The Role of Spirituality in the Lives of Counselors: Reframing the Focus

Greg A. Meyer
Oral Roberts University, gmeyer@oru.edu

THE ROLE OF SPIRITUALITY IN THE LIVES OF COUNSELORS

REFRAMING THE FOCUS

GREG A. MEYER

— • —

Abstract

The term *spirituality* is often hard to hear without prior, preconceived ideas and bias attached to it, and is often used interchangeably with other words, depending on one's past and culture. The field of counselor education and supervision has also used the term in ambiguous ways, which has led to apprehension and a lack of clarity with which the term is taught and understood. This paper explains the historical focus of spirituality within the counselor education field, then redefines the focus towards the lives of counselors, but more specifically the lives of counseling students and the impact counselor educators might have on reframing the term as an explanatory definition that is innate and unique to all people. Implications, exploration, counseling ethics, and future considerations are also presented.

*S*pirituality has become an unavoidable topic in the field of counselor education. Professional counseling organizations (e.g., the American

Counseling Association [ACA], 2005, 2014), the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2009, 2016), the Association for Counselor Education and Supervision (ACES, 2011), the Association for Spiritual Ethical, and Religious Values in Counseling (ASERVIC, 2009) publish documents and guidelines demonstrating the standards and necessity for counselors to have an awareness of spiritual issues, particularly as it relates to working with clients from various faith or religious backgrounds. In turn, counselor educators would likely model these standards through teaching and supervising activities, understanding one's students' and supervisees' unique faith, religious, or spiritual backgrounds, and mirroring the different guidelines published by professional organizations.

It is also important that students are able to understand and recognize the differences between beliefs based on religious doctrines and those based on spirituality (ASERVIC, 2009). Spirituality and religion tend to be used interchangeably (Hall & Edwards, 2002; Pargament, 1997; Slife & Richards, 2001; Watts, 2001) and spirituality is often used to refer to generic religious concerns, other-worldly, or theological concepts (Helminiak, 2011). Differentiating the terms *spirituality* from *religion* has become quite a large task and is the origin of this article, as attempting to synthesize and integrate the range of descriptions might provide an opportunity to utilize the proposed spirituality definition in the counselor education field. *Religion*, on the other hand, is less difficult to define, and assists to frame spirituality as a unique term offering direction for the counselor education profession. Religion can be defined as the communal and creedal expression of spirituality that orients individuals to the sacred and divine (Benner, 2007). In other words, religion is the structure for a socially defined spiritual community, whereby practices and external traditions are enacted (Cashwell & Young, 2020).

This conceptual article is meant to draw attention to an aspect rarely considered by counseling education programs and, subsequently, in the lives of counselors, which is the role spirituality plays in the counseling practitioner's life, both professionally and personally. There is a need for counselors to be aware of and examine their own spiritual

constructions and the role these constructions have played in their own developmental processes (Burke & Miranti, 1995; Grimm, 1994; Zinnbauer & Pargament, 2000). Attention is focused on the term *spirituality* and the conceptualization of the term. Discussion will center on considerations of a more explanatory definition of spirituality, and its implications for teaching and supervising counseling practitioners. The purpose of this article is to bring forth the possible strengths of understanding spirituality from a non-theological framework and how this produces the need to examine the spiritual identity of the counselor. Considerations for ethical practice of counselor education and supervision as it relates to examining and exploring graduate counseling student spirituality are discussed.

Spirituality in Counselors

Despite the call for counselors to self-reflect upon and become aware of their spiritual constructions (Burke & Miranti, 1995; Grimm, 1994; Zinnbauer & Pargament, 2000) there has been unclear consensus in how counselors have come to understand the religious and spiritual elements within the counseling profession (Cashwell & Young, 2004). Historically, professional counseling organizations have brought up the topic of spirituality, religion, spirit, values, and more recently how these constructs relate to multicultural respect or honoring the systems within which clients seek to build community and meaning in their lives (ACA, 2005, 2014; ACES, 2011; ASERVIC, 2009; CACREP, 2016). ASERVIC created a more detailed awareness of the topic of spirituality by publishing spiritual competencies, first in 1996 and later the revised 14 Competencies for Addressing Spiritual and Religious Issues in Counseling (2009). In 2011, ACES addressed the multicultural element of supervision to include spirituality, religion, and values. The ASERVIC competencies also influenced CACREP's counselor education core curriculum standards (2009) to include counselor training in spiritual and religious topics, however training has primarily focused on assisting counselors in working with the client's spirituality rather than the importance of the counselor's spirituality.

