The Spirituality in Supervision Model (SACRED):
An Emerging Model from a Meta-synthesis of the Literature

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Abstract

Using a grounded theory approach, nine research reports were studied with the goal of synthesizing a more unified model of how spirituality is addressed in the supervision of counseling. The combined data were coded for purpose of spirituality in supervision, competencies, safety, assessment, conceptualization, reflection, and emergence. A synthesized model for supervisors, called SACRED, is presented that represents Safety, Assessment, Conceptualization, Reflection, Emerging Congruence, and Development. Implications for supervision and future research are also discussed.

Interest in the consideration of spirituality in psychotherapy is steadily increasing (Hall, Dixon, & Mauzey, 2004; Kelly Jr., 1994; Miranti, 2007; Young, Wiggins-Frame, & Cashwell, 2007). This growth has occurred at the organizational and the practical levels. In the counseling profession, the earliest efforts to develop awareness of spirituality in therapy began in 1951 in the form of the Catholic Guidance Council in New York (ASERVIC website, 2007). This organization evolved over the years to become a national division of the American Counseling Association (ACA) called Association of Spiritual, Ethical, and Religious Values in Counseling (ASERVIC). Currently with over 4000 members, the organization has evolved from its Catholic origins to a diverse membership committed to infusing spiritual, ethical and religious values in counselor preparation and practice.

In addition to ACA and ASERVIC's inclusion of spirituality, other professional organizations encourage addressing spirituality in counseling. The Joint Commission on Accreditation of Healthcare Organizations (JCAHO) requires rehabilitation counselors to consider spiritual and religious needs when providing services to persons with chronic illnesses and disabilities in JCAHO-accredited facilities (Stebnicki, 2006). In order to support JCAHO's requirements, supervisors need to have language and frameworks to talk about spirituality with their supervisees.

Another organization is the Council for Accreditation of Counseling and Related Educational Programs (CACREP). Following the Summit on Spirituality held in 1995 (Young et al., 2002), CACREP developed standards that defined spirituality as "the inner life of the individual that is a part of the 'wholeness' of a person" (CACREP 2001 Standards, p. 61). CACREP views spirituality as "a motivating force for an individual's actions and thought processes and, therefore, may be an appropriate aspect of counseling" (CACREP 2001 Standards, p. 61). The 2001 Standards incorporate this "motivating force" as a component of

Social and Cultural Diversity, and as an area to address in assessments and evaluations. Using the 1995 Summit on Spirituality competencies as a measurement, a 2002 survey of 94 CACREP-accredited programs found that 69% reported their programs addressed spiritual and religious issues in their counselor education coursework. However, only 46% of responding liaisons considered themselves as *prepared* or *very prepared* to integrate spiritual and religious material into their teaching and supervision and only 28% of respondents considered their colleagues capable of such spiritual integration (Young et al., 2002).

A third organization, Association for Counselor Education and Supervision (ACES), a division of the ACA, establishes ethical guidelines and goals for supervision. ACES Ethical Guidelines for Counseling Supervisors explicitly calls for ongoing supervision throughout a counselor's career regardless of level of education, certification, or professional affiliation (see ACES website, 2007). While ACES stops short of specifically addressing diversity or spirituality in its guidelines, it does indicate that AA's Ethical Standards provide the overall ethical guidelines for ACES (ACES website). Given this guidance to address spirituality in counseling, supervisors need to have the benefit of shared experiences and collective knowledge to develop counselors' skills.

Historically, many counselor-training programs taught that psychotherapy should be secular and exclusive of religious or spiritual content (Norsworthy, 2005; Brawer, Handal, Fabricatore, Roberts, & Wajda-Johnston, 2002; Kurtz, 1999; Freud, 1912/1959). Supervisors practicing today may have been trained in this model and may not have an interest or the skills to facilitate a supervisee's development of spiritual awareness. The supervisor may have a lingering hesitation to bring spiritual language into the supervisory and counselor-client relationship. Thus, the profession's literature serves as an important source of information to guide supervisors toward this significant inclusion of spirituality into the counseling process.

Although it is only within the last 15 years that counseling has formalized its focus on spirituality, the professional dialogue continues to grow. Many counseling theories have from their beginnings included spirituality as a key component of its views of the client, the presenting problem, and interventions (Clarkson, 2002; Faiver, Ingersoll, O'Brien, & McNally, 2001; Frame, 2003; Kelly, Jr., 1995). Alcoholics Anonymous with its 12 Step Program is arguably the most well known and globally established self-help program, as well as foundation for substance abuse treatment that incorporates spirituality. Established in the 1930's, AA considers spirituality at the core of recovery (*Twelve Steps and Twelve Traditions,* 1953, p. 25). Step 3 describes spirituality as tuning into "God as we understood him" (p. 34).

