

Christian Faith and Resilience: Implications for Social Work Practice

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This scoping review was undertaken to understand the current intersection of resilience, Christian faith, and social work practice in the professional literature. Five prominent themes emerged that included characteristics of resilience, cultural and communal resilience, spiritual practices, positive and negative spiritual/religious coping, and social work practice principles. Implications for practice and research are discussed with an emphasis on building the knowledge and literature on Christian spirituality and resilience within the social work field beyond a conceptual understanding.

Keywords: Christianity, Christian spirituality, resilience, social work practice, scoping review

FOR OVER TWO DECADES, SOCIAL WORKERS HAVE DEVELOPED and used frameworks and theories about resilience, often linked with coping and trauma, that included an acknowledgement that spirituality and religion can play a role in the process of healing. Saleebey (1997) identified spirituality/faith as a potential strength, as a precursor to the emergence of a body of knowledge on resilience. Pargament (2002) researched positive and negative religious coping linked with well-being. Walsh (2003) developed a framework for practice with families that included belief systems in which resilience is relationally-based rather than individualized with key processes that may include congregational support and healing rituals. Van Hook (2016) provided resources and practice principles based on spirituality and religious life that may promote resilience, particularly in relation to recovery from trauma.

In the social work profession, an ecological and whole person approach defines the processes of working with individuals at all levels of practice, and such an approach includes religion and spirituality. Yet within the profession of social work, there are legitimate ethical concerns about the use of the practitioner's faith (or beliefs in general) to influence or impact change in clients. Ethical principles such as self-determination and respect for cultural diversity raise concerns for social workers about blending their beliefs into practice and whether intentionally or unintentionally swaying their client's belief or value system.

Secular and faith-based practitioners alike need to identify how their spiritual values affect their practice as well as how clients' spirituality impacts their world view, coping skills, and ability to manage adversity. According to a study by Stanley et. al. (2011), 85% of individuals reported some aspect of spirituality as a strong influence in their lives. Not only do many Americans consider religion and spirituality important in their lives, but clients often express a preference for their religion and spirituality to be included in mental health treatment that provides more positive coping, strengthening of faith, and collaborative problem solving (Harris et al., 2019). Including spirituality as part of the biopsychosocial and cultural knowledge for practice has implications for both our effectiveness and our ability to engage with clients. This also includes the possibility of potential resources such as a religious community, and inner resources, in which belief systems can be sources of resiliency. The majority of the sources in the scoping review were written in the last decade and suggest that the exploration of how Christian faith contributes to resilience is an important resource for social workers.

This scoping review was undertaken to explore how the current professional literature on resilience and Christian faith contributes to the knowledge base of social work practice. Although consensus has emerged that resilience is the ability to grow and flourish in the midst of adversity, how that occurs and can be intentionally fostered is not entirely clear. Greene and Dubus (2017) identified four areas of research that have emerged in attempting to understand resilience and the implications for practice. Early research examined environmental characteristics and traits such as optimism and humor, followed by a second wave of studies on developmental processes such as problem-solving in overcoming stress. Within studies of adult survivors of traumatic events, identified characteristics and positive adaptive strategies emerged that began to be collectively termed as resilience. The third wave of research considered motivational factors and the importance of belief systems as sources of resilience not only in individuals but also within groups. More recently, resilience has also been identified as the process of flourishing that can accumulate over the lifespan, rather than as a fixed concept, (Manning 2019).

This article centers on the third wave of research with the belief system of Christianity as a core of the search process, that was broadened to include spirituality to capture related content. Spirituality is identified as a common factor in the literature on both resilience and a related concept: post-traumatic growth that consists of positive changes that are experienced by people following significant adversity and trauma (Tan, 2013). Canda and Furman (1999) defined spiritual functioning as the “client’s personal quest for meaning, mutually fulfilling relationships, and for some, God” (Canda & Furman, 1999, p. 24). In a literature review of 11 studies on post-traumatic growth, findings demonstrated a correlation between religious belief and post traumatic growth, a deepened spirituality when coping through spiritual means, a resulting openness to face existential questions, and participation in a faith community typically experienced the outcome of post traumatic growth (Shaw et al., 2005).

Methodology

The framework for this scoping review was grounded in the guidelines established by Arksey and O’Malley (2005) to explore the breadth, prominent themes and direction of a body of work in a particular area. This is particularly helpful when the focus area has had limited attention in the literature. Additionally, scoping reviews can inform the relevance of a larger systematic review and identify overall directions for practice and research. The framework directs one to follow a structured process of identifying the research question, locating and choosing relevant research articles, providing a visual charting process of the characteristics of such articles, and presenting results through themes and methodologies. For this scoping review, this process was followed in order to elicit literature relevant to the intersection and connection between Christian faith and resilience.

