients who face complex spiritual and cultural dilemmas.



Case Scenario

Amina Ahmed is a 29-year-old, second-generation Somali-American woman living in a metropolitan area in the southeastern United States.

She was raised in a tight-knit Somali immigrant community where family, religious identity, and cultural tradition are strongly intertwined. Her family is part of a Sunni Muslim congregation led by a traditional male Imam, and religious practices such as daily prayers, Quranic recitation, and community fasting are central to their daily rhythm and social identity.

Amina sought counseling after what she described as a “spiritual unraveling” that began during her divorce from her husband of three years. The marriage had been arranged with her family’s encouragement, but Amina felt emotionally neglected and stifled. She endured intense guilt when initiating the divorce, both for violating religious norms and for disappointing her family.

Since the separation, she has struggled with chronic anxiety, intrusive self-critical thoughts, frequent insomnia, and a sense of disconnection from both God and her community.

Amina’s ambivalence is compounded by theological concerns. She recalls being taught that incorporating spiritual practices outside of Islam is “shirk” (associating partners with Allah or seeking help from other powers other than the one true God). One of the gravest sins in Islam. At the same time, she yearns for a spiritual experience that feels alive and nurturing, which she says her upbringing did not provide. “It was always about duty and rules,” she reflects, “not peace or connection.”

Adding to her internal conflict is her growing interest in non-Islamic spiritual practices, including guided meditations, energy work (like Reiki), and chakra alignment. These were introduced to her by a coworker who helped her through the worst of her divorce.

Amina reports that these practices help her “feel centered” and “less alone,” but she is unsure whether they are compatible with her Muslim beliefs.

She has also kept these explorations secret from her family and faith community, fearing judgment or ostracization.

*“Spiritual
unravelling”*

Counselor Considerations

Beth is a 45-year old, White, married professional counselor who identifies as a Christian and feminist. She belongs to a progressive Christian church. Beth, whose decision to become a professional counselor reflects an outgrowth of her faith commitment, works at the community mental health clinic where she is often assigned to work with clients with salient religious/spiritual identities and concerns. Beth strives to work competently and ethically with each of her clients, and she utilizes the ASERVIC competencies as essential guideposts in her work.

Beth is excited to work with Amina, but she recognizes challenges inherent in the work, given the complexities of Amina's experience. She begins her practice with an in-depth self-examination, attentive to her assumptions, beliefs, and values (Competency 4). She considers, for example, her views about marriage and family, recognizing her personal belief that women should be empowered to make important life choices. Beth further considers her assumptions about Amina's movement towards religious and spiritual individuation and how these assumptions have been shaped by a Western, individualist values. She takes time to reflect on how she feels about some of the non-traditional religious practices to which Amina feels drawn and admits to herself that she knows very little about them. Beth knows that she will have to engage in ongoing reflection towards self-awareness throughout her work with Amina in order to be empathically present and open to Amina's experience. She endeavors to ensure that her biases and values do not inappropriately interfere with the work.

As a seasoned professional counselor, Beth has worked with a diversity of clients, including clients who identify as Muslim. She assesses what she already knows about the Sunni Muslim tradition; recognizing that there is considerable diversity within Islam, she works to identify gaps in her knowledge and understanding (Competency 5). Beth strives to work with an intersectional lens and a stance of cultural humility, aiming to deepen her understanding of how Amina's religious background intertwines with Somali culture and history. She broaches religion and spirituality with Amina, knowing that she can and must learn from her client; however, she is sensitive to the emotional labor that clients may feel in having to educate their counselors about their cultural backgrounds. Beth therefore endeavors to identify additional resources and to engage in consultation that may help to inform her work.

As a result of her patient and careful exploration of the intersections of Amina's experience (religious, spiritual, cultural, and familial), and with additional knowledge gained through consultation, Beth understands better the relational strain and isolation occasioned by Amina's choice to end her marriage and better understands how this relates to her sense of "spiritual unraveling."

Beth holds space for Amina to process the complicated and challenging feelings that have accompanied her choices. She validates Amina's desire for a vital and nurturing spiritual path and set of practices that may nourish her but again foresees the relational and religious risk that may accompany this pursuit. Beth recognizes that she must honor and support Amina in an unrushed exploration of her dilemma and the feelings it engenders, including uncertainty, guilt, and shame.

She empathetically supports Amina in the process of clarifying her feelings and needs and imagining a way forward. She also helps her identify spiritual and non-spiritual coping strategies and potential, untapped sources of social support.

