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## Divorce and the Divine: The Role of Spirituality in Adjustment to Divorce

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Divorce and the Divine:

The Role of Spirituality in Adjustment to Divorce

Abstract

This study examined the role of three spiritual responses to divorce for psychological post-divorce adjustment: appraising divorce as a sacred loss/desecration, engaging in adaptive spiritual coping, and experiencing spiritual struggles. A sample of 100 divorcing adults (55% female) was recruited for this study through public divorce records. Most appraised their divorce as a sacred loss/desecration (74%), experienced spiritual struggles (78%), and engaged in adaptive spiritual coping (88%). Appraisals of sacred loss/desecration and spiritual struggles were tied to higher levels of depression. Adaptive spiritual coping was tied to greater post-traumatic growth. Spiritual coping and struggles each contributed uniquely to adjustment beyond parallel forms of non-spiritual coping and struggles, and mediated links between viewing the divorce as a sacred loss/desecration and depression.

Keywords: Adult outcomes to divorce, Coping, Spirituality, Religion

Divorce and the Divine: The Role of Spirituality in Adjustment to Divorce

Wedding terms such as “holy matrimony,” “sacred union,” and “gathering in the presence of God” reflect the empirical finding that couples on average consider their marriage to have spiritual meaning (Mahoney et al., 1999). It follows that the termination of this sacred bond may have profound significance for individual’s psychosocial adjustment (Mahoney, Krumrei, & Pargament, 2008). This is particularly relevant in the U. S., where the divorce rate is the highest (Popenoe, 2007) and most individuals have a religious framework for understanding the world (Kosmin, Mayer, & Keysar, 2001). A study has shown that events that shatter sacred aspects of life are particularly stressful (Mahoney, Pargament, Murray-Swank, and Murray-Swank, 2003), however, this research has not focused specifically on spirituality and divorce. Although indices of general religiousness are tied to family life (Mahoney, Pargament, Tarakeshwar, & Swank, 2001 for review), specific adaptive or maladaptive roles that spirituality may play in family crises, such as divorce, are not well understood (Mahoney et al., 2003). Only three empirical studies were located regarding religion’s role in divorce adjustment. Specifically, in one qualitative study, eleven out of twelve divorcing women indicated that spirituality facilitated her process of recovery after the divorce (Nathanson, 1995). Similarly, faith was ranked 4<sup>th</sup> among factors that adolescents and parents of 98 divorced families identified as helpful in the process of adjusting to divorce (endorsed by 51% of participants; Greeff, & Merwe, 2004). Finally, in a nationally representative sample, fathers with higher religiousness reported better relationships with their children after divorce, even after controlling characteristics such as traditional attitudes (King, 2003). These studies indicate that religion can promote divorce adjustment, but more in-depth investigation is clearly needed. The goal of the present study was to move beyond global

measures of religiousness (e.g. religious affiliation) and offer insight into specific spiritual mechanisms that relate to adult's adjustment to divorce.

### *Theoretical Framework*

The current study is grounded in Pargament's influential and well-researched theory of religious coping (Pargament, 1997). Pargament augmented Lazarus and Folkman's (1984) classic stress and coping theory by delineating the helpful and harmful roles that spirituality can play in the process of appraising and coping with major life stressors. Consistent with this model, a recent meta-analysis of 49 studies indicated that adaptive spiritual coping facilitates positive adjustment, whereas spiritual struggles (also labeled "negative religious coping") exacerbate distress (Ano & Vasconcelles, 2005). Furthermore, support has been offered that links between religious variables and well-being/distress cannot be explained through broader social and psychological stressors and resources (Ellison, Broadman, Williams, & Jackson, 2001). The current study makes use of theory described by Mahoney et al. (2008) in which Pargament's model of religious coping is applied to divorce, with an added emphasis on the potential psychological pain associated with appraising a divorce in a negative spiritual light.