Indigenous psychology (Allwood & Berry, 2006) recognizes and addresses the indigenous belief systems of culturally diverse clients. Sue and Sue (2008) in their chapter on *Non-Western Indigenous Methods of Healing: Implications for Counseling and Therapy* stress how counselors should "Recognize that spirituality is an intimate aspect of the human condition and a legitimate aspect of mental health work" (p. 230). As such many indigenous cultures have spirituality integrated throughout one's worldview. Two examples include African-Centered Psychology and Native American Psychology (Frame, 2003; Okundaye, Gray & Gray; 1999). Both of these perspectives have indigenous spirituality as a starting point for therapy, not an afterthought. When describing healthy psychological functioning, African-Centered Psychology

defines spirituality as "the vital life force that animates us and connects us to the rhythms of the universe, nature, the ancestors, and the community" (Wheeler, Ampadu & Wangari, 2002; p. 73). Even though Euro-Centric psychology historically marginalized spirituality in psychotherapy, African-Centered Psychology historically begins with spirituality and a meaningful connection to nature (Akbar, 1995). Supervisors with an African-Centered perspective have a theoretical orientation that already incorporates spirituality into assessment, conceptualization, and formulating of interventions making for meaningful dialogue in supervision.

Supervisors who draw on Native American teachings also orient from a map that places spirituality in the center of the supervisory process. Maher and Hunt (1993) wrote, "The roots of spirituality are seemingly nowhere more usefully apparent than in the mainstream traditions of the Native American Indian" (p.12). Hunter and Sawyer (2006) explained the central position of spirituality: "In the symbolic Native American Circle of Life, all things are connected, all things have purpose, and all things are worthy of respect and reverence" (p. 236). Native American spirituality may be summarized in the Lakota expression: Mitakuye Oyasin, We are all related (Schaefer, 2006). The significance of relationship with all things forms the basis for a spiritual orientation. The nature of spirituality in this context is the relationship, the connection of all things. Using this framework, a supervisor has a context and language for dialogue about spirituality within the supervisory relationship.

The present study sought to investigate the existing professional literature on spirituality as an aspect of supervision and identify not only the relevant literature, but to analyze that literature as to the themes apparent in this domain. To accomplish that task, a meta-synthesis, using grounded theory ((Sandelowski, Docheerty & Emden, 1997), was conducted to generate a more holistic view of the identified studies describing the nature of how spirituality is addressed in supervision. Qualitative and conceptual articles were chosen under the assumption that they provided more intact information for synthesis. The purpose of meta-synthesis is to "enlarge our interpretation" and "promote fuller knowing," (Sandelowski, et al.). Through synthesis, findings from similar studies are analyzed into an emergent theory of essential features (Noblit & Hare, 1988; Sandelowski et al.; Finfgeld, 2003). The ultimate goal of the meta-synthesis process is that the findings improve clinical practice, research and policies (Finfgeld).

Using this strategy, the present study explored the collected literature to expand the understanding of spirituality in the supervision of counseling. Specifically, the following research questions were explored: How does the literature describe the essential ways that supervisors address spirituality with their counselors? How are supervisors helping their supervisees to conceptualize the involvement of spirituality with their clients? How are supervisors teaching their supervisees to process spiritual content to help their clients? What are the implications for supervision and research?

Method

Design
A review of the literature using EBSCO databases did not reveal any existing metasynthesis on spirituality in the supervision of counseling. This study, then, was designed to synthesize existing literature and formulate a synthetic model of integrating spirituality in

supervision using reciprocal translation of key metaphors and concepts and qualitative comparative analysis (Sandelowski et al., 1997). Grounded Theory analysis was chosen for this study because the very nature of grounded theory is to synthesize information into a higher-level grounded theory (Glaser & Strauss, 1967; Kearney, 1998). The goal of grounded-theory's focus on creating a higher-level theory is well-suited to understanding the supervisory experience with regard to spirituality in counseling with attention to identifying essential elements, and helping supervisors conceptualize spirituality with their supervisees.