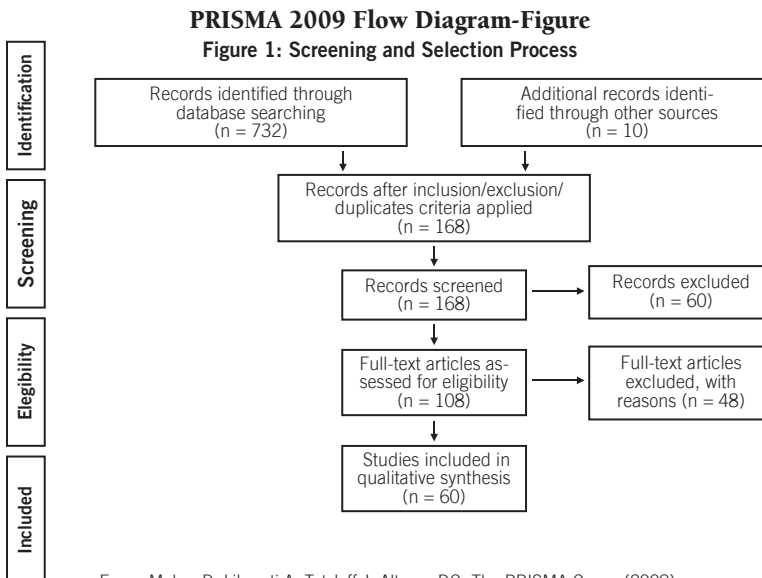
The authors completed electronic literature searches utilizing the databases of Academic Search Premier, SocIndex, and Psych Articles. Search terms recognized in the specific databases were utilized, which varied between Christianity and Christian Spirituality and resilience and resiliency. In addition, the journals of Social Work and Christianity, the *Journal of Psychology and Christianity*, as well as the *Journal of Religion and Spirituality in Social Work*, were directly searched for titles that matched the criteria of this review We searched article abstracts for [(Christian Spirituality OR Christianity) AND (resilience OR resiliency)]. While we were specifically interested in social science literature, we chose not to further limit our search by including social science in the keywords.

Inclusion and exclusion criteria

The authors included articles that were scholarly, peer-reviewed, full-text, in the English language, published between 1990-2020, and published in the United States. The articles represent contributions from multiple disciplines. Articles were excluded from this scoping review based on practices or traditions that did not include Christianity in some aspect, works in progress such as dissertations, and those from international contexts outside of the United States and its territories due to the wide continuum of cultural differences underlying Christian religious practices and the concept of resilience in an international context. No data were extracted from the articles during this time period, but instead, the following research question guided the inclusion of articles.

What is known from the existing literature about the intersection of Christian faith and resilience in the social work and professionally related literature?

If the article connected with this question in any aspect, it was included. Similar to the framework provided by Arksey and O'Malley (2005, p. 17), the focus was to give an overarching view of literature rather than direct the focus on evidence or findings from the studies. A PRISMA flow diagram is included in **Figure I** to illustrate this process of identification and selection.



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Results

From the original database search, 732 articles were identified, and with subsequent exclusion and inclusion criteria applied, a resulting total of 168 remained. Titles and abstracts were scanned and articles were discarded based on lack of broad relevance to the topic of Christian faith and resilience with 130 remaining. The authors then performed hand searches of the reference lists to identify additional sources. Later, using the familiarity of the authors with journals that focused on topics of Christian faith, reference lists from these publications were searched for evidence of peer reviewed academic literature sources. In total, both of these processes revealed a combined 15 additional articles. In the end, 60 total articles were included in this scoping review between 1990-2020. This revealed a limited number of articles over thirty years, which appeared to confirm a gap in the academic literature on models of Christian Faith and Resilience.

The author developed a chart from related findings from articles by Arksey & O'Malley (2005, p. 26-27). Arksey and O'Malley (2005) suggested a strategy for sorting and identifying key characteristics of literature that reveals important issues and themes (pp. 26-27). The chart (See excerpt from Table 1) includes data illustrating major themes, subthemes, author and date, methodology and a brief summary of findings. While this article includes page 1 of the chart as an excerpt, the full chart is available in the Appendix of the article.