The first goal of this study was to examine the extent to which a community sample appraised their divorce as a sacred loss/desecration, used spiritual methods to cope with the divorce, and experienced spiritual struggles related to their divorce. Sacred loss/desecration involves appraising an event as the loss or violation, respectively, of something viewed as a manifestation of God or invested with sacred qualities. When an event is appraised as sufficiently threatening, people respond by employing coping methods (Lazarus & Folkman, 1984), including spiritual methods (Pargament, 1997). Theoretically, for example, a person may

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seek control or relief by working together with God to manage the divorce; engage in prayer, private rituals, or public worship to overcome negative feelings; seek spiritual purification for wrong-doings that contributed to the divorce; pursue connectedness with transcendent reality to lessen a sense of isolation via nature walks or meditation, etc. Adaptive spiritual coping can also be interpersonal in nature. This includes searching for comfort through the love and care of congregation members and clergy and seeking spiritual intimacy with others. However, divorce can also disrupt a person's spiritual understanding of the world and life (Mahoney et al., 2008) resulting in spiritual struggles (also referred to in the literature as "negative religious coping"). Various empirically-identified spiritual struggles are relevant to divorce (Pargament, 1997). For example, an individual may feel cut-off from, punished, or abandoned by God; experience spiritual guilt, doubt, and internal moral conflicts. Spiritual struggles can also be interpersonal in nature, e.g., feeling rejected or judged by one's religious community.

The second goal of this study was to examine how these spiritual responses to divorce relate to participants' psychological adjustment. We made use of criterion variables that were shown in a meta-analysis to be salient to divorce adjustment (Krumrei, Coit, Martin, Fogo & Mahoney, 2007), specifically, depression and post-traumatic growth. A previous study of negative life events indicated that appraisals of sacred loss/desecration were associated with exacerbated psychological distress (Pargament, Magyar, Benore, & Mahoney, 2005). Therefore, we hypothesized that appraising divorce as a sacred loss/desecration would be associated with higher levels of depression. In addition, research has shown that adaptive spiritual coping decreases emotional distress and increases well-being over time (Ellison et al., 2001; Pargament, Koenig, Tarakeshwar, & Hahn, 2001; Pargament & Ano, 2004). Therefore, we anticipated that

adaptive spiritual coping could be cross-sectionally linked to greater post-traumatic growth, even to a greater extent than non-spiritual coping. Spiritual struggles have previously been associated with poorer mental and physical health and at times also with greater personal growth depending on the persistence of the struggle over time (e.g., Pargament & Ano, 2004). Therefore, we expected that spiritual struggles with divorce could be tied cross-sectionally to both greater depression and post-traumatic growth, even after controlling for non-spiritual struggles.

The final goal of this study was to present initial data consistent with a mediation model articulated by Mahoney et al., (2008) in which those who interpret their divorce as a sacred loss or desecration are likely to become engaged in spiritual struggles and coping that, in turn, are linked to depression (see Fig. 1). As no variables were manipulated in this study, the goal was to assess whether the nonexperimental data were consistent with such a model.

*Controls.* To ensure that links between spiritual responses to divorce and indices of adjustment were not attributable to demographic factors, we statistically controlled demographic characteristics that were significantly related to the study variables (gender, income, and presence of a new romantic partner). In addition, because studies on religion and family life have often used global markers of religiousness, such as church attendance or prayer, as predictor variables (Mahoney et al., 2001), we included an index of global religiousness as a control in all analyses to ensure that differences related to the spiritual predictor variables could not be attributed simply to participants' level of conventional religiousness.

### *Method*

#### *Participants*

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The sample consisted of 100 adults (55 females, 45 males) who completed measures within 6 months of filing for divorce ( $M = 3.32$  months). Participants resided in 13 states, predominantly in the Midwest. Their ages ranged from 19 to 75 years ( $M = 40.0$ ,  $SD = 10.76$ ). The divorce was initiated by 47 participants themselves (47%), by 20 participants mutually with their ex-spouses (20%), and by 33 ex-spouses of the participants (33%). Over half of participants (62%) had children with their ex-spouse.