Sampling Criteria

Following Noblit and Hare's (1988) meta-ethnographic model, the study started with selecting the phenomenon of spirituality in the supervision of counseling. The works selected for the meta-synthesis were found through academic electronic databases (PsycARTICLES, Psychology and Behavioral Sciences, PsycINFO, PsycEXTRA, and ERIC) using advanced searching for peer-reviewed journal articles with keywords such as *supervision, spirituality, counseling, and psychotherapy*. To maintain a collection of professionally reviewed articles, only peer-reviewed articles were considered. A list of over 30 articles was initially generated and sent to three experts in the field of spirituality and supervision to confirm that all known, pertinent peer-reviewed articles had been included. Experts were selected based on their knowledge of supervision and spirituality through published works and supervisory experience. The list of 30 articles and Informed Consent were sent to the experts to determine completeness of the list. After confirmation that the list was complete, the coding team then reviewed the articles more closely for adherence to the research subject, and those that did not pertain directly to supervision of counseling were excluded. Only three criteria had to be met for inclusion: (a) the article specifically addressed spirituality in supervision, (b) it was published in a peer-reviewed journal, and (c) the research design was not quantitative or a survey. Quantitative studies, aimed at increasing certainty in cause and effect conclusions were not included because they were not suited to "reciprocal translations of key metaphors and concepts" (Walsh & Downe; Sandelowski et al., 1997, p. 367). The following criteria were considered as a basis for exclusion: (a) the focus of study was not on supervision, and (b) the research method was quantitative or survey. Walsh and Downe (2005) distinguished a metasynthesis as a way to develop an "explanatory theory or model, which could explain the findings of a group of similar qualitative studies" (p. 204). Quantitative studies, aimed at increasing certainty in cause and effect conclusions were not included because they were not suited to "reciprocal translations of key metaphors and concepts" (Walsh & Downe; Sandelowski et al., 1997, p. 367). Quantitative data are excluded from this study; while noteworthy to this topic, they are best left for another investigation (metanalysis) that will attend to the effects of quantitative studies.

These selection criteria generated nine articles that the researchers read and coded separately in a recursive and comparative manner for theme, concepts, and issues. While this number may seem small, Sandelowski et al. (1997) suggested that large sample sizes threaten the interpretive validity, whereas Noblit and Hare (1988) contended that the restriction should be topical rather than methodological.

In this metasynthesis, the synthesis took the form of reciprocal translations because the studies were about similar things. With reciprocal translations, each study is translated into the metaphors of the others and vice versa. As Noblit and Hare (1988) explained the synthesis of

translations: "Translations are especially unique syntheses, because they protect the particular, respect holism, and enable comparison. An adequate translation maintains the central metaphors and/or concepts of each account in their relation to other key metaphors or concepts in that account" (p.28). In this way, a collection of information generates a new map that encompasses the concepts of the separate articles regarding the function of spirituality in the supervision of counseling.

Process

After the articles included in the study were defined as outlined above, two researchers read the same two randomly selected articles and generated a list of themes. The two researchers compared themes, defined and clarified the lists to develop a codebook, and then read the remaining articles assigning the codes. Initial codes were: *purpose of spirituality in supervision, competencies, safety, assessment, conceptualization, intervention skills, reflection/ personalization, and implications for future research*. After coding three articles, inter-rater reliability was checked and resolved to 90% agreement by clarifying and refining definitions of the codes. Then the remaining articles were coded. More importantly, the coding was critiqued to the point of saturation (Noblit & Hare, 1988), that is, to the point that comparisons and new material were encompassed by the existing themes and codes

Results

Of the nine articles, two articles were from the field of social work, two from marriage and family, two from psychology, two from counseling, and one from rehabilitation counseling (see Table 1). Only one article (Kilpatrick & Holland, 1990) was published prior to the 1995 Summit on Spirituality. Located in Table 1 are descriptive characteristics of the sample. All of the articles were written in the United States. No articles came from journals specifically addressing cultural diversity, and only one article came from a journal focused on supervision. In order to unify the voices of these articles and translate them into a new understanding, the results are presented in the primary themes.

Table 1: Studies Included in Metasynthesis in Chronological Order

Author(s)	Year	Title	Discipline	Journal	Professional Association of Journal
Kilpatrick and Holland	1990	Spiritual dimensions of practice	Social Work	The Clinical Supervisor	Interdisciplinary research, theory and practice journal published by Haworth Press
Okundaye, Gray and Gray	1999	Reimaging Field Instruction from a Spiritually Sensitive Perspective: An Alternative Approach	Social Work	Social Work	National Association of Social Workers
Frame	2001	The Spiritual Genogram in Training and Supervision	Marriage and Family Therapy	Family Journal: Counseling and Therapy for	International Association of Marriage and