Reflection Questions

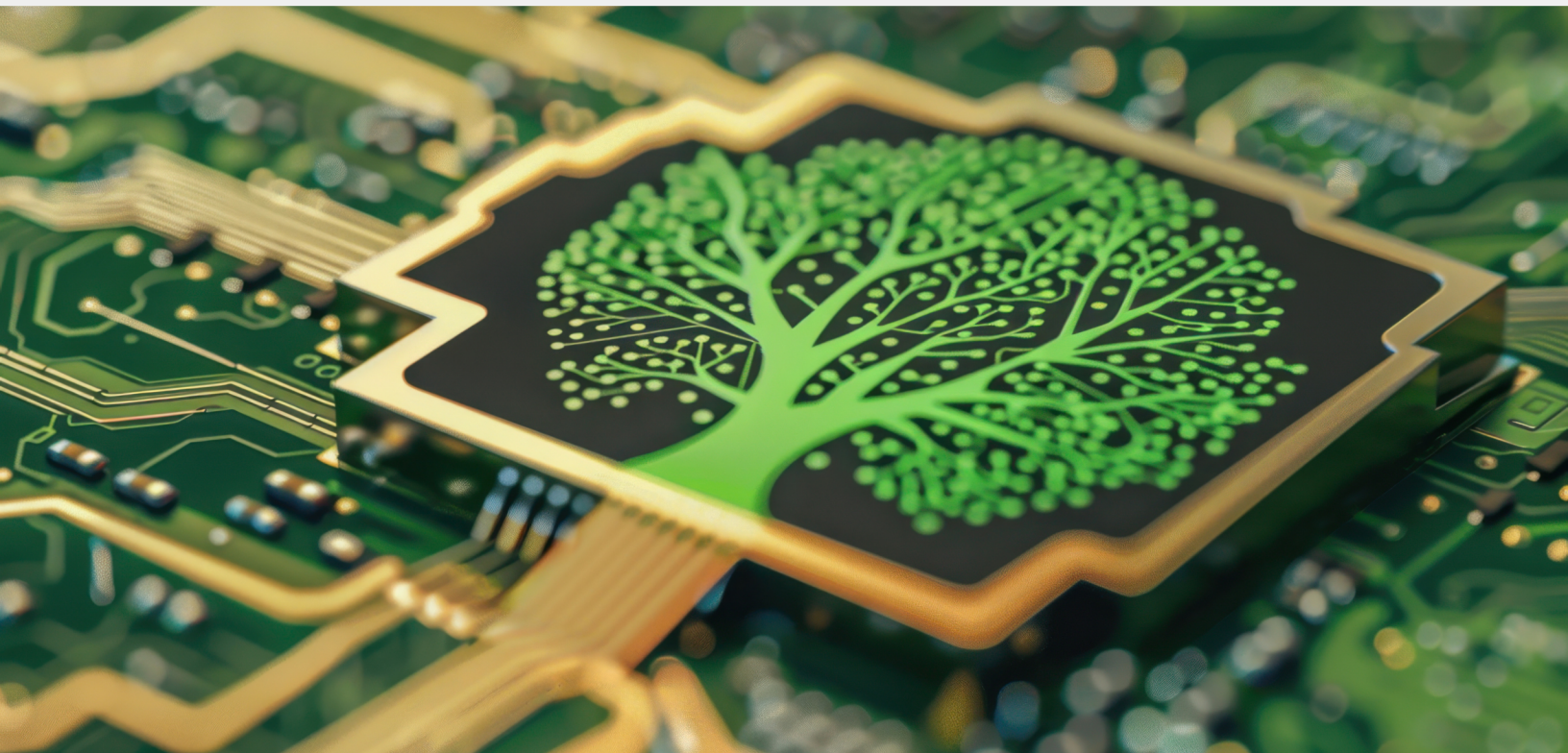
- What came to mind as you read this case study?
- What would you have done differently with Amina?
- How did you process your assumptions and beliefs like Beth?

Conclusion

Amina's story demonstrates that what truly distinguishes effective counselors is not merely their expertise or technical know-how, but their willingness to engage in the quiet, ongoing work of self-reflection and cultural humility. By embracing the spirit of ASERVIC Competencies 4 and 5, continually examining their own beliefs and approaching each client with genuine openness, counselors can move beyond simply "going through the motions." Instead, they become trusted partners, supporting clients like Amina as they navigate complex intersections of faith, culture, and identity. Ultimately, it is this honest, reflective engagement that forms the heart of ethical and transformative counseling practice.