Despite the progress made by CACREP, ACA and the ASERVIC division, there are significant variations in counselor education program course syllabi addressing spirituality in counseling (Cashwell & Young, 2004). ASERVIC Competencies (2009), numbers three, four and five all relate to counselor self-awareness: The professional counselor actively explores his/her own attitudes, beliefs, and values about spirituality and/or religion; the professional counselor continuously evaluates the influence of his/her own spiritual and/or religious beliefs and values on the client and the counseling process; the professional counselor can identify the limits of his/her understanding of the client's spiritual and/or religious perspective and is acquainted with religious and spiritual resources and leaders who can be avenues for consultation and to whom the counselor can refer.

The counseling and spirituality research focuses on a select number of topics, rarely dealing with ASERVIC (2009) Competencies three, four and five. Most of the literature deals with the following issues: what must counselors know to be effective with spiritual/religious issues (Cashwell & Young, 2020); the past neglect of working with client's spiritual issues (Bergin, 1980; Frame, 2003; Hodge, 2001; Richards & Bergin, 2005); a lack of formal training in working with spiritual issues (Burke et al., 1999; Frame, 2003); addressing the need to include spiritual concerns in counseling programs (CACREP, 2009); and the spiritual competencies required within practitioners and throughout counselor education curriculum (ASERVIC, 2009; Cashwell & Young, 2020; Hagedorn & Gutierrez, 2009). A paucity of literature focusing on the spirituality within counselors and counselor educators has potentially created a lack of clarity and understanding of spirituality and specifically, spiritual identity development of the counselor (Hage, 2006; Poll & Smith, 2003). Counselors are asked to examine their own spiritual constructions and the role these constructions have played in their own developmental processes (Burke & Miranti, 1995; Grimm, 1994; Zinnbauer & Pargament, 2000), and yet, counseling students report feeling confused from their counselor education experiences about addressing spiritual and religious issues, unsure if addressing the issues may be causing

harm, imposing personal values, or unethical (Adams, 2012). The ethical climate of the counseling profession may have also deterred counselor educators and supervisors from being willing to engage in these self-reflective discussions regarding individual counseling student's spirituality for fear that personal values may conflict with professional ethical codes leading to ethical gatekeeping requirements. Notably, cases based on incidents at two separate institutions, where personal values related to sexual orientation, were determined to be in conflict with the requirements of the ACA Code of Ethics (Shallcross, 2010). Jennifer Keeton, a counseling student at Augusta State University, was required to enter a remediation program after stating she planned to tell gay clients that homosexuality was wrong, based on her religious beliefs. Additionally, Julea Ward was dismissed from her graduate program at Eastern Michigan University, for refusing to counsel clients who might wish to discuss homosexual relationships, as it did not coincide with the personal morality associated with her religion. These incidents illustrate the necessity to explicitly focus on the spirituality of counselors during their training, as the concern for beliefs and ethics that characterizes religion has existed from the start of humanity (Helminiak, 1996), and while counselors are ethically trained to avoid imposing their values on clients (ACA, 2014); most researchers agree that therapist values are inescapable (Slife & Richards, 2001).

Explanatory Spirituality

The term *spirituality* is often difficult to hear without bias as personal definitions of the term are often based on one's deep culture (Shaules, 2007) which fuses together often unquestioned ideas and themes from one's past and perceived identity. Defining *spirituality* outside of the counseling profession, Sheldrake (2012) states that contemporary definitions of the term are less well-defined but consistently relate to fully integrated approach to life, or a style that is engaged with a search for the sacred which may be related to a belief about God, or perhaps the numinous, depths of human existence, or mysteries of the cosmos. Often linked to

thriving, spirituality is engaged in finding meaning, identity and personal development. Spirituality relates to a sense of ultimate values rather than instrumentalized attitude of life, and this might suggest a self-reflective existence rather than an unexamined life (Sheldrake, 2012).