Description of article key characteristics

The time period for articles included in the scoping review ranged from 1998-2020. Methodologies included three case studies, fifteen conceptual articles, six mixed methods studies, one literature review and personal narrative each, ten qualitative studies and nine quantitative articles. This may be some indication that the state of the literature is still very conceptual in nature, with tentative ideas that are in need of development in the academic literature. From the entire sixty articles selected, only fifteen were published in a social work journals, with the overwhelming majority published in *Social Work and Christianity*, and this too illustrates the gap in social work literature around this focus. The *Journal of Psychology and Theology* (not included in Academic Search Premier) and *Journal of Religion and Health* included a bulk of the rest of the articles. The size of the samples studied ranged from three families to 574 participants surveyed, and included White, African American, Mexican American, and Asian American identities, Gay and Lesbian Adults and focused on ages from children to elders who were 80+. Individuals within the studies held various intersectional identities- Sunday school students, adolescents, university

students, teachers, pastors, family caregivers, social workers, health care professionals, and immigrants. Challenges that resilience emerged from included intimate personal violence, natural disasters, depression, HIV diagnosis, military traumas, and health-related issues such as cancer and hospice along with aging process.

Discussion of Key Themes

Characteristics of Resilience

The first theme that emerged throughout the articles selected was that of resilience characteristics, defined by concepts of forgiveness, hope, gratitude, and learned optimism. One article discussed religion and spirituality's impact on empowerment and coping abilities, the treatment of others and building compassion, by integrating spiritual practice into HIV prevention work in culturally grounded ways (Foster et al., 2011). Several others found that protective effects of positive cognitive beliefs such as hope and gratitude on mental health and well-being could be offered by spirituality and religion in contexts of military involvement, hospice care, vulnerable elders, social work professionals facing difficult situations, and for individuals seeking guidance (Allen, 2017; Bade & Cook, 2008; Hendricks, 2016; Pattison & Lee, 2011; Polson et al., 2018). Similarly, a subtheme in the literature of describing what constitutes the essence of spiritual resilience was a focus of other articles. Brewer-Smyth and Koenig (2014) explored the likelihood of spiritual/religious and faith-based environmental influences on biological and behavioral aspects of resilience in situations of trauma. Others looked at resilience as a fundamental capacity, and resilience as common grace from a Christian theological standpoint (Dekker, 2011). In Manning's (2014; 2019) qualitative work, components of spiritual resilience were identified as constructed through seeing oneself as having divine support, maintaining purpose, expressing gratitude, and enduring hardships.

Cultural and Communal Resilience

Cultural and communal resilience were defined by any practice that focused on cultural connections or community relationships as a source of resilience, such as learning from mentors, recognizing resistance to oppression as resilience and reframing cultural values in order to promote healing. Thaller (2011) found with a small group of students that challenges to religious identities of students revealed acts of resilience and resistance, with the concept of self-determination mediating this conflict. Several articles examined the benefits of informal church support, and hope

through a reframed paradigm shift from negative coping but discussed the need for models of capacity-building within the church itself for mental health benefits (Goodman & Stone, 2009; Hays, 2015; Sytsma et al., 2018). McGuire (2019) explored communal resilience through the lens of natural disasters such as Hurricane Sandy and Katrina, and identified that within the African American community, this includes the ability to critique inequality and use a centering perception of God as not located in the problem but instead in the journey toward resilience and a solution. Finally, Walsh (2003) indicated that family belief patterns are a key process in family resilience and congregational support, and healing rituals play a role in this.

Six articles focused on Christian spirituality and the connection with resilience in culturally specific ways. Fostering resilience in African American children in the church, forming positive relationships with adults, and embedding cultural traits were identified as important in two articles, published twenty years apart (Edwards & Wilkerson, 2018; Haight, 1998). In adult classes within a faith-based Associates degree program at a faith-based college, with minority students, resilience was found through engaged classrooms made alive by stories of resistance, where classrooms are places of collective sharing and authenticity (Westfield, 2001). Millet et al (2018) looked at African American marriages, and found that prayer and faith reportedly influenced three domains of strength, adding to life, marital, and parenting resources. Within the Latinx community, Kelly (2007) analyzed how the strengths of Mexican immigrants' religious practices and culture (collectivism, respect for authority, loyalty) act as both protective factors in creating resilience and as risk factors for adolescents.

Spiritual Practices

Spiritual Practices was another major theme that emerged and was defined by faith practices such as prayer, scriptural contemplation, religious ritual, or intentional religious action used to connect oneself or a group with their divine relationship with their Creator.

Several articles identified concrete spiritual practices that included scriptural passages, meditation, prayer, Bible reading, Christian mindfulness, church involvement and training in learning from spiritual examples that present from one's tradition but also within the community. (Drumm et al., 2014; Harris et al., 2019; Oman et al., 2007; Trammel, 2015). In an article by Perez et al. (2011), prayers of adoration, reception, thanksgiving, and prayers for the well-being of others by patients affected by cancer were significantly associated with lower levels of depressive symptoms. Smith et al. (2017) found reconnecting to spirituality emerged as the most salient process in coping with HIV through prayer, religious readings, and attending church for twenty HIV-diagnosed young men. Harris et al. (2019), in a

qualitative study in an African American congregational community, also noted that while many of these practices such as using positive coping scripture and prayer to focus, worship services, and seeing God as a faith companion were positive, similar negatively focused strategies could create obstacles to seeking mental health support.