Counselor Self-Reflection and Cultural Humility in Spiritually Integrated Practice

1. Structured Values and Bias Review (Cashwell & Young, 2020).
2. Intentional Broaching of Spiritual Concerns (Stewart-Sicking, 2024).
3. Ongoing Countertransference Monitoring (Hayes et al., 2018).
4. Targeted Cultural Consultation and Scholarship Review (Hook et al., 2013).
5. Faith-Congruent, Evidence-Based Interventions (Pargament, 2007).



Reflection Questions

Counselor Reflections	Client Reflections
Where did uncertainty surface, and how did I respond—by inquiry or avoidance?	“How do you experience the difference between duty-based faith and a faith that feels nourishing?”
What assumptions did I carry about “acceptable” spiritual practices, and how might they limit the work?	“When spiritual guilt surfaces, what thoughts or bodily sensations let you know it’s there?”
Did I subtly prioritize doctrinal correctness over Amina’s lived experience?	“If your younger self could speak, what would she say about the practices you’re considering now?”
How did power dynamics (age, race, religion, professional role) show up in my language or tone?	“What teachings or verses from the Qur’an bring you comfort—especially in moments of doubt?”
Which feelings (pride, defensiveness, eagerness) signaled a need for deeper self-examination before the next session?	“Which parts of community life feel supportive, and which parts feel constraining right now?”
What concrete step will I take, example reading, consultation, and or supervision to widen my cultural or theological lens this week?	“Imagine it’s a year from today and you feel spiritually rooted, what daily habits or relationships helped you get there?”

Resources

Assessments

Pargament, K. I., Feuille, M., & Burdzy, D. (2011). The Brief RCOPE: Current psychometric status of a short measure of religious coping. *Religions*, 2(1), 51–76.

Puchalski, C. M. (n.d.). FICA spiritual history tool. George Washington Institute for Spirituality & Health. <https://gwish.smhs.gwu.edu/programs/transforming-practice-health-settings/clinical-fica-tool>

Books

Cashwell, C. S., & Young, J. S. (2020). *Integrating spirituality and religion into counseling: A guide to competent practice* (3rd ed.). American Counseling Association.

Pargament, K. I. (2011). *Spiritually integrated psychotherapy: Understanding and addressing the sacred*. Guilford Press.

Articles

Hayes, J. A., Gelso, C. J., Goldberg, S. B., & Kivlighan, D. M. (2018). Countertransference management and effective psychotherapy: Meta-analytic findings. *Psychotherapy*, 55(4), 496–507.

Hodge, D. R., Zidan, T., & Husain, A. (2023). How to work with Muslim clients in a successful, culturally relevant manner: A national sample of American Muslims share their perspectives. *Social Work*, 69(1), 53–63.

Hook, J. N., Davis, D. E., Owen, J., Worthington, E. L., & Utsey, S. O. (2013). Cultural humility: Measuring openness to culturally diverse clients. *Journal of Counseling Psychology*, 60(3), 353–366.

Stewart-Sicking, J. A. (2024). Broaching spiritual and religious issues in assessment in counseling: A model for counselor preparation and practice. *Counselor Education and Supervision*, 63(3), 249–254.

Vieten, C., Fox, J., Oxhandler, H. K., Pearce, M., Polson, E. C., Pargament, K. I., Wong, S., & Currier, J. M. (2024). Spiritual and religious competency training for mental health care professionals: How much is enough? *Counselor Education and Supervision*, 63(3), 187–202.

Website

Institute for Muslim Mental Health. (n.d.). Clinician directory. <https://muslimmentalhealth.com>

ASERVIC 2026 Virtual Conference

June 7 - 12, 2026

Conference Theme

"Sacred Spaces Honoring Diverse Spiritual and Religious Journeys in Counseling"

A graphic with a light beige background. On the left, there is a blue megaphone with two orange lightning bolts. The text "CALL FOR PROPOSALS" is written in large, bold, blue capital letters. Below this, the text "ASERVIC 2026 VIRTUAL CONFERENCE" is written in smaller, bold, blue capital letters. To the right of this text is a vertical column of ten orange dots. At the bottom, the text "Submission opens on December 19th" and "Closes on February 15th" is written in a smaller, italicized font. In the bottom right corner, there is a small illustration of a white jar with a wooden lid.

**CALL
FOR
PROPOSALS**

**ASERVIC
2026 VIRTUAL
CONFERENCE**

*Submission opens on December
19th
Closes on February 15th*

Topics we are looking for:

Ethics in counseling

Religion/Spirituality in
counseling

Values in counseling

[Submit Here](#)

LIGHT IN THE HOME

by Lou Farley, PhD., LPC

Recently, I was asked to meet a patient dying of prostate cancer in his home. When I arrived, I met the patient's wife, his three adult children, and their spouses. His makeshift bed was in the living room near the entry door. As I sat down beside him, I became quite aware his family's love, compassion, commitment and sadness, central to their journey, were very thick and glowing under their roof.