To gain perspective on the sample's demographic representativeness, it was compared to the respondents of the 2006 General Social Survey who were divorced ( $N = 732$ ; GSS; Davis, Smith, & Marsden, 2006). With respect to ethnicity, our sample included 87 Caucasians (87%), 5 African Americans (5%), 5 Hispanics (5%), 2 Asians (2%) and 1 "Other" (1%). This entails a greater percentage of Caucasians compared to the divorced respondents of the 2006 GSS (75% Caucasian, 14% African American, 9% Hispanic, 2% "Other"). The current sample's pre-separation annual household income in 2005 dollars was 14 less than \$25,000 (14%); 27 between \$25,001-50,000 (27%); 24 between \$50,001-75,000 (24%); and 35 more than \$75,000 (35%). This is on average higher than the income of families in the 2006 GSS (22% below \$25,000; 23% between \$25,001-50,000; 17% between \$50,001-75,000; and 27% over \$75,000).

Participants were similar in religiousness to the divorced sub-sample of the 2006 GSS. For example, 19% indicated that they had no religious affiliation compared to 18% of GSS divorcees. Our sample included 54 Protestants (54%) and 22 Catholics (22%), compared to 56% Protestant and 18% Catholic among divorcees of the GSS.

### *Procedure*

Following Human Subjects Review Board approval, recruitment post-cards were mailed to addresses listed in public divorce records dated between January to October of 2005 in a metropolitan county in the Midwest. Additionally, survey packets were made available at parenting seminars mandated for those who divorce with children in a local rural county during the same period of time. Participants chose whether to complete the measures online (71%) or on paper (29%). Thirteen participants left a single survey item blank (13%) and 18 participants left multiple survey items blank (18%). Each of these participants was contacted within two weeks and offered a second opportunity to complete these items. In this manner, all missing values were provided by participants. Participants were compensated with \$20 retail gift cards.

### *Measures*

#### *Spiritual Responses to Divorce*

*Appraisal of divorce as a sacred loss/desecration.* Spiritual appraisals of the divorce were assessed with the 28-item Sacred Loss and Desecration Scale (Pargament et al., 2005). In Pargament et al.'s study on a wide range of traumatic events, the 28 items were factor analyzed into separate sacred loss and desecration subscales that exhibited convergent and discriminate validity with relevant criterion. In the current sample, the two subscales were highly intercorrelated ( $r = .92$ ). Therefore, all items were summed to create a total score for appraising the divorce as a sacred loss/desecration, with  $\alpha = .99$ .

*Adaptive spiritual coping and spiritual struggles with divorce.* Items from the Religious Coping Scale (RCOPE) (Pargament, Koenig, & Perez, 2000) were used to assess adaptive spiritual coping and spiritual struggles. This measure has been used extensively in previous research and has consistently yielded two higher-order factors of positive and negative religious

coping, both of which have shown strong validity and reliability (Pargament et al., 2000).

Adaptive spiritual coping was assessed in this study through a combination of the positive Brief RCOPE items and the following subscales from the full RCOPE: Benevolent Religious Reappraisal, Seeking Religious Direction, Seeking Spiritual Support, Religious Focus, Seeking Support from Clergy or Members, Pleading for Direct Intercession, and Interpersonal Religious Discontent (26 items,  $\alpha = .98$ ). Spiritual struggles were assessed through a combination of the negative Brief RCOPE and the following subscales from the full RCOPE: Punishing God Reappraisal, Reappraisal of God's Powers, Passive Religious Deferral, Pleading for Direct Intercession, Spiritual Discontent, and Interpersonal Religious Discontent (24 items;  $\alpha = .90$ ).

#### *Psychological Post-divorce Adjustment*

*Depression.* Participants' depressive symptoms were assessed with the 20-item ( $\alpha = .93$ ) Center for Epidemiological Studies - Depression Scale (CES-D; Radloff, 1977). Extensive research has established the validity and reliability of the CES-D in the general population (e.g., Miller, Anton, & Townson, 2008).

*Post-traumatic growth.* The Posttraumatic Growth Inventory (PTGI) was used to assess personal growth as a result of the divorce in: relating to others, new possibilities, personal strength, and appreciation for life (Tedeschi & Calhoun, 1996). The spiritual change domain of the scale was omitted, resulting in 19 items ( $\alpha = .95$ ). Internal consistency of the PTGI is high and has been linked to psychosocial adjustment (Tedeschi & Calhoun, 1996).