Within the counseling field literature, the term *spirituality* has historically been difficult to define as it is a complex, multidimensional construct, sometimes used synonymously with "religion" or "faith," sometimes there is little connection (Benner, 1998). While the term *spirituality* is often thought of, in general terms, as linked to religion, the practice of spirituality may be considered to go beyond religious practices and connect individuals with something larger than the self. However, within the counseling and counselor education profession, there has been little consensus within the literature over the last 20 years, and the terms are often used interchangeably, as many still make no distinction between the two terms (Cashwell & Young, 2020). Counseling educators have mostly used anecdotal accounts of personal experiences when educating counselors-in-training on spirituality or spiritual topics (Horton-Parker & Fawcett, 2010). In addition, the term *spirituality*, has been used in less than intentional ways, oftentimes conveying a general, descriptive, and often inspirational emphasis, based on traditions, sacred texts and the how-to's of spiritual practice; rather than an explanatory (Helminiak, 2011, p. 598), inherently human structure, which influences all persons' ultimate perception of value in one's life.

For the purposes of this conceptual article, notable definitions from the counseling field have been integrated to comprise a thorough definition of the term *spirituality*, which may demonstrate the usefulness of counselor educators and supervisors adopting an approach of humility and curiosity regarding counseling students' and supervisees' spiritual constructions. Spirituality is a universal human capacity and tendency that is innate and unique to all persons (Cashwell & Young, 2020; Helminiak, 1996; Lonergan, 1972; Myers & Willard, 2003; Piedmont, 2007; Young et al., 2007). This human phenomenon becomes motivated to generate, search for or construct a set of meanings, concerns, values, beliefs or ethics about life and the ultimate reality or existence (Gilchrist, 1992; Helminiak, 1996,

2011; Lonergan, 1972; Myers & Willard, 2003; Piedmont, 2007). This creates an individual's essence (Gilchrist, 1992) and typically increases or produces growth, responsibility, awareness, or self-other compassion and love (Cashwell & Young, 2020; Myers & Willard, 2003).

Implications for an explanatory definition of spiritualty suggest that to be human is to be spiritual, only differing in intentionality or spiritual practice and response. Additionally, not all spiritualities are religious, as it relates to what makes life meaningful, provides identity, and produces personal development, growth, or transcendence. In other words, one's spirituality does not need to be introduced to an individual, only attended to, listened for, or explored. This would include paying attention to lifestyles, themes, motivations, resistances, or defenses. Because spirituality is a universal human phenomenon, even counselors are motivated to generate meaning, values, beliefs or ethics about their existence and purpose, including their role as a counseling practitioner. A counselor's professional identity is a significant component to the structure of his/her meaning, beliefs about existence, or *spirituality*. A definition that assists counseling students and supervisees to understand their individual spirituality comprises many different parts of their existence, including vocational and religious aspects that might have positive ramifications in the counselor education and supervision field.

Ethical and political cases regarding counselor education and freedom of counselor values have drawn attention to the role religion and spirituality play in counselor education. Because the general population, and counselor education field, lack clarity in differentiating between *spirituality* and other similar words (i.e., religion, faith) (Cashwell & Young, 2020), *spirituality* could be a difficult word to hear clearly, without stimulating strong emotional responses, laden with moral overtones of critical images and possibly producing reactions of guilt, rules, and punishment. These challenges may negatively impact the overall value and usefulness of the spirituality construct. Ethical battles related to counseling student freedom of values have highlighted the importance of considering the way in which we educate and encourage counselor development. Counselor educators and supervisors would be wise to

explicitly focus on the explanatory definition of spirituality, relating it to a curiosity and willingness to discuss the spirituality of the counselor, without confusing the term with other terms (i.e., religion) while counselors are trained. This would likely model how to demonstrate curiosity about one's spirituality while avoiding imposing their religious values (ACA, 2014).