Without thinking much, I quietly exclaimed,

**“This house has a lot of
Light in it!”**

The dying man, Bob, quietly asked me if I would like a piece of his chocolate from the drawer next to his bed. In situations like this I have a habit of accepting the generosity offered by the dying and their families. I also really enjoy chocolate. With the first taste, it dawned on me how generous and kind he was: here was a man suffering with cancer offering me savory sweetness and it touched my heart.

The Light shone bright within this family.



I only saw Bob and his family twice before he passed. Weeks later, I received a call from his eldest daughter. "Lou, I want to share with you what happened... The moment before my dad died, he opened his eyes and silently looked at each one of us with love. He gifted each one of us a special moment to connect with him before he crossed over. Without a sound, he took his last breath and closed his eyes.

At that moment all of us in the room saw a light in the shape of an orb come out of his forehead rise and go into the hutch where we keep beautiful statues of angels. The golden orb then floated out of the hutch and made a right turn into the stairway that leads to our bedrooms. As it was rising through the stairway, a light on the wall flickered. My mom said, 'We've got to get that light fixed.' "My sister, feeling the need to clarify exclaimed, 'Mom, that's not the light THAT'S DAD!' The sphere rose and disappeared through the corner of the foyer area."

She then made the reason for her call clear: "Lou, we want to ask you to officiate Dad's funeral because you said there was 'a lot of Light' in our home, and we want you to share this experience with everyone who comes to the funeral. None of us feel able to do it. Will you do that?" In situations like this I tend to respond immediately. "Yes, I am honored you would ask me."

At the funeral there were many family members and friends seated in the church. When it came time to share the family's experience, I recounted it just as it was shared with me. The family, in the front row, held hands, teared up and nodded their heads in affirmation. As I spoke, expressions of awe accompanied tears of grief that filled the room.

Walking home after the service, deep gratitude for these sacred experiences, and the opportunities to share them, filled my heart.

My takeaway from this experience is that, beyond religious dogma, philosophy, tradition or history there exists, as magnificent as it is inexplicable, the Spirit of love, compassion, healing and peace that floats in our very presence when we open our hearts to see.



ENDURING CHANGE

By Jodi L. Bartley

The famous philosopher Heraclitus once said, "Nothing endures but change." Change, however unsettling and painful, seems to be the constant that we all hold. This becomes more apparent when we transition into new phases in our lives and begin the process of letting go and moving forward. In such a time, the aching pull of the past and the vast openness of the future seem to cast us into a dizzying middle place – a limbo of mixed emotions.

That longing for the past is often wrought with feelings of grief. It's one of those emotions that seem to settle over like a thick blanket – muffling the spirit, and yet at the same time, pricking the heart with such acute aching that we feel lost inside. The quietness of grief seems to exist in the pauses that linger just a little too long, simply bereft of words. Along with the grief, though, there often seems to be depth of gratitude – gratitude for the places that have provided grounding, the experiences that have taught wisdom, and especially the people who have journeyed with us along the way. And with the fullness of the gratitude, we plunge back into the sorrow of the grief... a leaky space of inner turmoil

And then, there's the future – that vast expanse of uncharted territory. We look forward with bright, willing eyes – trying all the while to ignore that flutter of inner anxiety. Will I find what I need here? Will I do okay? Will I find connection with people? Will I be okay? Along with the punctuated anxiety, there's a peppering of excitement – an urgency to plunge into the new world with both feet. The breadth of new opportunities, the delight of meeting new people, and the wonder at a new inner shift – they're all characteristics in this great process of becoming.

It's a confusing mix of emotions in that dizzying middle place, and surely, it's enough to falter even the most stoic and grounded of characters. For in this moment, what do we hold onto? A wise mentor of mine once offered sage advice, "Jodi, find that which is unchanging." The beauty in the unchanging... maybe that's the spirit that resides within us all, the assuredness that propels us forward toward the future that lay ahead. And when we nest in this spirit of the unchanging, maybe we unearth the ability to trust life's enduring changes.

THE ASERVIC ETHICS CORNER



The ASERVIC Ethical Values Committee is proud to introduce the ASERVIC Ethics Corner – a column specifically dedicated to ethical issues regarding the integration of spirituality and religion in counseling, supervision, and counselor education curriculum.