#### *Control Variables*

*Demographic and general religiousness items.* General demographic data were gathered, including participant's age, gender, education, income, children, length of separation from ex-spouse, and new romantic relationships. Participant's general level of religiousness was assessed with a 4-item ( $\alpha = .84$ ) index of self-rated religiousness and spirituality, frequency of church attendance, and frequency of prayer (Mahoney et al., 1999).

*Non-spiritual coping and struggles with divorce.* The Brief-COPE scale was used to assess a broad range of adaptive coping methods and struggles following the divorce (Carver, Scheier, & Weintraub, 1989). Non-spiritual coping was assessed by summing the following subscales: active coping, use of emotional support, positive reframing, planning, humor, and acceptance (12 items;  $\alpha = .82$ ). The religious coping subscale was deleted. Non-spiritual struggles were assessed by summing the following subscales: denial, substance use, self-distraction, behavioral disengagement, venting, and self-blame (14 items;  $\alpha = .79$ ). The COPE scales have displayed acceptable internal and test-retest reliability, and good validity across multiple stressors (Carver et al., 1989; Fillion, Kovacs, Gagnon, & Endler, 2002).

## *Results*

### *Descriptive Information*

Table 1 provides descriptive information on the study's variables, including internal consistency of the scores. The results indicated that spiritual responses to divorce were common. Nearly three-fourths of participants (74%) indicated that they had, to some extent, experienced their divorce as a sacred loss/desecration. This included 47% of the sample who on average endorsed these appraisals at least "somewhat" or "a great deal." The vast majority of participants (88%) made use of adaptive spiritual coping methods in response to their divorce (at least

"somewhat" or more). Spiritual struggles were also very common, with 78% of participants indicating that they had struggled spiritually with their divorce (at least "somewhat" or more).

*Links between Sacred Loss/Desecration, Adaptive Spiritual Coping, and Spiritual Struggles with Divorce and Post-Divorce Adjustment*

Table 1 displays partial correlations between participants' spiritual responses to divorce and outcomes after controlling for related demographic variables and general religiousness.

*Sacred loss/desecration.* As expected, higher levels of viewing the divorce as a sacred loss/desecration were tied to higher levels of depression ( $r = .32, p < .01$ ) and were unrelated to post-traumatic growth.

*Adaptive spiritual coping.* As expected, greater use of adaptive spiritual coping was tied to higher levels of post-traumatic growth ( $r = .25, p < .01$ ) and was unrelated to depression.

*Spiritual Struggles.* As hypothesized, higher levels of spiritual struggles were associated with higher levels of depression ( $r = .51, p < .001$ ). However, spiritual struggles were not significantly related to post-traumatic growth.

*Unique Contributions of Adaptive Spiritual Coping and Spiritual Struggles to Adjustment*

Separate hierarchical, multiple regression analyses were conducted to investigate whether adaptive spiritual coping and spiritual struggles contributed to post-divorce adjustment beyond the effects of non-spiritual coping and struggles, global religiousness, and demographic factors (see Table 2). In Step 1, scores for global religiousness, gender, income, and where relevant, presence of a new romantic partner were entered into the equation. In Step 2, scores for non-spiritual coping and struggles were entered. Finally, in Step 3, scores for spiritual coping and struggles were entered. Consistent with hypotheses, spiritual responses to divorce contributed

unique variance to post-divorce adjustment. Spiritual struggles predicted greater depression beyond non-spiritual struggles ( $R^2_{\text{change}} = .09, p < .001$ ) and spiritual coping predicted greater post-traumatic growth beyond non-spiritual coping ( $R^2_{\text{change}} = .05, p < .05$ ).