Positives and Negatives of Spiritual/Religious Coping

Yet another theme that emerged was that of the positive and negative aspects of using spiritual or religious faith as a tool for coping. This was defined by using one's faith in a way that enhanced a sense of well-being, growth past difficulty, or ability to bear through challenging situations by a reliance on beliefs within one's faith. Negative aspects of spiritual/religious coping were seen as use of faith beliefs in a way that contributed to further harm, denigration or symptomology of distress during difficult events. Prevalent through all the literature was an exploration of the degree to which religious and spiritual beliefs were associated with negative or positive coping and well-being. Positive spiritual coping included specific ways in which practices, images, values, and relationships within one's own spirituality could be used to overcome difficult situations, provide guidance, and mediate stress. In several articles, resilience was seen as promoted and maintained through relationships, spiritual transformation, spiritual coping, and the power of belief and commitment to spiritual values and practices (Grundmann, 2014; Knabb & Grigorian-Routon et al., 2014; Proffitt et al., 2007). In one study of family caregivers, the degree of religiousness and faith in God was found to provide them with the strength to cope with the suffering. The authors identified areas of coping categories, including the quest for faith to gain strength (Paiva et al, 2015).

Other studies revealed characteristics of negative and positive coping. Ahles et al. (2016), in a study of 320 Christian students on the influence of religious coping on stress and depression, found that there was little buffer that positive religious coping had on depression, and yet negative religious coping moderated the effect of depression and stress to reduce symptoms for those who reported high levels of religious commitment. Similarly, in a sample of 386 African American women, the importance of religion in the lives of participants was noted as significant in their coping, and at the same time, it was found that there was little coordination done between faith-based providers and secular providers of support in their care. This was viewed as a lack of cultural competence (Chan & Rhodes, 2013). It was noted in several studies across the literature review that the degree to which religious beliefs were internalized, intrinsically motivated, and based on a secure relationship with God, well-being increased in difficult situations. For individuals whose spiritual beliefs were negatively affected

by difficult events, it was found to be prevalent in individuals who reported that their beliefs were often unexamined, outwardly imposed, or comprised a tenuous relationship previously in their life (Ahles et al., 2016; Pargament, 2002; Trevino et al., 2012; Van Hook, 2014;2016) Across the articles there was a fair amount of focus on the impact of negative religious coping- that is feeling abandoned by God, worthless, or judged (Ellor & Mayo, 2018; Pargament, 2002; Van Hook, 2016). Interestingly, in one study, negative coping was found to lead to greater distress and yet longer-term gains and the authors found that perceptions such as the wrath of God or demonic attribution to the source of stress may have protective qualities against some of the challenging impacts of racism (Kim et al, 2015; Pargament, 2002). Van Hook summarizes the bi-directional nature of religious coping in traumatic situations as this: spirituality can significantly contribute to resiliency or can also intensify pain and distress with trauma (2014; 2016).

Social Work Practice Principles

Social work or helper-focused principles emerged as another theme. This was defined by intentional practices or processes used by a social worker to enhance the well-being of clients or of themselves as professionals working in the field. Meek et al. (2003) found that resilience is created by intentionality in balancing work and connecting with others, a focus of God in one's spiritual discipline, and a practiced self-awareness. Similarly, in a recent article by Newell (2020), the author conceptualized professional resilience from an ecological systems view that included spiritual domains of the psychosocial self that can include healing justice. Dombo and Gray (2013) identified micro and macro ways that social workers can renew themselves when experiencing vicarious trauma: micro-meditation practice; mezzo-group supervision; macro-time and space for spiritual practices. Client-centered strategies were also described. Several recommended that social workers should explore and provide spiritual care and support as a way of strengthening resilience (Francoeur et al, 2016; Myers et al, 2013; Stanley et al 2011; Sterner & Jackson, 2015). Ellor and Mayo (2018) found that religious beliefs were an important variable for helpers to consider when explaining the resilience of older survivors in disasters or their feeling of abandonment. Farley (2007) connected the Wolin model to reframe victims as survivors with resilient characteristics similar to examples from Christian faith. A sub theme that emerged under social work practices was that the way in which one views or frames and re-frames the image of God and humans, in turn influences how spirituality can be either positive or negative in the process of resilient coping. Bowland (2011) described positive spiritual coping strategies, including actions to find God by transcending negative "man-made" images of God. In another article, the

focus followed the client's healing journey, in which they explore constructs of God and their own spiritual struggles as survivors of family violence (Cairns-Descoteaux, 2005). Knickmeyer et al. (2003) found that seeking guidance from the Bible and religious teachings can be empowering when it emphasizes caring for self rather than keeping the victim focused on other's needs or values. Stahl (2013) summarized an overarching reminder that was prevalent throughout articles that the life of faith is far too complex and dynamic to ever be reduced to an easy checklist, and by applying the same spiritual criteria to all persons, we may be doing an injustice to the faiths of many of our clients.