				Couples and Families	Family Counselors
Isakson, Worthen and Dougher	2001	Supervision and Religious/Spiritual Issues: Toward a Discussion	Psychology	Roundtable presentation at 109th Annual Conference of the American Psychological Association	Educational Resources Information Center (ERIC)
Carlson, Erickson and Seewald-Marquardt	2002	The Spiritualities of Therapists' Lives: Using Therapists' Spiritual Beliefs as a Resource for Relational Ethics	Marriage and Family Therapy	Journal of Family Psychotherapy	International Family Therapy Association
Bishop, Avila-Juarbe and Thumme	2003	Recognizing Spirituality as an Important Factor in Counselor Supervision	Counseling	Counseling and Values	Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC)
Polanski	2003	Spirituality in Supervision	Counseling	Counseling and Values	ASERVIC
Aten and Hernandez	2004	Addressing religion in clinical supervision: A model	Psychology	Psychotherapy: Theory, Research, Practice, Training	American Psychological Association
Stebnicki	2006	Integrating Spirituality in Rehabilitation Counselor Supervision	Rehabilitation Counseling	Rehabilitation Education	National Council on Rehabilitation Education

Themes Resulting From Metasynthesis

Throughout the nine studies, there are very similar themes identified related to inclusion of spirituality in supervision. Themes included: (a) knowing how to meet ethical responsibilities (Aten & Hernandez, 2004; Carlson, Erickson, & Seewald-Marquardt, 2002) (b) enhancing the supervisory relationship by addressing spirituality as a diversity issue (Bishop, Avila-Juarbe & Thumme, 2003; Carlson et al., 2002; Okundaye et al., 1999; Stebnicki, 2006), c) addressing client preference for therapy that involves spirituality and religion (Aten & Hernandez, 2004; Isakson, Worthen & Dougher, 2001), (d) developing the therapist's competency for addressing her/his clients' spiritual and religious content (Aten & Hernandez, 2004; Polanski, 2003; Frame, 2001) and (e) the process of integrating spirituality into supervision (emerged as The SACRED Model).

Ethical Considerations

The studied authors discussed various viewpoints of ethical issues. Ethical responsibilities included cautions to attend to the power of the therapeutic influence on the client (Stebnicki, 2006; Carlson et al., 2002), to address spirituality or religion only if germane to

clients' experiences (Aten & Hernandez, 2004) and to avoid providing counseling services with a particular spiritual or religious orientation (i.e. Christian counseling) (Stebnicki, 2006).

Spirituality as a Diversity Issue that Enhances the Supervisory Relationship
        Just as the counseling profession espouses accommodating other diversity issues, the studied authors support that supervision addresses spirituality as a diversity issue (Bishop, Avila-Juarbe & Thumme, 2003; Carlson et al., 2002; Okundaye et al., 1999; Stebnicki, 2006). None of the articles presented spirituality in supervision as a "specialty area." All the articles supported the notion that addressing spirituality in supervision and in therapy with clients enabled an enriched, holistic relationship and transforming experience for both the client and the therapist (Aten & Hernandez, 2004; Bishop et al.; Carlson et al.; Frame, 2001; Isakson et al., 2001; Kilpatrick & Holland, 1999; Okundaye et al.; Polanski, 2003; Stebnicki). Okundaye et al. took it even further to identify the potential personal transformation of the supervisor's own worldview as a result of working within a spiritual context with a supervisee. In the experience of attending to the spiritual content of the work, Okundaye et al. allowed themselves to be changed by the work they did with their supervisees and treasured the growth.

Addressing Client Preferences
        Supervisors were also encouraged to incorporate spirituality with their supervisees as a way to equip supervisees to respond to their clients' preferences for inclusion of religious and spiritual matters (Aten & Hernandez, 2004; Isakson et al., 2001) and to maximize the potential of the supervisor/supervisee and therapist/client therapeutic alliances (Polanski, 2003; Bishop et al., 2003; Carlson et al., 2003; Okundaye et al., 1999). The impact of spirituality on the therapeutic relationship called for spirituality in supervision to be an enhancement of existing theories and models (Stebnicki, 2006; Bishop et al.; Carlson et al.; Frame, 2001; Okundaye et al.; Kilpatrick & Holland, 1999). Bishop et al. spoke of the need for an initial understanding and openness to the supervision process so that a deeper relationship can be developed for the exploration of spiritual experiences whereas Okundaye et al. highlighted the importance of nurturing the spiritual nature of the supervisor/supervisee relationship as an important point of entry and initiation into the profession. The supervisory relationship is viewed as the basis for creative growth that nurtures both the supervisor and the supervisee. Indeed, the notion that a supervisor would acknowledge being transformed in any way because of the supervisory relationship is a direct outcome of incorporating the relational aspect of spirituality (Okundaye et al.). Carlson et al. drew an even broader connection to the relational aspect by emphasizing spirituality as the center of religious experiences, and feeling connected with the Divine, greater humanity, or all of creation. The experience of feeling connected to "something loving, profound, beautiful and greater than ourselves" (p. 224) is another way of describing the presence of spirituality in the therapeutic process.