Implications

Counselors are humans, motivated to generate meaning, values, beliefs, or ethics about their purpose, including their role as a counselor. CACREP (2016) has indicated the value and necessity for counseling practitioners to consistently reflect on their professional identity and development. Throughout counselor education programs, counselors are told repeatedly to become aware of their values and bias so that they are aware when personal bias has the potential to negatively impact the counseling relationship. If an explanatory definition of *spirituality* is utilized in counselor education and supervision, and approached from a multicultural perspective, rather than a religious, inspirational, or theological perspective, whereby students are encouraged to explore how their spirituality and values impact their philosophy and practice of counseling (Osborn et al., 2012), then *spirituality* could be the word we use to comprise the self-reflective skill in examining values, bias, and meaning making. Utilizing spirituality as the multicultural perspective to facilitate focus on the universal human capacity and tendency that is innate and unique to all persons, including counseling practitioners, then the basis of spiritual exploration might influence counselor educators and supervisors to explore and encourage counseling students to begin the integration of all of their identities with their spirituality, thereby creating less of a need to sacrifice one's religious beliefs, than to reflect on the value of being a people helper, their spiritual longings to help others, and how this informs or conflicts with their religious or theological preconceptions. This integration of values would only create congruence for counseling practitioners.

Exploration

When counselor educators model genuine interest in the counseling students' process of making meaning, they assist students to pay attention to their own spiritual and existential constructions. This exploration would likely result in counseling students' increased level of self-exploration. The needs of any counseling practitioner include personal development, encompassing personal understanding, awareness, and knowledge; as well as self-discovery and clarification (Henrikson et al., 2015). Personal examination of counseling students' and supervisees' spiritual values may constitute experiential learning (e.g., spiritual life inventories, process groups, spiritual retreats, etc.), and they should be assisted to purposely integrate experiential exercises and discussions to facilitate deeper exploration of belief systems (Adams, 2012). The curiosity of the counselor educator and supervisor is essential in drawing out counseling students' existential attempt to construct meaning in pursuing their specific career as a counselor.

It is relevant to explore one's values as counselors and how one's spiritual (existential) values influence one's philosophy and practice of counseling, so as to draw attention to the "counseling" activity having a presence within the practitioners' spiritual values. As the counseling student engages in self-exploration, resistance to opening up about their own spirituality, which could produce defensiveness from the outset, may be minimized. Counselor educators and supervisors can help dissipate the disconnect between the exploration of religious and spiritual issues with graduate training programs (Adams, 2012). This would also facilitate and encourage the use of developmental theories of spiritual development (e.g., Fowler, 1981; Helminiak, 1987). Demonstrating curiosity of the counseling student or supervisee would include asking questions and designing educational activities to draw out where the counseling students' desire to help others fits with their spirituality. Additionally, asking about what part of their *faithing* (Fowler, 1981) motivates them to seek to help others demonstrates curiosity. Focusing on counselor's spirituality in counselor education has the power to significantly impact therapeutic, educational, and supervisory relationships. If counselor educators

continue approaching the term *spirituality* from a theological, religious, or inspirational framework, they may risk consenting to counseling students' and supervisees' failure to question their individual biases and motivations for becoming counselors; directly impacting their ability to actively seek to understand the diverse spiritual backgrounds of the clients they serve (ACA, 2014). In other words, assuming a counseling student's spirituality consists only of their religious or theological values is likely to create tension within the counseling student to seek to avoid or discriminate against diverse clients, or perhaps to feel compelled to share their own theological opinions or inspirational values with a client who does not share those same values. As counselor educators participate in this explanatory spiritual exploration of counseling students, they become participants in the parallel process (Gross Doehrman, 1976) of embodying spiritual exploration and, in turn, theoretically the counseling student then is likely to demonstrate that same ethical process to their clients in the therapeutic exploration.

Ethics

Both religion and spirituality can have a positive impact on physical, emotional, and psychological wellness and serve as an important coping resource during difficult times in life (ASERVIC, 2009). Individuals come to counseling somewhere along a continuum of psychospiritual development, and with a belief system that answers important questions for them, as do counseling students entering graduate school. As counseling students experience the stresses and challenges of graduate counseling didactic and experiential work, diverse and complex ideas and experiences transpire, significantly shaping and transforming graduate counseling students to reimagine their world and ideas of what it means to be human, to experience pain, and what it means to help another human with unique experiences and values of their own. Counseling students experience moments that bring into focus their own coping strategies, forcing them to utilize aspects of their identities and existential frameworks and inevitably to develop psychospirituality, emotionally, theologically, and interpersonally. Regardless of an individual's particular religious conviction, or the lack

thereof, everyone is making meaning of their lives and developing values in some way, as they progress through a graduate counseling program. The values of the practitioner are generally recognized as not only pervading the therapy session but also inevitably influencing the client (Bergin et al., 1996; Tjeltveit, 1999). Therefore, one of the most valuable actions as a professional counselor is to be client focused, and by modeling this focus as a counselor educator or supervisor to counseling students and supervisees, they experience the same ethical parallel process (Gross Doehrman, 1976) in the training relationship.