Discussion and Implications for Social Workers

Throughout our analysis of the articles and themes that emerged, there are a few implications for practice that appear to resonate throughout the literature. The first is the need to assess spirituality as a resource for resilience. For many individuals, particularly when encountering crisis and distress, spirituality may be an unexplored resource, as well as oppositely, an aspect of one's belief and meaning-making processes that increases distress. To determine how spirituality helps or hinders that particular individual appears to be vital in either connecting them to the support it may provide, or exploring ways to reframe and shift their narratives in a manner that reduces the intensity of pain and suffering they may be experiencing. In many of the studies, in the population identified as having Christian beliefs, there was not a specific connection with a local religious provider or congregation of some type. Social work practice is built upon a foundation of principles of cultural competence, and as such, directs professionals to engage in relationship and coalition-building with relevant, local resources that enhance and promote the well-being of individuals. At the same time, many articles seem to imply that if faith creates a source of negative coping, such as perpetuating harmful narratives around the nature of stress, it will not serve as a resource. Given this duality, our need to assess faith as a potentially useful support through the narratives of our clients will be vital. In this same way, if faith offers a positive support in a client's life, social workers need to be familiar with, and have relationships with, potential faith communities and leaders to benefit clients. This principle appears to emerge from the literature.

Secondly, social workers can anticipate that specific questions of meaning, belief and spirituality may be inherent in different life stages and transitions and that addressing these questions and the prominence of faith might be crucial to engaging aspects of their resilience. In this scoping review, a recognition of spirituality throughout the life cycle appeared in the implications that arose. There were articles that directly

look at specific developmental processes when vital questions of one's spirituality may predominate, such as during periods of aging and specific health and mental health crises. A practice implication is that exploration of Christian spirituality in specific phases of life with clients might be a sound practice recommendation, given that these questions will naturally emerge as a consequence of these life changes. Through intentional assessment and planning for interventions that specifically bring this into the forefront, it may be a way of meeting clients within their specific symbolic and developmental moments in a holistic way across the lifespan.

This also directs us to examine how our foundation within Bachelors of social work programs and Masters of social work programs positions students to confidently assess, intervene, and evaluate their work with the spiritual dimension of life for their clients and specifically nurture resilience that may emerge from this aspect of identity. This seems to exemplify what Oxhandler and Giardina (2017) found in their study of 329 LCSWs on the potential barriers or what might assist in asking about clients' spiritual and religious lives. Overall, of 9% of the social workers stated that they had some formal social work training throughout their curriculum, supervision, or continuing education that involved the spiritual and faith aspect of individuals.

Study Limitations

A limitation of this scoping review, which focused on the nexus of Christianity and resilience within helping professions, could be the inability to identify the quality of the research, since a detailed assessment of the research is not within the focus of the scoping study technique. While all literature analyzed in this scoping review were peer-reviewed, this does not by nature ensure the quality of such literature.

A potential limitation is that authors chose to include only articles based in the United States due to the possible differences in cultural context with global Christian traditions. There may be value in exploring studies done on resiliency and Christian faith in other countries. Finally, our personal biases as Christian social workers may potentially be a limitation in that our interest in the topic was present and we come from a particular interest in the intersection of spiritual faith and resilience. To address this, we chose to adopt the rigorous methodology within the Arksey and O'Malley (2005) framework and to use the scoping review method in general to cast a wide net for the possible connections that existed within Christian spirituality and resilience present in the literature.

Conclusion

For Christian social workers in their practices, the review of articles may appear to imply that there is little consensus or understanding about evidence-based practice principles for the assessment, intervention, and evaluation of specific practices from a Christian tradition that can be directly applied toward challenging situations as well as what that may be more helpful or may be more harmful in the emergence of resilience. The increasing number of studies of both qualitative and quantitative methodologies in the past decade in this scoping review does indicate we are conceptually at a further level about basic principles for social work practice, and the evidence of the need to have a holistic approach. However, how these practices are implemented with clients is an area for development.