Developing Competencies for Supervisor and Supervisee
        The discussion on the supervisees' and the supervisors' competencies are grouped in two general themes: professional competencies and personal competencies. Professional competencies include initial and ongoing training, consulting, and practicing in accordance with ethical guidelines. Personal competencies included becoming aware on one's own spiritual preferences and beliefs, actively pursuing understanding of diverse spiritual practices and beliefs,

and bringing a more informed and spiritually grounded self to the work. These two general themes are discussed in further detail.

Professional Competencies. As previously noted in this article, historically, counselor-training programs did not include spirituality as part of the counselor preparation; therefore supervisors who were trained during those times may not have received an introduction to spirituality. Many programs currently training supervisors still neglect to address religious or spiritual issues for assessment or intervention. All of the articles spoke to the necessity for including spirituality in supervision training for the instruction of supervisees and the benefit of clients (Aten & Hernandez, 2004; Bishop et al., 2003; Carlson et al., 2002; Frame, 2001; Isakson et al., 2001; Kilpatrick & Holland, 1999; Okundaye et al., 1999; Polanski, 2003; Stebnicki, 2006). One of the nine articles referenced ASERVIC's published competencies as the guidance for developing competence (Stebnicki, 2006), while other articles recommended continuing education, self-study, elective coursework, staff-development and consulting with pastoral counselors (Stebnicki; Aten & Hernandez; Bishop; Polanski; Carlson; Okundaye et al.). None of these articles suggested seeking supervision of supervision. Primarily, the goal of these suggestions is to promote acceptance, familiarization, and comfort with discussing religious and spiritual content (Aten & Hernandez; Isakson; Kilpatrick & Holland; Okundaye et al.).

In addition to discussions about counselor and supervisor preparation, several authors provided specific strategies for promoting the therapist's competency in working with spirituality issues in counseling. Frame's spiritual genogram (2001) presented a technique for identifying and processing the therapist's religious and spiritual experiences and beliefs. In supervision, the therapist would create a spiritual genogram that would serve as a metaphor for addressing the counselor's therapeutic issues. The goal of this process is to help therapists become comfortable discussing spiritual and religious issues with their clients and thereby to promote competency. Polanski (2003) expanded the notion of competency by espousing therapists' development of "ideological consistency" (p.131) between their personal values and their theoretical orientation. This is accomplished through personal reflection, values clarification, and knowledge expansion of various spiritual and religious practices. Aten and Hernandez (2004) further noted that competency with one particular population may not fully transfer to another group. In addition to understanding the limitations of transfer, Aten and Hernandez acknowledged limits to the appropriateness of discussing religious or spiritual topics in psychotherapy, as well as the assumptions that clients practice all of the beliefs of the religion with which they affiliate.

Personal Competencies. While the experienced counseling professional is very familiar with identifying professional competencies, the profession is less inclined to promote personal change on the part of the professional. However, when it comes to developing competencies as a supervisor and a supervisee, personal qualities within the context of cultural competency become a subject of focus. In supervision, counselors are encouraged to examine their own spiritual beliefs and values from an objective and subjective perspective. This process is intended to expand a sense of respect, unconditional positive regard, and genuine compassion for the clients (Okundaye et al., 1999). Supervisees are encouraged to explore diverse belief systems and broaden their understanding of a variety of religious and spiritual practices. Through the fundamental effort of considering spiritual perspectives, a counselor is encouraged to grow personally in life-changing ways (Aten & Hernandez, 2004; Okundaye et al.).

The SACRED Model

In addition to the themes noted above, themes were also identified that related to the process of addressing spirituality in supervision. Once identified, the relationships between the emerging themes were organized into a process model. The emergent model is named the SACRED Model, as an acronym of the key themes identified: Safety, Assessment, Conceptualization, Reflection, Emerging Congruence, and Development. For efficiency of presentation, those themes are shared within the context of the working SACRED Model.

Safety. The starting point for addressing spirituality in supervision is the establishment of safety that includes discussion of spirituality. Isakson et al., (2001) suggested that establishing such safety begins within the context of informed consent. The supervisor establishes a sense of safety by disclosing her/his own awareness of her/his spirituality and its influence on her/his work as a supervisor. The supervisor models her/his sense of the significance of spirituality by asking about the supervisee's worldview with regard to spiritual values within the context of safety, regard, and worth.

To foster safety, it is also important to manage power in the supervisory relationship as well as the therapeutic relationship (Isakson, 2001; Okundaye et al., 1999). There may be occasions when the supervisor needs to take a one-down learning position with the supervisee, mirroring a similar consideration by the supervisee with one's client in order to come to understand a client's perspective (Aten & Hernandez, 2004). A positive experience with safety allows the supervisee a foundation for this role of lowering oneself. By setting aside the ego, the supervisor and supervisee may open themselves to a relationship that offers clarity and awareness of each other's gifts, strengths and growing edges (Okundaye et al., 1999). Okundaye et al. suggested that such "psychological sacred space" (p. 375) provides additional opportunities to truly grow.