Through understanding spirituality as the process by which humans structure their individual set of meanings, values, beliefs and ethics (Helminiak, 2011), it appears the ACA is not asking practitioners to sacrifice their religion or what they believe; rather, they are requesting practitioners to reflect on their personal desires of being people helpers, especially if one holds such a definitive theological agenda. This allows an opportunity for the practitioner to integrate the two values (i.e., religious beliefs, professional/vocational motivations) of meaning in the practitioner's life. By modeling the curiosity and focus on the counseling student's or supervisee's values—rather than instructing them to not consider their values, or by sharing their own personal values—counselor educators might facilitate the process of self-reflection necessary to integrate students' professional motivations with their religious beliefs. In a similar way when counselors offer reflection and genuine exploration of their clients, they assist clients to integrate spoken values with lived experiences to create congruence. Counselors should consider if their spirituality centers on helping others or possessing the correct religious/theological belief, as these two values may comprise an ethical inconsistency, and integrating the two may create a healthier spiritual congruence.

Cultural competence, curiosity, empathy, and a complete understanding of spirituality may be the most ethical way to approach counseling. Ethical practice and cultural competence are naturally intertwined: one must have cultural competence to counsel ethically, and an understanding of ethics is necessary for cultural competence (Lee, 2015). The first step toward working ethically and culturally with clients is to explore their

own cultural identities and how these affect their values and beliefs about the counseling process (ACA, 2014). There is also a risk of confusing a religious or theological belief or agenda with the humanistic root of the counseling profession, which may justify neglecting ethical and legal responsibilities. Again, the values of the practitioner tend to exist in the counseling sessions, and inevitably influence the client, despite practitioners best attempts to remain value neutral (Bergin et al., 1996; Tjeltveit, 1999). Therefore, self-awareness of one's spirituality may allow counseling practitioners to increase empathy, remain client focused, affirm diversity without interference of personal bias, avoid burn-out, as well as seek personal wellness. Inconsistencies between one's assumed ultimate concerns and values with his or her lived ultimate concerns and values may be responsible for discomfort, anxiety, or professional stagnation. In-depth exploration of spirituality, religion, and counseling values or existential meaning-making within a safe and affirming counselor education program may provide the opportunity for graduate counseling students to reconcile, integrate, and develop the inconsistencies between the counselor's assumed ultimate concerns with his or her lived ultimate concerns.

Discussion

With the explanatory definition of spirituality specifically focusing on the uniqueness of all people to construct their own ultimate reality or existence, one may question ways counselor educators might work to facilitate the counseling student's progression of spiritual construction. If the following serves as the definition of *spirituality*—the universal human capacity and tendency that is innate and unique to all persons (Cashwell & Young, 2020; Helminiak, 1996; Lonergan, 1972; Myers & Willard, 2003; Piedmont, 2007; Young et al., 2007), whereby a phenomenon exists where individuals are motivated to generate, search for or construct a set of meanings, concerns, values, beliefs or ethics about life and the ultimate reality or existence (Gilchrist, 1992; Helminiak, 1996, 2011; Lonergan, 1972; Myers & Willard, 2003; Piedmont, 2007), creating an individual's essence (Gilchrist, 1992) and typically increases or produces growth,

responsibility, awareness, or self-other compassion and love (Cashwell & Young, 2020; Myers & Willard, 2003)—then various activities may positively impact the counseling student's ethical growth as a counselor. In turn, counselor educators must also be aware of the limitations and boundaries with which to approach the exploration of counseling students' and supervisees' explanatory and innate spirituality.