Social work practices that these articles mentioned included prayer, mindfulness-based stress reduction, passage meditation, looking to spiritual guides from tradition or community, reframing the image of God and the relationship to humans as well as placing God in the resilience rather than in the problem. Also, holding specific traits of resilience up to consider as a practice, and connecting with support within a congregation were all direct strategies of intervention. Capturing techniques that social workers using spiritual interventions use may be an area of further exploration, in order to evaluate and determine the nature of such informal interventions. To continue to develop both practice principles and specific faith-based interventions that have a body of evidence in promoting resilience appears important, as this topic moves from a conceptual acknowledgement of potential benefits to an agreed-upon practice to suggest for Christian-identified clients and others who acknowledge spirituality as a part of their lives. ❖

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| Table 1: Themes of Christian Spirituality and Resilience | | | | | |
|--|---|------|--|------------------------------------|---------------|
| Sub-theme | Author | Year | Summary of article | Population | Methodology |
| Major Theme: Characteristics of Resilience | | | | | |
| Forgiveness, hope, gratitude, optimism | Foster ML, Arnold E, Rebchook G, Kegeles SM, Foster, M. L., Arnold, E., Rebchook, G., & Kegeles, S. M | 2011 | Religion and spirituality's impact empowerment and coping abilities, treatment of others and building compassion, integrating spiritual practice into HIV prevention help to culturally ground | 31 AFA gay men | Qualitative |
| | Hendricks Thomas, K, | 2016 | Mental health protective effects offered by spirituality and religiosity are very powerful in military fitness and resilience | Military | Conceptual |
| | Pattison, N., & Lee, C. | 2011 | Value of spiritual hope in reconciling some of the issues surrounding hope when facing death. | Hospice | Case Study |
| | Polson, E. C., Gillespie, R., & Myers, D. R. | 2018 | Hope as a construct for assessment as spiritual experience of elders may strengthen and sustain resilience | 64, 60+ Meals on Wheels recipients | Mixed Methods |
| | Worthington, E. L., Rueger, S.Y., Davis, E. B., & Wortham, J | 2019 | Stress and coping theory for understanding a Christian conceptualization of forgiveness, can inform interventions and impact mental health | | Conceptual |
| | Allen | 2017 | Learned optimism promotes resilience and well-being when swkrs face difficult situations, strategies include engaging in spiritual practices such as worship, reflection, etc. | | Conceptual |

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|--|---|------|---|------------------------|-------------------|
| Forgiveness, hope, gratitude, optimism | Kim, P. Y. | 2017 | Benevolent spiritual reappraisals significantly and positively correlated with stress-related growth | 169 Asian Americans | Survey |
| | Bade, M.K. & Cook, S.W | 2008 | Christian participants identified seeking guidance and experiencing gratitude effective in coping process | Small groups | Conceptual |
| | Brewer-Smyth, K., Koenig, H. | 2014 | Main focus is on likelihood of spiritual/religious and faith-based environmental influences on biologic and behavioral aspects of resilience given trauma, themes of stress resilience, biological function, psychosocial, spiritual functions, violence and spirituality were discussed. | Articles | Literature Review |
| | Dekker, J. | 2011 | Resilience as a fundamental capacity, resilience as common grace—theological | | Conceptual |
| | Manning, L | 2019 | Components of spiritual resilience are having divine support, maintaining purpose, and expressing gratitude, enduring hardships are informed by spiritual resilience | 64 participants | Qualitative |
| Major Theme: Positive and Negative Aspects of Spiritual/Religious Faith in Coping | | | | | |
| | Ahles, J. J., Mezulis, A. H., & Hudson, M. R. | 2016 | No evidence for positive religious coping as a buffer against the effects of stress on depressive symptoms. | 320 Christian students | Quantitative |
| | Chan, C. S. & Rhodes, J. E. | 2013 | Adversity seen as wrath of God; Positive PTG from church going women | 386 women, 82% black | Quantitative |