Authored by the Ethical Values Committee, the purpose of this column is to address pertinent ethical issues as they relate to spiritual and/or religious issues in counseling. We recognize that counselors face ethical dilemmas every day. These ethical challenges can certainly throw any professional for a loop, whether a new professional or one with years of experience. These issues often become more present when exploring the spiritual domain. For example, many counselors feel apprehensive when even addressing matters of spirituality. The unfortunate result is avoidance, which means religious and/or spiritual beliefs are ignored and left out of the therapeutic setting.

Failure to adequately address spirituality as a counseling component neglects a viable resource for clients and disregards the counselor's commitment to understand all aspects of client functioning. Not addressing these issues is not only poor clinical practice, but also unethical. Because of this, counselor educators and counseling supervisors have an ethical responsibility to prepare counselors who can effectively address spirituality in the counseling process.

The goal of this column is to better inform ASERVIC members of current spiritual and/or religious ethical issues. Examples of column topics include: counselor competence; fear of imposing values; ethical issues involved in addressing spirituality as part of supervision such as working with supervisees/students who do not demonstrate cultural competence and are unable to work outside of their own spiritual or religious worldview; questions regarding when to refer clients; the use of prayer in counseling; accepting or declining invitations to religious and/or spiritual ceremonies; spirituality in school counseling; and when to disclose personal information regarding the counselor's spiritual domain.

The ASERVIC Ethical Values Committee, committed to the infusion of spiritual, ethical, and religious values in counselor preparation and practice, is interested in providing you with information so you can better understand these ethical challenges

The Editorial Team welcomes to the team

Assistant Editors

Dr. Jinok Lim



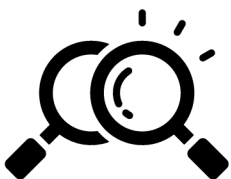
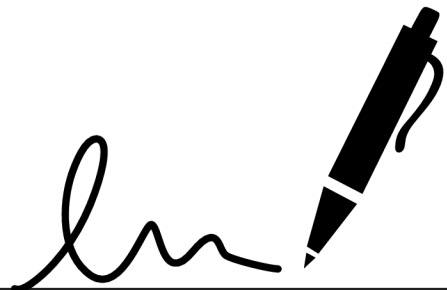
Jinok Lim, Ph.D., LMFT, is an assistant professor at Marymount university, VA, and licensed marriage and family therapist in VA. She has been dedicated to serving and involved in research for underprivileged populations, including immigrants, students and faculty of color. Her passion is to advocate for marginalized populations, reduce mental health disparities by committing to culturally sensitive counseling, and train future mental health professionals to be equipped as culturally sensitive counselors.

Dr. Caroline Fernandes



My name is Dr. Caroline Fernandes, and I am a licensed professional counselor, educator, and narrative scholar. I'm honored to serve as the Assistant Editor for the ASERVIC Newsletter. I have extensive training and certifications in both Western and Indigenous complex trauma treatment modalities, including psychedelic-assisted therapy, and I specialize in spiritual emergence and spiritually transformative experiences. I currently lead the ASERVIC Spiritually Transformative Experiences Taskforce for 2025–2026. I look forward to continuing to serve, learn from, and contribute to our community.

We are excited to welcome our two new Assistant Editors and are grateful for their willingness to serve the editorial team. We look forward to their contributions and the expertise they bring to our work.



We are also seeking qualified peer reviewers to join the team and support the ongoing quality of our newsletter.

email: aservicinteraction@gmail.com for further details

Growth - a foreign concept to a soul chained
by veins of fears.

A soul - desperate to see and be seen,
Drowned by the rains of tears.
I wonder if a weary soul can find refuge in
silence.

Hoping that self-awareness won't disturb the
quietness of my values.

I ask myself - have I been so comfortable
with contentment that the quietness of my
fears screams louder than the awareness of
my years?

Where absence of beliefs seems more
present in the valley of my griefs.

May the diversity of cultures meet the
philosophy of worldviews.

May their differences be so beautiful that
their beauty be indistinguishable.

May their marriage open us up to a world of
differences.

And may self-awareness burn the bridge of
chains that distances the soul with fears of
change.

--

Rev. Aziz Ibrahim | B.A. BTS, M.A. MTS





Interested in submitting for the

Spring
ISSUE of *Interaction*?

The deadline is

April 17th, 2026

Please refer to ASERVIC.org for guidelines for publication or for more information, email Patrice Parkinson, Interaction Editor, at

aservicinteraction@gmail.com