The ACA (2014) code of ethics indicates that counselors are to explore their own cultural identities. An individual practitioner's personal existential constructs directly link to their own cultural identities, so the goal through counselor education would be to design activities to empower counseling students, in a safe and open environment, to explore, question, and integrate his or her existential constructs, or *spirituality*. Activities and relationships introduced by the counselor educator and supervisor to facilitate counseling student self-reflection is what influences theoretical underpinnings and therefore directly impacts a counselor's ethical and multicultural counseling identity, among other things. Additionally, the potential to develop specific courses to address the spirituality of the counselor, or explicitly addressing the spirituality of the counseling student in legal and ethical courses (likely unavoidable as case law progresses) or multicultural counseling courses is paramount. Legal and ethical counseling courses, as well as multicultural counseling courses often touch on the topics of religion or spirituality, but this is mostly through the lens of the client and teaching the counseling students to maintain awareness of their bias as to not influence the client. The shift toward explicit exploration of the counseling student's personal spirituality might involve activities like religious/spiritual autobiographies, religious/spiritual genograms, or spiritual life maps (Hodge, 2001, 2005). Utilizing encounter (process) groups, and exposure to research on spirituality would also allow counseling students to focus outside of their underlying assumptions, while creating an environment of support for the counseling student, directly addressing issues related to the spiritual domain, in order to self-reflect on the multi-faceted parts of his or her identity they are allowed to integrate together to create spiritual congruence.

Typically, graduate counseling students are referred to traditional psychotherapy or counseling, especially within the humanistic or holistic traditions, to further their individual spiritual development and awareness (Helminiak, 1996). However, this historical practice might be more out of fear of handling this development and awareness in-house, as part of a counseling student's professional identity development. Graduate counseling schools tend to become risk-averse when approaching graduate counseling student values exploration due to the myriad of instances previously discussed. However, religiously affiliated counselor education programs may be uniquely positioned to offer traditional religious techniques to assist in similar functions of spiritual development and awareness (i.e., meditation, prayer, retreats, fasting, isolation, readings, spiritual direction, service opportunities, and worship). Helminiak (1996) recommends these techniques should be understood scientifically so that those who prescribe them to counseling students recognize and highlight their valid aspects, rather than focus on the superstitious or even harmful properties or byproducts of the techniques. Much of Helminiak's academic career was devoted to understanding these specific properties, and this is a direction the field of counselor education and supervision has yet to explore thoroughly. Additionally, the counselor education field would benefit from the development of a text that addresses both the ASERVIC Spiritual Competencies (2009) with the psychology of spirituality, for potential use in exploring counseling student spirituality and spiritual identity, as there is with courses in multicultural counseling (i.e., Sue & Sue, 2008). A text like this might include topics such as spiritual lifespan development, spiritual identity, motivational orientation of a practitioner's intrinsic or extrinsic quest, the relationship between spirituality as a humanistic paradigm and a theistic paradigm, transcendent experiences, meaning-making, and the impact these topics have on the therapeutic relationship with clients.

Utilizing the explanatory definition of *spirituality*, specifically focusing on the implication of practitioners constructing their own ultimate reality or existence, the counselor education and supervision research base is in need of development. An area of research that is both limited and in need of updates is the mysteries surrounding the reasons and purposes for why individuals

choose to become counselors, and then what shifts along the process of counselor education to facilitate spiritual and professional congruence within individuals, to produce counselor wellness and sustainability in such a personally challenging profession. The ACA doesn't appear to be asking practitioners to sacrifice who they are and what they believe, but the counselor education and supervision process naturally affords the opportunity for practitioners to explore the intentions of their personal desires of being people helpers, especially if there is a definitive personal agenda. There is a risk of assuming they are fulfilling a higher calling, which sometimes prompts counseling students to attempt to justify neglecting ethical and multicultural responsibilities. Historically, this is not uncommon among counseling professionals who justify their actions or unethical approaches through religious or spiritual beliefs, but more research needs to be conducted on counselors' ultimate concerns for existence, the way they structure personal and professional meanings, as well as values and beliefs, and this could be all encompassing of the term *spirituality*. These are only a few directions the professional counseling and counselor education field could explore the process of professional identity development pertaining to counseling practitioner values. This article is an attempt to draw attention to the potential benefits of using the term *spirituality* as an explanatory definition that is innate and unique to all people.

Greg A. Meyer (gmeyer@oru.edu) is Associate Professor of Professional Counseling in the Graduate School of Counseling at Oral Roberts University, Tulsa, OK, USA.

References

Adams, J. R. (2012). Spiritual issues in counseling: What do students perceive they are being taught? *Counseling & Values, 57*(1), 66-80.