#### *Integrative Model of Spiritual Responses to Divorce and Post-Divorce Adjustment*

The final goal of this study was to examine whether the nonexperimental data were consistent with a mediation model. Mediation is popular because it helps to shed light on the mechanism through which one variable affects another (Kenny, Korchmaros, & Bolger, 2003). The Sobel test has been the most commonly reported test of mediation, however, it works well only in large samples (Preacher & Hayes, 2004) and other methods of analysis provide more accurate estimation of mediated effects (MacKinnon, Lockwood, & Williams, 2004). In particular, the bootstrapping method (see Preacher & Hayes, 2004, in press; Shrout & Bolger, 2002) provides greater power to detect mediated effects (MacKinnon, Fairchild, & Fritz, 2007). We performed analyses with 1,000 bootstrap samples, statistically controlled related demographic and religious factors, and tested mediation with 95% confidence intervals that correct for biases in the sampling distribution (MacKinnon, Lockwood, & Williams, 2004). We also entered spiritual coping and struggles simultaneously as mediators to reveal the relative size of each mediator's contribution while controlling for the effect of the other mediator.

The results indicated that spiritual coping and struggles fully mediated the links between sacred loss/desecration appraisals of the divorce and depression (see Fig. 1), even when controlling gender, income, and global religiousness. Spiritual struggles ( $\beta = .21$ ) and adaptive spiritual coping ( $\beta = -.06$ ) were each significant mediators of this relationship. In fact, due to the mediators having opposing effects on depression, the total direct ( $\beta = -.04$ ) and indirect ( $\beta = .17$ )

effects may provide a misleading picture about the degree and direction of mediation that is at work by the two opposing variables.

### Discussion

This study indicated that the majority of participants interpreted their divorce as a sacred loss/desecration (74%), used adaptive spiritual coping methods (88%), and experienced spiritual struggles about their divorce (78%). These systematic findings substantiate previous qualitative work that divorce is often saturated with spiritual meaning (Blomquist, 1985; Nathanson, 1995)

#### *Divorce as a Sacred loss/Desecration*

The more individuals interpreted their divorce as a sacred loss/desecration, the more depression they reported ( $r = .32, p < .01$ ). This is consistent with prior findings indicating that negative spiritual appraisals of life events are associated with maladjustment (Pargament et al., 2005). Interpreting divorce as a sacred loss/desecration may involve the disruption of a person's larger spiritual plan for life (Mahoney et al., 2008). In addition, individuals may have assumed that the sacred status of their marriage guaranteed absolute commitment by the spouses and protection by divine forces. The shattering of such assumptions, even if held only implicitly, could add to the pain of divorce and intensify depression. Furthermore, prior research suggests that individuals tend to invest more in and derive greater benefits from aspects of life perceived to be sacred (Mahoney et al., 2005). Thus, those who view divorce as a sacred loss may experience more profound disillusionment and despair than those who experience divorce as a non-spiritual loss. Of course, in the absence of longitudinal, experimental data neither causality nor directionality can be established. It is also plausible that participants who were more prone to

depression experienced more negative cognitions related to divorce in general, including the negative spiritual appraisals of sacred loss/desecration.

### *Adaptive Spiritual Coping with Divorce*

Many studies have shown that the majority of individuals who are exposed to a traumatic event will experience some positive effects in the form of post-traumatic growth (Christopher, 2004). The current analyses pinpoint adaptive spiritual coping as one possible mechanism underlying this link between traumatic events and positive growth. Greater use of adaptive spiritual coping methods in response to divorce was associated with higher levels of post-traumatic growth, ( $r = .25, p < .01$ ). Furthermore, spiritual coping contributed unique variance to post-traumatic growth beyond parallel, non-spiritual coping ( $R^2_{\text{change}} = .05$ ). Thus, adaptive spiritual coping appears to be a distinctive resource for responding to divorce.

The current study provides insight into some of the specific ways in which religious variables can facilitate personal growth. For example, collaborative spiritual coping offers both motivation and peace as individuals do everything within their power to manage the divorce, while simultaneously drawing on strength and support in partnership with God. Spirituality can facilitate overcoming feelings of fear, hurt, and anger related to the divorce. Similarly, individuals may reduce debilitating guilt by seeking spiritual purification. However, it should be noted that a relationship in the opposite direction is also plausible, e.g., greater post-traumatic growth may offer the mental and emotional energy necessary for engaging in spiritual coping methods. Additionally, both spiritual coping and growth may be shaped by other, unmeasured factors, such as greater social support.