| Major Theme: Positive and Negative Aspects of Spiritual/Religious Faith in Coping | | | | | |
|--|---|---------------|---|-----------------------------|---------------|
| | Collison, E. A., Gramling, S. E. & Lord, B. D. | 2002 | Among Christians seeking spiritual support enabled coping, negative coping included pleading for intercession, demonic appraisal, and spiritual discontent measured by RCOPE | 574, 66% Christian | Quantitative |
| | Kim, P. Y., Kendall, D. L. & Webb, M. | 2015 | Positive coping and racism not significant, negative religious coping protected against the deleterious impact of racism on mental health | 107 Asian Americans | Quantitative |
| | Stahl, D | 2017 | The life of faith is far too complex and dynamic to ever be reduced to an easy checklist, and by applying the same spiritual criteria to all persons, we may be doing an injustice to the faiths of many of our patients. | — | Quantitative |
| | Trevino, K., Archambault, E., Schuster, J., Richardson, P. & Moye, J. | 2012 | Negative religious coping was associated with greater distress and growth. Positive religious coping was associated with greater growth | 48 veteran cancer survivors | Mixed Methods |
| | Van Hook, M. | 2014/ 2016 | Spirituality contributes to resiliency and can intensify pain and distress w/ trauma, there are positive and negative religious coping strategies. | — | Conceptual |
| Major Theme: Spiritual Practices | | | | | |
| Spiritual Coping | Grundmann, C. | 2014 | Having faith and practicing religion provides non-medical coping mechanisms, contributes to well-being, looks at Biblical tradition | — | Conceptual |

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|---------------------------------------|--|------|---|---------------------------|---------------|
| Spiritual Coping | Knabb, J. J., & Grigorian-Routon, A. | 2014 | Positive correlation between faith maturity and positive religious coping, feel God's presence in others, purpose and meaning, guides | 84 participants | Mixed Methods |
| | Manning L. | 2016 | Resilience was promoted and maintained through relationships, spiritual transformation, spiritual coping, power of belief and commitment to spiritual values and practices | 6 women, 80+ | Qualitative |
| | Paiva, B., Carvalho, A., Lucchetti, G., Barroso, E. & Paiva, C. | 2015 | Family Caregivers considered that religiousness and faith in God provide them with the strength to cope with the suffering, four categories, including quest for faith to gain strength | 30 family caregiver | Qualitative |
| | Pargament, K.L | 2002 | Well-being linked positively to religion that is internalized, intrinsically motivated, based on secure relationship with God. Negatively unexamined, imposed, tenuous relationship | — | Conceptual |
| | Proffitt, D., Cann, A., Calhoun, L. & Tedeschi, R. | 2007 | Religion based opening strategies = higher level of pt growth after difficult situations, higher level of rumination by subjects increased growth but not well-being. | 30 Judeo Christian clergy | Qualitative |
| Prayer/ Church Involvement Attendance | Cooper, L., Trecartin, S., Seifert, M., Foster, T. & Kilcher, C. | 2014 | Spiritual coping resilience strategies, God as a lifeline, Bible reading and prayer, attribution of resilience resources to God | 42 women | Qualitative |

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|--|---|------|--|-------------------------|------------------|
| Prayer/ Church Involve- ment Attendance | Harris, J. R. A., McKinney, J. L. G. & Fripp, J. | 2019 | Positive coping scripture and prayer to focus, worship services, God as faith companion, negative questioning God, betrayal, spiritual growth in responding to spiritual stressors Conclusion helps identify strengths in AFA faith tradition and obstacles to seeking mental health | 7 participants | Conceptual |
| | Pérez, J., Rex Smith, A., Norris, R. & Canenguez | 2011 | Prayers of adoration, reception, thanksgiving and prayers for the well-being of others significantly associated with lower levels of depressive symptoms in cancer patients | 179 white Christians | Mixed Methods |
| | Smith, S., Blanchard, J., Kools, S. & Butler, D. | 2017 | Reconnecting to spirituality emerged as the most salient process in coping with HIV through prayer, religious readings, attending church | 20 HIV young men | Qualitative |
| Major Theme: Social Work Practice Principles | | | | | |
| Framing and Reframing the image of God and Person | Meek, K. R., McMinn, M. R., Brower, C. M., Burnett, T. D., McRay, B. W., Ramey, M. L., Swanson, D. W., & Villa, D. D. | 2003 | Resilience is created by intentionality in balancing work and connecting with others' focus on God with spiritual disciplines, self-awareness | 398 pastors | Mixed Methods |
| | Newell, J | 2020 | Conceptualizes professional resilience from an ecological systems view that includes spiritual domains of the psychosocial self that can include "healing justice" | | Conceptual |
| | Dombo & Gray | 2013 | Micro and macro ways that social workers can renew themselves when experiencing VT: micro-meditation practice; mezzo-group supervision; macro-time and space for spiritual practices | | Conceptual |