American Counseling Association (2005). *Code of Ethics*. Author.

American Counseling Association (2014). *Code of Ethics*. Retrieved from https://www.counseling.org/resoruces/aca-code-of-ethics.pdf.

Association for Counselor Education and Supervision. (2011). *Best practices in clinical supervision*. Author.

Association for Spiritual, Ethical, and Religious Values in Counseling. (2009). *Competencies for addressing spiritual and religious issues in counseling*. Retrieved from http://www.aservic.org/wp-content/uploads/2011/01/ASERVIC-Competencies-for-Addressing-Spiritual-and-Religious-Issues-in-Counseling-2009.pdf

Bergin, A. E. (1980). Psychotherapy and religious values. *Journal of Counseling and Clinical Psychology, 48*, 75–105.

Bergin, A. E., Payne, I. R., & Richards, P. S. (1996). Values in psychotherapy. In E. Shafranske (Ed.), *Religion and the clinical practice of psychology* (pp. 297-325). American Psychological Association.

Benner, D. G., (1998). *Care of souls*. Baker Books

Benner, D. G., (2007, Oct. 13). *Applying spiritual focus in counseling relationships* [Course lecture]. Counseling and Spirituality, Richmont Graduate University, Atlanta, GA, United States.

Burke, M. T., Hackney, H., Hudson, P., Miranti, J., Watts, G. A., & Epp, L. (1999). Spirituality, religion, and CACREP curriculum standards. *Journal of Counseling & Development, 77*, 251–257.

Burke, M. T., & Miranti, J. G. (1995). *Counseling: The spiritual dimension*. American Counseling Association.

Cashwell, C. S., & Young, J. S. (2004). Spirituality in counselor training: A content analysis of syllabi from introductory spirituality courses. *Counseling and Values, 48*, 96-109.

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

Council for Accreditation of Counseling and Related Educational Programs. (2009). *Council for accreditation of counseling and related educational programs: 2009 accreditation and procedures manual*. Author.

Council for Accreditation of Counseling and Related Educational Programs. (2016). *Council for accreditation of counseling and related educational programs: Application for accreditation 2016 standards*. Retrieved from https://www.cacrep.org/wp-content/uploads/2020/03/2016-Application-3.2020.pdf.

Frame, M. W. (2003). *Integrating religion and spirituality into counseling: A comprehensive approach*. Brooks/Cole.

Fowler, J. W. (1981). *Stage of faith: The psychology of human development and the quest for meaning.* Harper & Row.

Fukuyama, M. A., & Sevig, T. D. (1999). *Integrating spirituality into multicultural counseling.* Sage Publications, Inc.

Gilchrist, R. (1992). The need for holistic counseling. *American Counselor, 1,* 10-13.

Grimm, D. W. (1994). Therapist spiritual and religious values in psychotherapy. *Counseling and Values, 38,* 154-165.

Gross Doehrman, M. J. (1976). Parallel processes in supervision and psychotherapy. *Bulletin of the Menninger Clinic, 40*(1), 1–104.

Hage, S. M. (2006). A closer look at the role of spirituality in psychology training programs. *Professional Psychology: Research and Practice, 37,* 303-310.

Hagedorn, W. B., & Gutierrez, D. (2009). Integration versus segregation: Applications of the spiritual competencies in counselor education programs. *Counseling and Values, 54,* 32-47.

Hall, T. W., & Edwards, K. J. (2002). The spiritual assessment inventory: A theistic model and measure for assessing spiritual development. *Journal for the Scientific Study of Religion, 41,* 341-357.

Helminiak, D. A. (1987). *Spiritual development: An interdisciplinary study.* Loyola University Press.

Helminiak, D. A. (1996). *The human core of spirituality: Mind as psyche and spirit.* State University of New York Press.

Helminiak, D. A. (2011). Spirituality as an explanatory and normative science: Applying Lonergan's analysis of intentional consciousness to relate psychology and theology. *The Heythrop Journal, 52,* 596-627.

Henrikson, R. C., Jr., Polonyi, M. A., Bornsheuer-Boswell, J. N., Greger, R. G., & Watts, R. E. (2015). Counseling students' perceptions of religious/spiritual counseling training: A qualitative study. *Journal of Counseling & Development, 93,* 59-69.