### *Spiritual Struggles with Divorce*

The ill effects of divorce on well-being are well documented (e.g., Amato, 2000; Hetherington, 2003). This study revealed that spiritual struggles with divorce may increase the risk of psychological problems as they were robustly linked to higher levels of depression ( $r = .51, p < .001$ ). Furthermore, spiritual struggles contributed unique variance to depression beyond the effects of parallel, non-spiritual struggles ( $R^2_{\text{change}} = .09$ ). Intuitively, it makes sense that spiritual struggles such as feeling abandoned, betrayed, or punished by God, questioning God's power, or experiencing moral guilt could lead to greater depression. These experiences are likely to detract from the emotional and mental wherewithal required of a person to adapt efficiently to the multitude of changes resulting from the divorce. Alternative explanations of these findings are that greater depression increases spiritual struggles about the divorce or that spiritual struggles and depression are affected by other factors related to divorce.

#### *Mediation Model*

This study used a mediation model to conceptualize the dynamics of spirituality and divorce (see Fig. 1). The model proposed that appraising divorce as a sacred loss/desecration is associated with greater depression primarily through the spiritual struggles that individuals experience. In addition, adaptive spiritual coping was a significant mediator of this link. Since each mediator is at work in an opposing direction, both greater use of adaptive spiritual coping methods and the resolution of spiritual struggles should be recognized as potential points of intervention for the reduction of depression following divorce.

Mediation analysis requires causal assumptions to be valid. As this study did not manipulate variables, we can conclude only that the data fit well with the hypothesized model. Other causal models might fit the data equally well. For example, spiritual struggles and coping

related to the divorce may lead to appraisals of the divorce as a sacred loss/desecration, which, in turn, lead to greater depression. Furthermore, other, unmeasured variables could directly or indirectly link the spiritual variables to adjustment variables. Having stated these caveats, we believe that the presented model offers a plausible account of the findings.

### *Implications*

It is important to note that spiritual appraisals, coping, and struggles predicted criterion variables beyond the effects of global levels of conventional religiousness (self-rated religiousness and spirituality, church attendance, and prayer). This underscores the unique link between substantively spiritual cognitions/behaviors and post-divorce adjustment, and the importance of going beyond studies of global religious beliefs and practices that are disconnected from concrete life situations. When divorce places an individual's most sacred values at risk, spirituality can function as an additive source of distress or can trigger a set of spiritual coping methods that turn the divorce into an opportunity for positive growth and transformation. Further, the analyses indicated that spiritual coping and struggles cannot be reduced to psychosocial responses and coping mechanisms of a non-spiritual form. Spirituality seems to offer unique resources and risks for those who divorce.

Hopefully this exploratory study will encourage the academic community to consider the relevance of spirituality to mental health and to the way individuals think about and respond to divorce. To understand the experience of divorce more fully, it is necessary to understand its spiritual dimension, in addition to its legal, financial, emotional, and relational dimensions. An awareness of the role of spiritual appraisals, coping, and struggles for post-divorce adjustment will equip researchers, therapists, and clergy with a more thorough perspective on divorce.

*Limitations and Future Directions*

As previously noted, no variables were manipulated in this study. Therefore, beyond theory, the veracity of a causal model cannot be established. This cross-sectional data offers a static view of the divorce experience that is bi-directional in nature. Longitudinal data are needed to draw more definitive conclusions about the role of spirituality for post-divorce adjustment. Further, the data were collected via a nonprobabilistic sampling scheme. Replication is needed with individuals from more diverse ethnic, socio-economic, and religious backgrounds. Additionally, it is not clear whether similar findings would hold for clinic-referred individuals or extremely conservative or liberal religious individuals.

Researchers who consider these findings will realize that the spiritual dimension of divorce is far from simple. Many participants were simultaneously engaged in adaptive spiritual coping and spiritual struggles – processes that lead to more post-traumatic growth and more depression, respectively. Therefore, future efforts to study and assist divorcing individuals should continue to untangle the positive and negative ways in which spirituality can be involved in divorce and subsequent mental health.