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|---|---|------|--|----------------|-------------|
| Framing and Reframing the image of God and Person | Bowland, S. | 2011 | Describes positive spiritual coping strategies, including their actions to find God by transcending negative “man-made” images of God | 35 women | Qualitative |
| | Cairns-Discoteaux, B. | 2005 | Based on client's journey, explores construct of God, spiritual struggles as survivors of family violence | — | Conceptual |
| | Knickmeyer, N., Levitt, H. M., Horne, S. G. & Bayer, G. | 2003 | Seeking guidance from the Bible and religious teachings is empowering when they emphasize caring for self rather than keeping the victim focused on others' needs or values | 7 participants | Qualitative |
| Client centered strategies Use of Spiritual Assessment | Ellor, J. W., & Mayo, M | 2018 | Religious beliefs important variable in explaining resilience of older survivors in disasters or feeling abandoned. | | Conceptual |
| | Farley, Y. R. | 2007 | Applies Wolin model that reframes victim as survivor with resilient characteristics to Christian example | | Conceptual |
| | Francoeur, R. B., Burke, N. & Wilson, A. M. | 2016 | Social workers should explore and provide spiritual care, unresolved existential issues may weaken client coping with chronic conditions and may diminish clarity and self-awareness | | Conceptual |
| Client centered strategies Use of Spiritual Assessment | Myers, D.R., Lawrence, S., Jones, V. | 2013 | Role of social work in creating and mediating resiliency based transactions w/poor & isolated elders, w/ church | | Conceptual |

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|---|---|------|---|---|-----------------------------|
| Client centered strategies Use of Spiritual Assessment | Oman, D., Shapiro, S. L., Thoresen, C. E., Flinders, T., Driskill, J. D. & Plante, T. G. | 2007 | Mindfulness (Passage Meditation/MBSR) and training in learning from spiritual examples (both from tradition and community) | 44 College Undergraduates | Quantitative |
| | Stanley, M. A., Bush, A. L., Camp, M. E., Jameson, J. P., Phillips, L. L., Barber, C. R., Zeno, D., Lomax, J. W. & Cully, J. A. | 2011 | Most (77-83%) felt it was important to include religion/spirituality in therapy, more positive coping, strengthening of faith and more collaborative problem-solving | 66, 55+ from former studies of CBT and anxiety and depression | Mixed Methods |
| | Sterner, W. R. & Jackson, C. L. R. | 2015 | The majority of Christians who practiced regular S/R practices reported better coping skills. Counselors need to provide support for this. Use of scales. | 279 | Instrument) Quantitative |
| | Trammel, R | 2015 | Mindfulness has been shown to improve self-awareness, cognitive flexibility, empathy and develop resiliency in Social workers, congruent with Christian ethical framework with importance of values | — | Conceptual |
| Major Theme: Culture and Community Focused | | | | | |
| Resistance as resilience | Thaller, J. | 2011 | Challenges to religious identities of students revealed acts of resilience and resistance, concept of self-determination mediated the conflict | 7 students | Qualitative |
| Connected relationships | Hays | 2017 | Informal church support preferred as support, need for models of capacity building in AFA church for mental health | — | Conceptual |
| Belonging | Goodman Jr., H. & Stone, M. H. | 2009 | Christian support groups offers a paradigm shift or reframe with a renewed sense of hope and belief in life, negative coping, higher mortality risk. | 83 | Mixed Methods |

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|--|---|------|--|---|---------------------------|
| Belonging | McGuire, B. F. | 2018 | Christian response to disasters—Sandy and Katrina, Communal resilience, God is found not in the problem but in the resilience, AFA God walks with us, critiques inequality | — | Conceptual |
| | Sytsma, T. T., Schmelkin, L. A., Jenkins, S. M., Lovejoy, L. A., Lapid, M. I. & Piderman, K. M. | 2018 | Themes of spirituality and resiliency included comfort, strength, community, and inspiration, greater sense of meaning post intervention | 5 80+ advanced diseases | Qualitative |
| | Walsh, F. | 2003 | Family belief patterns key process in family resilience along with congregational support and healing rituals. | — | Conceptual |
| Major Theme: Culturally Specific Strategies | | | | | |
| Diversity of culturally specific resilience | Edwards, B. & Wilkerson, P. | 2018 | Fostering resilience in AFA children in the Black Church, positive relationships with adults, embedding of cultural traits | African American children in Black Church | Conceptual |
| | Haight, W. L. | 1998 | Ethnographic research of AFA Sunday school used to develop intervention to support resilience in children | African-American Sunday School | Qualitative; Ethnographic |
| | Kelly, M. S. | 2007 | Analyzed how the strengths of Mexican immigrants' religious practices and culture (collectivism, respect for authority, loyalty) act as both protective and risk factors for adolescents | 3 Mex. Am. families | Case Studies |
| Diversity of culturally specific resilience | Millett, M. A., Cook, L. E., Skipper, A. D., Chaney, C. D., Marks, L. D. & Dollahite, D. C. | 2018 | prayer and faith reportedly influenced strong African American marriages in three domains: (1) General Life Strengths, (2) Marital Strengths, and (3) Parenting Strengths. | 26 families | Qualitative |