Establishing safety in the supervisory relationship may also foster authentic generative creativity in the supervisee as well as encouraging the supervisee to engage with her/his client and explore her/his clients' religious and spiritual values and experiences (Aten & Hernandez, 2004; Okundaye et al., 1999; Polanski, 2003). As a result, the supervisee approaches her/his client with a full cup of positive experience. Because the supervisee has been deeply heard in a safe setting, one is more likely to adopt the modeling provided by one's supervisor and offer similar safety for a depth of listening to one's client. In this way, a supervisee learns to reduce any anxiety about working on a deeper level with a client's spirituality (Okundaye et al., 1999).

Assessment. Once safety is established, some sort of assessment of spirituality is unanimously recommended. Even though there are varying views of using informal and formal assessment tools, there is collective agreement on the importance of intentionally assessing spiritual and religious health in the supervisory dyad (Aten & Hernandez, 2004; Bishop et al., 2003; Carlson et al., 2002; Frame, 2001; Isakson et al., 2001; Kilpatrick & Holland, 1999; Okundaye et al., 1999; Polanski, 2003; Stebnicki, 2006). By conducting the assessment of spirituality in the supervisory dyad, the supervisor has the opportunity to model for the counselor how to formulate questions and to reflect on the responses made by the counselor (Polanski,

2003; Aten & Hernandez, 2004). In this way, the supervisor helps the counselor develop skills for integrating spiritual and religious information into the psychosocial history of one's clients.

The supervisor may help counselors generate a list of questions that would be keys to opening a spiritually and religiously informed relationship with their clients. Asking those questions further supports the message that spiritual and religious values and experiences are included in the therapeutic relationship (Aten & Hernandez, 2004; Frame, 2001; Stebnicki, 2006). In addition to formulating questions, the supervisor may also give the counselor the opportunity to rehearse these questions (Aten & Hernandez; Polanski, 2003) within the safety and support of the supervisory relationship. From this rehearsal the supervisor can assess the supervisee's skill level and support further development (Polanski). It is possible that a counselor may feel uncomfortable with a client's religious or spiritual perspective and would have the opportunity to process this experience with the supervisor. As with other matters related to diversity, spirituality is not a static perspective. Thus, assessment is ongoing throughout the therapeutic process.

Conceptualization. The next stage of the SACRED Model is Conceptualization that can be seen in three stages: Broadening the view, Integrating, and Personalizing. Although this may initially be a linear process, like assessment, it is reciprocal and ongoing throughout the supervisory relationship.

Broadening the view: By virtue of being a diversity issue, spirituality and religion come into supervision with the effect of broadening how the supervisor and the counselor view their supervisory relationship and the counselor-client relationship. Stebnicki (2006) clarified this further by stating that no single explanation fits the significance that religion and spirituality play for every client. The supervisor's role is to broaden the perspective that the supervisee has of spiritual and religious experiences. This includes recognition of the oppressive and judgmental history of some religions (Polanski, 2003) and their influences on the clients' presenting concerns. To ignore these issues and resources potentially overlooks sources of conflict or strength for clients. Broadening the view also calls for the supervisor to encourage the counselor to study and experience other worldviews that add insight and value (Okundaye et al; 1999).

Integrating: While broadening the view may be likened to putting the ingredients out on the counter-top, integrating is the process of putting the ingredients together in a meaningful way. Beginning by incorporating religious and spiritual themes in the case conceptualization, the supervisor demonstrates the consistent message that spirituality and religion inform the way to view the client (Aten & Hernandez, 2004). The counselor's theoretical orientation and philosophy directly influence how the conceptualization develops. The integration process involves examining these assumptions periodically and developing skills for integrating spiritual and religious content with the clients' psycho-social history (Polanski, 2003). The supervisor also brings awareness to understanding human behavior in terms of how the client sees his relationship to himself, others, his world and how he conceptualizes what is beyond the known (Kilpatrick & Holland, 1990).

Personalizing: In the process of conceptualizing the client, the counselor is apt to encounter counter-transference reactions to spiritual practices. The supervisor has the role of

helping the counselor recognize the counter-transference (Frame, 2001) and then fostering the growth of the counselor to move beyond the limits of the ego and become open to learning from others in a spiritually humble manner (Okundaye et al., 1999). By partnering with the infinite realm of possibilities to consider the client's difficulties, the counselor opens potential space for the client to move beyond one's presumed capacities (Carlson et al., 2002). Because there is no single explanation as to the role and meaning that spirituality plays in a person's life (Stebnicki, 2006), personalizing may be one of the most important aspects for a counselor to experience in the development of conceptualization skills.