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Table 1

*Spiritual Appraisals and Coping Variables, Post-divorce Adjustment Variables, and Control Variables: Correlations and Descriptive Statistics (N = 100)*

Variables	1	2	3	4	5	6	7	8
1. Sacred loss/desecration <sup>r</sup>	–							
2. Adaptive spiritual coping <sup>r</sup>	.34***	–						
3. Spiritual Struggles <sup>r</sup>	.67***	.48***	–					
4. Depression <sup>g,i</sup>	.32**	.15	.51***	–				
5. Post-traumatic growth <sup>i, g, p</sup>	-.09	.25**	-.07	-.28**	–			
6. Non-spiritual coping <sup>i, g</sup>	-.05	.22*	.18	.04	.30**	–		
7. Non-spiritual struggles <sup>i, g</sup>	.38***	.10	.60***	.63***	-.14	.23*	–	
8. Global religiousness <sup>g, i</sup>	.45**	.66**	.30**	.13	.20	.17	.14	–
<i>M</i>	62.23	63.46	25.97	41.63	74.74	33.07	24.56	15.01
<i>SD</i>	36.07	25.84	9.37	13.57	21.35	7.28	5.94	4.62
<i>Range</i>	28-139	33-122	17-53	20-80	19-114	12-48	14-56	4-23
$\alpha$	.99	.98	.90	.93	.95	.82	.79	.84

\*Superscripts connote the following control variables: gender: g; income: i; global religiousness: r; new romantic partner: p.

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

Table 2

a. Summary of Hierarchical Regression Analysis for Variables Predicting Depression ( $N = 100$ )

Variable	Model 1			Model 2			Model 3		
	<i>B</i>	<i>SE B</i>	$\beta$	<i>B</i>	<i>SE B</i>	$\beta$	<i>B</i>	<i>SE B</i>	$\beta$
Global religiousness	.37	.30	.13	.17	.24	.06	.19	.29	.06
Gender	.75	2.73	.03	2.63	2.21	.10	5.32	2.16	.20*
Income	-1.44	1.02	-.14	-.90	.80	-.09	-.19	.77	-.02
Non-spiritual coping				-.22	.16	-.12	-.21	.15	-.12
Non-spiritual struggles				1.73	.22	.65***	1.05	.26	.39***
Spiritual coping							-.10	.06	-.19
Spiritual struggles							.71	.17	.49***
<i>R</i> <sup>2</sup> Change		.03			.39			.09	
<i>F</i> for change in <i>R</i> <sup>2</sup>		1.09			32.05***			8.65***	

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

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*b. Summary of Hierarchical Regression Analysis for Variables Predicting Post-traumatic Growth (N = 100)*

Variable	Model 1			Model 2			Model 3		
	<i>B</i>	<i>SE B</i>	$\beta$	<i>B</i>	<i>SE B</i>	$\beta$	<i>B</i>	<i>SE B</i>	$\beta$
Global religiousness	.88	.45	.19*	.79	.43	.17	-.08	.56	-.02
Gender	7.00	4.15	.16	2.98	4.07	.07	1.26	4.19	.03
Income	.31	1.57	.02	-.32	1.49	-.02	-.17	1.50	-.01
New romantic partner	-9.76	4.19	-.23*	-10.11	3.95	-.24*	-11.13	3.89	-.26**
Non-spiritual coping				.95	.29	.32**	.81	.29	.28**
Non-spiritual struggles				-.96	.40	-.23*	-.63	.50	-.15
Spiritual coping							.30	.12	.36*
Spiritual struggles							-.40	.34	-.17
<i>R</i> <sup>2</sup> Change		.12			.12			.05	
<i>F</i> for change in <i>R</i> <sup>2</sup>		3.09*			6.96**			3.10*	

\**p* < .05. \*\**p* < .01. \*\*\**p* < .001.

Figure 1

*Spiritual Coping and Struggles as Mediators of Links between Appraising Divorce as a Sacred Loss/Desecration and Depression, Controlling Gender, Income, and Global Religiousness*