Hodge, D. R. (2001). Spiritual assessment: A review of major qualitative methods and a new framework for assessing spirituality. *Social Work, 46*(3), 203–214.

Hodge, D. R. (2005). Developing a spiritual assessment toolbox: A discussion of the strengths and limitations of five different assessment methods. *Health & Social Work, 30,* 314-323.

Horton-Parker, R. J., & Fawcett, R. C. (2010). *Spirituality in counseling and psychotherapy: The face-spirit model.* Love Publishing Company.

Lee, C. C. (2015). Social justice and counseling across cultures. In B. Herlihy & G. Corey (Eds.), *ACA Ethical Standards Casebook* (7th ed., pp. 155-192). American Counseling Association.

Lonergan, B. F. (1972). *Method in theology*. Herder and Herder.

Pargament, K. I. (1997). *The psychology of religion and coping: Theory, research, practice*. Guilford Press.

Poll, J. B., & Smith, T. B. (2003). The spiritual self: Toward as conceptualization of spiritual identity development. *Journal of Psychology & Theology, 31*(2), 129- 142.

Myers, J. E., & Willard, K. (2003). Integrating spirituality into counselor preparation: A developmental wellness approach. *Counseling and Values, 47*, 142-155.

Osborn, D., Street, S., & Bradham-Cousar, M. (2012). Spiritual needs and practices of counselor education students. *Adultspan Journal, 11*(1), 27-38.

Piedmont, R. (2007). Cross-cultural generalizability of the spiritual transcendence scale to the Philippines: Spirituality as a human universal. *Mental Health, Religion, and Culture, 10*, 89-107.

Poll, J. B., & Smith, T. B. (2003). The spiritual self: Toward a conceptualization of spiritual identity development. *Journal of Psychology & Theology, 31*, 129-143.

Richards, P. S., & Bergin, A. E. (2005). *A spiritual strategy for counseling and psychotherapy* (2nd ed.). American Psychological Association.

Shallcross, L. (2010). Putting clients ahead of personal values. *Counseling Today*, Retrieved from https://ct.counseling.org/2010/11/putting-clients-ahead-of-personal-values/.

Shaules, J. (2007). *Deep Culture: The hidden challenges of global living*. Multilingual Matters.

Sheldrake, P. (2012). *Spirituality: A very short introduction*. Oxford University Press.

Slife, B. D., & Richards, P. S. (2001). How separable are spirituality and theology in psychotherapy? *Counseling and Values, 45*, 190-206.

Sue, D. W., & Sue, D. (2008). *Counseling the culturally diverse: Theory and practice*. John Wiley & Sons, Inc.

Tjeltveit, A. C. (1999). *Ethics and values in psychotherapy*. Routledge.

Watts, R. E. (2001). Addressing spiritual issues in secular counseling and psychotherapy: Response to Helminiak's (2001) views. *Counseling and Values, 45*, 207-217.

Young, J. S., Wiggins-Frame, M., & Cashwell, C. S. (2007). Spirituality and counselor competence: A national survey of American counseling association members. *Journal of Counseling & Development, 85*, 47-52.

Zinnbauer, B. J., & Pargament, K. I. (2000). Working with the sacred: Four approaches to religious and spiritual issues in counseling. *Journal of Counseling & Development, 78*, 162-171.

Are you called to **help hurting people** through the **counseling profession?**

ORU's School of Counseling Programs are Clinically Sound, Biblically-based, and Spirit-centered.

The Master of Arts in Professional Counseling (MAPC) program prepares students to pursue state licensure as professional counselors, marriage and family therapists, or addictions counselors.

The Master of Arts in Counseling Studies (MACS) program is a non-license track and prepares students for working with people in ministry, administration, or management in human services agencies.

The Master of Divinity (MDiv) program offers a concentration in addictions counseling that meets Oklahoma's requirements for Licensed Alcohol and Drug Counselors (LADC).

The Undergraduate Department of Theology offers a **Bachelor of Arts in Christian Caregiving & Counseling** that prepares students for ministry in the local church or further graduate studies toward state licensure.

Get equipped to facilitate healing and wholeness today.

918-495-6518 | gradadmissions@oru.edu | grad.oru.edu

ORU | COLLEGE OF THEOLOGY & MINISTRY