Reflection. The next stage of the SACRED Model is Reflection. The overall focus of reflection is to become aware of the impact that the supervisees' belief systems and cultural diversities have as they intersect with self, others and the world at large. This process is synthesized from the data articles into four progressive subthemes: Promoting Diversity and Cultural Sensitivity; Addressing Parallel Process; Fostering Ideological Consistency; and Attending to Self-examination, Self-care, and Self-Growth.

Promoting Diversity and Cultural Sensitivity: Just as a quantum particle contains the pattern of the whole, reflection contains the whole purpose for spirituality in supervision: to promote diversity and cultural sensitivity. The process of increasing sensitivity and awareness of spirituality is often met by anxiety (Polanski, 2003). The supervisor may offer the supervisee support to process the presenting anxiety in light of spiritual and religious beliefs and provide containment for resolving any conflicts that may occur (Polanski). Raising awareness of cultural diversity calls for the supervisor to lead the supervisees to become more aware of their own religious and spiritual experiences and how they inform their view of their clients (Aten & Hernandez, 2004; Carlson et al., 2002; Stebnicki, 2006). Through raised awareness, the supervisee is encouraged to acknowledge and address the differences that are present rather than neglect them (Isakson et al., 2001; Stebnicki, 2006).

Addressing Parallel Process: By speaking to the parallel process of the supervisory triad, the supervisor brings attention to how the supervisee can transfer learned experience from supervision to the therapy session (Frame, 2001; Stebnicki, 2006). The supervisor guides the process in such a way that views may be compared and contrasted without need to assign correctness to one view over another (Aten & Hernandez, 2004). The supervisee learns to process with the client without needing to set the agenda for what is "the right answer." The supervisee learns to generate mutual efforts to create positive changes with the client (Okundaye et al., 1999).

Fostering Ideological Consistency: A third aspect to the process of reflecting in the SACRED model is the development of ideological consistency between religious and spiritual beliefs and counseling theory. The supervisor facilitates the exploration of these views as willingness to openly and non-judgmentally explore the relationships between religious and spiritual beliefs with the supervisee's theoretical orientation. Such an open exploration enriches the supervisory relationship and expands it from one of giving and receiving, to a reciprocal relationship that deepens and matures the supervisee's capacities to be in relationship with one's clients (Aten & Hernandez, 2004; Carlson et al., 2002; Okundaye et al., 1999; Polanski, 2003).

Attending to self-examination, self-care, and self-growth: Reflecting while in the midst of supervision offers some immediate benefit to the supervision process, but it also establishes the habit for ongoing reflection. In the supervisory process, the goal is to not only teach the supervisee how to be a counselor, but to also teach the counselor how to be a caring person (Carlson et al., 2002; Frame, 2001). By reflecting and looking within, a counselor becomes aware of one's own level of spiritual development and may clarify one's sense of the Divine (Polanski, 2003). The counselor's self-growth and self-care are noted as important to the process of helping the client grow (Polanski, 2003). Using self-reflection practices such as writing in a journal can help the supervisee build trust and safety (Okundaye et al., 1999) and create a setting for exploring biases or areas of neglect (Stebnicki, 2006). With the establishment of good self-examination skills, a counselor continues to benefit from reflection long after the supervision has concluded.

Emerging Congruence. As the supervisor continues to engage the supervisee in the process of safely incorporating spirituality by conceptualizing, assessing and reflecting, the next phase may be described as emerging congruence between the religious and/or spiritual beliefs and the presenting issues. Synthesis of the data articles culminated in 3 sub-themes: adapting existing rituals and practices, integrating meta-spiritual concepts, and promoting congruence.

Adapting religious and/or spiritual beliefs: By drawing on practices from which the client already benefits, the counselor may construct interventions that have particularly profound significance for the client (Aten & Hernandez, 2004; Polanski, 2003). Such practices as contemplative prayer, recalling scripture, meditating, or singing may offer benefits of self-acceptance and familiarity to the client (Aten & Hernandez; Polanski). The supervisor, as an active partner in the process, can help the counselor identify these resources and incorporate them into interventions and facilitation of growth.

Integrating meta-spiritual concepts: Within the supervision relationship, discussion of concepts such as hope, love, compassion and remembering (Carlson et al., 2002; Kilpatrick & Holland, 1999) give descriptive language to the spiritual dimension and offer the experience to set aside limiting patterns and attitudes and to develop new depths of spiritual concepts. By attending to the integration of meta-spiritual concepts, the supervisor can help teach the supervisee to distinguish between limiting beliefs and beliefs that expand and broaden the client's capacity for growth (Polanski, 2003).

Promoting congruence: The supervisor also encourages the supervisee to teach the client to foster one's own sense of congruence. The supervisor may accomplish this by identifying sacred time in supervision as distinct from task-focused time (Okundaye et al., 1999). The supervisee may be led to encourage the client to meet with clergy to further integrate their spiritual and emotional growth (Aten & Hernandez, 2004). The client's belief system can also be an important ingredient to creating change, and the client can more readily view one's self benevolently in light of one's understanding of godly behavior (Aten & Hernandez).

Development. While it may at first appear that this is the end of the process, in reality, there is no definitive end to the process of incorporating spirituality into supervision. Just as many of the individual stages are reciprocal and constant, so too is the use of the whole model.

The synthesized articles all moved beyond the question of whether or not spirituality should be part of counseling to addressing how to promote and incorporate spirituality into supervision. Counselors who are aware of the importance of their clients' beliefs and values are more likely to continually develop their knowledge and skills through reading professional literature, and attending religious and spiritual workshops and seminars, as well as consulting with peers and supervisors (Aten & Hernandez, 2004). Likewise, supervisees will be encouraged to continually develop in their personal and professional spirituality.

Discussion

A metasynthesis of the findings of nine studies offers a broad, yet concise picture of spirituality in the supervision of counseling. The majority of the studies offer a view of the purpose of spirituality in supervision as a diversity issue that is present in every therapy session. The SACRED model offers a template for facilitating spirituality in the supervisory triad by drawing attention to safety, assessment, conceptualization, reflection, emerging congruence, and development. Additionally, spirituality in supervision was discussed from the point of view that every counselor needs to have rudimentary skills for assessing, conceptualizing and processing spiritual content and issues with every client and supervisor.

In addition to what was discussed, several aspects seemed to be missing. Although some distinction was made between religion and spirituality in terms of their meaning, there was no distinction made in terms of skill development. There was also no discussion of balancing ego and spirit or using the ego strength to protect the vulnerability of the spirit. It could be argued that this dynamic relates significantly to the supervision triad and merits attention and illumination. Finally, none of the articles discussed how to encourage supervisees to enhance their awareness of their own intuition, or inner spiritual guidance.

Limitations

While this study looked at pertinent keywords, it did not consider other terms for spirituality such as consciousness, connectedness, mind-body, intuition, life force, or wellness. In general, supervision is derived from counseling models and the literature that addresses spirituality. Although the authors acknowledge an overlap between the supervisor/supervisee relationship and the counselor/client relationship, this study did not look at the literature that focused simply on spirituality in counseling. There is some complexity and abstraction to this topic that can complicate studying such a broad and holistic construct in finite and concrete terms without becoming bogged down (or dispersed) by that expansiveness. As such, 9 manuscripts selected for a topic of such diverse and expansive discourse is from the outset limited. Furthermore, this study did not take into consideration the quantitative studies that have explored spirituality in supervision.

Implications

Research. There are several implications for future research. This research presents the SACRED Model that should be empirically studied for efficacy in the supervision process. Additional research questions include: How do supervisors develop their own spiritual practices that benefit their counseling practice? How do supervisors see their supervisees in terms of spiritual development? How do we balance the need for standardized practices with the diversity

of individual spiritual perspectives and practices? What role should supervisors play in their supervisees' spiritual development? Finally, with the increasing focus on promoting a holistic wellbeing that includes spirituality, it is important to further explore the role spirituality plays in supervisors, supervisees and clients' wellbeing.

Practice. Implications for practice include applying the SACRED Model for integration of spirituality and religious issues into the supervisory relationship and encouragement of expanded opportunities to promote competency in both supervisors and supervisees when it comes to successfully addressing spirituality issues in counseling. This will likely require additional refinement to course curricula for inclusion of discussions of spirituality issues.

Conclusion

Spirituality and religion are being accepted as an integral part of many clients' lives. As such, it is imperative that the counseling profession learns to successfully address those issues. If our emerging counselors are to develop the spiritual competence advocated by many of our professional organizations, then our supervisors need to be skilled at promoting spiritual competence in their supervisees. This study offers the SACRED Model as one possible approach to accomplish that goal. We would be negligent to turn a blind eye to our supervisees and clients' spiritual needs.

Future research is needed to engage in the ongoing development of the dialogue and process of expanding the supervisory relationship to include spirituality. Studies need to explore the questions of how supervisors broaden their own views of spirituality and, as a result, help their supervisees expand their own views. How does the personal experience fit within the professional role? How do supervisors maintain their own spiritual beliefs while providing acceptance of diversity? How do supervisors create the language of talking about spirituality? Are there stages to this development? Many counselors and supervisors are exploring these questions and are eager to share their experiences and learn from others.

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